Foundations and Futures

British Sociological Association Sociology of Religion Study Group
Annual Conference 2015
40th Anniversary of the Study Group
7th to 9th July 2015

Hosted by

Kingston University London

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Welcome

Welcome to the **British Sociological Association Sociology of Religion Study Group Annual Conference**. We are especially delighted to be celebrating the Study Group's 40th Anniversary. The Study Group was founded in 1975 by a small group of scholars who have since become key figures in shaping the discipline. We are so glad that some of them will be with us this year! In the following pages, you will see a history of the Group and its events that James Beckford, one of the Group's founders, has kindly put together for us. We also thank Peter Gee for providing a history of the conference and event themes. At various moments over the course of the conference we will celebrate the achievements of the Group and its members.

Since its foundation, the Sociology of Religion Study Group has become one of the largest in the British Sociological Association. Its membership includes educators and researchers from across the UK and internationally. Given that it is this anniversary occasion, it is an opportune moment to reflect on religion in society, and religion in sociology. The Group has fore grounded research on secularisation, gender, spiritualities, embodied and lived accounts, materiality, generational innovations, atheism, social difference, migration, institutions, politicised expressions and methodologies in the study of religion. While this list does not account for all the many ways scholars have been investigating religion in social life – its various forms, intersections and spaces – it does speak to how religions continue to be important subjective and collective experiences that are stable and continuous, resistant and shifting. This conference brings together scholars who have shaped and are shaping the discipline. It is an opportunity to pay heed, not only to the Study Group and discipline's accomplishments, but also an opportunity to address questions that are emerging to inform future agendas and areas of concern and study.

We sincerely welcome all delegates who have joined us this year. We also extend a warm welcome to our Keynote Speakers, Nancy Ammerman, James Beckford, Grace Davie, Sophie Gilliat-Ray and Linda Woodhead.

Sylvie Collins-Mayo
Sonya Sharma
Luke Doggett

Organising Team
Kingston University London

History of Sociology of Religion Study Group Event Locations

Year	Annual Conference	Day Event
1975		Durham
1976		Sheffield
1977		LSE
1978	Cambridge	Durham
1979	Surrey	
1980	Birmingham	
1981	Lincoln	
1982	Bristol	
1983	Leeds	
1984	Birmingham	London
1985	Durham	
1986	Southampton	
1987	Preston	
1988	Nottingham	
1989	Strawberry Hill	
1990	Lincoln	
1991	Lincoln	
1992	Strawberry Hill	
1993	Bristol	Warwick
1994	Preston	Reading
1995	Lincoln	Milton Keynes
1996	Strawberry Hill	Reading
1997	Bristol	Oxford
1998	Edinburgh (April) Bristol (September)	Bath
1999	Durham	Warwick
2000	Exeter	
2001	Oxford	
2002	Birmingham	
2003	Oxford	Kingston
2004	Bristol	Oxford
2005	Lancaster	Canterbury
2006	Manchester	Heythrop College, London
2007	Oxford	University of the West of England, Bristol
2008	Woodbrooke, Birmingham	Sussex
2009	Durham	Birkbeck College, London
2010	Edinburgh	
2011	Woodbrooke, Birmingham	Imperial Wharf
2012	Chester	
2013	Durham	Imperial Wharf
2014	Sussex	Imperial Wharf
2015	Hoddesdon	

