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Welcome

Dear friends and colleagues...What strange times we live in. It is a bit of a cliché to describe late modern times using terms like instability, but it is difficult to browse the top news stories at the moment without concluding we are living at a time when our social order is both unsettled and uncertain. Those of us working in UK universities are grappling with the consequences of an extended period of industrial action, and the enduring legacy of the Covid pandemic continues to be felt, both financially and socially, as we try and strike the right balance between online and offline engagement. The spectre of AI raises its own threats as well as opportunities, as the speed of technological change outpaces our ability to make sense of it. Meanwhile, the culture wars rhetoric we have long associated with the USA is extending its reach far beyond those shores, and a hardening of positions on gender, sexuality and freedom of speech promises more division and conflict in public life. I suspect we have never been less confident about our predictions for the future.

Similar comments could be said about the global religious landscape, and the associated uncertainty – and political instability – underlines the importance of the sociology of religion in confronting some of our most pressing questions. The influence of Christian nationalism continues to be felt, especially in the USA where its power as a political force becomes ever more apparent as we look to the 2024 presidential election. The recent announcement by Florida Governor Ron deSantis that he will run for the Republican nomination ensures Donald Trump will up his game, and also ensures the language of Christian conservatism will feature in the many fractious debates to come.

If any were in doubt about the dangers of not taking religion seriously in the 21st century, we might look to similar populist campaigns in Brazil, Poland or Hungary, where Christianity has been mobilised as a weapon of right-wing politicians. As Turkey faces another term with President Erdoğan at the helm, it will be interesting to see how Islamic interests feature in the ensuing developments. We might consider cases of religious-inspired violence, like the tragic case of the Good News International Church in Kenya, where the discovery of multiple bodies suggests foul play; some are referring to a ‘starvation cult’. Closer to home, the Independent Inquiry into Child Sexual Abuse has issued a number of recommendations to the UK government, including for the future accountability and governance of religious organisations.

These are the kinds of issues commonly associated with religion in the popular media, and they understandably foster a preoccupation with how religion becomes linked with the expression of power. Accordingly, this is the theme for our 2023 conference, which we are holding in Bristol on 5th-7th July. It will be exciting to meet in person for the first time in several years, and I look forward to re-engaging with friends and colleagues I’ve not seen in a while. As we seek to re-build and develop our community after a period of uncertainty, I hope we’ll also rediscover the value of scholarly engagement in ways we have not enjoyed for a while. We may be addressing some challenging – sometimes quite alarming – issues, reflective of the state of religion in our wider world, but I know we will do so in a spirit of collegiality and mutual respect. I look forward to seeing many of you there!

Mathew Guest (Chair, Socrel)

Announcements

The Socrel Blog

As you may know, Socrel has a **blog** at medium.com, where members are encouraged to share their research with a wider, non-academic audience.

We are currently looking for more blogs and invite members to submit short pieces (between 400-800w) for inclusion in the blog. Ideas for content include:

- Research projects that you are currently working on
- News about recently published work
- Methodological reflections
- Recently awarded research grants

If you would like to propose a blog, please contact Socrel internet officer **Kim Harding**.

Socrel Annual Conference 2023

5 – 7 July 2023, University of Bristol, UK

Final preparations are underway for our 2023 Annual Conference in Bristol, our first in-person annual conference since 2019. This year's theme is '**Religion and Power**', and we've had a huge number of fascinating papers submitted exploring the relationship between religion and power in all its forms.

Alongside these sessions we are also delighted to welcome three keynote speakers – Tariq Modood, Lisa Oakley, and Anthea Butler – alongside a panel exploring 'Religion and Power in British Politics', featuring Sarah Owen MP, Chine McDonald, and Dilwar Hussain. We will also hear from the incredibly talented Muneera Pilgrim, and of course we will have plenty of opportunities to reconnect with old friends and meet new ones.

The deadline for registration is **June 16th**, so act soon! For more information, see **here**.

