



**Construction and Disruption:  
The power of religion in the public sphere**

British Sociological Association Sociology of  
Religion Study Group Annual Conference

12<sup>th</sup> July to 14<sup>th</sup> July 2016

Hosted by



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# Welcome

We are delighted to welcome you to **the British Sociological Association Sociology of Religion Study Group Annual Conference**. This year we are excited to be back in Lancaster University, particularly the department of Politics, Philosophy and Religion, a leading centre for sociological research on the role of religion and faith in the society.

The last twenty years has seen a crisis of trust in major public institutions, from politics and media, to banking, to health, social care and education. Alongside this crisis has been a renewed visibility of religion in society, with religions often offering critical but contentious voices, as well as being key but contested contributors to political activism and welfare service delivery.

In this context, prominent theorists such as Jürgen Habermas, Slavov Žižek, Charles Taylor and Manuel Vásquez have suggested that religion may hold the key to reenergising the public sphere. Yet religions are just as often seen as disruptive, as engulfed in similar crises of trust, as undermining shared values, or as presenting challenging practices. With societies now becoming more secular, more religious and more plural all at once, claims abound that one group or another is being favoured or presents a threat. This tension is further complicated by contested developments in the understanding of religion: some scholars have broadened the category of religion to include ostensibly secular ideas and practices; others have suggested that religions are acting less like states, with large bureaucracies and loyal citizens, and more like markets that cater to consumers, with belief less likely to be based on dogma than modes of belonging or self-expression; others still suggest that future success for religions will require greater recognition of ethnic minorities, women and LGBT communities.

We welcome all the delegates and particularly the keynote speakers Lori Beaman, Gordon Lynch, Robert Beckford, Abby Day, Shuruq Naguib, who will critically and creatively engage with the conference theme and examine other characteristics of contemporary religion in order to achieve a greater understanding of its constructive and disruptive impact in the public sphere.

We hope you have an intellectually stimulating time during the conference.

Conference Organising Team 2016:

Emily Winter

Timothy Stacey

Anderson Jeremiah

Roger Haydon Mitchell

# Acknowledgements

We are very pleased to host this year's conference and have the opportunity to present our research and ideas here at Lancaster University. As conference organisers we wish to extend a very special thank you to Ben Milby and all his colleagues at Lancaster University Conference Centre for their assistance in planning this year's conference.

We would like to thank Sandria Charalambous, Events Coordinator at the BSA, for her excellent and efficient organisation of the conference. The BSA office is committed to supporting study groups, and we have enjoyed the opportunity to collaborate and work with our BSA colleagues.

We would like to thank the Sociology of Religion Study Group (SocRel) for financing the conference and SocRel committee members, Adam Dinham, Rebecca Catto, Peter Gee, Katie Aston, Carl Morris and Alp Arat for all of their guidance and help along the way. In particular, we are very grateful to Rachael Shillitoe, Socrel events officer, whose role in the organising of this event was absolutely invaluable. We would also like to thank our colleagues in the Politics, Philosophy and Religion department at Lancaster University for their ongoing support and for hosting this year's wine reception.

We are very grateful to our two Lancaster University student volunteers Emily Lynn and Mohammad Ali Amla for their support in assisting with the smooth running of this conference.

We would like to thank Bloomsbury Publishing, Taylor and Francis and Brill for their presence and contribution to this year's conference.

Finally, thank-you to all delegates, keynotes, colleagues and friends who have come to present their work and who have agreed to chair a session.

We hope that you enjoy the conference.

Emily, Tim, Anderson and Roger.

# Programme Overview

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# Key Information

## Accommodation:

Accommodation is located in Alexander Park (number 66 on the map). This is a 10 minute walk from the George Fox building and is adjacent to the Barker House Farm.

## Meals, Refreshments and Gala Dinner:

The conference, main speeches and seminars, will take place in George Fox Building along with the poster exhibitions. Lunch and refreshments during the course of the conference will be served in the George Fox foyer (number 55 on the map).

Breakfast and both the conference dinner and gala dinner will take place at Barker House Farm (number 65 on the map). There will be drinks receptions on both days to welcome guests first at the bar situated next to the main room before everyone is seated.

## Guidance for Presenters, Chairs, Panel Hosts and Discussants:

Laptops and linked electronic display equipment will be available for your use at all of the presenter venues. The laptops will be running the Microsoft Windows operating system and Microsoft Office software. Please use Microsoft PowerPoint for visual aids. Presenters, Chairs, Panel Hosts and Discussants should ideally arrive at least ten minutes prior to the commencement of their sessions to discuss the running of the sessions and check that visual aids are displaying correctly. Please have your PowerPoint presentation available on a memory stick and ensure that you are easily able to locate it in the file structure.

It is essential that presentations run in accordance with the scheduled times. This will allow delegates to move between presentation rooms during the parallel sessions. We ask that Chairs place due emphasis on the importance of adhering to the schedule in running the parallel sessions. The general expectation is that a half-hour paper slot should consist of a twenty-minute paper presentation followed by a ten-minute opportunity to ask questions. Chairs should bring their own timepieces to their appointed sessions and provide five-minute and two-minute warnings to presenters to enable them to conclude their papers properly while providing sufficient time for questions.

## Check In & Check Out Information:

**Check in** is after 2pm on Tuesday 12 July 2016. Please report to George Fox building for registration, luggage drop off if needed and to collect keys (keys will be available to collect from 10 am). Staff of Lancaster University will escort teams of 10 to their accommodation building. Please note that it is a 10 minute walk between George Fox Building and the accommodation.

**Check out** is at 10am on Friday 14 July 2016 and keys will be collected at the George Fox Building. There will be a room available for all delegates to leave their luggage. Please note that the venue and the organisers will take no responsibility for any lost, stolen or misplaced items.

## Wi-Fi:

Wi-Fi is free throughout campus but for security reasons access is allowed only for 24hr. Re-registration is needed every day.

## Parking:

There is ample parking around the accommodation buildings at no extra cost.

## Facilities:

Lancaster University campus facilities include banks, post office, supermarkets and general stores and a variety of places to drink and eat and spend your free time. Please note that as the SocRel Conference is out of term times some of these facilities may not be open.

## Publishers:

We are pleased to have the following publishers exhibiting at this year's conference: Taylor and Francis, Bloomsbury Publishing and Brill have provided material about their publications.

## Prayer Room:

The prayer room can be found at Ash House (number 15 on the map). This is a short walk from the George Fox Building.

## Noticeboard:

A flipchart noticeboard in the George Fox Foyer will be used to display key information, any alterations to the programme or other important messages.

## Transport:

Lancaster University is set in 360 acres of beautiful parkland and lies approximately three miles south of the City of Lancaster. The campus is easily accessible via road, rail and bicycle and is within 70 miles of Manchester's International Airport.

### By Car:

Leave the M6 motorway at Junction 33 and take the A6 north towards Lancaster.

For Lancaster University main campus - turn right at the third set of traffic lights on the A6 into the University main drive.

Take the first exit left from the roundabout at the top of the main drive, then the first avenue on your right. This brings you to the Reception Lodge where security staff will direct you to your destination on campus.

For Alexandra Park (south end of campus) - turn right at the second set of traffic lights on the A6 into Barkers Drive and turn left at the roundabout into Alexandra Park Drive.

If using an online route planner or satnav, please note that the university postcode is LA1 4YW.

### By Rail:

There are direct rail links between Lancaster and many of the UK's major cities and airports. The **3A** and **X4** bus services operate between Lancaster Railway Station and Lancaster University every 30 minutes Monday to Saturday daytimes and hourly on Sunday afternoons and evenings. Taxis are available at the station, which is a five minute walk from the city centre.

Local taxi services can be contacted on: +44 (0)1524 32090; +44 (0)1524 35666 and +44 (0)1524 848848.

### By Bus:

For bus information call 'Traveline' on 0871 200 22 33. Alternatively, visit the [Stagecoach website](#) for current timetables and further information.

**In the City:** The bus station is situated on Damside Street in the City Centre. Buses (**services 2, 2A, 3, 4, X4, 42**) leave for the University every five minutes on weekdays and most services also stop at Common Garden Street. Additionally, the **3A and X4 bus services** run every 30 minutes between the Railway Station and the University (Monday to Saturday daytimes; hourly on Sunday afternoons and evenings).

**On Campus:** All buses drop off and collect passengers in the Underpass, situated underneath Alexandra Square. Additionally, services 3 and 4 serve the southern perimeter road around Alexandra Park. There are also bus stops directly outside the Sports Centre on the main drive. Local taxi services can be contacted on: +44 (0)1524 32090; +44 (0)1524 35666 and +44 (0)1524 848848.

There are daily scheduled coach services from the underpass to destinations across the UK. These are operated by [Megabus](#) and [National Express](#).

**By Air:**

From Manchester International Airport take the M56 motorway at Junction 5 and join the M6 motorway at Junction 20 (north), then follow the 'By Car' directions as above.

Alternatively, take the train - an hourly rail link runs directly between Manchester airport and Lancaster.



# Outline Programme

## Tuesday, July 12, 2016

- 12.00 - Registration and Lunch, George Fox Foyer
- 13.30 - Welcome, George Fox Lecture Theatre 1 (Main Auditorium)
- 13.45 - Keynote: **Professor Lori Beaman**, George Fox Lecture Theatre 1 (Main Auditorium)
- 15.00 - Refreshments, George Fox Foyer
- 15.30 - **Parallel Sessions**, George Fox Lecture Theatres 1 -6
- 17:45 - Keynote: **Professor Gordon Lynch**, George Fox Lecture Theatre 1 (Main Auditorium)
- 19:00 - Wine reception hosted by The Department of Politics, Philosophy and Religion (PPR), Lancaster University, Barker House Farm
- 19:30 - Dinner, Barker House Farm.

## Wednesday, July 13, 2016

- 08.15 - Breakfast, Barker House Farm
- 09.00 - **Parallel Sessions**, George Fox Lecture Theatres 1 -6
- 11.00 - Refreshments, George Fox Foyer
- 11.30 - Keynote: **Professor Robert Beckford**, George Fox Lecture Theatre 1(Main Auditorium)
- 12.45 - Lunch, George Fox Foyer
- 12:45 - Postgraduate Lunch and Focus Group, George Fox Lecture Theater 2
- 13.30 - SocRel Annual General Meeting, George Fox Lecture Theatre 1 (Main Auditorium)
- 14.30 - **Parallel Sessions**, George Fox Lecture Theatres 1 -6
- 16.30 - Refreshments, George Fox Foyer
- 17.00 - Keynote: **Dr Shuruq Naguib**, George Fox Lecture Theatre 1 (Main Auditorium)
- 18.15 - Wine Reception, Barker House Farm
- 19.00 - Gala Dinner, Barker House Farm

## Thursday, July 14, 2016

- 08.15 - Breakfast, Barker House Farm
- 09.15 - **Parallel Sessions**, George Fox Lecture Theatres 1 -6
- 11.15 - Refreshments, George Fox Foyer
- 11.30 - Keynote: **Dr Abby Day**, George Fox Lecture Theatre 1 (Main Auditorium)
- 12.45 - Close of Conference, George Fox Lecture Theatre 1 (Main Auditorium)
- 13.00 - Lunch, George Fox Foyer

# Keynote: Lori Beaman

University of Ottawa

Tuesday 12<sup>th</sup> July, 13.45, George Fox Lecture Theatre 1 (Main Auditorium)

## Biography

Lori G. Beaman, PhD is Canada Research Chair in Religious Diversity and Social Change and Professor in the Department of Classics and Religious Studies at the University of Ottawa. She is Principal Investigator of the *Religion and Diversity Project*, a 37 member international research team whose focus is religion and diversity ([religionanddiversity.ca](http://religionanddiversity.ca)).

## Religion, The Public Sphere, and Law: Construction, Disruption, and Reconstitution

**ABSTRACT:** This paper analyses three legal cases involving religion in three dimensions of the public sphere: a public school classroom; a municipal council chamber; and a town hall. Each case involves a different national context—the United States, Canada, and France—and each illustrates something interesting about the shape-shifting nature of religion, specifically its flexibility and dexterity in the face of the secular, the religious, and the plural. Despite the differences in national contexts, in each instance religion is transformed into culture or heritage by the courts to justify or excuse its presence and to distance the state from the possibility that it is violating legal norms of distance from religion. The cultural practice or symbol is represented as a shared national value or activity. Transforming the ‘Other’ into ‘us’ through reconstitution is also possible. Finally, anxiety about the ‘Other’ becomes part of the story of rendering religion as culture, resulting in the impugning of anyone who dares to question the putative shared culture.

# Keynote: Gordon Lynch

Kent University

Tuesday 12<sup>th</sup> July, 17.45, George Fox Lecture Theatre 1 (Main Auditorium)

## Biography

Gordon Lynch is Michael Ramsey Professor of Modern Theology at the University of Kent. He recently co-curated the exhibition, 'On Their Own: Britain's Child Migrants', at the V&A Museum of Childhood, which was commended by the Prime Minister, David Cameron, for bringing knowledge of this history to a new public audience. His book, 'Remembering Child Migration: Faith, Nation-Building and the Wounds of Charity', which provided underpinning research for the exhibition, was published by Bloomsbury in December 2015.

## Sacred wounds and sacred rituals of public memory: remembering historical institutional abuse of children

**ABSTRACT:** One of the defining features of the contemporary public sphere has been the growing number of inquiries, truth commissions and public apologies relating to this historic institutional abuse of children. Although many of these cases involve systems of child-care in which religious organisations were key actors, neither issues of historic abuse nor the ways in which this addressed through contemporary acts of public memory have received much attention within the sociology of religion. Focusing on the particular case of abuse and neglect experienced by British children sent overseas by migration schemes delivered by British churches and charities, this presentation will examine how moral meanings contributed to social environments in which children were vulnerable to harm. In the absence of effective forms of criminal redress, the presentation will also examine how inquiries and truth commissions have become rituals of moral restitution and consider how this shape their narratives of the past in particular ways and also lead, at times, to unwarranted confidence in their capacity to bring some form of epistemic resolution to past wrongs.

# Keynote: Robert Beckford

Canterbury Christ Church University

Wednesday 13<sup>th</sup> July, 11.30, George Fox Lecture Theatre 1  
(Main Auditorium)

## Biography

With particular research interests in media, religion and popular culture, Professor Beckford interrogates the intersection(s) of religious experience, cultural expression and black political praxis. Professor Beckford is the Program Director for the BA in Theology taught in Woolwich, London at Christ College.

## Conjuring Culture: Resisting Representation

**ABSTRACT:** This multi-media presentation explores the role of the British media (terrestrial television) in the construction and disruption of the representation(s) of black Christianity (African Caribbean). Through disclosure of his work as a broadcaster, Beckford outlines the temporary displacement of *racialised* representations: how alternative narratives of black Christianity are inscribed in television documentary, and black urban music. Theorised as a continuation of the black conjure tradition, Beckford argues that resisting representation has spiritual and material outcomes for black Christianity. It can be read as a form of exorcism of the reverberations of colonial Christianity and building resilience to neoliberal ideology.

# Keynote: Shuruq Naguib

Lancaster University

Wednesday 13<sup>th</sup> July, 17.00, George Fox Lecture Theatre 1  
(Main Auditorium)

## Biography

Shuruq received her PhD in Islamic Studies from the University of Manchester, Department of Middle Eastern Studies. Shuruq's research covers two key strands: the classical and pre-modern intellectual and textual traditions, particularly Qur'an hermeneutics and ritual law; and Muslim responses to modernity, with a focus on how twentieth century and contemporary Muslim women scholars read the tradition to intellectually and socially develop their religious authority as knowers of the tradition. Shuruq has written on ritual purity, metaphor in post-classical Qur'an interpretation and Arabic rhetoric, feminist hermeneutics of the Qur'an, and contemporary female exegetes and jurists in Islam. In recent years, she has developed an interest in Islam in Britain, co-authoring a study of change in conceptions of God in modern Britain and leading a research project entitled *Muslim Women Reading Religious Texts in Britain and Egypt* (2010-2011). The project investigated how core Islamic texts are read by 'ordinary' Muslim women in light of their contexts. Shuruq has also been involved in supporting Islamic studies in the UK through her work with HEFCE's Islamic Studies Network until 2012, and currently through her capacity as interim Co-chair of the British Association of Islamic Studies (BRAIS).

# Keynote: Abby Day

Kent University and Goldsmiths

Thursday 14<sup>th</sup> July, 11.30, George Fox Lecture Theatre 1  
(Main Auditorium)

## Biography

Dr. Abby Day is Reader in Race, Faith and Culture in the Department of Sociology, Goldsmiths, University of London, where her teaching, research, writing and supervisions cover sociology of religion, media and religion, and critical criminology. Past Chair of the Sociology of Religion Study group in the British Sociological Association, her work focuses on gender, generation and improving the academic and public understanding of complex religious and non-religious identities.

## Generational Disruption in the Anglican Communion: so what?

**ABSTRACT:** The last active Anglican generation is dying out and is not being replaced. This paper offers ethnographically-grounded reflections on the female Christian 'Generation A', laywomen born in the 1920s and 1930s, and specifically those women who have maintained continual support of the Church of England. These are the mothers and grandmothers of the largely unchurched baby-boomers and generations X, Y, and Z.

Generation A's embodied and performative acts of belief and belonging in the churches drew on, constructed and sustained certain practices of identity and meaning. What consequences will the disruption caused by their passing have for churches, the communities that surround them, and the wider public sphere? Will their final departure matter? To whom and why, or why not?