History of Sociology of Religion Study Group Officers

Year	Chair	Treasurer	Convenor	Publication Officer
1975-76	David Martin	Trevor Ling	Jim Beckford	
1976-77	David Martin	Trevor Ling	Jim Beckford	
1977-78	David Martin	Trevor Ling	Jim Beckford	
1978-79	David Martin	Mike Hornsby-Smith	Eileen Barker	
1979-80	David Martin	Mike Hornsby-Smith	Eileen Barker	
1980-81	David Martin	Mike Hornsby-Smith	Eileen Barker	
1981-82	Jim Beckford	Mike Hornsby-Smith	Bob Towler	
1982-83	Jim Beckford	Mike Hornsby-Smith	Bob Towler	
1983-84	Jim Beckford	Mike Hornsby-Smith	Peter McCaffery	
1984-85	Jim Beckford	Mike Hornsby-Smith	Peter McCaffery	
1985-86	Eileen Barker	Denise Newton	Peter McCaffery	
1986-87	Eileen Barker	Denise Newton	Mike Hornsby-Smith	
1987-88	Eileen Barker	Denise Newton	Grace Davie	
1988-89	Eileen Barker	Denise Newton	Grace Davie	
1989-90	Eileen Barker	Alan Aldridge	Grace Davie	
1990-91	Mike Hornsby-Smith	Alan Aldridge	Grace Davie	
1991-92	Mike Hornsby-Smith	Alan Aldridge	Peter Jupp	
1992-93	Mike Hornsby-Smith	Peter Gee	Peter Jupp	
1993-94	John Fulton	Peter Gee	Peter Jupp	
1994-95	John Fulton	Peter Gee	Sarah Potter	
1995-96	John Fulton	Gillian Cooke	Sarah Potter	Peter Gee
1996-97	Kenneth Thompson	Gillian Cooke	Sarah Potter	Peter Gee
1997-98	Kieran Flanagan	David Herbert	Sophie Gilliat	Peter Gee
1998-99	Kieran Flanagan	David Herbert	Sophie Gilliat	Peter Gee
1999-2000	Kieran Flanagan	David Herbert	Sophie Gilliat	Simon Coleman
2000-2001	Douglas Davies	Sarah Potter	Elisabeth Arweck	
2002-2003	Douglas Davies	Sarah Potter	Elisabeth Arweck	
2003-2004	Robin Gill	Sarah Potter	Peter Gee	Ben Pink Dandelion
2004-2005	Robin Gill	Sylvie Collins	Peter Gee	Ben Pink Dandelion
2005-2006	Robin Gill	Sylvie Collins-Mayo	Peter Gee	Ben Pink Dandelion
2006-2007	Linda Woodhead	Sylvie Collins-Mayo	Peter Gee	Ben Pink Dandelion
2007-2008	Linda Woodhead	Sylvie Collins-Mayo	Peter Gee	
2008-2009	Linda Woodhead	Janet Eccles	Philip Richter	
2009-2010	Gordon Lynch	Janet Eccles	Philip Richter	
2010-2011	Gordon Lynch	Janet Eccles	Philip Richter	
2011-2012	Abby Day		Sarah-Jane Page	
2012-2013	Abby Day		Sarah-Jane Page	
2013-2014	Abby Day		Rebecca Catto	
2014-2015	Abby Day		Rebecca Catto	

History of Sociology of Religion Study Group Event Themes

Year	Theme
2015	**Foundations and Futures**, Annual Conference, High Leigh Conference Centre, Hoddesdon, 7-9 July **The Ethics of Representation**, Postgraduate and Early Career Researcher Study Day, Imperial Wharf, London, 8 January
2014	**Religion and Crisis**, Annual Conference, University of Sussex, Brighton, 2-4 July **Achieving Gender Equality in the Academy: Intersections, Interrogations and Practices**, The Socrel Response, Imperial Wharf, London, 4 October
2013	**Islam and the University Curriculum: Experiences of Teaching and Learning in Higher Education**, Socrel/HEA, Imperial Wharf, London, 7 December **Making Sense of the Census**, The Socrel Response, Imperial Wharf, London, 18 June **Material Religion**, Annual Conference, Durham University, Durham, 9-11 April
2012	**Religion and Citizenship: Re-Thinking the Boundaries of Religion and the Secular**, Socrel/HEA, Imperial Wharf, London, 13 December **Religion and (In)Equalities**, Annual Conference, University of Chester, Chester, 28-30 March
2011	**Teaching and Studying Religion: Choices and Challenges**, Socrel/HEA, Imperial Wharf, London, 15 December **Religion and Social Action**, Study Day, Imperial Wharf, London, 19 November **Religion and Social Theory: Developing a New Agenda for the Sociology of Religion**, Annual Conference, Woodbrooke Conference Centre, Birmingham, 11-13 April **Religion, Conflict and Violence in Historical and Contemporary Perspective**, Study Day, University of Manchester, 5 February
2010	**Methodological Challenges in Doctoral Research on Religion**, Study Day, Regent's Park College, Oxford University, 8 May **The Changing Face of Christianity**, Edinburgh, 6-8 April
2009	**Researching Sexuality and Spirituality**, Study Day, University of Nottingham, 30 April **Religion and Knowledge**, St Chad's College, Durham, 30 March - 1 April
2008	**Belief and Identity in Late Modernity: Transcending Disciplinary Boundaries**, Study Day, University of Sussex, 8 November **Religion and Youth**, Annual Conference, Woodbrooke Conference Centre, Birmingham, 8-10 April **Eleventh Postgraduate Conference**, Bristol, 31 January - 2 February
2007	**Religion, Spirituality and Gay Sexuality**, Study Day, University of the West of England, Bristol, 17 November **Religion, Media and Culture** Annual Conference with the UK Research Network for Theology, Religion and Popular Culture (TRPC), St Catherine's College, Oxford, 2-4 April **Tenth Postgraduate Conference**, Bristol, 22-24 February
2006	**God Talk –in Sociology and Theology**, Study Day, Heythrop College, London, 18 November **Religion and the Individual**, Annual Conference, Manchester, 3-5 April **Ninth Postgraduate Conference**, Bristol, 27-28 January
2005	**Religion, Film and Popular Culture**, Study Day, Canterbury 19 November **Religion and Gender**, Annual Conference, Lancaster, 11 - 13 April **Eighth Postgraduate Conference**, Bristol, 28-29 January
2004	**The Study of Religions: Mapping the Field**, Study Day with BASR, Oxford, 14 September **A Sociology of Spirituality**, Annual Conference, Bristol, March 29 - April 1 **Seventh Postgraduate Conference**, Bristol, 29-30 January
2003	**Religion and Marginalisation**, Kingston, 15 November **Text and Religious Contexts**, Oxford, April
2002	**Religion in an Urban Ecology**, Birmingham
2001	**Materialising Religion: Expression, Performance and Ritual**, Oxford