Understanding British Imams: A Research Bulletin

Written by *Dr Riyaz Timol*

Understanding British Imams is an exciting **research project** based at Cardiff University's Centre for the Study of Islam in the UK. Now in its fourth-year, it promises to be the largest study ever undertaken of this group of Muslim religious professionals. By 'imam' we are referring specifically to people who have been appointed to lead prayers in British mosques, usually in a remunerative capacity. This distinguishes the role from the broader category of 'ulama – or learned theological specialists, male and female – who serve the community in various capacities, though not principally as prayer leaders. To express this differently: while the majority of imams are 'ulama, the majority of 'ulama are not imams. In this short research bulletin, I provide an overview of key findings emerging from our research project and reflect upon the role of imams in Britain today.

Who are Britain's Muslim prayer leaders?

As a relatively young religious community, British Islam has no equivalent of the Church of England's biennially updated *Crockford's Clerical Directory*, first published in 1858, which contains brief biographical details of every Anglican cleric across Britain and Ireland. As such, it is well-nigh impossible to sketch a national profile of Britain's Muslim prayer leaders. What we do have though since 2005 is a carefully maintained **online directory of British mosques** which, in 2017, placed their number at 1,825. Using this as a baseline, our project team set out in 2019 to compile anonymized biographical data about the imams appointed to lead prayers in these places of worship. Fast-forward to 2022, and we were pleased to have gathered data from approximately two-thirds of Britain's mosques and, because many mosques employ more than one imam, collected basic biographical details about 2,001 individual imams located across 159 UK towns and cities. This work builds upon previous studies (Geaves 2008), but to our knowledge constitutes the most comprehensive dataset on British imams compiled to date. Although the results are not yet available in the public domain, they will enable us to answer with confidence basic questions such as:

- How many imams are born in the UK?
- What is the age profile of Britain's Muslim prayer leaders?
- How well do British imams speak English?
- What are the ethnic and denominational backgrounds of UK imams?
- Where have British imams received their theological training?
- How many imams have second jobs?

What do British imams do?

Certainly in our definition, the lowest common denominator of an imam's duty lies in leading the canonical rite of the five daily prayers in a mosque (frequently in tandem with a co-imam). Given that Islamic prayer times are calculated according to the positioning of the

sun in the sky, there is considerable seasonal variation in a country of mid-high latitude such as the UK (Ali 2015). In the winter, for example, the pre-sunrise dawn prayer (Fajr) may be offered as late as 8am at the mosque whereas, in the summer, the same prayer would be led by the imam around 4am. Conversely, the night prayer (Isha) would be offered around 11pm in the summer months while, in the winter, it could be performed congregationally as early as 6pm. By definition therefore, imams do not have a 9am-to-5pm working day.

Beyond leading daily prayers however, it is widely recognised that imams perform a plethora of additional duties. These include presiding over rites of passage (birth, marriage, death), offering pastoral support to troubled congregants, teaching both adults and children the basics of the faith, and – with varying degrees of success – functioning as interlocutors with the wider society. To gauge the full richness and diversity of these roles, our project team conducted 40 in-depth interviews with a wide range of British imams. While these revealed considerable internal heterogeneity from community to community, several key patterns emerged which I will try to concisely summarise.

First, we found that many British imams work as de facto marriage counsellors and are often the first port of call for British Muslims experiencing marital difficulties. Second, many imams feel their theological training did not prepare them adequately for the demands of the role; while Islamic seminaries are heavily textually-focussed, the work of the imam is essentially people-centric. Third, and somewhat related to this second, there is a huge appetite for ‘Continuing Professional Development’ among British imams. Mosque management committees however, due to a combination of limited resources and cultural expectations, are usually unwilling to invest in upskilling imams by providing the funding or flexibility for them to attend courses which leaves imams to plug gaps in their knowledge or skillset through informal means, such as YouTube lectures or peer support. Fourth, British imams are resoundingly overworked and underpaid; many do not have employment contracts and those that do frequently complain about inadequate or unclear terms and conditions. Further, many imams receive **less than the national average salary**, and far less than their counterparts among the clergy, resulting in a high turnover especially among newer imams – as this **recent article** in a British Muslim news media outlet highlighted. I would therefore make the case for a disgruntled underbelly in the British imamate which dissuades many younger ‘ulama from pursuing a mosque-based vocation as the primary source of their livelihood.