# Notes

# Parallel Sessions: Tuesday 12<sup>th</sup> July, 15.30

	Lecture Theatre 1 (Main Auditorium)	Lecture Theatre 2	Lecture Theatre 3	Lecture Theatre 4	Lecture Theatre 5	Lecture Theatre 6
	<b>Panel I</b> Chair: Anna Strhan	<b>Religion and education</b> Chair: Rachael Shillitoe	<b>Religion, identity and change</b> Chair: Emily Winter	<b>Religion and Culture</b> Chair: Anderson Jeremiah	<b>Religion and place</b> Chair: Andrew Todd	<b>Panel 2</b> Chair: Merve Kutuk
<b>15:30 – 16:00</b>	Religion and the Everyday Politics of Parenting:  <b>Anna Strhan, Dawn Llewellyn, Sarah-Jane Page, Ruth Sheldon</b>	Faith Schooling and Community Cohesion: The Case of Village Church Schools in England and Wales  <b>Peter J. Hemming</b>	‘Who is afraid of gender equality? Challenges to religious and secular perspectives’  <b>Line Nyhagen</b>	De-reformation and the Passing of Protestant England? Assessing the evidence  <b>Linda Woodhead and Greg Smith</b>	Constructing Religious Space in the Suburbs: Urban Planning and Post-Multicultural Governmentality in West London  <b>Nazneen Ahmed</b>	Fashion and Piety: The (Re) Construction and (Re) Presentation of Turkish Islamic Femininities and Middle-Classes:  <b>Nazli Alimen, Ozlem Sandikci, Merve Kutuk</b>
<b>16:00- 16:30</b>		Nonreligious parents and Faith schools: disrupting and constructing religious education  <b>Katie Aston and Daniel Whisker</b>	How Christian students at English universities negotiate gender issues  <b>Kristin Aune</b>	Tonic or toxic? A reflection on the place of religion in the Nigerian experience  <b>Rapheal, Ojo Joseph</b>	Place, power, and heterotopia: students of faith and location on campus  <b>Paul Vincent Smith</b>	



<b>16:30-17:00</b>		<p>Educating Pious Citizens: How Malian Islamic Schooling Encroached In and Islamicized the Public Sphere</p> <p><b>Émilie Roy</b></p>	<p>Becoming Jews believing in Jesus: the case of Messianic Anussim Jews</p> <p><b>Manoela Carpendo</b></p>	<p>A Tale of Two Towns: Public Prayer, Civil Religion, and New Secular Rules of Engagement</p> <p><b>Gabe Rusk</b></p>	<p>Post-Welfarist Solidarity and Religiously-inflected Duties of Care and Love</p> <p><b>Breda Gray</b></p>	
<b>17:00-17:30</b>		<p>Deen and Dunya - Pakistani boys' education in Birmingham schools and the place of religion</p> <p><b>Karamat Iqbal</b></p>	<p>Messianic Judaism as a worldwide network</p> <p><b>David Lehmann</b></p>	<p>Constructing the 21<sup>st</sup> century state: lessons from post-secular social action</p> <p><b>Tim Stacey</b></p>		

# Parallel Sessions: Wednesday 13<sup>th</sup> July, 9.00

	Lecture Theatre 1 (Main Auditorium)	Lecture Theatre 2	Lecture Theatre 3	Lecture Theatre 4	Lecture Theatre 5	Lecture Theatre 6
	<p><b>Roundtable Discussion</b> Chair: Rachael Shillitoe</p>	<p><b>Religion and community</b> Chair: Michael Munnik</p>	<p><b>Religion, sexuality and gender 1</b> Chair: Dawn Llewellyn</p>	<p><b>Religion, health and well-being</b> Chair: Roger Mitchell</p>	<p><b>Spreading Religion: transmission and growth</b> Chair: Tim Stacey</p>	<p><b>Religion and socio-political engagement</b> Chair: Shanon Shah</p>
<p><b>9:00-9:30</b></p>	<p>Panel 3: When Policy Meets Practice: Rethinking Religion in Schools</p> <p><b>Rachael Shillitoe, Adam Dinham, Celine Benoit, Peter J. Hemming, Martha Shaw &amp; Linda Woodhead</b></p>	<p>Defining social welfare, constructing the public sphere: Community social welfare provision &amp; religious actors</p> <p><b>Sarah Garlington</b></p>	<p>Sexual Ethics and Clergy Discipline: Redrawing the Boundaries</p> <p><b>Julia Capps</b></p>	<p>Deconstructing Chaplaincy, Reconstructing Religion: An Examination of Competing and Complimentary Discourses on the Place of 'Religion' in Acute Healthcare Chaplaincy</p> <p><b>Jo Bryant</b></p>	<p>The Curiously Compelling Nature of Non-Doctrinal religion: Quakers and secularization</p> <p><b>Ben Pink Dandelion</b></p>	<p>The power of relationships in the public sphere: de-centring social capital in the study of faith based social engagement</p> <p><b>Heather Buckingham and Sarah Dunlop</b></p>

9:30-10:00		<p>Jewish-Muslim relations in London: exploring cases of cooperation at the local level</p> <p><b>Susanne van Esdonk</b></p>	<p>Between Church and State: Female Sexuality in British Evangelicalism</p> <p><b>Katie Gaddini</b></p>	<p>Constructing End of Life Care: Is religion a problem or a solution?</p> <p><b>Panagiotis Pentaris</b></p>	<p>‘As normal as possible’: Young Chilean Pentecostals and Evangelisation practices in Santiago de Chile</p> <p><b>Maureen Neckelmann</b></p>	<p>“An alternative way to engage”? A critical examination of the young adult engagement strategies of Christian Aid and Tearfund</p> <p><b>Emily Winter</b></p>
10:00-10:30		<p>The Role of Religion in Families during Times of Austerity</p> <p><b>Elisabeth Arweck</b></p>	<p>Back Bench Penance: Religious Stigmatization of unmarried young mothers in south-eastern Nigeria</p> <p><b>George Amakor</b></p>	<p>Exploration of inter-religious meditation experience: Mindfulness practice of Christians in Hong Kong</p> <p><b>Ngar-sze Lau</b></p>	<p>Private Spirituality in the Public Domain: A Theory of Intra-Religious Conversion for Contemporary Islam</p> <p><b>Riyaz Timol</b></p>	<p>The Role of Faith-based organisations in the devolved political sphere: The Case of Wales and Northern Ireland</p> <p><b>Matthew Rees</b></p>
10:30-11:00			<p>Overruling Safer Sex in the HIV Era: The Roman Catholic Narrative of Procreative Sex</p> <p><b>Mauro Fornasiero</b></p>	<p>Interrupting and reconstructing autonomy: the role of religion and spirituality</p> <p><b>Andrew Todd</b></p>	<p>Association and Transmission of Individualized Religion</p> <p><b>Claire Wanless</b></p>	<p>Working across multiple domains: the case of Islamic Relief</p> <p><b>Susannah P-Saqqa</b></p>

# Parallel Sessions: Wednesday 13<sup>th</sup> July, 14.30

	Lecture Theatre 1 (Main Auditorium)	Lecture Theatre 2	Lecture Theatre 3	Lecture Theatre 4	Lecture Theatre 5
	<b>Author meets Critic</b> Chair: Linda Woodhead	<b>Ritual, materials and the sacred</b> Chair: Ben Dandelion	<b>Religion, State and welfare</b> Chair: Katie Gaddini	<b>Religious freedom, tolerance and human rights</b> Chair: Elisabeth Arweck	<b>Panel 5</b> Chair: Stefania Palmisano
<b>14:30</b> - <b>15:00</b>	Islamic Studies and Sociology of Religion in Ethnographic Conversation  <b>Daniel DeHanas, Sean McLoughlin, Shuruq Naguib, Linda Woodhead</b>	Disruption and Sacrificial Death: The Left Pole of the Sacred  <b>William Pawlett</b>	Religion, wellbeing and ways of being: reframing social policy interventions  <b>Rana Jawad</b>	From Subjectification to Conscientization: Christians and <i>Weiquan</i> , with Reference to the Event of the Demolition of Crosses on Churches  <b>Lap Yan Kung</b>	From interior life to public good? Expressions of Contemporary Monasticism:  <b>Janet Eccles, Stefania Palmisano, Anna Clot-Garell, Laura Tennenhouse</b>
<b>15:00</b> - <b>15:30</b>		Exclusion and Inclusion. Life cycle ritual in the Church of England  <b>Sarah Farrimond</b>	The curious incident of <i>faith</i> in the night-time: Evaluating faith based organisations in the night time economy  <b>Gill Reeve</b>	Religious Tolerance in the Public Sphere  <b>Douglas Ezzy</b>	

<p><b>15:30</b> - <b>16:00</b></p>		<p>The Death of Distance: a local case study</p> <p><b>Christopher Steed</b></p>	<p>Foucault at the Foodbank – locating religious power within the bio-politics of risk and austerity</p> <p><b>Chris Baker</b></p>	<p>'Taming Religion through Public Classification: Challenges for Pagan Groups'</p> <p><b>Suzanne Owen</b></p>	
<p><b>16:00</b> - <b>16:30</b></p>		<p>Amish Women and Their Unyielding Flexibility</p> <p><b>Fran Handrick</b></p>	<p>Religious organizations as communication</p> <p><b>Bjørn Hallstein Holte</b></p>	<p>Iran joining CEDAW: Articulation of the challenge between Islam and the West</p> <p><b>Zahra Milani</b></p>	

# Parallel Sessions: Thursday 14<sup>th</sup> July, 9.15

	Lecture Theatre 1 (Main Auditorium)	Lecture Theatre 2	Lecture Theatre 3	Lecture Theatre 4	Lecture Theatre 5	Lecture Theatre 6
	<b>Panel 6</b> Chair: Roger Haydon-Mitchell	<b>Religion radicalisation and conflict</b> Chair: Sussannah Pickering-Saqq	<b>Religion, sexuality and gender 2</b> Chair: Panagiotis Pentaris	<b>Faith migration and multiculturalism</b> Chair: Chris Baker	<b>Secularism and post-secularism</b> Chair: Peter Phillips	<b>Panel 7</b> Chair: Lois Lee
<b>9:15-9:45</b>	The positive role of religion in cultivating newly emerging Political Space  <b>Roger Haydon-Mitchell,</b>	Faith in Forgiveness? Religious conversion, political reconciliation, and post-atrocity governance in Cambodia  <b>Peter Manning</b>	Gay expressions of Islam in Malaysia and Britain: Connecting the personal to the public sphere  <b>Shanon Shah</b>	Migration and religion: changing problematics  <b>James A. Beckford</b>	Dharma and the Public Sphere: Religion and Tradition in the works Amartya Sen, Ashis Nandy, and Rajeev Bhargava  <b>Brian Black</b>	Pluralist Publics & the Scientific Study of Nonreligious Belief  <b>Lois Lee, Stephen Bullivant, Jonathan Lanman, Miguel Farias</b>
<b>9:45-10:15</b>	<b>Mohammed Ali Amla, Andy Knox, Sue Mitchell</b>	Vulnerability to radicalisation: perspectives of young Muslims  <b>Naomi Thompson</b>	Navigating Sexual Citizenship: Conservative Christian Mobilization in the Jamaican Public Sphere <b>Latoya Lazarus</b>	Islamic cosmopolitanism and the Muslim public sphere in Britain  <b>Carl Morris</b>	Propagating a Religion with Non-Propagation?: A Non-Religious Strategy of a Japanese New Religion in France  <b>Masato Kato</b>	

<p><b>10:15-10:45</b></p>		<p>The Public Discourse of British Muslims groups</p> <p><b>Shahnaz Akhter</b></p>	<p>Flying the fish-shaped rainbow flag - Negotiating sexuality and religion as Polish LGBT Christians</p> <p><b>Magdalena Mikulak</b></p>	<p>Religious identity, economic insecurity and attitudes to immigration in Europe</p> <p><b>Ingrid Storm</b></p>		
<p><b>10:45-11:15</b></p>			<p>British Sikh Attitudes to Same-Sex Marriages and the Anand Karaj (Wedding Ceremony)</p> <p><b>Mandeep Singh Sehmi</b></p>	<p>'Being Muslim' and 'Doing Muslim Things': How Journalists Implicate Religion in their Accounts of Muslim Subjects</p> <p><b>Michael B Munnik</b></p>		

# Abstracts

(Parallel Sessions)

## **Constructing Religious Space in the Suburbs: Urban Planning and Post-Multicultural Governmentality in West London**

***Nazneen Ahmed and Claire Dwyer***

Evident in moral panics provoked by visibly “Other” forms of religious architecture, or the seemingly more mundane (but sometimes no less hysterical) issue of car parking, urban planning is a key site of the contestation and negotiation of public space in relation to religion.

This paper focuses on the planning stories of a mosque, a church and a Hindu temple in Ealing, West London, drawing on documentary research and interviews with local planners and representatives from religious communities. Building upon the influential work of Richard Gale, Ceri Peach, Simon Naylor and James Ryan, I will argue that the borough’s planning culture in relation to religious buildings has shifted over the last twenty years from being actively multicultural to a diffuse, neo-liberal governmentality in which local spatial requirements are determined on a case-by-case basis, guided by centralised policies set by the Greater London Authority.

In responding to this shift in the planning regime, religious groups have had to become highly literate in the planning process, proactive in developing relationships planners, politicians and local residents, and creative in their adaptations of space. In constructing the case for a place of worship through the discourse of urban planning, religious groups become key participants in the public sphere. This paper’s cross-religious comparative approach in one locality also allows discussion about how different religious groups have both similar and different experiences, and what they might learn from each other.

### **Biographical note:**

Nazneen Ahmed is currently Research Associate at UCL in the School of Geography, working on the AHRC Connected Communities project “Making Suburban Faith: Design, Material Culture and Popular Creativity in Suburban Faith Communities” in collaboration with Dr Claire Dwyer, UCL, and Prof. David Gilbert, Royal Holloway.

Claire Dwyer is a reader in Social and Cultural Geography at UCL where she is also Co-Director of the Migration Research Unit. She is the Principal Investigator of the AHRC funded research project 'Making Suburban Faith' ([www.makingsuburbanfaith.org](http://www.makingsuburbanfaith.org)).



## **The Public Discourse of British Muslims groups**

***Shahnaz Akhter***

This paper examines the idea that the overall public discourse disseminated by dominant Muslim groups in the UK does not reflect the diversity of different cultures and schools within Islam, but instead 'others' minority voices within the Muslim community in the UK. Firstly I suggest that these groups maintain their group identity through an observation of boundaries between the group and the wider public sphere. This process as Lori Peek suggests, often leads to the fostering of 'in' and 'out'-group mentalities. Looking at key Muslim groups such as the Muslim Council of Britain (MCB), I will examine through a discourse analysis of their public output whether the fostering of group identity can 'other' minority Muslim groups. I build on Nasar Meer's notion that Muslim identity can be viewed as 'a quasi-ethnic sociological formation'—'quasi' being used to denote something similar but not the same as, because ethnic and religious and boundaries continue to interact and are rarely wholly demarcated. Therefore, I will discuss whether Muslim group identity in the UK can be now considered an evolving process of 'becoming' rather than simply 'being', and if changes in identity occur as a result of both personal and wider social changes.

### **Bibliographical note:**

I am currently a part time PhD student at the department of Politics and International Studies at Warwick University, where my focus is the Public discourse of British Muslims and how the term moderate Muslim is constructed. In addition to this I am also the widening participation officer for PAIS.

## **Back bench penance: religious stigmatisation of unmarried young mothers in southeastern Nigeria**

***George Amakor***

Nigeria is said to be one of the most religious countries in the world. Bearing in mind the north-south religious divide, the people of south-eastern Nigeria are predominantly Christians and strongly disapprove of premarital sex. Many of such church communities also frown at the use of contraceptives and abortion. Hence they generally advocate abstinence before marriage as premarital sex to them is a sin for which there are serious consequences.

In Nigeria generally, there is little government-based welfare provision for unmarried young mothers. This has made the role of the church as a source of support for its members and non-members even more vital. Some churches are working to ameliorate the challenges of premarital pregnancy. However, the stance of the church and the attitudes of members regarding premarital sex, places a lot of stigma on unmarried young mothers. This stigmatisation comes in various forms including "back-benching", which entails asking the individual to sit at the back of the church, barring her from taking part in activities, and communicating with other church members.

This presentation will highlight the existence of church based stigmatisation of unmarried young mothers in south-eastern Nigeria. It will also draw attention to the attitude of the clergy and laity towards church members who become unmarried young mothers. It will argue that there is a significant degree of variation in the attitudes of the clergy and the laity with regards to their reaction towards unmarried young mothers.

**Biographical note:**

George Amakor is a PhD candidate and Tutor in the Department of Sociology, at Aston University, Birmingham. George is currently undertaking a research project on Unmarried Young Mothers in South Eastern Nigeria. His research interests are in teenage pregnancy and unmarried young mothers, families, religion, sexualities, youths, gender and feminism.

**The Role of Religion in Families during Times of Austerity**

***Elisabeth Arweck***

Since the 2008 economic recession, the UK economy has adjusted through measures of austerity, including the reduction of wages, state spending, and public sector jobs. Families have therefore been essential, providing emotional, financial, and practical support during times of austerity. Research suggests that, at such times, people draw on a reservoir of religious resources within them, tapping into these when crises occur. However, there is a lack of research on the impact of religion on the way families cope in times of austerity and on families' religious engagement. Drawing on qualitative research (semi-structured interviews) with members of Christian and Muslim families as well as representatives of organisations which support individuals and families going through financially challenging periods, the paper will present emerging findings from the project on "The Role of Religion in Families during Times of Austerity", funded by the British Academy/Leverhulme Trust. It will report how family and religious involvement intersect in devising coping strategies for the impact of austerity. It will also report how religion (including religious values and religious communities) and welfare service delivery intersect. It will further raise some issues arising from the (at times contested) role of religion in this dimension of the public sphere in the light of debates around the purpose and rationale of austerity relief provision such as food banks.

**Biographical note:**

Dr Elisabeth Arweck is Senior Research Fellow in the Warwick Religions and Education Research Unit (WRERU), University of Warwick, and Editor of the *Journal of Contemporary Religion*. She is a long-standing member and former convenor of Socrel, previous organiser of Socrel conferences, and editor of several Socrel conference proceedings. Her recent research has focused on families and austerity, young people and religious diversity, and religious socialisation.

## **Nonreligious parents and Faith schools: disrupting and constructing religious education**

***Katie Aston and Daniel Whisker***

This paper seeks to show that nonreligious parents both construct and disrupt expectations regarding secular and religious divisions. Drawing on data emerging from the early stages of our research with British nonreligious parents, we will show how they relate to Faith schools in the UK. In doing so nonreligious parents disrupt calls for religion to leave the public sphere, and moreover, the construction of faith schools as “dangerous” or wielding inappropriate power.

We will first outline the rationale for this research – including very public media debates about the role of religion in public spaces and educational institutions. Arguably such media narratives set up initial oppositions between ‘secular’ and ‘religious’ actors (Knott et al). Then we will outline some early findings from interviews with nonreligious parents, who either have children in faith schools or who are at the crucial point of deciding where to educate their children. Some of the issues we have identified are: disciplinary regimes, curriculum content, teachers’ personal beliefs or school interactions with the wider community. Finally we will explore some very early findings about the ‘belonging effect’ where parents with children in Faith schools deepen their religious involvement, commitment or even belief. This final point will introduce the ways in which faith schools are not simply sites for religious engagement, but may be akin to what Grace Davie calls “believing without belonging” or simply ethical spaces, which deserve greater secular attention.

### **Biographical note:**

Dan Whisker received his doctorate in 2008, and spent the period from 2008-12 teaching at the University of Birmingham. He worked in secondary schools across Birmingham from 2008 until 2014. He is presently a lecturer in Working with Children, Young People and Families at Newman University.

Katie Aston is Visiting Fellow in the Sociology of Nonreligion and Religion at Newman University, where she is also Research Associate in the Centre for Science, Knowledge and Belief. She was awarded her PhD in 2015 on the topic of nonreligious and secular material cultures and ritual in the UK. Since then she has been developing new research in the areas of nonreligion, death and dying and secular bodies.