2000	**Prophets and Predictions,** Exeter
1999	**Religion and Identity,** Durham
1998	**Teaching Sociology of Religion,** Bristol, September 21-23, **Making Sense of the Body,** at BSA Conference, Edinburgh, April 6-9
1997	**Religion, Modernity and Ethics,** Bristol
1996	**Religion, Culture and Ideology,** Strawberry Hill
1995	**The Future of Main-line Religion,** Lincoln
1994	**Religion, Sexuality and Gender,** at BSA Conference, Preston
1993	**Postmodernity, Sociology and Religion,** Bristol
1992	**Religion in the Common European Home,** Strawberry Hill
1991	Lincoln
1990	Lincoln
1989	**Religion and Power,** Strawberry Hill
1988	Nottingham
1987	Preston
1986	Southampton
1985	Durham
1984	Birmingham
1983	Leeds
1982	Bristol
1981	Lincoln
1980	Birmingham
1979	Surrey
1978	Cambridge

Acknowledgements

We are very pleased to have the opportunity to present our research and ideas in such an attractive venue as the High Leigh Conference Centre. As conference organisers we wish to extend a very special thank you to Josie Fowler and all of her colleagues for their assistance in planning this year's conference.

We would like to thank Gillian Rae, 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 Committee, Abby Day, Rebecca Catto, Sarah-Jane Page, Peter Gee, Katie Aston, Carl Morris and Alp Arat for all of their guidance and help, and especially Tim Hutchings who has offered invaluable advice along the way. We would also like to thank our colleagues in the School of Psychology, Criminology and Sociology at Kingston University London for their enthusiasm and support in hosting this year's conference. We also thank Lucy Williams and Kingston University staff for their assistance with printing.

After many years of being at Ashgate Publishing, our friend and colleague, Sarah Lloyd will be moving on to take up full-time ministry. We cannot remember a conference without her, and for many of us, she has facilitated our first publication. We acknowledge all of the excellent work she has done and, while sad to see her go, we wish her all the very best. We will miss you Sarah! Please join us at the reception on the first evening where Sarah will be toasted. There is also a card for Sarah for delegates to sign.

This year we also note that the Journal of Contemporary Religion, of which many members have been published, is also celebrating its 30th anniversary. We extend our gratitude to Editor Elisabeth Arweck, a long-time member of the Study Group, for all of her exceptional work on the Journal. We are delighted to be honouring this occasion and give our thanks to Lannette Heast and Routledge, Taylor & Francis for their contribution to the reception. Please join us on the second evening of the conference to celebrate.

A heartfelt thanks to Ashgate Publishing, Bloomsbury Publishing, Oxford University Press, University of Toronto Press and Wiley Blackwell for their presence and contribution to this year's conference.

We are grateful to all delegates, colleagues and friends who have come to present their work and who have agreed to chair a session. And a special thanks to Peter Gee for his help in planning the 40th Anniversary Pub Quiz!

We hope that you enjoy the conference.

Sylvie, Sonya and Luke

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Key Information

Arrival

Please report to the Conference Centre Reception on arrival. If you arrive during the scheduled arriving and checking-in period on Tuesday 7th July (12.00 to 13.30), a member of the Organising Team will be there to greet you, issue your name-badge and programme and direct you to the Barclay Restaurant for lunch. If you arrive at any other time during the Conference, members of the Conference Centre staff will be happy to direct you to a member of the Organising Team. If you have booked a room, please note that it may not be available until 14.00 on the day it is booked for. The Oak Room will be available for the storage of baggage for the duration of the Conference.

Venue Facilities

Free Wi-Fi is available at the Conference Centre: upon connection, your internet browser will direct you to a web-page prompting you to enter your email address. Once you have entered this, you will have access to the internet. Although there is no ATM at the Conference Centre, Hoddesdon town centre is only 10 to 15 minutes' walk away. In addition, card payments are accepted in the Conference Centre bar and shop.

The Conference Centre boasts attractive grounds, as well as a tennis court and five-a-side football pitch. There are also table-tennis and table football facilities available in the Upper Lounge Room. Delegates are welcome to make use of the coffee machines in the Coffee Lounge area at their leisure: these are available in addition to the refreshments which will be provided at specified intervals in the Conference schedule. A bar will be open in the evenings.