That said, many imams we spoke to conceived of themselves as *khudaam*, or ‘servants of the community’, and felt that sincere service necessarily entails selfless sacrifice. The spiritual payback of the role, the satisfaction derived from making a positive difference to congregants’ lives, and the prestige associated with ‘standing [while leading prayers] where the Prophet had once stood’ is what, in the final analysis, makes the very real difficulties and challenges of the role worthwhile.

Shifting expectations in the role of the imam

This short research bulletin has highlighted some of the emergent findings from our four-year study. There is a discernible shift toward a British-born, Anglophone imamate and an

expanding array of roles imams are expected to take on, yet community infrastructures within British Islam seem as yet insufficiently developed to support this expansion in practice. Unlike many Muslim-majority countries in which the state manages the work of imams via a Ministry of Religious Affairs, British Muslims tend to manage their religious concerns via decentralised, bottom-up models of self-organisation. Consequently, conceptions of the imam's role are influenced by a variety of factors including cultural expectations inherited from the country of origin, intergenerational dynamics in a diaspora setting, shifting socio-political contexts, new cultural trends such as the impact of the digital, and the local capacities of individuals and institutions to support change. The term 'imam' in the British context thus masks a considerable degree of internal heterogeneity. Through this study, we hope to have generated a reliable evidence-base which, as the findings emerge into the public domain, will facilitate an informed discussion about the role of imams in Britain today.

*Dr Riyaz Timol is a Research Associate at Cardiff University's Centre for the Study of Islam in the UK and the Principal Investigator of the **Understanding British Imams** research project.*

References

- Ali, M. Mansur. (2015). *Is the British weather anti-Islamic? Prayer times, the Ulama and application of the Shari'a.* *Contemporary Islam* 9 (2) , pp. 171-187.
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Socrel Member Interviews

Rebecca Catto

*Associate Professor, Sociology &
Criminology
Kent State University*

What is your background in the Sociology of Religion? How did you come to work in this field?

I started off studying Theology as an undergrad. I was interested in religion and that was the only way I was aware of to study it. Then, I took courses with sociologist of religion Peter Clarke and the psychology of religion, so I learned about the existence of the social scientific study of religion. I went on to do a Masters in the Anthropology and Sociology of Religion in the Theology and Religious Studies department at King's College London with Peter Clarke and Madawi Al-Rasheed (this meant I could save money by living at home with my mother and work part-time). For my Masters' thesis I conducted a study of believing and belonging in a South London Catholic parish, so was already engaging with Grace Davie's work.



After my MA, I worked for a year at the UCL library deciding between applying for library school and a PhD; between sociology and anthropology, looking for a PhD supervisor, and funding. Robin Gill invited me to attend a Socrel study day at Kingston University and so this was my introduction to the study group. I was very fortunate to be able to do my PhD in Sociology at the University of Exeter with Grace Davie (researching with Christian missionaries evangelizing the UK). Following my PhD, I worked part-time at Inform (the new religious movements research centre founded by Eileen Barker) and tutoring in Sociology at the University of Westminster for half a year. Then, for four years I was the research associate on the AHRC/ESRC Religion and Society Programme, directed by Linda Woodhead, which was an outstanding opportunity. I moved from there to become a permanent research fellow at the Centre for Trust, Peace, and Social Relations at Coventry University, then to the US for my current position as a professor in the Sociology and Criminology department at Kent State University in Ohio.

Over time, my research interests have expanded and shifted. Currently I am involved in projects on science and religion; public understanding of science, and equitable assessment. I think the moral of this story is that everyone has their own track to an academic career, and to the sociology of religion. I benefitted hugely from Socrel postgraduate conferences as a PhD student where I got to present my research in a very supportive, constructive

environment. Convening the study group between 2013 and 2016, working with Abby Day as chair, I learned a lot about leadership and management. I was Program Chair for last year's Association for the Sociology of Religion (ASR) conference in the US and just elected to the ASR council. I've also been serving a 5-year term on the American Academy of Religion's Sociology of Religion Unit Steering Committee: Socrel taught me the value of service to the subdiscipline. Writing this, being the sociologist that I am, I can't help reflecting upon my social location and privilege. Not only am I a White cis middle-class person who was able to live in London rent free during my Masters (and whilst working at Inform and the University of Westminster), I went to university not long after tuition fees were introduced. So, my fees were small and Croydon Council covered some of them for my BA. The UK HE landscape has changed so much since then.