## **How Christian students at English universities negotiate gender issues**

***Kristin Aune***

Mainstream religions have historically taken a conservative stance on matters of gender and sexuality. In the UK context, where the Christian church has lost members and influence, yet religion remains prominent in public discourse, religion is perceived as – and often is – one of the last bastions of gender inequality. Feminist movements of the twentieth century have

propelled gender issues from the private to the public sphere, with the effect that gender equality is now part of a new 'post-feminist' common sense, and young people see gender equality as a social norm. But what happens when religious and feminist discourses collide? How do religious people negotiate this new 'post-feminist' climate? Moreover, how does their social location – for instance their age, social and educational status – shape their approach to gender? This paper uses data from the Christianity and the University Experience project, involving survey research with over 2,000 Christian students in 13 universities in England and interviews with 75 students in 5 universities, funded under the AHRC and ESRC's Religion and Society scheme. It explores how Christian students negotiate gender issues and how their faith affects their attitudes to gender. Is faith an important variable in shaping gendered attitudes, or is it simply one resource amongst many others?

### **Biographical note:**

Kristin Aune is a Senior Research Fellow at the Centre for Trust, Peace and Social Relations, Coventry University, where she leads the Faith and Peaceful Relations research group. Her books include *Christianity and the University Experience*, *Reclaiming the F Word: Feminism Today* and *Women and Religion in the West*.

### **Foucault at the Foodbank – locating religious power within the bio-politics of risk and austerity**

#### ***Chris Baker***

This paper focuses critical attention on exponential increases in the growth of UK foodbanks since 2010 and the introduction of austerity. Many foodbanks are religiously syndicated, and are thus also synonymous with the multi-dimensional debate about religion's power in the public sphere. For example, foodbanks are:

Uncritical acolytes of market-state austerity, mopping up social costs whilst creating a market in food insecurity;

proxy spaces of religious and spiritual engagement that thrive at the expense of institutional forms of religion, and falsely conflate religious interest with resilience;

examples of faith-based welfare as pragmatic spaces of ethically-driven politics and civic engagement that create new political agendas and narratives.

So how do we interpret the power of religion sociologically and politically? Well-meaning but irrelevant? Regressive and uncritical? Subversive and dangerous?

In light of this uncertain discourse, I turn to Foucault's concept of *biopower*. This addresses the current ability of the state-market nexus to control and discipline citizens' bodies but also their subjectivities towards preordained life and death outcomes and bio-technical futures in apparently 'naturalistic' and invisible ways. The ever-growing precariat seem especially vulnerable to the logics and disciplines of neoliberal Darwinism. However, I also apply the concept of biopower critically to religion. Can religion be conceived as a type of

biopower that forms alternative subjectivities that evoke different understandings of inclusion and exclusion? Where does 'the foodbank' sit in relation to these issues of bio-politics? Does this site of analysis shed light on other, more global processes of religious, state and market power?

**Biographical note:**

Professor Chris Baker is William Temple Professor of Religion and Public Life at the University of Chester and Director of Research at the William Temple Foundation. His writing and research explore the relationship between religion and urbanisation, the role of religion in public policy and social welfare and the role of religion in civil society.

**Migration and religion: changing problematics**

***James A. Beckford***

This paper aims to make a contribution towards the understanding of religion's constructive and disruptive impact in the British public sphere by examining developments in sociological research on migration and religion. The paper begins with a review of historical changes in the ways in which migration has been viewed as an important context for the study of religion. The second part identifies aspects of the intersections between migration and religion which have come to the fore in recent decades with particular reference to gender, contexts of reception and the notion of religion as a resource. The third part examines the place that questions about migration have come to occupy in debates about the management of religious diversity in liberal, western democracies. The controversies that now swirl around migration and religion are taken as indicators of broader concerns about policies and practices aimed at reducing unlawful discrimination and promoting equality.

**Biographical note:**

James A. Beckford, Professor Emeritus at the University of Warwick, has made sociological studies of religious minorities, new religious movements, social theory and religion, prison chaplaincies, and politics and religion. His most recent edited publication is *Migration and Religion*, 2 vols. Cheltenham: Edward Elgar Publishing, 2015.

**Dharma and the Public Sphere: Religion and Tradition in the works Amartya Sen, Ashis Nandy, and Rajeev Bhargava**

***Brian Black***

In this paper I will examine the writings of Amartya Sen, Ashis Nandy, and Rejeev Bhargava to gain a better understanding of the role of India's premodern traditions in recent debates about secularism. Sen, Nandy, and Bhargava all refer to India's premodern religious and politics sources in their arguments about how best to negotiate the relationship between religion and politics in India today. Moreover, Sen, Nandy, and Bharava all invoke the figure of Aśoka either to support or criticize secularism. For Sen, India's traditions of debate and

acceptance of difference, as exemplified by Aśoka, contributes to making secularism possible in India today. For Nandy, India's traditions give us a critical perspective from which to challenge the present and to imagine a different future. Rather than being a symbol of secularism, Nandy sees Aśoka as exhibiting religious morality in the public sphere. Meanwhile, Bhargava, who is initially more hesitant to engage with historical sources, finds in Aśoka's inscriptions a principled co-existence that not only can inform Indian secularism, but that can improve upon Europe's traditions of toleration. I will argue that through the works of these three thinkers and their overlapping, yet contrasting readings of Aśoka, we can get a better understanding of what is at stake when invoking the past, as well as the possible ways a better understanding of the political dimensions of premodern sources could contribute to our understandings of debates about secularism today, both in India and beyond.

### **Biographical note:**

Dr Brian Black is a Lecturer in Religious Studies at Lancaster University. His main research interests include Indian religious and philosophical sources, such as the Upaniṣads, Nikāyas, and *Mahābhārata*. He has recently co-edited a book on Indian and European secularism. He is currently working on a book on ethics in the *Mahābhārata*.

### **The power of relationships in the public sphere: de-centring social capital in the study of faith based social engagement**

#### ***Heather Buckingham and Sarah Dunlop***

Words have a powerful effect on the way we understand, categorise and interpret social groups, practices and relationships. Social capital, for example, is a term frequently used in reference to the contribution of churches and other religious groups to building community and meeting local needs, particularly in relation to public policy. But to what extent does the concept of social capital correspond with the ways in which faith groups conceive of and seek to embody or enact the relationship between their faith and their engagement with social issues or in wider society more generally? Does it predispose researchers to an instrumentalist and insufficiently nuanced approach that eschews the motivations, meta-narratives and spiritual dimensions of such engagement?

Drawing on findings from case studies of two London megachurches, this paper offers an alternative approach to understanding the nature and impact of relationships within and beyond these churches. We explore ways in which such relationships do exhibit features associated with social capital analyses, including examples of bridging and bonding social capital, but also illustrate contradictions and contrasts arising from the empirical data and theological literature. These lead us to argue for a 'de-centring' of social capital, suggesting that its production, transmission and indeed the relinquishing of it at times, tend to be by-products of other more distinctive and central processes within the churches studied here. In closing we discuss implications for the way religion is conceptualised in academic and

public discourse, and for the way it is researched, in view of the significance of relationships and theological meta-narratives.

**Biographical note:**

Dr Heather Buckingham is a Research Fellow at the Edward Cadbury Centre of the Public Understanding of Religion at the University of Birmingham. Her academic background is in social policy and human geography. Her research focuses on churches' engagement with wider communities, and the conceptualisation of 'church' in relation to 'society'.

Dr Sarah Dunlop is a Research Fellow in the Department of Theology and Religion at the University of Birmingham, currently working on the London Megachurches and Social Engagement three-year project funded by the AHRC. Her research interests include visual ethnographic research methods for the study of religion, youth spirituality and contemporary ecclesiology

**Deconstructing Chaplaincy, Reconstructing Religion: An Examination of Competing and Complimentary Discourses on the Place of 'Religion' in Acute Healthcare Chaplaincy**

***Jo Bryant***

Healthcare chaplaincy has recently emerged as a field of academic interest, providing a lens for examining how religion is enacted and understood within a public institution. Conversations surrounding healthcare chaplaincy can be broken down into meta, macro, meso and micro discourses. The growth of chaplaincy studies, which analyses and assesses the current ways in which chaplaincy operates as a whole, demonstrates the emergence of meta discourses (Beckford and Gilliat 1998, Gilliat-Ray, Ali and Pattison 2013, Swift 2014, Pattison 2015, Todd 2015). Normative constructions of chaplaincy in national policy (Welford 2010), organisational and/or professional discourse (Swift 2014) and chaplaincy literature (Faber 1972, Wilson 1971, Swift 2014), constitute macro discourses. Meso discourses relate to how chaplaincy teams operate on the ground (Orchard 2001), and how they represent themselves to their employing Trusts. The discourses of individual chaplaincy team members constitute the micro level (Woodward 1998, Gilliat-Ray, Ali and Pattison 2013 and Swift 2014).

The relationships between these levels of discourse within healthcare chaplaincy are yet to be examined, although there is clear overlap, as well as disconnect, between them. This paper comes towards the end of the data collection phase of a research project on minority faith groups in acute healthcare chaplaincy. With reference to data collected, some of the competing and complimentary discourses about the place of 'religion' in a public institution will be explored, in the context of a profession that is increasingly concerned with spirituality, and the rise of 'generic' chaplaincy in contrast with 'traditional' models of religion-specific care.

**Biographical note:**

Jo Bryant is a second year AHRC-funded PhD student in the Department of Religious and Theological Studies at Cardiff University. She conducted chaplaincy research at the University of Leeds and the University of Birmingham, and collected data for the Theos report 'Chaplaincy: A Very Modern Ministry?' before commencing her PhD.

## **Sexual Ethics and Clergy Discipline: Redrawing the Boundaries**

***Julia Capps***

Understanding how churches regulate themselves internally can help us understand how they see their witness externally. In debates on the relationship between churches and the 'secular' law, it is often overlooked that Christianity is itself a 'religion of law' (Doe, 2011). All churches have laws, rules and ethical codes which their ministers must follow, and all have disciplinary procedures for when the rules are broken. Ministers can face disciplinary action and potentially lose their jobs over allegations of sexual misconduct. Moreover, the laws were generally written when all ministers were men, but now that some ministers are women, what can be said about the gendered nature of these laws? This paper considers church law in cases of clergy sexual misconduct in the Church of England and the Church of Scotland, and asks what these laws and procedures reveal about how churches engage issues of gender and sexual ethics from within. Such a focus raises questions about how church governance in the area of sexual misconduct relates to broader church engagement in issues of marriage and sexuality in the public sphere. Juxtaposing the internal and external faces of church in this manner helps us understand the similarities and differences between churches, as well as the similarities and differences between churches and other societal organisations in relation to their institutional governance and internal cohesion.

### **Biographical note:**

Julia previously studied politics at the universities of London and Oxford. She is currently completing an MPhil in Intercultural Theology and Interreligious Studies at the Irish School of Ecumenics, Trinity College Dublin.

## **Becoming Jews believing in Jesus: the case of Messianic Anussim Jews**

***Manoela Carpenedo***

This study explores a variant of a worldwide religious tendency fusing beliefs, rituals and identity claims deriving from both Judaism and Christianity. Differing from Messianic Judaism and the global Judaising trend in Evangelical Christianity, the Messianic Anussim community represents a curious combination of adoption of orthodox Jewish observance and claim of Jewish descent with the belief in Jesus, as the Messiah. By claiming descent from Anussim/Marranos (Jews forced to convert to Christianity) who came to Brazil during the colonial period and invoking an experience of a recovered collective memory, these



former Evangelicals are not only adopting an orthodox Jewish ethos, but also are creating a new religious and cultural identity.

Based on an ethnography conducted with the largest Messianic Anussim community in Brazil, this study examines how these new conservative and hybrid religious identities have been structured. Guided by the notions of religious bricolage and collective memory, I suggest that Anussim's return of Judaism has to be interpreted as restorative reaction against prevalent Neo-Pentecostalism in Brazilian Evangelicalism. By rejecting Neo-Pentecostal practices and ethos, the community recreates the imaginary of the early Christian church. Interestingly, the Anussim's critique takes them down the path of orthodox Judaism. The sociocultural logics behind this strong Judaising process draws on Anussim/Marrano's collective memory's remnants and historical plausibility of their Anussim descent. Through the (re)creation of a narrative of origin promoted by their return to Judaism, the Messianic Anussim have established the foundations for a very particular form of contemporary ethnogenesis.

### **Biographical note:**

I am a Brazilian social scientist and PhD student in the department of sociology at Cambridge University. My research interests are in the area of sociology of religion, gender studies and ethnographic research methods.

### **The Curiously Compelling Nature of Non-Doctrinal religion: Quakers and secularisation**

#### ***Ben Pink Dandelion***

As Steve Bruce has argued, the presentation of religious claims as equivalent betrays the idea of unique salience and dulls the perceived need of people to take one faith group any more seriously than any other, and thus encourages a shift towards secularisation. Societies where religions are treated equally, either because religious groups seek this equivalence or because such equivalence is State-sponsored, are likely to suffer from the tendencies of secularisation. Thus it can be argued that widespread religious toleration within, say, democracies, is not good for religious expansion. Religious freedom leads to religious decline.

This paper explores the case of British Quakers, who were granted full citizenship in 1871 but who retain a particular identity. Today, nearly 90% of participants convert into the group as adults suggesting that Quaker distinctives offer unique claims which are taken seriously by outsiders. At the same time, Quakers represent a highly plural example of non-doctrinal religion. Recent survey data shows an increased number of participants deny belief in God and this paper argues that high levels of recruitment do not necessarily counteract theories of religious decline but can be represented in terms of other attractions such as heterotopic space in which individualism is celebrated (after Gay Pilgrim's work), counter-cultural values, and the absence of collective doctrinal boundaries. High levels of conversion along non-religious axes indicate the potential for internal secularisation as well as offering participants the possibility of uncomplicated departures.

**Biographical note:**

Ben Pink Dandelion is Professor of Quaker Studies at the University of Birmingham and also works at the University of Lancaster. He has written widely on the sociology, history and theology of Quakerism.

**Religious Tolerance in the Public Sphere*****Douglas Ezzy***

This paper examines the Racial and Religious Tolerance Act of Victoria, Australia, in the context of the broader social patterns of religious diversity in Australia. Existing research suggests the legislation can both defuse religious conflict and enable religious minorities to more confidently address emerging problems within their own communities. This is particularly important in the context of fears about radicalisation and extremism. However, where do strategies of tolerance reach their limit? In particular, how important are the broader patterns of migration, ethnicity, and religious diversity in Australia to underpinning the success of this legislation. Some commentators have raised concerns that ‘tolerance’ creates threats to “shared values.” I argue that these concerns are misplaced. Further, beyond tolerance, successful religious diversity requires governance practices and policies that facilitate constructive religious participation in the public sphere that in turn promotes social cohesion. The paper considers how such practices operate in conjunction with the Victorian Racial and Religious Tolerance Act.

**Biographical note:**

Douglas Ezzy is Professor of Sociology at the University of Tasmania, Australia. He is President of the Australian Association for the Study of Religion, and the Editor of the Journal for the Academic Study of Religion.

**Exclusion and Inclusion. Life cycle ritual in the Church of England*****Sarah Farrimond***

This paper will present and analyse the Church of England’s response to its declining share of and influence on life cycle ritual in England.

In recent decades the Church of England, like most other Christian churches in the UK, has seen many fewer people avail themselves of its life cycle ritual. Such a trend has long been understood as a significant aspect (if a contested one) of the religious landscape of the contemporary world. While declining and diversifying religiosity on the part of the population of England is arguably the greatest contributor to this change, it can also be argued that policies and practices within the Church had a considerable impact as well.

This century the Church of England has responded to these trends by successive projects: the weddings project, the funerals project and the christenings project; each of which aims to promote better understanding of what the Church offers in these areas, to improve the relevant professional skills of ministers and to increase the number of people availing themselves of these religious rites of passage.

The aim of these projects is cast in terms of inclusion and promotion. However this paper will argue that this stated aim exists in tension with exclusive policies and practices (not least in respect of same sex marriage), debate around which is acted out in the public sphere and which informs public perception as much as do strategies of promotion

**Biographical note:**

I am presently working as a curate in the Church of England, in the Diocese of West Yorkshire and the Dales. After studying at Oxford and Leeds universities I did my doctoral research at Durham on ritual, narrative and Church of England weddings and have published in this area.

**OVERRULING SAFER SEX IN THE HIV ERA: THE ROMAN CATHOLIC NARRATIVE OF PROCREATIVE SEX**

***Mauro Fornasiero***

Background: Despite the introduction of highly active antiretroviral therapy (HAART) in 1996 (Rosengarten, 2009) and numerous years of HIV prevention targeting men who have sex with men (MSM), in Europe safer sex messages are not effective in this key population disproportionately affected by HIV (ECDC, 2015).

This paper focuses on socio-cultural barriers to messages of safer sex. It analyses the role of the Roman Catholic Church and its influence on messages of safer sex. Most specifically, it highlights how its value of procreative sex generates a hegemonic narrative, which de-legitimises gay identity and consequently hinders safer sex among Italian MSM.

Method: In-depth face to face interviews -based on the application of grounded theory (Corbin and Strauss, 2008)- were employed on a sample of 40 MSM living in the Veneto Region of Italy to elicit narratives of safer sex and bare-backing (i.e. unprotected sex).

Findings: Divided by the variables of age, serological status, and relationships, the outcomes of this qualitative study show how narratives of bare-backing are informed by condom anxiety and HIV denial. These accounts are fuelled by the hegemonic Roman Catholic narrative of procreative sex, which overrules condom use.

Discussion: Findings speak to broader questions about the role of religion in issues related sexual health, its influence on sexual identities and sexual politics.

**Biographical note:**

Mauro Fornasiero has submitted his PhD 'In-Between Worlds: A Cultural Analysis of Representations of Safer Sex and Bare-backing Among Italian MSM' in the Faculty of Business, Environment, Society at Coventry University. His research interests are: discourse analysis, religious narratives and their impact in everyday life, LGBT studies, and visual methodologies.

## **Between Church and State: Female Sexuality in British Evangelicalism**

***Katie Gaddini***

The dynamic and shifting relationship between religion and politics continues to be of vital global importance whether or not a country is formally 'secular'. Women, and specifically women's bodies, often serve as bearers of culture, and the site where such religious-political contestation most polemically plays out (Wendy Brown, 2012). While previous research documents the processes, strategies and policy outcomes of evangelicalism on a macro level, it overlooks the everyday influence of this religious group on individuals, especially women. Thus, my research fills a notable gap by focussing on the faith lives of evangelical British women.

Based on qualitative interviews with unmarried, evangelical women aged 22-35 in London, this paper explores the material consequences of purity norms based on the understanding that studying bodily practices such as sexual purity within religion elucidates a richer understanding of religious life. I draw on qualitative data to support the hypothesis that such norms are far reaching and threaten to restrict female bodies by curtailing mobility, and thus impact women on both personal and social levels. Secondly, based on Judith Butler's theories of subjectification, I examine how bodily comportment and sexual behaviour is connected to evangelical women's identity formation. Thirdly, this research attends to the complexity of secularism by asking how women negotiate conservative, religious norms in an urban and secular context. Not only is this project markedly interdisciplinary but it also contributes to various subfields within the principal field of Sociology including the sociology of religion, political sociology and gender and feminist studies.