Meals, Refreshments and Gala Dinner

Breakfast is served from 8.15 to 9.00 in the Barclay Restaurant. This is also the venue for all other meals. An enclosed section of the Restaurant will be used for the Gala Dinner. The food will normally be served as a buffet. The Conference Centre has been notified of any special dietary requirements indicated through registration: these will have been taken account of in the selection of food available. The Conference Centre is also happy to cater for those wishing to eat an evening meal after sunset in observance of the Ramadan fast: members of Conference Centre staff will be on hand to provide meals after 21.00 in the Barclay Restaurant. While the Conference Centre is not equipped to adhere to all Halal customs related to food preparation, it is able to ensure that Halal meat is used for meals.

The Gala Dinner will be served by Conference Centre waiting staff in Barclay Restaurant 2.

Refreshments will be available in the Yew Tree Hall and adjacent atrium at the times designated in the Conference schedule (see the next section). In addition, the coffee machines in the Coffee Lounge area are available for delegates' use at any time.

Prayer Room

Acorn Room 1 will be available as a Prayer Room for the duration of the conference. Please be mindful of those observing Ramadan.

Noticeboard

A flipchart noticeboard in Yew Tree Hall will be used to display key information, any alterations to the programme or other important messages.

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. Note that Sycamore Room 2, Maple Room 1 and Maple Room 2 use LCD screens rather than projectors: if you are due to present in these rooms, please avoid smaller text-sizes.

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.

Checking Out

Please check out by 9.30 on the day of your departure. On the 9th July, delegates will be able to store baggage in the Oak Room until the Conference closes after lunch.

Publishers

We are pleased to have the following publishers exhibiting at this year's conference: Ashgate Publishing, Bloomsbury Publishing and Oxford University Press. Moreover, University of Toronto Press and Wiley Blackwell have provided material about their publications.

Outline Programme

Tuesday, July 07, 2015

12.00	Registration (Reception Area) and Lunch (Barclay Restaurant)
13.30	Welcome, Yew Tree Hall
13.45	Plenary: **Linda Woodhead** (Chair: Sylvie Collins-Mayo), Yew Tree Hall
15.00	Refreshments, Yew Tree Hall and Adjacent Atrium
15.30	**Parallel Sessions** (See pages 16 to 17 for details)
18.00	Dinner, Barclay Restaurant
19.15	Plenary: **James Beckford** (Chair: Luke Doggett), Yew Tree Hall
	Cocktail Reception, Barclay Hall

Wednesday, July 08, 2015

08.15	Breakfast, Barclay Restaurant
09.00	**Parallel Sessions** (See pages 18 to 19 for details)
11.00	Refreshments, Yew Tree Hall and Adjacent Atrium
11.30	Plenary: **Nancy Ammerman** (Chair: Abby Day), Yew Tree Hall
12.45	Lunch, Barclay Restaurant
13.30	Annual General Meeting, Yew Tree Hall
14.30	**Parallel Sessions** (See pages 20 to 21 for details)
16.30	Refreshments, Yew Tree Hall and Adjacent Atrium
17.00	Plenary: **Grace Davie** (Chair: David Herbert), Yew Tree Hall
18.30	Wine Reception, Barclay Hall
19.15	Gala Dinner, Barclay Restaurant 2
	40th Anniversary Pub Quiz, Barclay Hall

Thursday, July 09, 2015

08.15	Breakfast, Barclay Restaurant
09.15	**Parallel Sessions** (See pages 22 to 23 for details)
11.15	Refreshments, Yew Tree Hall and Adjacent Atrium
11.30	Plenary: **Sophie Gilliat-Ray** (Chair: Sonya Sharma), Yew Tree Hall
12.45	Close of Conference, Yew Tree Hall
13.00	Lunch, Barclay Restaurant

Keynote: Linda Woodhead

Lancaster University

Tuesday 7th July, 13.45, Yew Tree Hall

Biography

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.

Secularization with Added Agency

ABSTRACT: Despite the fact that secularization theory is regularly pronounced dead, the decline of religion in Britain, the USA and some other countries shows no sign of declining. On the contrary, 'no religion' is growing fast, and Christian majorities are threatened.

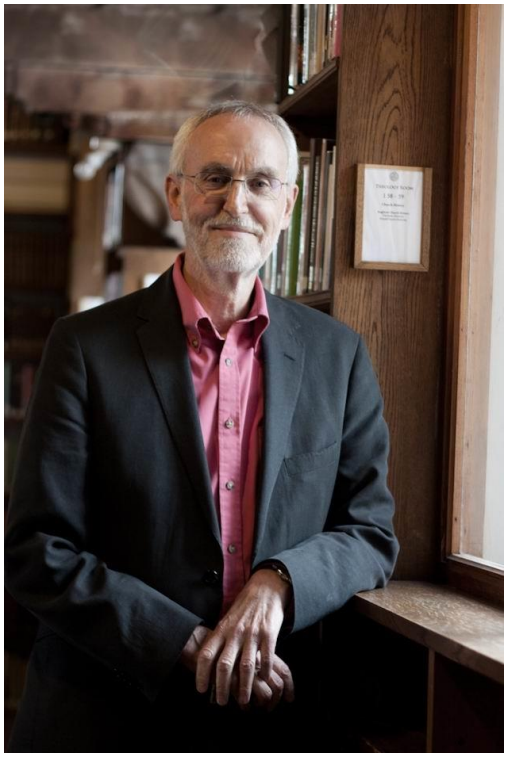
This paper reflects on how the study of secularization is relating to this situation, and commends a shift in theoretical approach which takes more notice of individual agency in the context of intermediate institutions. It suggests that the study of secularization has entered a new phase.