Having worked as a sociologist of religion in both the UK and the United States, what would you say are some main differences between the two contexts?

It is a cliché, but it's true: American sociology of religion is far more quantitative. Also, given the size of the country and number of colleges and universities, it's simply a much larger field. Understandably, given the political and social situation in the US, a lot of research continues to focus upon forms of Protestant Christianity. My students here in the Midwest understand that religion is socially significant, but, given that Religious Studies is not taught in public schools, they are unlikely to have much pre-existing knowledge at all of religious groups and identities beyond their own. The framing of religion as a problem happens in Sociology both sides of the Atlantic, and I hear the same refrain of sociologists of religion feeling marginalized from the "mainstream" of the discipline (I've also heard this from social theorists, historical sociologists, and sociologists of science at the American Sociological Association, so am wondering if a mainstream actually exists or all sociologists feel marginalized in some ways within their subfields).

To my mind, American funding agencies and institutions are only just getting to grips with the concept of impact and could learn a lot of from the British experience: there's no need to reinvent the wheel. I have found a narrower focus on publishing in highly ranked journals, related to stringent tenure requirements. Tenure is a beautiful thing: job security and I am grateful not to have to tangle with the REF. However, it does add a lack of flexibility in the academic job market. Also, various American states (including my own) are currently enacting legislation to undermine the permanency of tenure and my academic freedom feels far more under threat here than it did in the UK. Indeed, I am conscious that I should be careful what I say, even in this newsletter! The country is profoundly politically polarized and this affects research and teaching alongside daily life.

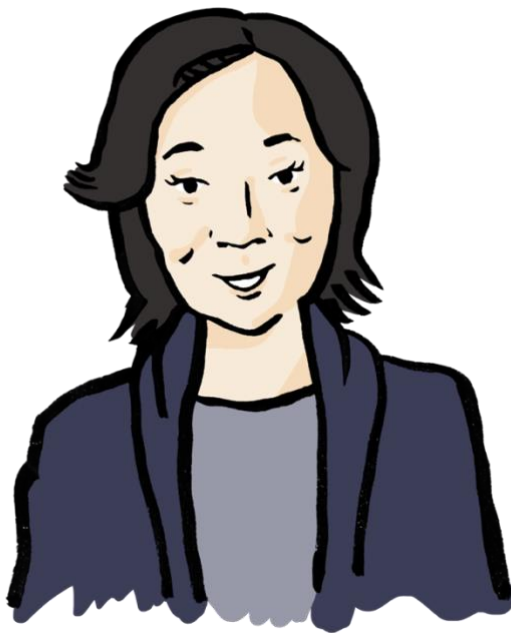
Could you tell us a bit about the projects that you are working on at the moment and about the research that you will present at the 2023 Socrel conference?

I already mentioned that I am working on projects on science and religion; public understanding of science, and equitable assessment. The research on science and religion emerged out of a study I undertook with young atheists in Britain with sociologist of religion Janet Eccles, then collaborating with colleagues Fern Elsdon-Baker (historian and

philosopher of science) and Carola Leicht (psychologist) at Coventry. Currently I'm a co-PI on a large grant investigating dynamics of science and religion in Argentina, Australia, Germany, Spain, Sri Lanka, and the US, led by Fern, Carola, and others including brilliant British sociologist of religion Stephen H. Jones. I met Catalan sociologist of religion Mar Griera when she was a visiting student with Grace in Exeter and it's wonderful to collaborate with her now on this grant, alongside numerous other great scholars around the world. At Socrel 2023 I will be presenting a paper co-authored with Mar, her former student and colleague on the project sociologist Rafael Carazin, and Kent State Sociology graduate student Josh Warren. In the paper we will analyze the ways in which science and religion are mobilized in public debate about gender and sexuality, emerging out of our research on the grant.