### **Biographical note:**

Katie Gaddini is a PhD student in the department of Sociology at the University of Cambridge. She holds an MSc from the London School of Economics and a Master's of Social Work from Boston College. Her work focuses on the sociology of religion, gender, and politics.

## **Defining social welfare, constructing the public sphere: Community social welfare provision & religious actors**

***Sarah Garlington***

The negotiation of how a community will meet its social welfare needs is a significant layer of public sphere construction. Daly and Lewis (2000) present the concept of “social care” as “a set of relations lying at the intersection of state, market and family (and voluntary sector) relations” (p. 296). We can also incorporate the idea of path dependency: “As each policy is put into place it transforms the distribution of preferences; as the regime increasingly entrenches itself, it transforms the universe of actors” (Huber & Stephens, 2001, p. 32). This paper discusses how the current faith-based engagement in social welfare activities represents policy shifts facilitating religion’s contribution to the public sphere (in the U.S. and beyond), and how this participation shapes the social welfare community and public understanding of social welfare needs even outside the direct engagement in service provision. Using the author’s research on the contributions of congregations and faith-based nonprofits to community social welfare needs, examples are discussed, such as social workers defining individual client needs within acceptable frames for faith-based programming. More discussion is needed about the implications (positive and negative) of shifting ways faith-based resources serve social welfare needs for evolving policy and distribution of resources, including the shared definition of social welfare needs that informs these decisions (locally, nationally, and internationally).

### **Biographical note:**

Sarah Garlington, PhD, MPhil, MSSW, is an Assistant Professor at Ohio University. Her research focuses on the intersection of faith-based organizations (including congregations) and social welfare policy and provision. She has been a visiting scholar at The Uppsala Religion and Society Research Centre (CRS) and was an ARNOVA Doctoral Fellow.

## **Post-Welfarist Solidarity and Religiously-inflected Duties of Care and Love**

***Breda Grey***

The rise neoliberal rationalities of governance across late-modern capitalist societies has been linked to a new phase of shifting relationships between religion, the state and the market. This changing landscape of governance has implications for how citizenship is constructed and lived. In this paper, I investigate the proposition that the Keynesian welfare state, and its secular, national, and statist model of post-war citizenship based on rights and equality, is being replaced by a multi-scaled neoliberal model of citizenship founded on privatised moral duty and fellow feeling. The paper examines the ways in which social provisioning in this neoliberal model produces a postsecular, compassionate citizenship, often through appeals to religiously-inflected duties of care and love. It does so by critically evaluating two theoretical accounts of emergent relationships between the neoliberal project and religion: first, the view that neoliberal governmentalities, the secular and the

religious are co-constituted in a new form of *postsecular rapproachment* (Cloke, Beaumont and Williams), and second, through the notion of the *moral neoliberal* as an effect of Catholicised neoliberal techniques of rule in which citizenship is 'to be lived with the heart' (Muehlebach). The paper concludes with a discussion of relations of (faith-based/christian love) and the production of post-welfarist, ethical subject-citizens.

**Biographical note:**

Dr Breda Gray is Senior Lecturer in the Department of Sociology at the University of Limerick, Ireland. Her research interests broadly include gender, diaspora and religion. She is currently researching the ways in which religious and secular authorities are negotiated in societies marked by religious plurality and post-welfarist policy initiatives.

**Religious organizations as communication**

***Bjørn Hallstein Holte***

This presentation is based on a work-in-progress that explores how conceptualizing society as communication – as in Luhmannian sociology – can provide a means of reframing some commonly asked questions about the role of religious organizations in multi-religious communities, such as questions about 'social cohesion' and 'integration' of immigrants.

My interest in this topic derives from my engagement in the Norwegian case study of Youth at the Margins (YOMA), an international research project on marginalized youth and faith-based organizations. The project is aimed at studying the nature and extent of faith-based organizations' contribution to social cohesion through how they relate to marginalized young people (Swart, 2013). The research has required me to map all religious organizations that operate within one multi-cultural city district of Oslo and to make contact with and interview representatives from most of them. I have currently identified fourteen religious organizations that operate in the city district, in addition to four parishes of the Church of Norway. I have visited most of these organizations, interviewing representatives from twelve of them and conducting focus group interviews with youth who are active in six of them.

What emerges from these interviews is how some of the representatives want their organizations to be interpreters and mediators of information about Norwegian society and public services. This would entail that the communication of and in religious organizations would not only concern religious matters and that it would have consequences beyond the religious field. Yet, how should we understand this as sociologists? In this paper, I will present my work towards a theoretical framework that is inspired by Luhmann's approach to society as communication and how this contributes to reframing certain questions about the public role of religion.

**Biographical note:**

Bjørn Hallstein Holte is a PhD Candidate at VID Specialized University in Oslo, Norway. He has master's degree in social anthropology and his current work concerns young people who are not in education, employment, or training ('NEET'), religious organizations, and social cohesion in Oslo.

## **Faith Schooling and Community Cohesion: The Case of Village Church Schools in England and Wales**

***Peter Hemming***

Over the last decade or so, the issue of faith-based schooling has featured prominently in media and policy forums, particularly in relation to concerns about urban social cohesion and community relations. Yet much of the faith-based education sector in England and Wales actually consists of small, rural Anglican schools, which are largely ignored in these public discourses. This paper seeks to widen the parameters of the debate on faith schooling and community through a focus on church primary schools in village contexts. Drawing on recent qualitative empirical research, it will argue that community cohesion is about much more than merely inter-faith and inter-cultural relations, instead encompassing a range of other factors such as intra-faith, religious-secular, inter-generational and social class relations. In this broader sense, the data demonstrates that faith schools can both promote and erode cohesion in their wider communities, and that these processes are significantly influenced by geographical locality.

### **Biographical note:**

Dr Peter J. Hemming is a Lecturer in Social Science at Cardiff University. His research interests include sociology of religion, childhood/youth, education and citizenship. Peter is the author of 'Religion in the Primary School: Ethos, Diversity, Citizenship', published by Routledge

## **Deen and Dunya - Pakistani boys' education in Birmingham schools and the place of religion**

***Karamat Iqbal***

Birmingham is home to the largest number of Pakistanis outside Pakistan. They make-up a quarter of its school population. Muslims are already the largest pupil religious group in its schools.

The issue of ethnic minority underachievement in England was acknowledged during the 1970s. This continues to be a critical matter in Birmingham where large numbers of Pakistani pupils leave school annually without the benchmark grades at GCSE.

Through research in three city community secondary schools, this study explored the importance of religion for Pakistani boys and its likely implications for their educational achievement. In addition, teacher understanding of their distinctive heritage was investigated in order to establish the likely continuity/discontinuity between the pupils' in-school and their wider lives.

The research utilised a mixed-methods approach, including a questionnaire administered to Year 11 students from all ethnic groups and interviews with Pakistani boys, their parents and teachers. Extensive school and local authority documentation was accessed.

Findings show that religion (deen) is highly important for Pakistanis and is seen, by their parents, to be central to the boys' development, alongside education 'of the world' (dunya). The boys spend many hours at mosques after-school; at the expense of doing school-related activities. Home and school were found to be separate world for the boys. Teachers lacked appropriate understanding of Pakistani Muslim heritage.

It is suggested that deen and dunya should be integrated in the delivery of education for Pakistani Muslims.

#### **Biographical note:**

Karamat Iqbal is a longstanding practitioner in multicultural education - schools, colleges, local authority and work for the Department for Education. Previously, he has researched the education of white working class. His current research focus is on education of Pakistani boys. Details of Karamat's work can be found on [www.forwardpartnership.org.uk](http://www.forwardpartnership.org.uk).

### **Religion, wellbeing and ways of being: reframing social policy interventions**

#### ***Rana Jawad***

Happiness has long been a theoretical correlate of social welfare and a central plank of philosophical and religious thought. In more recent years, it has regained the focus of social science researchers, particularly in the field of economics, most notably in the work of the Utilitarian economist Richard Layard (2005), through greater interchange with the discipline of psychology. Against this backdrop, this paper uses several years of research on how religious actors and institutions involved in social welfare activity in the UK conceptualise their work, by examining the implications of these religious perspectives on contemporary understandings of human wellbeing. The paper argues for the need to further develop the long held view that religious perspectives on welfare challenge reductionist Utilitarian notions of wellbeing by advocating a holistic understanding of the human condition within the wider context of socio-economic relationships. These arguments resonate with secular ideas in social policy research about the need to maintain the moral purpose of contemporary social policy and the "social value" within human interactions, as argued by Bill Jordan for example. The term *ways of being*, which emanates from empirical research in diverse religious welfare contexts, is proposed in the paper as a way of moving beyond individualised outcome-based conceptions of wellbeing because: (a) the concept highlights



the process of living and not the final state of the human condition; (b) it emphasises that religion is more than just spirituality or rules of behaviour. As Karen Armstrong notes, religion is about *praxis*, it is a *Knack*; contemporary thinking about human wellbeing is therefore incomplete without a focus on how a life is lived, the quality of social relationships and the ethical values binding a society.

### **Biographical note:**

Rana Jawad is senior lecturer in social policy at the University of Bath. She researches social policy and religious welfare. Key publications are *Social Welfare and Religion in the Middle East: A Lebanese Perspective* (2009) and *Religion and faith-based welfare: From wellbeing to ways of being* (2012), both by The Policy Press, Bristol

## **Propagating a Religion with Non-Propagation?: A Non-Religious Strategy of a Japanese New Religion in France**

### ***Masato Kato***

This paper will consider the question of religion in the public sphere by analysing the institutional strategy of a Japanese new religion in France. It will specifically focus on the case of Tenrikyō—a new religion that began its organisational development in France in early 1970s—to explore the manners in which Japanese cultural resources and representations are utilised in a non-religious institutional space in a manner that helps promote, both directly and indirectly, the appreciation of the Japanese-born religious group. The key characteristics of Tenrikyō as it operates in France is its two-tier yet legally separate institutional structure involving a religious association (Tenrikyo Europe Centre, originally Tenrikyo Paris Centre, in Antony) and a non-religious association (Tenri France-Japan Cultural Association in central Paris). On the basis of this institutional demarcation as necessitated by the French legal framework relating to the 1901 and 1905 laws, Tenrikyō has been conducting cultural activities at and through the cultural association as a way to increase its visibility and legitimacy in the public, an initiative which coincided with a period of growing interests in the Japanese language and popular cultures in France as well as of the public sentiment against ‘cults’ (*sectes*). In this paper, I will argue that it is largely by appealing to the affinity with Japanese culture that this religious group has been able to gain religious legitimacy in the French public.

### **Biographical note:**

Masato Kato is a PhD candidate in the Department of Religions and Philosophies at the School of Oriental and African Studies (SOAS), University of London. His doctoral research seeks to explore the cultural negotiation of Japanese ‘new religions’ (*shinshūkyō*) in European contexts through the case of Tenrikyō.

## **From Subjectification to Conscientization: Christians and *Weiquan* (Right Defense Movement), with Reference to the Event of the Demolition of Crosses on Churches**

***Lap Yan Kung***

Religions have been the vehicle of the Chinese authorities since the establishment of the People's Republic of China. The degree of religious freedom is largely dependent upon the merit of the authorities and the political climate. Due to the impacts of economic reform (the Open Door Policy in 1978) on cultural and social life, religions are allowed to have more religious freedom than before, and at the same time, they gradually come to understand their right. This is particularly true for Christianity. First, more and more non-registered churches are emerged in last 20 years, and their religious activities are more open. Second, more Christians have joined *Weiquan*. I would consider this is about conscientization. Theologically, the believers gradually shift from seeing the oppression of the government as a test for their faith to a matter of injustice and a violation of human right. Politically, the believers gradually shift from the obedience to law and order as Christian duty to becoming actors in *Weiquan*. Sociologically, the believers gradually shift from holding a dualism between earthly and spiritual life to considering themselves as members of civil society. The concerns of this paper are how their conscientization is related to their Christian faith, what kind of tension their conscientization has created within and without, and what their conscientization has brought transformation to the self and society. This study focuses on the most recent event, the demolition of the crosses on the churches in Zhejiang province, as the case for investigation.

### **Biographical note:**

Lap Yan Kung, Associate Professor of the Divinity School of Chung Chi College, Hong Kong. His research interest is Christian Ethics, Religion and Society, Chinese Christianity and Civil Society. Recent publications are 'Umbrella Movement and Kairos: A Theological Encounter' (2015, in English), 'God-Talk at the Street Corner' (2016, in Chinese).

## **Exploration of inter-religious meditation experience: Mindfulness practice of Christians in Hong Kong**

***Ngar-sze Lau***

With the influence of globalization and Buddhist modernism from East Asian countries, various transnational Buddhist meditation and mindfulness practices have been transmitted rapidly to Chinese societies such as Taiwan and Hong Kong as popular lay practices in the past two decades. Unlike traditional religious context, an increasing number of people who practice and teach mindfulness are from different religious background. The plurality and emergence of various forms of mindfulness practice not only reflects the dynamics between the decline of old-formed institutionalized religion and the resurgence of new forms of religion, but also the interaction between Buddhism and modernity. Mindfulness practitioners are not restricted to Buddhists, but include people from different religious and

social background including Chinese Buddhists, Christians and atheists. By examining the recent literature and ethnographic information collected through participant observation and in-depth interviews, this paper explores the interpretation and adaptation of the new meditation practices in the contemporary context. Through cases studies of Christian mindfulness practitioners, the hybrid-religious identity and inter-religious experience of practitioners will be examined. This paper may shed some light on the trajectory of religious prospect in the Chinese context.

**Biographical note:**

Ngar-sze Lau has completed her MPhil thesis on the emergence of Theravāda meditation and mindfulness practices in Hong Kong at the University of Oxford in 2014. As a PhD candidate at Lancaster University, she started an ethnographic study on transnational meditation communities in mainland China since 2014.

**Navigating Sexual Citizenship: Conservative Christian Mobilization in the Jamaican Public Sphere**

***Latoya Lazarus***

This presentation examines two conservative Christian Civil Society Organizations in Jamaica, the Lawyers' Christian Fellowship and Jamaica Coalition for a Healthy Society; focusing in particular on their efforts to influence the public discourse and actualization of sexual citizenship in that country. I argue that these groups are not seeking to "disclaim" sexual citizenship as some have suggested. Rather, they seek to publicly strengthen a notion of sexual citizenship that is not only ideologically grounded in hegemonic heterosexuality, but also in a certain conservative view of culture and "Judeo-Christian" respectability, values and morality. In common with local sexual and women's rights activists, these groups (which are seen by some as disruptive to progressive debates on this issue in the public arenas including political, legal and media spaces) are actively participating in the developments around sexual citizenship by seeking to influence the public discourse and terms of its realization as well as the local environment in which ongoing national and cultural interrogations of this form of embodied citizenship are unfolding.

This presentation is underpinned by academics and activists' interpretations and analyses of the concept of sexual citizenship. I also draw upon selected narratives from in-depth interviews with knowledgeable informants working in the areas of Caribbean law reform and /or sexualities, as well as content analysis of a number of sources, including the groups' respective official websites or Facebook pages, position papers, newspaper accounts and secondary interviews with founding and/or key members of the groups.

**Biographical note:**

Latoya Lazarus was awarded a PhD in Sociology from York University, Toronto Canada .She is currently a Research Fellow at the Sir Arthur Lewis Institute of Social and Economic Studies,

at the University of the West Indies, Cave Hill. My research interests includes issues around Citizenship in Caribbean societies.

## **Messianic Judaism as a worldwide network**

### ***David Lehmann***

Growing out of Protestant missions to the Hebrews in the 19th century the term Messianic Judaism was once associated with campaigns to persuade Jews to recognize Jesus as the Messiah sent by God, even while retaining their Jewish identity. By now the term itself and the range of phenomena which it covers has by far outgrown that project, covering a multitude of dispersed congregations, associations, networks with overlapping characteristics. These can be found everywhere from Jerusalem to Chicago, from Brazil to West Africa, from North London to Marseille and the Solomon Islands. Some followers have spent years in Pentecostal churches and have come to adopt Jewish liturgical forms and vestimentary paraphernalia, eventually joining or creating separate congregations or even adopting (some would say mimicking) highly orthodox Jewish forms (learnt through the Internet); others are Jews who have formed Jewish congregations with a liturgy and set of beliefs which proclaim Jesus as Messiah and includes readings from the New Testament, which they regard as a continuation of the Old Testament, just as the coming of Jesus, and his sacrifice, was prophesied by the Prophet Isaiah. Almost every congregation has habits and procedures of its own.

The paper will explore ways in which these phenomena can be interpreted in the context of contemporary sociology and anthropology of religion: could they be seen as bricolages with multiple variations on the Jewish or evangelical models and without a core model of their own? This would leave established notions of what is Jewish or evangelical (and the limits of these notions) untouched. Another approach might ask if we are in the presence of the birth of a new core model which will gradually emerge from this diversity and acquire a set of beliefs and practices widely followed across the globe as in the case of Pentecostalism. Finally we might ask whether these are symptoms of the continuing collapse of established forms of religious authority and sources of legitimation across many societies and cultures.

### **Biographical note:**

Dr David Lehmann is a Reader in Social Science in the Department of Sociology. He has previously worked within the University in Development Studies, Latin American Studies, in the Faculty of Politics, Psychology, Sociology and International Studies, and in the Department of Sociology in that Faculty. He was Director of the Centre of Latin American Studies from 1990-1999.

## **Faith in Forgiveness? Religious conversion, political reconciliation, and post-atrocity governance in Cambodia**

***Peter Manning***

In 2009, Comrade Duch, the former head of the infamous S-21 extermination centre in Phnom Penh, faced trial for crimes against humanity at a UN backed tribunal for his role in the atrocities perpetrated by the Khmer Rouge regime between 1975 and 1979. During testimony, Duch spoke fervently of his contrition, invoking his conversion to Christianity in 1996 and remarking of his victims "...that I had to kneel down and pray for forgiveness from those souls. As a Christian, too, I had to pray for their lost souls." [1] Duch is not alone as a former perpetrator of violence in Cambodia and recent convert to Christianity. Such conversions raise important questions about the role that faith can play in the wake of atrocities and the power of religion in the public sphere, implicating global processes of religious change and outreach, the governance of post-conflict spaces, and the traction of competing moral, political and theological frameworks for thinking about past violations of human rights. Based on seven depth interviews in Western Cambodia in April 2015 with former members of the Khmer Rouge who have converted to Christianity, this paper folds accounts of religious conversion into some provisional reflections on the role of faith and religious institutions in the wake of political upheaval.