This situation puts new pressure on sociologists to reflect on their own agency in relation to religious growth and decline. Rather than merely holding a mirror to society, should we now embrace opportunities for 'future-forming' work?

Keynote: James Beckford

University of Warwick

Tuesday 7th July, 19.15, Yew Tree Hall



Biography

James A. Beckford, a Fellow of the British Academy, is Professor Emeritus of Sociology at the University of Warwick and a former President of the Society for the Scientific Study of Religion. His main research interests are chaplaincies and relations between religion and the state. His publications include *Religion in Prison. Equal Rites in a Multi-Faith Society* (1998, with Sophie Gilliat), *Social Theory and Religion* (2003), *Muslims in Prison: Challenge and Change in Britain and France* (2005, with D. Joly and F. Khosrokhavar), and *The SAGE Handbook of the Sociology of Religion* (2007, edited with N.J. Demerath III). A 2-volume collection of articles on migration and religion will soon be published by Edward Elgar Publication.

Forty Years On: The Study Group We've Built

ABSTRACT: This presentation is a personal account of the origins and the development of the Study Group. Beginning with some reflections on the precursors of what became the Study Group in 1975, it considers a selection of significant events that have seen it grow from an occasional gathering of about twenty people to the British Sociological Association's second largest subject group. The presentation then identifies some landmarks which point to both change and continuity in the Study Group's composition and *modus operandi*. It concludes with comments on the place occupied by the sociology of religion among other academic studies of religion.

Keynote: Nancy Ammerman

Boston University

Wednesday 8th July, 11.30, Yew Tree Hall

Biography

Nancy T. Ammerman is Professor of Sociology of Religion at Boston University's School of Theology and in the Department of Sociology in the College of Arts and Sciences. Her most recent book *Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life* (Oxford University Press, 2013) explores the many ways religion and spirituality are part of the everyday world of work, home, health, and public life. A past president of the Society for the Scientific Study of Religion and of the Association for Sociology of Religion, her previous work focused on American religious organizations, especially congregations and their local community engagements, as well as on fundamentalism and other conservative religious movements.

Expanding Conversations in the Sociology of Religion

ABSTRACT: This talk will celebrate the enormous progress marked by the Study Group's anniversary, focusing on the multiple conversations that have expanded over these years. Not only is the study of religion now encompassing a much broader array of traditions and geographies, it is also in conversation with a broader range of theoretical and substantive areas within sociology. From a vantage point across the Atlantic, this presentation will note the fruitful comparisons and contrasts that have increasingly informed our mutual work.

Keynote: Grace Davie

University of Exeter

Wednesday 8th July, 17.00, Yew Tree Hall

Biography

Grace Davie is professor emeritus in the Sociology of Religion at the University of Exeter UK and a senior adviser to the Impact of Religion Research Programme at Uppsala University. She is a past-president of the American Association for the Sociology of Religion (2003) and of the Research Committee 22 (Sociology of Religion) of the International Sociological Association (2002-06). She is the author of *Religion in Britain since 1945* (Blackwell 1994), *Religion in Modern Europe* (OUP 2000), *Europe: the Exceptional Case* (DLT 2002), and *The Sociology of Religion* (Sage 2007/2013).

Religion in Britain: Continuity and Change

ABSTRACT: This presentation will work at three levels. First it draws on my recent *Religion in Britain: A Persistent Paradox* (Wiley Blackwell 2015) to identify both continuities and change in the religious life of Britain in the last twenty years. Second it considers the shifts in theoretical thinking in the same period. Specifically it will interrogate the drift from the post-modern to the post-secular. Third, and more personally, it will pay attention to the role of the Study Group – as a principal forum for debate – in helping us to understand these issues.

Keynote: Sophie Gilliat-Ray

Cardiff University

Thursday 9th July, 11.30, Yew Tree Hall

Biography

Sophie Gilliat-Ray began her academic career at the University of Warwick in 1994, working with Professor Jim Beckford on 'The Church of England and Other Faiths Project' (leading to *Religion in Prison: Equal Rites in a Multi-Faith Society*, CUP, 1998). In 1998, she moved to work with Professor Grace Davie at Exeter University on a project funded by the Inter-Faith Network for the UK on religion in higher education institutions (leading to *Religion in Higher Education: the politics of the multi-faith campus,* Ashgate, 2000). From 1999, she has been working at Cardiff University, establishing the Islam-UK Centre in 2005. She is currently Professor of Religious Studies, Chair of the Muslims in Britain Research Network, and author in 2013 of *Muslim Childhood* (with J. Scourfield, A. Khan and S. Otri, OUP) and*Understanding Muslim Chaplaincy* (with S. Pattison and M. Ali, Ashgate).