I am also collaborating with a data scientist and science education expert here at Kent State on a grant that includes a **podcast** about how researchers establish knowledge, and have interviewed faculty at Kent State this semester about how they go about developing effective and equitable assessment for their undergraduate classes. This project on assessment has been supported by a fellowship from our Center for Teaching and Learning and will lead to a teaching resource for faculty.

I love the diversity of work that I am able to pursue. Studying religion necessitates awareness of other disciplinary perspectives and beyond national borders. Hence, I think the sociology of religion set me up well for interdisciplinary and international research.



Ann Gillian Chu
Assistant Professor in Religion and
Philosophy
Hong Kong Baptist University

Could you tell us a bit about your background and where you are now? How did you end up studying religion?

I've reinvented myself quite a few times. Before starting my Master of Divinity at Regent College in Vancouver, Canada, and my Doctor of Philosophy at the School of Divinity at the University of St Andrews, I worked for over a decade as a chartered accountant in Hong Kong. In fact, I'm still a fellow of the Association of Chartered Certified Accountants (FCCA) and the Hong Kong Institute of Certified Public Accountants

(FCPA), even though I haven't been practising for the last few years. But even accounting was a bit of an accident for me as well; as a Hong Kong native, I returned to Hong Kong with a Master of Arts with honours in English Language from the University of Edinburgh, and unexpectedly started working for KPMG, one of the *Big Four* accounting firms, who supported my professional training. After completing my professional qualifications, I yearned to continue learning, which was why I took on part-time studies for a graduate diploma in theology. This was how I discovered my passion for studying religion.

It's been a long journey since then. I graduated from St Andrews in November 2022, and joined Hong Kong Baptist University in January 2023 as an Assistant Professor in their Department of Religion and Philosophy. I was hired onto the team as a sociologist of religion, while most of my colleagues are either philosophers of religion or historians of religion, so I've learned a lot about those fields through osmosis. I'm also currently affiliated with the Centre for Religion and Public Life at the University of Leeds until August 2023. This is very much related to the sort of research I hope to continue doing.

What are you working on currently?

My doctoral research explores how Hong Kong Christians think of their faith and civic identity through recent protest movements. In my current, early career research, my aim is to continue exploring how Hong Kong Christians conceptualise their faith and civic identity as they move to Britain, especially the Yorkshire area, through the recent British Nationals (Overseas) visa route. This research continues my doctoral research and explores the added dimension of migration. Issues such as trauma, citizenship, identity, integration, and diasporic communities will inevitably pop up. Furthermore, there's a digital humanities component to this research, since many key opinion leaders (KOL) have used social media to document the migration process. I collect the born-digital data detailing their journeys, which would not have been digitised or easily accessible in previous waves of migration. If you know of Hong Kong Christian communities in or near where you live or work in Britain, and you think it would be a suitable community for me to tap into, do let me know! I'm on **Facebook**, **Twitter**, **Instagram**, **LinkedIn**, and most other social media platforms (@gillianchuphd).

You are at the end of your term as the PG/ECR officer for Socrel. What was your experience like? Could you tell us a few highlights and perhaps some of the challenges from your time in this role?

I joined Socrel's executive committee because of Dr Caroline Starkey, the previous membership officer and an Associate Professor at the University of Leeds, who has been my mentor through Socrel's scheme since October 2019. I'll make Caroline cringe by saying this, but she's such an inspiration. She doesn't give herself enough credit, so let me do this on her behalf: Caroline is an insightful, resourceful, and competent mentor. We bonded over our shared experiences in Hong Kong (where we both grew up), and I think she'll agree that we're not only mentor-mentee, but also good friends. Even though she's very busy with her job and family, we still manage to meet up monthly for a chat, which is a time that I dearly enjoy. Because of her example, I imagined everyone else on the executive committee would

also be a joy to work with (which has proven to be true!), so I joined Socrel as the PG/ECR officer when the opportunity arose. I knew Dr Joanna Malone, my predecessor, for a couple of years as well before I joined the committee, so I had some insights into her work with Socrel. Jo sang the praises of the committee, saying how supportive they were, which has also proven true. For example, Professor Mathew Guest, the Chair of Socrel, and I both came down with COVID-19 right before the Socrel conference in 2022. While it was an entirely online conference, I felt so poorly that I could barely function. Everyone stepped up and took on more than they should have to make the conference work, and I'm so grateful for everyone's support, especially given that it was so last minute. I suppose that was both a highlight and a challenge?