### **Biographical note:**

Peter Manning joined Liverpool Hope University in 2015 as a Lecturer in Sociology after gaining a PhD in Sociology from the LSE (2014). Peter's first book (forthcoming Ashgate, 2016), explores how Cambodian communities have established varied relationships to memories of atrocities in the context of the Khmer Rouge Trials.

## **Flying the fish-shaped rainbow flag - Negotiating sexuality and religion as Polish LGBT Christians**

***Magdalena Mikulak***

Since the early 2000s Poland has experienced an increased LGBT mobilisation and organisation that improved the visibility of LGBT people whilst at the same time heightening the awareness of prevailing discrimination against them. Concurrently, in Poland, the importance of religion in the public sphere remains high. In the context in which the Catholic Church has functioned as one of the main bastions of hostile attitudes towards LGBT people, the emerging LGBT movement developed in a more or less explicit opposition to the dominant hierarchical church. In effect, the voices of people who identify as both religious and LGBT have been largely marginalised.

In this paper, drawing on my doctoral research, I analyse the scripts for inclusions and exclusions that accompany the lives of Polish LGBT Christians in an environment in which they are faced with suspicion from both the Church and the LGBT movement, despite being arguably part of both. Paying attention to the complexity of inequalities, I examine the

process of negotiation and the strategies that LGBT Christians in Poland develop to both adapt but also to resist the double exclusion that follows from their particular identity positions. Drawing on in-depth interviews with Polish LGBT Christians as well as with Polish LGBT activists who self-identify as religious, I consider the role that combining religion and LGBT issues in the public sphere plays in overcoming marginalisation of Polish LGBT Christians.

**Biographical note:**

Magdalena Mikulak is a PhD candidate at the Gender Institute, LSE. She holds a BA in Study of Religions and Hispanic Studies and an MA in Contemporary Religions from University College Cork, Ireland. Her doctoral research examines the phenomenon of religiously motivated sexual orientation conversion therapy in contemporary Poland.

**Iran joining CEDAW: Articulation of the challenge between Islam and the West**

*Zahra Milani*

West-centrism is imputed by human rights critics to international human rights treaties to justify the un-applicability of universal criteria to evaluate the status of human right in non-Western societies. The matter of Iran joining CEDAW has been a battleground for opponents and supporters to debate around the agreement or disagreement of human rights and Islam. Therefore, through thematic analysis of 61 articles in Iranian publications from 2000 to 2004, this paper focuses on the challenge of Islam and human rights and how it is articulated or resolved in the debates around CEDAW.

In this paper, cultural globalization and relativism explain the perspective of Iranian conservatives on homogenising function of human rights. The conservatives equate respecting human rights with disrespect for indigenous Islamic norms. Thus, they view CEDAW as a means to replace constant Islamic beliefs with Western values in terms of gender relations. Conversely, CEDAW supporters claim that joining CEDAW can introduce the better real image of Islam to the world opposing what the West dominantly shows about Islam - oppressive and anti-human rights.

In this research, CEDAW opponents' ideas are responded through Edward Said's theories on common humanity of Western and non-Western people and identifying Islam as a multi-faceted fluid fact. Respectively, the increasing appeal for international human rights in the Middle-East and the rise of Islamic reformism that interprets Islamic axioms dynamically in light of contemporary circumstances can verify Said's claims. Islamic reformism is imperative for both secular and religious CEDAW supporters as the sole solution for Iran joining CEDAW without eliminating Islam.

**Biographical note:**

Zahra Milani is a Ph.D. candidate of sociology at the University of Nottingham. Her research interest is in women issues in the Middle-East, and the focus of her PhD is on "How the

Subject of Iran Joining the Convention to Eliminate All forms of Discrimination Against Women (CEDAW) is Represented in Reformist and Conservative Publications".

### **Islamic cosmopolitanism and the Muslim public sphere in Britain**

***Carl Morris***

Muslims in Britain are increasingly required to navigate an unsettled social, religious and cultural landscape in Britain. These complex dynamics encompass a range of factors: from sectarianism and the global marketplace of Islamic knowledge, through to the influence of both diverse and dominant ethnic communities, the ubiquity and tensions of popular culture, and late-modern discourses relating to spirituality and religion. While Muslims in Britain respond to this context in a number of different ways, this paper will examine the attempt by an emerging generation of cultural producers to develop a distinct Muslim public sphere in the UK. By analysing a range of Muslim cultural activity – from comedy and cinema through to music – this paper will advance a theory of religious change that identifies an important strand of Islamically-grounded cosmopolitanism amongst an influential and assertive section of British Muslim civil society.

#### **Biographical note:**

Carl is a lecturer in Religion, Culture and Society at the University of Central Lancashire. His research interests focus on contemporary Islam, religion and popular culture, spirituality, and music. He is a member of the Socrel Committee and is the General Secretary for the Muslims in Britain Research Network.

### **'Being Muslim' and 'Doing Muslim Things': How Journalists Implicate Religion in their Accounts of Muslim Subjects**

***Michael B Munnik***

The news media comprise a key venue for anti-Muslim sentiment, sometimes called Islamophobia. Scholars attribute this trend to the language journalists use in news content on Muslims. A common complaint is that Islam is identified egregiously, in ways and to an extent that other religions are not. In this paper, I turn from news content to the producers of these texts, asking news workers when and how they identify sources and stories as Muslim. This analysis is based on micro-sociological qualitative field research examining relationships between journalists and Muslim sources in Glasgow, Scotland. Here, I focus on responses from journalists to the question of what, for them, counts as a Muslim source or story. Journalists showed a flexible use of the term 'Muslim', sometimes applying it in social and ethnic contexts rather than restricting its implication to religious contexts. Participants also used the term differently with regards to sources (people) and stories (events or issues): Muslim sources were less frequently connected to religious contexts than Muslim stories were. I account for this difference by distinguishing the public quality of news texts from the more private act of answering questions in a research interview. These findings give us a more fine-grained understanding of how journalists introduce religion to the public

sphere in news coverage. They nuance the blanket assumptions of journalistic practice which are sometimes made in content analysis and equip scholars of religion to make a deeper investigation into reporting on religion and, specifically, Islam.

**Biographical note:**

Michael Munnik lectures in social science theories and methods at Cardiff University. He researches media and religion with the Centre for the Study of Islam in the UK. Munnik worked in public radio in Canada before completing his MA (King's College London, 2012) and his PhD (University of Edinburgh, 2015).

**'As normal as possible': Young Chilean Pentecostals and Evangelisation practices in Santiago de Chile**

***Maureen Neckelmann***

The traditional way Pentecostals spread the Gospel is street preaching, practice that represents a core element of Evangelical's popular identity and its expression. However, in the context of a national process of democratisation and increase in access to higher education, this practice seems to be losing efficiency and strength as cultural symbol among the younger generations, which do not believe that this is an effective way to get to their peers.

Based on ethnographical evidence from a Methodist Pentecostal Church located in a middle---low class neighbourhood in Santiago de Chile, I argue that traditional practices, associated with low educational level and marginality are no longer suitable for young evangelicals. In their search for inclusion in a secular modern society, they agree that acting 'as normal as possible' is an effective way to present themselves to the others, and that being a 'good person' should be enough as religious testimony.

The emergence of a highly educated new generation brings controversy to the classical approach to religious knowledge and experience. The new generation is now becoming more integrated into Chile's social life, and have to insert themselves in high-class circles.

In this context, many of them feel that the classic forms from the Church are not suitable for this environment and that the church has to create new mechanism to show itself to the community.

**Biographical note:**

I studied Sociology at the Pontifical Catholic University of Chile and I am currently a Sociology PHD candidate at the University of Edinburgh. My main interests are within Sociology of Religion in Latin America, especially the challenges of Pluralisation and Secularisation in the context of a religious culture.



## **'Who is afraid of gender equality? Challenges to religious and secular perspectives'**

***Line Nyhagen***

Gender equality is high on the political agendas of international agencies and national governments around the world seeking to improve the status, welfare and wellbeing of women. Yet gender equality remains a highly contested issue, fraught with political, cultural and religious tensions. This paper presents findings from a qualitative, comparative study of Christian and Muslim women in Norway, Spain and the United Kingdom and their views on gender equality. Within an overall discourse of gender differences and gender equality as equal value, four sub-discourses emerged: the perception that gender equality is impossible because of God-given prescriptions; gender equality as differentiation without hierarchy; gender differentiation in the family and equal opportunities in the public sphere; and gender equality as embracing difference as well as equal opportunities at home and in the public sphere. These views afford different degrees of resonance with feminist activism and claims; the dominant view on gender equality among the interviewed religious women was more in line with relational feminist notions of 'equal value' than with individualist feminist notions of 'equal rights'. However, both equal value and equal rights perspectives pose advantages and limitations for secular and religious women. An understanding of gender equality that embraces both equality and difference is compatible with contemporary political and legal efforts by CEDAW and national equality machineries to negotiate an appropriate balance between the right to be equal and the right to be different in order to achieve substantive gender equality.

### **Biographical note:**

Dr Line Nyhagen is Reader in Sociology at Loughborough University. A sociologist and political scientist, her research focuses on gender, religion, citizenship, feminism and women's movements. Her latest book, *Religion, Gender and Citizenship: Faithful Women, Gender Equality and Feminism* (with Beatrice Halsaa) is being published in 2016 by Palgrave Macmillan.

## **'Taming Religion through Public Classification: Challenges for Pagan Groups'**

***Suzanne Owen***

The Druid Network and the Pagan Federation applied to become members of the Inter Faith Network in the UK but met with resistance by some Christian members who were concerned that they would upset other religious groups (both groups eventually succeeded in becoming members). A critical discourse analysis of 'religion' in correspondence and statements related to the Druid case points to a concept of religion as benign. The notion that religion has to be beneficial to society, rooted in liberal Protestant ethics, is also the assumption in charity law cases (with the Pagan Federation failing on 'theological coherency'). Taking cues from works by Russell McCutcheon and Timothy Fitzgerald, this paper will address questions concerning the impact of such a conception in society and how

this 'domesticates' religion, pushing religion to focus on the transcendental and to separate it from so-called secular spheres of activity, such as politics. To what extent are Pagan groups disrupting or conforming to public classifications of religion and what challenges do they face in gaining public recognition as religions?

**Biographical note:**

Suzanne Owen is a Senior Lecturer in Theology and Religious Studies departments at Leeds Trinity University and the University of Chester. She researches and publishes on Native North American and First Nations traditions, contemporary paganism and the category of 'religion'.

**Disruption and Sacrificial Death: The Left Pole of the Sacred**

***William Pawlett***

In much contemporary thought the relationship between the sacred and the profane is reduced to a binary opposition, a gesture often enabling a facile promotion of the supposedly plural and 'hybrid' nature of religious sentiments and practices. While it is widely acknowledged that religion has the power to move followers to acts of sacrificial destruction, to abandon fear of death and concern for others, it is not clear either from the sociology of religion or political discourse dominated by the security agenda, how religion acquires or maintains this power.

The paper indicates some contemporary sites of the disruptive force of the sacred, including a 'terrorism', which proclaims that only sacrificial violence can protect the world from a catastrophic, irreversible profanation of everything.

To explore the power of the sacred, I examine the notion of the impure or left pole of the sacred, drawing on the work of Emile Durkheim, Robert Hertz and Georges Bataille. For these theorists the left pole of the sacred constitutes and dramatises a radical non-equivalence and non-representability: an experience of horror, awe and sacrificial violence. The left pole of the sacred is not opposed to the right pole of the sacred (hierarchy, textual authority, structure) nor is it opposed to the profane: it is an immanent force of disruption. Rather than placing political faith in the profane and profanation (Benjamin, Agamben, Brassier), I argue that the left pole of the sacred should be re-positioned as fundamentally political.

**Biographical note:**

Dr William Pawlett, MA Lancaster University, PhD Loughborough University, Senior Lecturer in Media, Communications and Philosophy at the University of Wolverhampton, UK.

Main publications: *Jean Baudrillard: Against Banality* (Routledge 2007), *Violence, Society and Radical Theory* (Ashgate 2013) and *Georges Bataille: The Sacred and Society* (Routledge 2015).

## **Constructing End of Life Care: Is religion a problem or a solution?**

***Panagiotis Pentaris***

Spiritual care has emerged with the development of the hospice movement to respond to emotional and spiritual needs of service users toward the end of their lives, as well to add to the holistic approaches that have enlarged in healthcare since. The last twenty-five years, end-of-life care has seen tremendous changes in the way that spiritual care is understood, whilst numerous challenges have emerged, notably in light of interdisciplinary work, new professions and disciplines in end of life care, new death policies, and new spaces in which end of life care is delivered and assessed. Since the end of the 20<sup>th</sup> century, and toward the 21<sup>st</sup>, spirituality is considered a supremely important aspect of care, nonetheless, used as a proxy for religion and belief. That said, the topics of religion and belief grew distant in the conversations, while the discourse about spirituality thrived across health professions. Nonetheless, religion and belief have been revisited and readdressed in the recent decades, not only in relation to their place in public life, but also in connection with how their role plays out in policy and practice. This paper will report on findings from a hospice study in London, notably on how healthcare professionals interpret and understand the roles of religion and belief in end-of-life care. Findings suggest that religion and belief are treated both as a problem, as well as a solution. The question from that is under what circumstances is it considered one or the other, and what challenges do these notions bring with them in professional practice? The paper concludes that scant attention has been given to religion and belief, while it highlights an emerging need for readdressing these aspects in end-of-life care.

### **Biographical note:**

Panagiotis Pentaris is a scholar of death studies intersecting with religious studies. He is acting as a Senior Lecturer at Buckinghamshire New University, and as a Lecturer at Goldsmiths University of London. His research focuses on end of life care and how understandings of religion and belief play out in professional practice.

### **Working across multiple domains: the case of Islamic Relief**

***Susannah Pickering-Saqqqa***

Islamic Relief Worldwide (IRW) is the largest UK-based relief and development agency rooted in the principles of Islam. Its total income in 2014 was £182 million, with voluntary donations increasing year on year. As a faith-based organisation (FBO) it has received considerable attention in recent research (Tomalin 2014). As a specifically Muslim FBO, it has received even greater scrutiny (Petersen, 2015). IRW is, therefore, a significant institution through which to consider the role of religion in the public sphere.

This paper considers how IRW approached the decision to establish a programme of work in the UK. It explores the factors that drove the decision and what this tells us about the organisational *habitus* of IRW, the domains in which it works and the *doxa* beyond which

questions are not asked (Bourdieu, 1977). The paper makes use of data collected in 2010-2011 from semi-structured interviews with IRW staff and partners and corporate documentation. This was part of a wider study, comparing the cases of four international NGOs: Oxfam GB, Islamic Relief, Save the Children Fund, Denmark and Oxfam America.

The case of IRW offers empirical evidence of the constituent elements of its organisational *habitus*. In addition, findings indicate that IRW's *habitus* is situated between multiple domains or sources of authority: Islamic belief and practice, the diasporic identity of Muslim communities in the UK, and international development. The dynamic relationship between these domains, in which boundaries are constantly negotiated and adjusted, offers rich insights into how faith-driven development practitioners conceptualise their work.

### **Biographical note:**

Dr Susannah Pickering-Saqqa is Senior Lecturer and Programme Leader for undergraduate programmes in International Development with NGO Management at UEL. Her doctoral research explored the domestic poverty programmes of four INGOs and changing conceptions of development. She has an MPhil in Turkish-Islamic Studies and Co-convenes the Development Studies Association NGO Study Group.

### **Tonic or toxic? A reflection on the place of religion in the Nigerian experience**

#### ***Ojo Joseph Rapheal***

Religion in most cases has been associated with two opposing realities – peace and conflict, unity and division, tonic and toxic, honey and poison in the human society. This has become its 'coded' nomenclature as it is often being referred to as 'double-edged sword'. Scholars and many critics, who have consciously taken stock of the place of religion in the public sphere in the human history, especially in the recent past; find the appellation quite fitting and appropriate. The thrust of this work therefore hinged on analysing the place of religion in the Nigerian nation due to its high tone of religiosity, hence, the name a "highly religious" nation. It therefore focused on the contributions of religion to the Nigerian economy, education, and the empowering of the jobless teeming youths. However, using the historical, phenomenological and sociological approaches, the paper argued that, the untold hardship that is confronting many today and even the nation at large could be traced as well to religion. The get-rich-quick syndrome, nose-diving of our cherished culture, wanton destruction of lives and property arising from religious fundamentalism, manipulation, politicising and criminalising of religion among others cannot be divorced from religion. In lieu of its volatility, the author therefore concluded that, when properly handled and controlled, religion is capable of Changing the Nigerian nation into an enviable and highly developed nation, especially when religious virtues and values are been disseminated, inculcated and practiced holistically.

### **Biographical note:**

Mr. O.J. Rapheal hails from Nigeria. He has B.A. degree in Christian Religious Studies (First Class Hons.), M.A. degree in Comparative Religious Studies and he is currently on his PhD programme (in Comparative Religious Studies). He is a Lecturer in Nigeria with some publications to his credit.

## **The Role of Faith-based organisations in the devolved political sphere: The Case of Wales and Northern Ireland.**

### ***Matthew Rees***

The UK's devolution project was heralded as the beginning of an age of 'new politics' with institutions which would be inclusive of a wide range of civil society and interest groups (Chaney et al 2001). This paper will consider what this has meant for faith-based organisations (FBOs) in Wales and Northern Ireland. FBOs and faith communities have historically wielded a large amount of power in each of the devolved regions. For example, in Wales politically astute nonconformists and their allies in the Liberal Party joined together to disestablish the Church of England in Wales in the early 20th century. Religious ideas and symbols have also played a key role in creating a wealth of ideological concepts and political engagement in Northern Ireland (Mitchell 2011). The secularisation thesis has argued that religion has been pushed out of the public sphere, leaving it little influence in today's political systems however. Indeed, there is no doubt that the influence of religion has declined. Wales is now the most secular region of the UK (Davie 2015:104), and even in Northern Ireland the role of religion has been transformed since the advent of the Peace Process. However, José Casanova (1994) has argued that across the world religion has been re-entering the public sphere. In light of this, Paul Chambers and Andrew Thompson (2005) have argued that there is evidence that devolution has created the conditions necessary for religious groups to re-enter the public sphere in Wales. Northern Ireland's new democratic political system has been said to offer civil society organisations a new opportunity to engage too (McCall and Williamson 2001:372). Using interest group theory this paper will consider in what ways FBOs have engaged with the political system which has developed in relation to devolution. This paper will demonstrate how they have shaped their political advocacy structures and strategies for the purpose of engaging politically. The paper will consider what this means for the role of 'faith' in the regions, as well as the political sphere more widely.

### **Biographical note:**

My name is Matthew Rees, I am a PhD candidate at Aberystwyth University's International Politics department. My PhD research concerns the role of faith-based organisations in the devolved political sphere. I have almost completed my thesis, with the intention of submitting by next September.