British Muslim Studies and the Sociology of Religion: Reflections and Prospects

ABSTRACT: In the last 10-15 years, the social scientific study of religion has been transformed by the increasing involvement of researchers from a wide range of faith communities, especially those of Muslim background. The programme for this conference is sufficient evidence of this change. My paper will reflect on some implications arising from this development in terms of method, theory, and fieldwork practice. I will suggest that as Muslim social scientists begin to form a critical mass within the scholarly community, they enable new and broader understandings about the place of religion in society, the means by which it can be investigated, and the concepts upon which the field is based. My paper will try to draw out some of these implications for the wider field in the sociology of religion.

Notes

Parallel Sessions: Tuesday 7th July, 15.30

	Yew Tree Hall <u>Panel 1</u>: Modernities, Memories, Mutations: Grace Davie and the Study of Religion Chair: Mia Lövheim	Barclay Hall New Religious Movements, Non-Religion and Cults Chair: Marat Shterin	Sycamore Room 2 Chaplaincy in Public Services Chair: Sylvie Collins-Mayo	Maple Room 1 Tensions and Difference Chair: Sarah-Jane Page	Maple Room 2 Navigating Religion Chair: Tim Hutchings
15.30	**Mia Lövheim** (Host): Introduction **James Beckford**: Themes: Grace Davie and the Study of Religion **Abby Day** (Host): Believing, Belonging and Beyond	**Josh Bullock**: The Sunday Assembly: Creating Community Among the Non-Religious	**Jo Bryant**: Chaplaincy as 'Good Religion': The Politics of Chaplaincy Involvement in Current Secularisms in Healthcare	**Daniel Nilsson DeHanas** (co-author: Fiona Adamson): Islamic Humanitarian NGOs in Britain: 'Sacred Aid' between Community and Cosmopolitanism	**Cristina Benlloch Doménech**: Catholic British in Spain: Integration, Practice and Social Conditions
16.00	**Matthew Francis**: Students' Perspective: The Role of Mentor and Supervisor **Nancy Ammerman**: Complicating the Sociology of Religion **Adam Dinham**: Grace Davie and Religious Literacy: Undoing a Lamentable Quality of Conversation	**Rusi Jaspal** (co-author: Adrian Coyle): Identities, Discourse and Destruction: A Pluralist Analysis of Jonestown and Heaven's Gate Leaders' Speeches	**Sheryl Reimer-Kirkham** and **Sonya Sharma**: Walking through Spaces and Practices of Prayer in Residential Care Homes	**David Herbert** and **Alexander Yendell**: Understanding Islamophobia: A Mixed Methods Analysis of Attitudes to Islam and Muslims across Five European Countries (2004-2014)	**Naomi Stanton**: 'The Youth Workers Have Left the Building': Exploring the Social, Spiritual and Institutional Agendas of Street-Based Christian Youth Work

16.30	**Linda Woodhead**: No Ordinary Scholar **Grace Davie**: Concluding Response	**Amanda Van Eck Duymaer van Twist**: Controversies and Atrocity Tales: Can a Cult Change Its Spots?	**Peter Phillips**: Private Rites and Public Place in Prison	**Lars Laird Iversen**: Communities of Disagreement	**Rin Ushiyama**: Secularisation from a Demand-Side Perspective: The Japanese Religious Climate since Aum Shinrikyo's 1995 Tokyo Underground Attack
17.00		**Jodie Ann Vann**: "…But Not Religious": Spirituality, Secularism and Changing Notions of Religion in the US and Britain	**Andrew Todd**: Public Religion and Changing British Secularities: From Establishment to Individual Rights	**Joanne McKenzie**: 'The Person God Made Me to Be': Social Class, Emotions and Evangelical Identity	