Another challenge (and possibly a highlight) is that I took up a position outside of the UK in the middle of my term with Socrel. Even though most of our meetings are conducted remotely, it does mean that, due to funding constraints, I won't be able to join the Socrel conference this year, the last year of my term. While that is sad, we've been reimagining our usual PG/ECR day, and changing it up to something really exciting. Dr Rob Barward-Symmons, our Events officer, is very invested in redesigning it, which we're very excited about. If you're considering taking up the PG/ECR officer role, I highly recommend it. It is an experience of a lifetime, where you get to explore new territories, take initiative and make something your own, as well as get to know other like-minded academics!

Tim Hutchings
Associate Professor of Religious Ethics
University of Nottingham

Your research focuses primarily on digital religion. How did you become interested in this field of research and how has your work in this area evolved over the years?

I first got interested in digital religion as a Masters student almost 20 years ago, looking for something new and different to research for my dissertation. The previous year, two online church projects (called i-church and Church of Fools) had launched in the UK, attracting lots of media attention and controversy. My first interest was theological, trying to spend time in those spaces to find out what practitioners in this digital environment thought about Christian community, online worship and the method of theological discovery. My work quickly evolved in a more social-scientific direction, and I ended up developing my MA research into a doctoral project in sociology of religion using participant observation and



interviews to find out what was going on in five different online Christian churches (under the very patient supervision of Mathew Guest). The disciplines, theories and methods I engage with have changed a great deal, but the central themes of my research have been quite consistent: exploring digital transformations of community, ritual and authority.

Anyone working with digital religion needs to know the field of religion, media and culture, but they also need to work with internet studies, media sociology, the philosophy of technology and probably some digital theology as well. That interdisciplinary versatility has been essential to my career, because I have had to keep adapting my research interests to find space in different academic contexts. I found temporary research roles and postdoctoral fellowships at a digital humanities laboratory, a sociology department, a digital theology research centre and a department of journalism and media studies, including two contracts in Sweden. My research focus had to expand to fit into each of these new academic spaces, so I developed my core interests to start new research projects on Bible apps, digital art, Christian games and the role of religion in online death and memory practices.

I joined the University of Nottingham as an Assistant Professor in 2018 after eight years of travel and temporary contracts. My work here has been interdisciplinary, too. My job title specifies “Religious Ethics”, so I have adapted my digital religion experience to create an undergraduate module on Religion, Media and Ethics that engages digital sociology with the philosophy and ethics of technology. We often complain that the sociological study of religion is undervalued in academia, but I have found that a religion researcher who can adapt to different disciplinary contexts always has something useful to contribute.

You are a long-standing member of Socrel and have been actively involved on the Socrel committee, organised Socrel conferences, etc. What have been some of your most memorable experiences in this role?

The first Socrel conference I attended was in 2007 in Oxford, and the theme was religion and media. I was a new PhD student just starting to study digital religion and this was a really formative event for me. It was the first time I was surrounded by people who shared my academic interests and were engaged in research projects that had something in common with my own. Research can be a very isolated life, particularly for a doctoral student, and that experience of academic belonging and validation was so important. It was a great honour for me to be asked to join the Socrel committee a few years later and organise some events on behalf of the society. I hope current and future doctoral students can find their own people at Socrel, as I did, and build an academic home for themselves and their ideas here.

Could you tell us a bit more about the projects that you are working on at the moment and about the research that you will present at the 2023 Socrel conference?

My recent research is in a rather different area: religious education in schools in England and Wales. This new project builds on a few of my interests, including the administrative

work I've done as Admissions Tutor for my university department and as a Schools Liaison Officer for TRS-UK. It also develops a theme from my digital religion research and teaching, where I have spent several years thinking about how technologies are designed to shape and form the worldviews of their users.