## **The curious incident of *faith* in the night-time: Evaluating faith based organisations in the night time economy**

***Gill Reeve***

Located in the night time economy (NTE), this paper explores the beliefs and practices of faith based organisations (FBO's) operating in this complex and contested neoliberal space. The NTE has been extensively researched over several decades, but it is only in more recent 'third wave' research that there has been a shift of focus from governance and security to issues of power relations, social exclusion and social sustainability. As a result of this shift more nuanced questions have started to emerge, including the first detailed research into the practices of the growing number of FBO's operating in the NTE.

Drawing on wider research into the role of FBO's in contemporary society, this paper explores their place in the new urban coalitions forming in the NTE. It is argued that FBO's in the NTE are poorly understood and evaluated, leading to a limited ability to differentiate between more progressive and more disruptive forms. It is suggested that current analytical methods, such as assemblage theory and post-secular rapprochement, are inadequate in evaluating the crucial issue of power relations. This gap in research leaves unanswered questions about FBO's and their capacity, along with neoliberalism, to marginalise, exclude and oppress in a variety of ways.

This paper concludes that future research must be more nuanced and critical, exploring the contribution of FBO's in ways that better illuminate their influence in the NTE. This will require greater analysis of how they create and reshape space, influence social inclusion and engage in power relations.

### **Biographical note:**

Gill Reeve is a professional doctorate student in practical theology at Chester University. With a background as a health professional, for the last five years Gill has led *Night Church, Chester*, a Christian sacred space in the night time economy that is welcoming to people of all faiths and none.

## **Educating Pious Citizens: How Malian Islamic Schooling Encroached In and Islamicized the Public Sphere**

***Émilie Roy***

The *arabisants* form a self-conscious but non-organized constituency of pious Muslims, productive citizens in the officially secular public sphere of Mali. Bamako's *arabisants* – owners, teachers, graduates, and students of *médersas* – by insisting on the Muslim "quality" of Malian citizens, seek to change the state (but not its structures) so it becomes more representative of their beliefs and values.

In light of Bayat's theorizing of daily life as politics, I argue that the *arabisants* possess significant agency in defining their presence and activities in the public sphere. The massive expansion of the *médersa* school system in these years can be analyzed in light of three concepts developed by Bayat: 1) *médersas* are the consequences of the silent, protracted, but pervasive advancement of the ordinary people on the propertied and powerful, or the public in the gaps left by the fading state (**encroachment**) leading to 2) the creation of a group consciousness, the *arabisants* sharing particular religious dispositions, which presence is felt in the public sphere (**nonmovement**) which leads to 3) changes in the public sphere's discourse in order to render it Islamic-friendly (**socialization**).

In Mali, the *arabisants* is a social, multipurpose nonmovement aiming at the moral conquest of the state through their sheer presence in the public sphere. They do not directly challenge the established structure of the state but rather to find a place for themselves within the structure, or in the gaps it leaves, and influence the State indirectly through their moralizing presence in the public sphere.

#### **Biographical note:**

Dr. Roy holds a Ph.D (2012) in Religious Studies from McMaster University. She is currently chair of the M.A. in Islamic Studies at Al Akhawayn University. Her research focuses on the interplay of modernity and tradition and the development of self-conscious, pious, modern, political actors through Islamic education in Mali.

### **A Tale of Two Towns: Public Prayer, Civil Religion, and New Secular Rules of Engagement**

#### ***Gabe Rusk***

This paper surveys the legal and community challenges to public prayer in council meetings of two towns: Greece, NY and Bideford, UK. Between 2012 and 2013 both municipalities were served judicial conclusions to prayer challenges that were begun by town members who identified as non-religious. While the ban on prayer was upheld in the case of Bideford the opposite was true for the Town Greece. In fact, the United States Supreme Court used Greece as an expansive affirmation of public prayer. The comparative jurisprudential and community defenses between the two towns offer acute insight into the gradients of secularism between the United States and the UK. In the case of Greece, the new rules of engagement for religious actions or institutions require ecumenical dilution and pluralistic embracement. Public religious engagement is permissible if and only if it is devoid of specific denominational language and allows an equal space for any other religious or non-religious belief. In the case of Bideford, the rules of engagement succinctly remove religious action and content all together from the public domain. This paper concludes that the defense of the Bideford ban relies on a rejection of pluralism as a guised religious establishment and the proposition that public prayer is inherently coercive. Thus the Bideford ban paternalistically shifts prayer to the realm of the private while Greece maintains a pluralistic and ecumenical prayer based on the principles of civil religion.

**Biographical note:**

Gabe Rusk is currently an American post-graduate student at the University of Oxford pursuing a M.St. in the Study of Religions. His research interests focus on the legal relationship between religion and the State. Topics currently include: Modern Church & State history, civil religion, religion and the law, and colonial Buddhism.

**Gay expressions of Islam in Malaysia and Britain: Connecting the personal to the public sphere*****Shanon Shah***

This paper focuses on gay Muslims in Malaysia and Britain to explore how the meanings attached to being “Muslim” depend on people’s experiences of wider regulations of Islam. In the public sphere of both countries, the mass media and political ideologues – Muslim and anti-Muslim – construct Islam as exceptionally intolerant towards sexual diversity. Being gay and Muslim also carries different legal consequences in Malaysia where Islam is the state religion and homosexual relations are criminalised, and Britain where it is a minority religion and the rights of sexual and religious minorities are legally protected. Yet gay Muslims in both countries acquire understandings of Islam not only from formal state and religious authorities or public debates but also from alternative religious authorities as well as their families, friends, intimate partners, schools and workplaces. This paper compares how these intersecting relationships contribute to public contests as to what constitutes authoritative, ideal “Islam”, specifically in reference to sexual diversity. I suggest that gay Muslims in both countries have the potential to shape public debates on Islam directly and indirectly through their intersecting and multiple social networks and relationships. My paper is based on ethnographic fieldwork conducted in Malaysia and Britain between October 2012 and September 2013, including 29 in-depth interviews with gay Muslims, participant observation and media analysis for context-setting. It contributes to current understandings of how stigmatised or vulnerable minorities can engage with and influence dominant, public attitudes towards religion.

**Biographical note:**

Shanon Shah holds a doctorate in the Sociology of Religion from King’s College London and works at the William Temple Foundation. He is also an associate researcher at Inform (the Information Network on Religious Movements), based at the London School of Economics and Political Science.



## **British Sikh Attitudes to Same-Sex Marriages and the Anand Karaj (Wedding Ceremony)**

***Mandeep Singh Sehmi***

This paper will discuss Sikh attitudes to same-sex marriages and the arguments for and against same-sex wedding ceremonies at a Gurdwara. The Sikh tradition is opposed to same-sex relationships. Although a statement was released by the Akal Takhat (the Highest Temporal Body of the Sikhs) rejecting same-sex marriages and relationships, there is evidence to suggest that there is a developing Sikh LGBT community at both a national and international level. Within the Sikh community, the subject of same-sex marriage is rarely mentioned and it is considered a taboo. However, in the last decade, many social media sites, such as, 'Sarbat.net', 'gaysikh.com' and 'Sher Vancouver Out and Proud Project' provided a platform for Sikhs who were concealing their sexuality from family members and friends due to the stigma associated with being gay. Some online forums and websites encourage gay Sikhs to 'come out'. These social media sites have also challenged Sikh leaders to recognise the LGBT community as equals members of the faith. Unfortunately, at an academic level, there is very little literature available on Sikhs' general attitudes to homosexuality, same-sex marriage and spirituality. Therefore, this paper will discuss interviews that were conducted around the UK, consisting of men and women who were, single, married, divorced, gay or lesbian and how they have constructed their attitudes towards marriage and same-sex relationships. Drawing on Grounded Theory to qualitatively analyse these interviews, the paper provides original insights into this aspect of British Sikhs' attitudes, social relations and spiritual identities.

### **Biographical note:**

Mandeep Singh is a third year PhD student and research assistant at the Centre for Trust, Peace and Social Relations (CTPSR). His PhD is one of the first UK studies to explore Sikh marriages, which include, divorce, inter-faith and same-sex marriages. He is a qualified faith guide and speaker.

## **De-reformation and the passing of Protestant England? Assessing contemporary evidence**

***Greg Smith and Linda Woodhead***

At the end of *A History of English Christianity*, Adrian Hastings reflected that the second part C20th had witnessed the collapse of a Protestant culture and religion which had held sway since the Reformation. Simon Green expands on the theme in his collection of essays *The Passing of Protestant England*. In this paper we subject this thesis to scrutiny by looking at a range of recent empirical evidence, including specially-designed national survey questions. As the 500<sup>th</sup> anniversary of the Protestant Reformation approaches, should we be celebrating its legacy or our mourning its passing?

### **Biographical note:**

Greg Smith has worked for forty years in urban mission, community development and social research. He has published, on religion in the inner city, faith involvement in urban regeneration, and urban theology. Currently Development Officer for [Together Lancashire](#), he also works for the Evangelical Alliance managing the [21st Century Evangelicals research programme](#)

Linda Woodhead is Professor in Sociology of Religion at Lancaster University. Her wide-ranging contributions to the sociology of religion include directing the AHRC-ESRC Religion and Society Programme, co-authoring *A Sociology of Religious Emotion* (OUP 2010), and co-editing *Everyday Lived Islam in Europe* (Ashgate 2013).

## **Place, power, and heterotopia: students of faith and location on campus**

### ***Paul Vincent Smith***

This paper takes as its point of departure some SRHE-funded research on the experiences of religious students in higher education. The research focused on accounts of conflict or dissonance brought about by the struggles of faith identity coming up against putatively secular curricula, instruction, and/or assessment.

Analysis of interview data suggests a set of issues that concerned students of faith with regard to place, space, and location, particularly on campus. Assumptions of the university campus as consisting of value-neutral spaces were quickly disabused, for instance, by accounts of Jewish students that would not approach the pro-Palestinian Students' Union. This paper will show some of the ways that place/space became relevant in the study, and will also suggest ways in which both locations and discourses around locations can be, and are, strategically used by students.

In particular, ideas from Foucault, not least the *heterotopia*, will be used to examine themes that emerged in research and some of the features of university spaces. These include the ways in which different valences can be applied by various religious student groups to parts of the campus; how spaces, both physical and figurative, come to be seen as variously 'safe' or inimical to religion; how religious students appropriate discourses of space; and how control over learning space is leveraged by students operating under centrifugal tendencies of power.

The aim is to provide some initial ideas as to the contested nature of university spaces for religious students, and what implications this contestation has for civic life.

### **Biographical note:**

Paul Vincent Smith is Head of Student Support Services in the School of Social Sciences at the University of Manchester. He completed his PhD in Education in 2013. Since then, he has been working on projects concerning the learning experience of religious students, supported by external (SRHE) and internal awards.

## **Constructing the 21<sup>st</sup> century state: lessons from post-secular social action**

***Tim Stacey***

Religions and states are intricately intertwined, even when they are not. If states cannot appeal to an imagined world that resonates with the people, then they cannot inspire people to pay their taxes, to vote, or to comport themselves towards the public good. Yet with the rise of religious plurality, social theorists from the 17<sup>th</sup> century to present have conceded that a consensus as to a shared imaginary is no longer viable. In its place, they have turned to one of three things, social contracts, rational consensus, or the nation. Yet slowly each of these appears to be crumbling: social contracts, by justifying anything that is public on the basis of its benefit to individuals, slowly erodes the former in favour of the latter. Rational consensus by definition fails to conjure emotive concepts. The idea of the nation is slowly receding in a globalised world in which states fail to keep pace with markets.

Despite the long neglect of religion in social theories of the state, it took a lot longer for the far more pragmatic worlds of politics and policy to give up on appealing to an imagined world that resonates with the people. In the UK specifically, Christian Socialism was the undergirding imaginary that enabled the rise of the welfare state, and remained so at least until the 1960s. Yet politicians were quick to see the floor crack beneath them. The Christian rhetoric was dropped, but all that can be gleaned as having taken its place, the only common denominator remaining was economic and aesthetic self-determination.

By way of reimagining the relationship between religious imaginaries and the state in a plural, globalised world, this paper draws on findings from a multiple case study ethnography of groups seeking to develop a sense of public duty in the religiously plural, global city of London. The paper reveals strategies through which actors of all religions and none overcome differences to resist local and national pressures that are intricately linked to global forces.

### **Biographical note:**

Dr Tim Stacey is a graduate of and Research Assistant at the Faiths and Civil Society Unit, Goldsmiths, University of London. With interest in philosophy, theology, sociology, anthropology, social policy and ethnography, his research explores the relationship between religion, belief and solidarity, with a special focus on the implications of politics, policy and practice.

### **The Death of Distance: a local case study**

***Christopher Steed***

Amidst distrust of institutions and secularizing suspicion of public faith, Habermas, Charles Taylor et al propose that religion may hold the key to re-energising the public sphere. This paper describes an example in the environs of Southampton UK where religious motivations

are shaping a community hub that is looking to be a catalyst for societal renewal at grass-roots level. The theme is that of 'the death of distance', a response framed by the author to the impersonal and global forces that mould the lived experience of so many today. A new type of society is emerging characterized by voice and choice that seems to say 'we count; we matter'. Distance is the new frontier. Technology is shrinking the planet at the same time as restless, consumer capitalism reduces us to privatized lives.

This is particularly focused on the care of the elderly and isolated in the contemporary West. Putnam's analysis of the decline of association showed that so many are 'bowling alone'. The service delivery model reduces need to the province of professionals rather than the community at neighbourhood level looking after itself. The dominance of service delivery models pervades faith-based community engagement.

At the heart of the community organising that the presenter is engaged with is the need to address this isolation and to try to break down disconnection through various initiatives that might then be scaled to accomplish some sense of social renewal. The context of this action will be outlined together with the issues that problematise it.

**Biographical note:**

A Research Fellow at Southampton University, Chris spent twelve years in Whitehall, has twenty years' experience as a parish priest and holds an MSc in social theory, a PhD in theology and a doctorate in social sciences. Chris works for the Church of England developing a community hub for social innovation, support services and active listening.

**Religious identity, economic insecurity and attitudes to immigration in Europe**

***Ingrid Storm***

The issue of immigration is currently high on the political agenda and sharply dividing public opinion throughout Europe. Both religious identity and economic concerns have previously been found to predict attitudes to immigration in Europe, but what is the role of these two factors, and do they interact with one another? Analysing data from six waves of the European Social Survey (ESS) 2002-2012 using multilevel models, and fixed effects models on country-panels, we are able to examine these questions cross-nationally and over time. We have three main findings. Firstly, financial hardship and risk of unemployment is associated with lower support for immigration, and particularly concerns over its economic consequences. Secondly, conformity to national religious norms is associated with scepticism against the cultural influence of immigration. Thirdly, this association between religious identity and anti-immigration attitudes is exacerbated in times of economic uncertainty and threat. These findings support both social identity theory and group conflict theory and demonstrate how symbolic attitudes and economic threat can interact.

**Biographical note:**

Ingrid Storm is a British Academy Postdoctoral Research Fellow at the University of Manchester's Cathie Marsh Institute for Social Research (CMIST). Her work concerns religious change, values and identities, and attitudes to minorities. She is currently researching the relationship between financial insecurity and religiosity in Europe.

## **Vulnerability to radicalisation: perspectives of young Muslims**

***Naomi Thompson***

There is a growing policy and media focus on young people and radicalisation. Recent media coverage of the presence of ISIS in Syria has focused on several examples of individual young British Muslims who have travelled there. The UK Government's new Counter-Extremism Strategy published in October 2015 has a clear focus on identifying and preventing radicalisation among young people and communities, particularly Muslim (Home Office, 2015).

Recent research with young Muslims suggests that negative societal discourses about Islam can make it difficult for them to negotiate their identities as British Muslims. Ahmed's (2015) research with young Muslims suggests that they struggle with the continuous questioning of their loyalty, citizenship and integration in public domains – and that this is confusing for them at an age where identity formation is taking place (ibid.). Ahmed also found that some young Muslims recognize that modern foreign policy, particularly discourses surrounding the 'war on terror', can lead to a feeling of disenfranchisement and that support is needed for them to negotiate healthy identities against this difficult backdrop. She concurs with Alam (2006) who argues that young Muslims are often talked *about* rather than *with* – and that more research with them is needed.

This presentation will present early qualitative findings from focus groups with Muslim university students in London and Birmingham, about their perspectives on what factors, personal and structural, make young people vulnerable to radicalisation.

### **Biographical note:**

Naomi Thompson (formerly Naomi Stanton) is taking up a lectureship in youth and community work at Goldsmiths from February 2016. Her background is in youth work and her research interests include young people, youth work, religion and crime. She edits for the open access journal, Youth and Policy, at [www.youthandpolicy.org](http://www.youthandpolicy.org).

## **Private Spirituality in the Public Domain: A Theory of Intra-Religious Conversion for Contemporary Islam**

***Riyaz Timol***

Study of conversion has long been a staple of the sociology of religion, particularly in relation to sects, cults or New Religious Movements. While conversion to Islam has been

examined from both sociological and historical perspectives, extant studies focus on non-Muslims entering the faith; the phenomenon of *intra-religious conversion* therefore remains under-theorised. By this is meant a shift in orientation within Islam which sees a nominal form of religious attachment supplanted by passionate devotion. Rooted in the concepts of primary and secondary socialisation outlined in Berger and Luckmann's *The Social Construction of Reality*, this paper presents a novel theory which anatomises the mechanics through which this phenomenon occurs in the context of contemporary European Islam. Drawing upon extensive ethnographic fieldwork conducted with the British branch of the *Tablighi Jama'at* – frequently cited as the largest movement for Islamic renewal in the world – as part of the author's doctoral thesis, the paper observes that though conversion is often an intensely private experience it can reverberate in the public domain in a myriad of unexpected ways. In particular, the paper argues that intra-religious conversion represents for British-born Muslims a recommitment to those core ethno-religious values administered during the primary socialisation of their childhood and a concomitant shift away from more secular values internalised during secondary socialisations into the wider British collective conscience – a process often manifested through the beard or hijab. Finally, this paper examines the ways in which intra-religious conversion intersects with secularisation theory in the context of Muslim minorities in Europe.

**Biographical note:**

Riyaz Timol is in the final stages of a PhD at Cardiff University's Islam-UK Centre on the British branch of the *Tablighi Jama'at*. His work examines how contemporary accounts of Islamic revival intersect with secularisation theory in European contexts, with particular reference to the theoretical contributions of Peter L. Berger.

**Interrupting and reconstructing autonomy: the role of religion and spirituality**

**Andrew Todd**

This paper will consider how the narrative or imaginary of rational autonomous agency has been interrupted and reconstructed in specific contemporary contexts, highlighting the role of religion and spirituality in those dynamics. The paper will briefly delineate the way in which autonomy has functioned to free moral discourse from theological influence. From that foundation it will explore how autonomy itself has been subject to a hermeneutic of suspicion. This exploration will focus on contested understandings of autonomy in UK healthcare, focusing on its key role within healthcare ethics, but also on the breakdown of the discourse of 'patient choice' and the difficulties of maintaining that patients are rights-bearing agents of choice as users of healthcare.