Parallel Sessions: Wednesday 8th July, 9.00

	Yew Tree Hall Panel 2: Sociology and Psychology Listening and Speaking to Theology: Where Are We Now and Where Might We Go Next? Chair: Mandy Robbins	Barclay Hall Panel 3: Problems of Interpretation in the Sociology of Religion: Theoretical Models and Empirical Findings Chair: Linda Woodhead	Sycamore Room 2 Human Rights and Social Justice Chair: Andrew Todd	Maple Room 1 Gender and Religion Chair: Sonya Sharma	Maple Room 2 Christianity in Transition Chair: Nicola Madge	Games Room Inter-Faith and Inter-Cultural Encounters Chair: Katie Aston
09.00	**Adrian Coyle** (Host; Co-Author: Joanna Collicutt): Sociology and Psychology Listening and Speaking to Theology: Enriched Readings or Reductive Colonisation in the Psychological Study of the Bible	**Veronika Zink**: Banal Strategies: On Profane Religion	**Yutaka Osakabe**: Prophecy in Praxis: Analysis of Christian Promotion of Restorative Justice in the UK	**Nazli Alimen**: Islam, Gender and the State Politics: Interviewing Islamic Men in Turkey	**Brian Conway** (Co-Author: Bram Spruyt): Explaining Cross-National Variation in Global Catholic Commitment: A Test of Religious Markets, Existential Security and Church-State Interaction Explanations	**Denise Cush**: Forest Church or Anglican Druids? Developments at the Interface of Christianity and Paganism
09.30	**Clare Watkins**: Action Research and Ignatian Spirituality: Stories of Discernment and Social Challenge from a Case Study with London Jesuit Volunteers	**Michael Krüggeler**: 'Questions Are More Important than Answers…': Religion and Contingency among Religiously Distant People	**James Richardson** (Co-Author: Marat Shterin): Seeking Domestic Justice through International Courts: Russia's Responses to the ECtHR Decisions on Its Minority Religions	**Sukhwant Dhaliwal**: 'Not Religion, Not the State, Women Will Decide Their Fate?' The Implications of Faith-Based Responses to Sexual Exploitation	**Ben Pink Dandelion** (Co-Author: Giselle Vincett): Liberal Patterns of Belief, Values and Belonging	**Hildegunn Valen Kleive**: Young Tamils and Religion in Norway

10.00	**David Muir**: Pentecostal Spirituality and the Language of Glossolalia: Cognitive Dissonance and Rational Speech Acts?	**Christel Gärtner** (Host): On the Relationship of Modernity, Secularity and Religiosity	**Caroline Kayleigh Roberts**: Have Insights from Sociology of Religion Impacted upon the Understanding of Article 9 of the European Convention on Human Rights?	**Reina Lewis**: Everyday Uncoverings: Negotiating Boundary Disputes in Modest Fashion	**Peter Gee**: Did They Keep or Undermine the Faith? Revisiting the Religious Radicalism of the 1960s	**Richard McCallum**: Faith in Impact: The Challenge of Evaluation
10.30		**Detlef Pollack** (Host): Patterns and Determining Factors of Religious Change in Modern Societies: Towards a Multi-Paradigmatic Theory	**Duncan Scott**: Looking to the Future: Social Transformation, Individualisation and the Emerging Church Movement in South Africa	**Dawn Llewellyn**: Maternal Silences: Motherhood and Voluntary Childlessness in Contemporary Christianity	**Mathew Guest**: The 'Hidden Christians' of the University Campus: The Significance of Public Visibility for the Future of UK Religion	

Parallel Sessions: Wednesday 8th July, 14.30

	Yew Tree Hall	Barclay Hall	Sycamore Room 2	Maple Room 1	Maple Room 2	Games Room
	Panel 4: Reflexive Sociology of Religion: Lessons from Its History Chair: James Beckford	Panel 5: Black Christianities in the United Kingdom and the Reworlding of the British Religious Landscape Chair: Adrian Coyle	Belonging and Community Chair: Ben Pink Dandelion	Theory, Modernity, Science Chair: Alp Arat	Islam in Britain Chair: Dawn Llewellyn	Evangelicalism and Megachurches Chair: Anna Strhan
14.30	**Rebecca Catto**: Forever 'Other'? The Ebbs and Flows of British Sociology of Religion	**Babatunde Adedibu**: From House Cell to Warehouse Churches: The Reworlding of the British Christian Landscape by African Pentecostal Churches in London	**Franz Erhard** and **Kornelia Sammet**: Using Group Discussions in Qualitative Research on Religion	**Luca Diotallevi**: The Medium of Religion: A Great Job Has Still to Be Done	**Abdul-Azim Ahmed**: 'God's House': Space-Sensitive Ethnography	**Sarah Dunlop**: Social Capital and the Megachurch: Are London's Largest Churches Isolating or Connecting People?
15.00	**Roberto Motta**: Heirs of Comte and Marx: Social Scientists and Their Attempt to Influence Religious Change in Brazil	**Cecilia Cappel** (Host): A 'Reworlding' of the British Religious Landscape but… 'What about the Sistas?' Black Women, Church and Domestic Abuse	**Kseniya Miadzvedzeva**: 'Institutional Display' of a Russian Orthodox Christian Monastery	**Stephen H. Jones**: The Sociology of Religion, Secularisation and the Future of the Science/Religion Divide	**Seán McLoughlin**: Towards the Sociology and Anthropology of Islam in the UK: Domain Theory, British Muslims and the Case of the Hajj	**Sam Hey**: Social Change and the Australian Megachurches