A major shift is underway now in schools in England and Wales to rethink the purpose, content and teaching of RE around a new paradigm of Religion and Worldviews Education, incorporating the study of religious and nonreligious approaches to life as well as organised and institutional forms of religion. This could be a generational opportunity for sociology of religion researchers to make a positive contribution to public understanding, with our expertise in studying lived religion, material religion, nonreligion, critical religion and more. I started working in this area with Céline Benoit and Rachael Shillitoe in 2020, when we collaborated on a multidisciplinary literature review for the Religious Education Council to trace the academic history of the concept of worldviews. We have continued our partnership since then, including a national survey and interview project to find out what teachers really think about the worldviews approach. A lot of our work has been in collaboration with teachers, supporting teacher fellowship projects, developing resources for classrooms, and organising events to help teachers and researchers build connections. At Socrel this year, Céline and I will explore what a sociological analysis of power can reveal about the progress and pitfalls of the worldviews turn in RE.

For those of us who teach degree programmes in theology and religious studies, connecting with schools is also a matter of self-interest. It seems clear to me that the survival of religious studies as a degree programme and department identity in British universities is now tied to the success of the subject at GCSE and A-Level. I don't think enough work is being done yet to make links of mutual benefit and knowledge exchange between the RE community in schools and TRS specialists in universities. RE teachers need support, and university teachers need to learn from what schools are doing well. This need is becoming more and more urgent, and I hope that Socrel will keep working as a society to build those connections in future years.

Recent Member Publications

The following books, articles, and book chapters have been published by Socrel members since Autumn 2022. A call for new contributions to this list for the next newsletter will be sent out via email in Autumn 2023.

Chu, Ann Gillian. Stanley Hauerwas and 'Chan Tai-man': An Analysis of Hong Kong Laypeople's Lived Theology and Hong Kong Theologians' Engagement with Stanley Hauerwas's Political Theology from a Practical Theology Perspective, *Practical Theology*.

Chu, Ann Gillian and John Perry. If the Gospel We Preach Disregards Human Rights, I Would Rather not Preach This Gospel: Towards a Lived Theology of Hong Kong Churches, *Theology Today* 79 (4).

Davies, Douglas. *Worldview Religious Studies* (Routledge).

Davies, Douglas. NHS values, religion, and Covid19 death. In Panagiotis Pentaris (Ed.), *Death, Grief and Loss in the Context of Covid-19* (Routledge).

Davies, Douglas. Mourning academic mentors and mentees. In Mikolaj Slawkowski-Rode (Ed.), *The Meaning of Mourning, Perspectives on Death, Loss, and Grief* (Lexington).

Davies, Douglas. Theories of primitive religion. In André Singler (Ed.), *A Touch of Genius: The Life, Work, and Influence of Sir Edward Evans-Pritchard* (Sean Kingston Publishing).

de Rooij, Laurens. *Muslims, minorities, and the media: Discourses on Islam in the West* (Routledge).

Høeg, Ida Marie. Accommodation of ash scattering in contemporary Norwegian governance of death and religion/worldview. *Approaching Religion* 13 (1). doi:10.30664/ar.121699.

Kasselstrand, Isabella, Phil Zuckerman, and Ryan Cragun. *Beyond Doubt: The Secularization of Society* (New York University Press).

Lewis, Reina and Kristin Aune. Aesthetic labor in religious contexts: Women encountering modest dress in the workplace in the UK and Saudi Arabia, *Fashion Theory*.

Modood, Tariq and Thomas Sealy. Developing a framework for a global comparative analysis of the governance of religious diversity. *Religion, State and Society*, 50(4).

Thompson, Simon and Tariq Modood. The multidimensional recognition of religion. *Critical Review of International Social and Political Philosophy*.

Sealy, Thomas and Tariq Modood. *Western Europe and Australia: Negotiating freedoms of religion*. *Religion, State and Society*, 50(4).

Sealy, Thomas and Tariq Modood. *Diversities and dynamics in the governance of religion: Inter-regional comparative themes*. *Religion, State and Society*, 50(4).

Ushiyama, Rin. *Aum Shinrikyo and Religious Terrorism in Japanese Collective Memory* (Oxford University Press).

Socrel Committee

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Membership Officer: Saleema Burney

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Editor/Isabella Kasselstrand

isabella.kasselstrand@abdn.ac.uk

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