The paper will then look at the role of religion and spirituality in the reconstruction of autonomy. Drawing on contemporary discourses of spirituality and its role within healthcare and the public sector more widely, the paper will consider whether spirituality might be seen as a religion of autonomy. However, recent developments in spirituality will also be interrogated to establish whether they represent a more radical relocation of autonomy. In particular, recent writing by the atheist, Sam Harris, and the wider

phenomenon of mindfulness, will be considered, in order to highlight examples of meditative practice that dissolve the meditator's autonomy, relocating them within a wider unitive consciousness. This experience will be compared with those found in different contemplative traditions within traditional religions, such as Christianity and Buddhism.

**Biographical note:**

Andrew Todd is an ethnographer of religion and practical theologian. He is Director of the Cardiff Centre for Chaplaincy Studies. His research addresses the contemporary phenomenon of chaplaincy, the nature of contemporary religion and spirituality, and the role of religion in the public sphere.

**Jewish-Muslim relations in London: exploring cases of cooperation at the local level**

***Susanne van Esdonk***

In this paper, I will explore contemporary cases of Jewish-Muslim relations in London and the way in which these communities use a variety of initiatives - sometimes in close cooperation with third parties such as local governments, schools and churches - to offer a constructive contribution by 'organising' the public sphere on a local level. I will firstly consider issues of common concern to each community, such as security issues, religious rituals and places of worship. The paper will then go on to outline their participation in initiatives related to general community welfare, for example through supporting food banks, providing (night)shelters for the homeless and taking care of refugees. I will draw examples from the fieldwork I conducted last year among leaders of faith-based organisations and faith communities as well as community members, practitioners and civil servants to identify specific cases of cooperation. I will show how these communities deal with cases of common concern and cases of general community welfare and discuss the characteristics of these initiatives. Some of the main questions for this paper will include: What kind of cooperation takes place, and where? Which communities are involved? What are the difficulties that they encounter? And (how) does the cooperation between these two communities make a difference at the local level? By describing and analysing these case studies, this paper aims to contribute to a broader understanding of the contemporary relations between Jews and Muslims.

**Biographical note:**

Susanne van Esdonk is a PhD candidate at the University of Amsterdam, the Netherlands, and is currently conducting research on the present-day relations between Jews and Muslims in London. She holds a BA in Islamic studies and Arabic and a BA and MA in Religious studies.

## **Association and Transmission of Individualized Religion**

***Claire Wanless***

Individualized or postmodern religion, that prioritizes subjective experience and places ultimate authority with the individual, has increased in prevalence over recent decades. However secularization theory views individualized religion as a secularizing phenomenon, due to its inherent structural instability. It is claimed that religious frameworks that locate authority with the individual cannot inspire commitment, create consensus or cohesion, or motivate evangelization. They are thus rendered unable to transmit their ideas, values and practices over time, or to have significance impact on wider culture or society. However this view assumes that effectively functioning religion requires a top-down, hierarchical organizational structure in which members are passive and obedient recipients of objective knowledge rather than being its active and dynamic co-creators.

This presentation reports on the initial stages of an ethnographic investigation into the association and transmission of individualized religion (especially neoPagan and New Age) around the former mill town of Hebden Bridge in West Yorkshire. I argue that instead of hierarchical structures, these forms adopt unplanned and undirected rhizomatic networks, which both result from and enable their culture of radical personal autonomy. Instead of transmitting themselves along objectivist lines, they do so in social constructivist ways, for example through the creation of spontaneously generated communities of practice. In this way, they are able to transmit themselves both within and between generations.

### **Biographical note:**

Claire Wanless is studying for a PhD in the Religious Studies Department at The Open University. Her research focuses on ethnographic study of the modes of association and transmission of individualized religion. She can be contacted at [claire.wanless@open.ac.uk](mailto:claire.wanless@open.ac.uk).

### **“An alternative way to engage”? A critical examination of the young adult engagement strategies of Christian Aid and Tearfund**

***Emily Winter***

Over the last four years, two established and widely-recognised Christian development NGOs in the UK, Christian Aid and Tearfund, have set up specific programmes to engage a young adult (approximately aged 18-25) audience.

Based upon the findings of my PhD research, I will suggest that the emergence of these young adult programmes needs to be understood within the context of a “troubled” development sector characterised by: competing organisational priorities; uneven progress towards post-paternalistic development practice; and declining UK public support for the development agenda (DFID, 2011).

Within this context, the young adult programmes of Christian Aid and Tearfund serve to attempt to provide young adults with “an alternative way to engage” (Tearfund research



participant) with “Big Charity”. Drawing upon website analysis and in-depth interviews with NGO employees and young adult participants, this presentation will argue that there are two key features of Christian Aid and Tearfund’s young adult engagement strategies: one, a focus on a “politics of the everyday”, involving small actions and lifestyle change; and two, an emphasis upon the voices of young adults, through participatory online engagement and peer-to-peer learning.

Moving on to critically assess these engagement strategies, the presentation will contend that, whilst they do enable a distancing from the typical “‘chequebook’ relationship between NGOs and their supporters” (Hilton et al. 2011: 25), these strategies are not unproblematic. I will conclude by suggesting that their focus on personal transformation may undermine discussions of structural change and herald, in contrast to many academic accounts of the re-emergence of religion in the public sphere, a dwindling notion of the public.

**Biographical note:**

Emily Winter is a doctoral researcher at Lancaster University, studying the young adult engagement strategies of Christian social action groups in the UK. She is interested in contemporary Christianity, particularly evangelicalism, and changing modes of socio-political participation.

# Panel list

## **Religion and the Everyday Politics of Parenting**

***Anna Strhan, Dawn Llewellyn, Sarah-Jane Page and Ruth Sheldon***

Sociologists of religion have often asserted that changing family structures have made a decisive contribution to secularization, yet contemporary relations between religion, parenting and parenthood – within local, national, and global contexts – remain an under-explored field of study. Sociologists have described an ‘intensification’ of parenting, in which childrearing becomes a more labour-intensive, demanding task, while it is also no longer seen primarily as a social obligation, but as a source of meaning, offering a claim to happiness (Beck and Beck-Gernsheim 1995). At the same time, wider public discourse positions parenting as both the cause and solution of a range of social problems, so that the figure of the parent becomes riven with internal contradictions: both Godlike in their capacities to determine children’s future yet also unable to meet the demands of parenting without expert guidance, so that childrearing becomes ‘both child-centred and expert guided’ (Faircloth 2013: 17). As parenting has become one of the most contested issues in contemporary society and a growing field of sociological interest, the papers in this panel consider the lived experience of the relationship between religion and parenting in terms of both normative public constructions of parenthood and everyday experience.

### **Sarah-Jane Page, ‘Clergy Mothers Experiencing Double Scrutiny: Exploring Maternal Expectations in Anglican Contexts’**

This paper considers the ‘double scrutiny’ that Anglican clergy mothers experience – subject both to the surveillance engendered through their clerical role, as well as their mothering role. Clergy families are expected to symbolise the godly family (Davies and Guest 2007), creating additional layers of surveillance above and beyond the demands of ‘intensive motherhood’ (Hays 1996). The clergy mother is on display, having an active audience – her parish – to comment and critique her performance in the development of the good, future (Christian) citizen.

### **Ruth Sheldon, ‘Theologies and Ethics of Breastfeeding in a Diverse Urban Neighbourhood’**

This paper explores how breastfeeding is framed and experienced by mothers living within a religiously diverse neighbourhood. Drawing on ethnographic fieldwork with members of Christian, Jewish and Muslim communities in Hackney, Sheldon considers how secular ideologies and monotheistic theologies situate breastfeeding in relation to values of equality, modesty and nurture, and describes how women negotiate ethical tensions of sexuality and intimacy in their everyday breastfeeding practices. This will offer a lens onto the complex ways in which the neighbourhood is imagined as a shared space and inhabited as a site of interreligious ethical and political encounter.

### **Dawn Llewellyn, 'Mothering, Voluntary Childlessness and the Practices of Interruption'**

Drawing on in depth interviews with Christian mothers and voluntary childless women, this paper considers the 'practices of interruption' women employ to destabilize the pronatalist discourses circulating church life. For Lisa Baraitser (2009) 'interruptions' are generative maternal experiences which she uses to counter the notion that motherhood signals a loss of subjectivity. Participants encounter the way mothering and caring for children are understood to be fulfilment of the Christian ideal, an assumption that can limit the outworking of faith. However, by adopting a range of practices in church contexts, mothers and electively childless women are interrupting this maternal expectation to reassert their Christian identity and selfhood.

### **Anna Strhan, 'Authority and Anxiety in Evangelical Parenting'**

Focusing on parenting courses run by a conservative and a charismatic evangelical congregation, Strhan analyses how the contemporary intensification of parenting finds expression within British evangelicalism. The paper describes the parenting techniques encouraged by conservative evangelical leaders who are explicitly critical of contemporary parenting experts, while offering their own forms of expertise, and considers the somewhat differing parenting ideals articulated within the charismatic evangelical church, which draw on psychoanalytic approaches and encourages parents to engage with secular parenting expertise.

#### **Participants:**

**Sarah-Jane Page** is Lecturer in Sociology at Aston University, Birmingham. This presentation is based on interviews undertaken with 17 Anglican clergy mothers. Published research pertaining to this research include journal articles in *Gender, Work and Organization*, *Religion and Gender*, *Feminist Theology*, *Feminist Review* and *Travail, Genre et Sociétés*. [s.page1@aston.ac.uk](mailto:s.page1@aston.ac.uk)

**Ruth Sheldon** is a postdoctoral research fellow at Birkbeck College, University of London working on the *Ethical Monotheism* project. She is the author of *Tragic Encounters and Ordinary Ethics: Palestine-Israel in British Universities* (forthcoming with Manchester University Press). [R.Sheldon@bbk.ac.uk](mailto:R.Sheldon@bbk.ac.uk)

**Dawn Llewellyn** is Senior Lecturer in Christian Studies at the University of Chester. She is the author of *Reading, Feminism, and Spirituality: Troubling the Waves* (Palgrave 2015), and has co-edited (with Sonya Sharma) of *Religion, Equalities and Inequalities* (Ashgate 2016) and (with Deborah Sawyer) *Reading Spiritualities: Constructing and Representing the Sacred* (Ashgate 2008). [d.llewellyn@chester.ac.uk](mailto:d.llewellyn@chester.ac.uk)

**Anna Strhan** is Lecturer in Religious Studies at the University of Kent. She is the author of *Aliens and Strangers? The Struggle for Coherence in the Everyday Lives of Evangelicals* (Oxford University Press 2015) and *Levinas, Subjectivity, Education: Towards an Ethics of Radical Responsibility* (Wiley-Blackwell 2012). [A.H.B.Strhan@kent.ac.uk](mailto:A.H.B.Strhan@kent.ac.uk)

## **Fashion and Piety: The (Re)Construction and (Re)Presentation of Turkish Islamic Femininities and Classed Identities**

***Merve Kutuk, Nazli Alimen and Özlem Sandıkçı***

The Islamic fashion sector in Turkey began to develop in the 1990s, and rapidly transformed and expanded in the 2000s through numerous actors and institutions, such as brands, retailers, e-retailers, Islamic fashion designers and houses, and fashion and lifestyle magazines (Lewis, 2015; Sandıkçı and Ger, 2010). The advancements in this sector are linked to the changes in the economic and socio-political structures of the state and society during the AKP governance (2002-onwards). These changes include, but not limited to, the increase in GDP levels, accumulation of wealth among AKP supporting pious individuals, growing number of pious Muslim capital owners, proliferation of the Internet and social media usage, and the spread of and increasing participation to (Islamic) consumer culture. In addition, the end of the headscarf ban in the 'secular' sphere, such as universities, together with the veiled spouses of AKP deputies have increased the visibility of veiled women in public spaces and in 'secular' neighbourhoods, such as Teşvikiye, Istanbul (Gökarıksel and Secor, 2015). This panel explores the contemporary Islamic fashion scene in Turkey from both consumption and production perspectives, and discusses the creation, presentation, representation, and contestation of Islamic femininities and classed identities.

Women's un/veiling has been a subject of intense controversy since the late Ottoman Empire. However, the practice of covering never disappeared throughout the early Republican period. Having regional peculiarities it remained largely non-urban and therefore marked the wearer as provincial or rural. What did disappear was the Istanbul high fashion *peçe* (face-veil) and *çarşaf* (a full-body cloak). So there was a gap in Muslim wear for urban classes who wanted to distinguish themselves as the Republican regime aimed at countering the Orientalist portrayal of 'submissive veiled women' by imagining the ideal Turkish woman: Unveiled, and dressed in modern-western clothing. Similar to the Republic's nationalist project, with the rise of the Islamist movement in the 1990s the burden of identity management fell on women again. 'Modern-yet-modest' images were replaced by 'Islamic-thus-modest' (Najmabadi, 1991). Accordingly, Islamic fashion clothing companies, specifically targeting headscarf-wearing women, have started producing with a mission. Women's dress once again has taken the centre stage of symbolic struggle over identity. Yet, the rapid growth of the Islamic fashion market since the 2000s complicated the boundary between secular and Islamic. Headscarf-wearing women, both as consumers and producers, generate myriad ways of combining Islamic faith and fashion in relation to their social class, religious interpretation and personal taste. In so doing, Islamic fashion practices simultaneously mark heterogeneity among veiled women.

This panel gathers three ethnographic studies on consumers and producers of Islamic fashions in Turkey. Fashion practices of young Muslim enterprising selves demonstrate varying interpretations of how best to discipline the Islamic body thus investigate competing forms of Muslim femininities. The investigation of discourses and practices related to 'ferace' and 'abaya' illustrates the discursive construction and presentation of female Islamic Turkish identities. The examination of Islamic fashion and lifestyle magazines

provides an analysis of the new Islamic middle classes' senses and sensibilities on the current socio-ideological context.

### **How to look chic in hijab?**

#### ***Merve Kutuk***

Approaches dominating the scholarship on Islam and women's agency have long studied Muslim women's agency through neat categories of oppressed or empowered. The Islamic veil has become the potent symbol of women's subjugation while simultaneously seen as the symbol of political contestation to the secularist regime. However, there is too much oppression and resistance in the literature that do not correspond experiences of Muslim women who differ in terms of class and aspirations, social capital, ideological alignment, geography, ethnicity, and the way they interpret and perform Islam. This paper responds to these existing theories of Muslim women's agency with an ethnographic study. It draws examples from my Ph.D. fieldwork which I conducted in 2013 on one of the most prevalent, highly debated and recent socio-political phenomena in Istanbul and which is led by young, bourgeois, fashion conscious Muslim women: 'crafting the image of a self-confident and elegant Muslim woman' as opposed to stereotypical representation of her as the victim of 28 February postmodern coup. Focusing on the fashioned practices of young Muslim enterprising selves, this paper has two compound goals. First, it discusses different approaches, namely (a) conventional; (b) revisionist; and (c) ethical to the relationship between fashion and piety that result in competing ways of distinction, and contending forms of Muslim femininities. Documenting varying interpretations of how best to discipline the Islamic body, the paper secondly proposes a theoretical framework that studies pious selves not in a linear process but in constant fluctuation.

### **Constructing the New Pious Middle Classes: Islamic Lifestyle Magazines in Turkey**

#### ***Özlem Sandıkcı***

Islamic fashion and lifestyle magazines have proliferated in the last decade. This trend has been related to the development of an Islamic consumer culture and emergence of Islamic fashion industry, and at a broader level, located within the logic of neoliberal capitalism. Studies exploring magazines targeting British, Indonesian, or Turkish Muslim women emphasize that these magazines serve consumption needs of an emergent Islamic bourgeoisie and adopt the language of choice. As in other domains of fashion marketing practices, such as fashion shows, and advertisements, Islamic lifestyle magazines constitute a microcosm in which debates about piety, identity and modernity take place. While some condemn the magazines for commodifying religion and turning piety into a product with a price tag, many others welcome them for enabling Muslim women to be faithful as well as chic and modern. In this study I am interested not so much on the debates surrounding the magazines but rather on the classed nature of the representations they produce. As suggested by the literature, the magazines target middle class Muslim women; however little is known about the socio-ideological sensibilities that characterize these women. Using popular Turkish Islamic lifestyle magazines as an empirical context, I seek to unpack the

senses of middle-classness constructed, advocated and represented through these magazines. Overall, drawing upon the work on the new middle classes and Islamic fashion and consumption, the study aims to uncover senses and sensibilities of the new Islamic middle classes in Turkey as represented through and materialized in particular images and commodities.

## **The (Re)appropriation and Distinction: Feraces and Abayas in the Religiously Related Fashion Field of Turkey**

***Nazli Alimen***

*Ferace*, a long coat without lining for women, and *abaya*, which originates from the Gulf region and refers to a black, loose garment with large sleeves and an opening in the front with no fastenings, are among the latest trends in the religiously related fashion field of Turkey. Historically, *ferace* refers to the long and loose, open-fronted, ankle length outerwear worn by Ottomans. The use of *feraces* ended in urban areas following its ban in 1889, and after the modernization reforms of the Turkish Republic in the 1930s, the number of *ferace* wearers in rural areas significantly decreased. Nevertheless, with the revival of the *ferace* in the 2010s, an increasing number of veiled women don *feraces* and there is a large number of *ferace* styles in a wide array of colours and at wide price ranges offered by religiously related clothing producers and brands in Turkey. Unlike *feraces*, the colour of *abayas* remains black; however, its design, material, and embellishment, similar to *feraces*, are subject to fashion, such as form-fitting *abayas*.

Although contemporary *feraces* and *abayas* in the religiously related fashion field of Turkey are identical in many aspects, i.e. design, material, and embellishment; these two terms, *ferace* and *abaya*, are not used interchangeably, but discursively (re)created, (re)appropriated, and distinguished from each other. By drawing on the literature and socio-political discourses on Ottoman and Turkish Orientalism, (neo)Ottomanism, and Turkish Islam, and analysing the interview and visual data collected (such as fashion magazines), this study discusses the (re)construction and (re)presentation of contemporary Turkish female Islamic identities.

### **Participants:**

**Özlem Sandıkcı** is a Professor of Marketing at the School of Management and Administrative Sciences, Istanbul Şehir University, Turkey. Her research addresses sociocultural dimensions of consumption and focuses on the relationship between globalization, marketing, and culture. Her current research interests include the Islamic consumptionscapes and branding and marketing in emerging markets.

**Nazli Alimen** recently completed her Ph.D. in Cultural Studies and Marketing at the London College of Fashion. She received her BA in Fashion Design at Gazi University and MBA at

Izmir University of Economics in Turkey. Her research interests include Islamic fashions and consumption, and fast fashion consumption.

**Merve Kutuk** is a Ph.D. candidate in Political Theory at the School of Oriental and African Studies. Her research project explores the changing and contested formations of Muslim femininities during the AKP rule (2002-2013) in Turkey. **Ph.D. Candidate in Political Theory, School of Oriental and African Studies (SOAS). E-mail: mervekutuk@gmail.com**

### **When Policy Meets Practice: Rethinking Religion in Schools**

***Martha Shaw, Céline Benoit, Peter J. Hemming, Adam Dinham, Rachael Shillitoe and Linda Woodhead***

This roundtable discussion will explore the role and function of religion in British schools by attending to both the everyday lived reality of school life and the policy which is intended to shape and inform such practice. In recent years, the place of religion in schools has come under increasing media and political scrutiny. Such attention includes debates over the content and purpose of Religious Education, the existence of faith schools and the appropriateness of having a daily act of collective worship which is to be wholly or mainly of broadly Christian character. However, such debates can often focus either on policy or practice; very rarely do such dialogues come together. Rather than limiting the debate to focus on just one of these areas, this roundtable discussion will bring together insights from research on policy and existing practices, while foregrounding the perspectives of both teachers and pupils.

Drawing on a wealth of data collected from a variety of schools (including secondary, primary, faith and community schools), and a focus on the legislation and policy which governs such areas of school life, this roundtable discussion will attend to the variety of roles and functions religion has in schools. This discussion will consider how religion is represented and constructed in both the formal curriculum (RE and what is taught in lesson time) and the informal (collective worship, assemblies, ethos and values) and to what extent the intentions of policymakers reflects the various manifestations of religion in schools.

#### **Participants:**

**Martha Shaw** is a researcher at Goldsmiths and will present the findings & recommendations from the project RE for Real - The future of teaching and learning about religion & belief. This 12 month project interviews 331 people (Employers, and parents, students and teachers across 19 English secondary schools) on their views around the purpose, content and structures of religion & belief learning. Based on these, the project makes 10 recommendations for the future shape of religion & belief learning.

**Céline Benoit** is a PhD student in Sociology at Aston University. She is looking at how religion is constructed through daily educational discourses, and how religious communities are represented. She has collected data in a primary school in Birmingham throughout 2014-15, and will present findings from her observations and interviews.

**Peter J. Hemming** is a Lecturer in Social Science at Cardiff University. His research interests include sociology of religion, childhood/youth, education and citizenship. Peter is the author of 'Religion in the Primary School: Ethos, Diversity, Citizenship', published by Routledge

**Adam Dinham** is Professor of Faith and Public Policy at Goldsmiths, University of London. He is also Chair of the British Sociological Association Sociology of Religion Study Group (Socrel), Professor of Religious Literacy, Diakonhjemmet University College, Oslo, Norway and Honorary Stephenson Professor of Leadership, Religion & Society, Sheffield Institute for Interdisciplinary Biblical Studies, Sheffield University, UK

**Rachael Shillitoe** is a PhD Student in Education at the University of Worcester. As part of a wider Leverhulme-trust funded project, Rachael's research focuses on collective worship as experienced by the child. Rachael has conducted fieldwork in primary schools across the South West of England and will be presenting some of these findings in this roundtable discussion.

**Linda Woodhead** is Professor of Sociology of Religion in the Department of Politics, Philosophy and Religion in Lancaster University. Her most recent books are *A Sociology of Prayer*, edited with Giuseppe Giordan (2015), and a revised second edition of *Christianity: A Very Short Introduction* (2014). She has recently carried out a number of large surveys of religion and values in the UK, and her analysis is published on the research page of the 'Westminster Faith Debates' website.

### **Author Meets Critics: Islamic Studies and Sociology of Religion in Ethnographic Conversation**

*London Youth, Religion, and Politics: Engagement and Activism from Brixton to Brick Lane*

(OUP 2016) by Daniel Nilsson DeHanas

**Daniel Nilsson DeHanas (author), Seán McLoughlin, Shuruq Naguib and Linda Woodhead**

For more than a decade the 'Muslim question' on integration and alleged extremism has vexed Europe, revealing cracks in long-held certainties about the role of religion in public life. Secular assumptions are being tested not only by the growing presence of Muslims but also by other fervent new arrivals such as Pentecostal Christians. *London Youth, Religion, and Politics* focuses on young adults of immigrant parents in two inner-city London areas:



the East End and Brixton. It paints vivid portraits of dozens of young men and women met at local cafes, on park benches, and in council estate stairwells, and provides reason for a measured hope. The book will open up new areas for examination in debates concerning migration, multiculturalism, and second-generation British Muslims by placing them in ethnographic context with second-generation British Christians.

Alongside providing a critical appraisal of the new book, this author meets critics session will generate a broader conversation framed by the question: How can ethnographic fieldwork bring Islamic studies and sociology of religion into common conversation? Sociology of religion has traditionally been preoccupied with the study of (Protestant) Christianity and secularisation, and has paid inadequate attention to other religions such as Islam (see Cadge, Levitt, and Smilde 2011). Likewise, Islamic studies seldom builds upon developments in the sociology of religion, often referring to Christianity in caricatured terms (see critiques in Browsers and Kurzman 2004). The pairing of scholars of Islamic studies (McLoughlin, Naguib) with sociologists of religion (DeHanas, Woodhead) in this panel will facilitate a critical conversation on the extent to which these disciplines have been fruitfully brought together in the book, as well as on how future qualitative research could bring further crosspollination. This panel will fit the overall conference theme, both because it will engage with the hypervisibility of Islam in the contemporary public sphere and because it is designed to catalyse the construction and disruption of scholarly agendas.

#### **Participants:**

**Daniel Nilsson DeHanas** is Lecturer in Political Science and Religion at King's College London. His research has investigated various facets of post-migration religion and politics. He is a co-founder of the online forum *Public Spirit* and (with Marat Shterin) serves as Editor of the journal *Religion, State and Society*.

**Seán McLoughlin** is Senior Lecturer in Contemporary Muslim Cultures, Politics and Societies at the University of Leeds. He has published extensively in Islamic studies using ethnographic methods. He recently completed a British Academy fellowship and an AHRC-funded project with the British Museum, both on British Muslim experiences of Hajj.

**Shuruq Naguib** is Lecturer in Islamic Studies at Lancaster University. Her scholarly work aims to provoke debates on gender and authority in relation to Islamic texts and their interpretations by contemporary Muslims. She is currently involved in the cross-university AHRC/ESRC funded project on Islam on Campus.

**Linda Woodhead** is Professor in Sociology of Religion at Lancaster University. Her wide-ranging contributions to the sociology of religion include directing the AHRC-ESRC Religion and Society Programme, co-authoring *A Sociology of Religious Emotion* (OUP 2010), and coediting *Everyday Lived Islam in Europe* (Ashgate 2013).

## **From interior life to public good? Expressions of Contemporary Monasticism**

***Stefania Palmisano, Janet Eccles, Anna Clot-Garell, Laura Tennenhouse***

Contemporary forms of monasticism, as an area of religious life, have received relatively little attention from sociologists of religion until fairly recently. Indeed, monastic vocations in the UK, for example, have been in decline for many decades following the cultural and social changes initiated in the 1960s, although Vatican II in its desire for *aggiornamento* did provoke new expressions of monasticism in parts of Europe, notably Italy, France and Spain and USA.

The establishment of New Monastic Communities (NMCs), on the one hand, has more recently been accompanied by a return to (ultra)traditionalist expressions on the other as well as some revived interest in the traditional form of religious life. If they are to survive, however, monasteries need to accommodate to the times in which they live, so that few nuns and monks can now remain securely cloistered behind grilles and heavy doors with no thought for the outside world.

Monasteries are often akin to businesses which need to be financially viable, responding to market forces and consumer demand and thus they open their doors to various 'publics' seeking what they have to offer. The (private) life of the Religious (and his/her monastery) may thus be said to be offered as commodity for public consumption. For the man and woman of God, balancing the demands between God and mammon is a difficult business requiring careful negotiation of time and resources. Looked at another way, such an opening up to the public sphere, though not unproblematic, constitutes the means of building bridges between 'the world', 'the other worldly' and 'the other', often to the benefit of all three parties.

### **From interior life to public good? Italian New Monastic Communities**

Stefania Palmisano's presentation on NMCs in Italy focuses on New Monks' daily life, their struggle for survival, the risks implicit in their innovations and the conflicts with authority that these provoke. Monks and monasteries can function as a lens for social-theory so that beyond the clichés, the folklorisation and generalisation deriving from idealized and mythmaking interpretations of monasticism, they can be seen as forms of religious life which can and do respond to the needs and the spirit of late modernity.

### **From interior life to public good? The Anglican Religious of the Community of the Resurrection**

Janet Eccles will present on the *Community of the Resurrection* (CR), a small male Anglican community in Mirfield, West Yorkshire, founded in the wake of the early 19<sup>th</sup> century Oxford Movement. Although a much more traditional male order, it too has adapted its Benedictine

rule of stability, obedience and conversion of life to respond to the need for each monk's personal spiritual fulfilment but also to the need for engagement with the world outside. Such ever-increasing engagement does not come without cost, but is the price of survival.

### **Contemplative and activist? the construction of “alternative” Catholic imaginaries in the public sphere through the case of monasticism**

Anna Clot-Garell focuses on liberal Catholicism, particularly exploring the role of monasticism in the construction of Catholic counter-imaginaries through the case of the popularity and social activism of a well-known Benedictine nun. Based on empirical research in the monastery and the movement surrounding this nun, this paper aims to enrich discussion around the role and tensions of religion in the contemporary public sphere by considering this particular expression of Catholic monasticism.

### **New Monasticism as ‘Reflexive Spirituality’: A Case Study on the Simple Way**

Laura Tennenhouse considers the ways contemporary Protestants, who are inspired by the "New Monastic" movement, draw from various traditions within Christianity to modify individual and collective belief and practice. Primary data gathered at *The Simple Way* community in Philadelphia and secondary data from new monastic literature contribute to sociological and theological understandings of late American Christianity. Analysis of this data reveals a general sense of discontent and disillusionment among American Protestants and indicates a rise in integrative religious expression.

#### **Participants:**

**Stefania Palmisano** is Associate Professor in the Sociology of Religion at the University of Turin, Italy, where she teaches the Sociology of Religion. She is co-ordinator of the research centre CRAFT (Contemporary Religion and Faiths in Transition) based at Turin University and Visiting Research Fellow at Lancaster University (UK).

**Janet Eccles** gained her PhD in 2010, as a mature student at Lancaster University UK, followed by a period as research associate on the Young Atheists Project. Now an independent researcher, she has published on topics ranging from Christian women affiliates and disaffiliates and forms of non-religion to multi-faith chaplaincy and Anglican monasticism. She is also part-time adult education tutor in Religious Studies in Cumbria.

**Anna Clot-Garrell** is a PhD candidate in Sociology at the University Autònoma of Barcelona and member of the research group Investigations in Sociology of Religion (ISOR). Her research focuses on the study of multiple expressions of contemporary religious pluralism

**Laura F Tennenhouse** is a postgraduate student in Theological Studies at Boston College, concentrating on faith in the globalized context. She is most interested in the salience of feminist and liberationist theologies with regard to intersecting religions in the West and intends to continue her work incorporating interdisciplinary methods in the study of postmodern religion and spirituality.

### **The positive role of religion in cultivating newly emerging political space**

***Mohammad Ali Amla, Andy Knox, Roger Haydon Mitchell and Sue Mitchell***

This panel aims to expose and interrogate common ontologies capable of sustaining an holistic socio-political culture of peace and wellbeing beneath and beyond dogma and ideology. The panel will proceed by means of autobiographical case studies presented by two community partners of the Richardson Institute for Peace Studies, Mohammed Ali Amla, a Muslim, and Dr Andy Knox, a Christian. Both are members of the Institute's critical thinking group, working for a culture of positive peace and wellbeing across the North West, in Preston and Morecambe Bay respectively, the one encouraging interfaith relations and opposing Da'esh, the other re-imagining and restructuring a cooperative integrated health and well-being strategy within the NHS. They will describe how key elements of their faith motivate their activism and how these have emerged and developed in contrast to more exclusive and estranging elements located within the recognised dogmas and practices of their faith traditions. This will be followed by a theoretical paper by Dr Roger Haydon Mitchell, drawing on recent insights from political theology and political philosophy which indicate ways in which the recovery of ontologies of being might provide the means of analysis and collaboration for a new socio-political cohesiveness. This will take as a starting point Žižek's work in political philosophy where he discloses the ontological base of Marxism while discarding recognised components of its dogma and ideology (see Joseph Carew: "Slavoj Žižek and the Ontology of Political Imagination," in the International Journal of Zizek Studies Volume Five, Number Three). The paper will then explore current innovative research on the subsumption of religion by sovereign power which discloses by similar means the deeper ontology of transcendent love. The potential of the recovery of kenotic theology (Brown, 2011; Mitchell, 2011; Oord, 2015) to substantiate extensive ontological commonalities will be indicated and consonant possibilities within Muslim thought will be gestured towards. The panel will conclude with a presentation of the findings of research by Sue Mitchell into positive psychological and community wellbeing. These demonstrate and test the innovative methodology of aesthetic discourse analysis (Sullivan, 2012) in identifying potential dissonance between a person's ideological, cognitive belief systems and his/her deeper, intuitively perceived motivational values. They then show the effectiveness of dialogical encounter with the 'distinctly other' in generating an ontological mindset change from self-actualisation to self-transcendence (Frankl, 1966; Kolko-Rivera, 2006) and thus indicate ways of enabling movement from self-expansion to a creative socio-cultural inter-dependence.

### **Participants**

**Mohammed Ali Amla** is a freelance project manager, trainer & researcher. With over 10 years' experience of working with hard-to-reach communities in Lancashire, specialising in community development, cohesion, interfaith relations and radicalisation, Ali delivers a diverse portfolio of projects which often brings together academics, practitioners, teachers, youth workers and activists.

**Andy Knox** is a GP and the executive director for Health and Wellbeing for Lancashire North CCG working with "Better Care Together" Morecambe Bay. His current work in facilitating conversations about how we can live more healthily personally and corporately, and then implementing the outcomes, is attracting national interest.

**Roger Haydon Mitchell** is an honorary research fellow and partnerships coordinator for the Richardson Institute for Peace Studies in the PPR Department at Lancaster University. His published work in political theology includes *Church Gospel and Empire: How the politics of Sovereignty Impregnated the West*, (2011) and *Discovering Kenarchy* (2014).

**Sue Mitchell** is a personal and organisational wellbeing coach and trainer. She has worked particularly with education and health bodies, auditing programmes and redesigning interventions towards collaborative and sustainable wellbeing, and recently completed a research MSc in positive psychology.

### **Pluralist Publics & the Scientific Study of Nonreligious Belief**

***Lois Lee, Stephen Bullivant, Miguel Farias and Jonathan Lanman***

One of the major recent shifts in the sociology of religion and other investigations of religion and public life has to do with the identification of secular spaces and nonreligious actors as relevant to, even symbiotic with, religious ones. New research has, however, so far clustered in a few key areas, whilst significant areas remain underdeveloped. In particular, the nature of nonreligious belief - that is, the religious, religious-like, and religious-related ideas and convictions of non-affiliates and atheists, relating to God(s) and other supernatural agents and to existential questions about the nature and meaning of life and death - is under-studied. Consequently, little is known about how such beliefs are psychologically structured, how they manifest in the lives of nonreligious people, and how pervasive and diverse they are across social and cultural environments. This paper introduces a new project, 'The Scientific Study of Nonreligious Belief' (funded by the John Templeton Foundation), which seeks to facilitate research in this area. It outlines how the project proposes to address key questions and major challenges for researchers in this field, as well as introducing new opportunities for support and collaboration. It considers how such research can contribute to prominent debates about the inclusion of nonreligious

beliefs, cultures and actors in the public sphere, through education, politics, law and civil society.

**Participants:**

**Lois Lee** is research associate at the Institute of Advanced Studies, UCL, PI on the Scientific Study of Nonreligious Belief project (John Templeton Foundation) and Nonreligion and Secularity Research Network co-director. Recent publications include *Recognizing the Non-Religious: Reimagining the Secular* (OUP, 2015) and *Negotiating Religion: Cross-Disciplinary Approaches* (Ashgate, in press).

**Stephen Bullivant** is a Senior Lecturer at St Mary's University, Twickenham. Among other books, he co-edited *The Oxford Handbook of Atheism* (OUP, 2013; with M. Ruse) and *Secularity and Non-Religion* (Routledge, 2013; with L. Lee and E. Arweck), and is currently writing *The Oxford Dictionary of Atheism* (OUP) with Lois Lee.

**Jonathan Lanman** is Assistant Director of the Institute of Cognition & Culture, and Lecturer in Anthropology at Queen's University Belfast. His research aims to utilize the tools of both cognitive and social anthropology to examine religion, atheism, morality, and intergroup relations.

**Miguel Farias** leads the Brain, Belief and Behaviour group at Coventry University. He has previously been a lecturer at Oxford University where he also did his doctorate in experimental psychology. His major research interests are the psychobiological roots of beliefs and the effects of spiritual practices.

## Upcoming SocRel Events

### SocRel Response Day, Connecting for Change: emerging research and policy on religion and belief in the public sphere - Friday 21<sup>st</sup> October 2016

BSA Meeting Room, Imperial Wharf, London. More details to follow. Please visit the SocRel website (<http://socrel.org.uk/>) for more information and contact Rachael Shillitoe ([r.shillitoe@worc.a.c.uk](mailto:r.shillitoe@worc.a.c.uk)) or Adam Dinham ([a.dinham@gold.ac.uk](mailto:a.dinham@gold.ac.uk)) if there are any questions.

### SocRel Postgraduate and Early Careers Training Day, Religion and the Media – Wednesday 2<sup>nd</sup> November 2016

BSA Meeting Room, Imperial Wharf, London. Please visit the SocRel website (<http://socrel.org.uk/>) for more information and contact Alison Robertson [Alison.Robertson@open.ac.uk](mailto:Alison.Robertson@open.ac.uk) if there are any questions.

### BSA Annual Conference 2017, Recovering the Social: Personal Troubles as Public Issues, 4<sup>th</sup> – 6<sup>th</sup> April 2017

The conference will take place at the University of Manchester. More details to follow. Please visit the SocRel website or the BSA website (<http://www.britsoc.co.uk/events/bsa-annual-conference.aspx>) for more information.

## Save the Date

### SocRel Annual Conference 2017, Leeds University - Wednesday 12<sup>th</sup> July – Friday 14<sup>th</sup> July 2017

Next year's annual conference will take place at Leeds University. Conference Organisers: Dr Caroline Starkey and Dr Jasjit Singh. More details and CfP to follow. For any questions or queries, please email Rachael Shillitoe ([r.shillitoe@worc.ac.uk](mailto:r.shillitoe@worc.ac.uk))

## Campus map



# Notes

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