15.30	**Kees de Groot** (Host): What Counts as Sociology of Religion? The Example of Sociology of Religion in the Netherlands	**Delroy Hall**: Colonial Aliens: Purveyors of Hope in a Land of Religious Darkness	**Martha Middlemiss Lé Mon**: Family Values Negotiated: The Role of Religion, Culture and Place	**Steven Kettell**: What's *Really* New about 'New Atheism'?	**Carl Morris**: Reclaiming and Reimagining Islam: African-Caribbean Converts in Britain	**Mini-Panel: Mandy Robbins**: Evangelicals and Their Life in the Local Churches
16.00	**Eileen Barker (Discussant)**		**Per Pettersson**: The Inconsistent Religious Logics of Belonging, Practising and Believing: On the Interplay between Collectivistic and Individualistic Religion	**Olivia Wilkinson**: Working with and Working on the Postsecular: Theoretical and Methodological Applications of the Postsecular	**Riyaz Timol**: Islamic Revival, Secular Britain: The Case of the Tablighi Jama'at	**Mini-Panel: Greg Smith**: UK Evangelicals in the 21st Century: Social and Political Engagement and the Changing Nature of Evangelical Identities

Parallel Sessions: Thursday 9th July, 9.15

	Yew Tree Hall	Barclay Hall	Sycamore Room 2	Maple Room 1	Maple Room 2	Games Room
	Panel 6: Emerging Trends in Youth and Religion in Europe: The Growing Issue of Atheism **Chair: Per Pettersson**	Panel 7: Foundations and Futures for the Worldwide Anglican Communion **Chair: Peter Gee** **Host: Abby Day**	Definitions **Chair: Luke Doggett**	Lived Religion **Chair: Sarah Dunlop**	Scripture and Performance **Chair: Philip Richter**	Faith in Education **Chair: Mathew Guest**
09.15	**Kati Niemelä** (Host): Can the Theory of Intergenerational Religious Momentum Explain the Growing Issue of Church Leaving among Young Adults: Reflections from a 10-Year Longitudinal Study in Finland	**Sylvia Collins-Mayo**: Young People and Vicarious Religion	**Alp Arat**: Postsecular or Intrasecular: Bridging the Secular/Sacred Divide	**Anna Fisk**: Knit Together: Researching Sociality and Spirituality in Knitting Groups	**Tim Hutchings**: 'The Bible for Kids': Digital Sociology and the Future of Storytelling	**Rachel Hanemann**: The Problem of Faith-Based Education in a Liberal Democracy
09.45	**Elisabeth Arweck** (Host): How do Religious Young People and Non-Religious Young People Relate to One Another? What Data from the Project on Young People's Attitudes to Religious Diversity Tell Us	**Anna Strhan**: Evangelical Anglicans and the Formation of Children	**Bosco B. Bae**: Revisiting Rodney Needham's Negation of 'Belief'	**Alison Robertson**: Sacred Kink: BDSM as Lived Religion	**Sandra Maurer**: Beyond the Classic Approach to the Study of Scripture: Do We Really Know What People Do with Sacred Texts?	**Laila Kadiwal**: Addressing Sectarianism in Ismaili Muslim Religious Education

10.15	**Nicola Madge** (Host): Young People Growing up without Religious Faith	**Adrian Stringer**: Addressing the Problem of Socio-Economic Classification	**Eileen Barker**: New Religious Movements that Don't Consider Themselves as Religious and/or Don't Believe in a God	**Marat Shterin**: Thinking of Continuity and Change in Post-Soviet Religion and Society: 'Ambient Faith' and 'Bricolage'	**Marten Van der Muelen**: Passion for the Sacred: Producing and Appropriating Theology in a Media Spectacle	**Sarah-Jane Page**: Religion on the Sociological Curriculum: University Spaces, Student Diversity and Religious Sensitivities
10.45	**Roberta Ricucci** (Host): Growing up as an Atheist in a Catholic Country: Findings from a Qualitative Research Project	**Anderson H. M. Jeremiah**: Anglicans in South Asia: Ethnicity, Religious Marginality and Political Representation	**Matthew Francis** (Co-Author: Kim Knott): Politics/Religion, Secular/Religion: Cutting across False Dichotomies in the Case of the Far Right		**Giselle Vincett** (Co-Author: Jolyon Mitchell): Mystery Plays in the UK: Place, Community and Performing Religion	**Rachael Shillitoe**: Constructing the Sacred within Broadcast Collective Worship

Abstracts

Ordered alphabetically by first-author surnames, with authors' institutional affiliations. This section only includes abstracts for stand-alone papers in parallel sessions. For keynote abstracts, see pages 12 to 16; and for abstracts of papers associated with panels, see the Panels section on page 62.

Ahmed, Abdul Azim

Cardiff University

'God's House': Space-Sensitive Ethnography

The sacred/profane dichotomy has been a significant theme of religious studies since Durkheim first articulated his thesis on its centrality to understanding religions. In recent decades, a number of scholars have developed the idea of the sacred further, particularly in regards to space, adding greater depth and nuance. Pnina Werbner and Barbara Metcalf in developed a vocabulary and basis for looking at sacred space amongst Muslims. More recently, edited collections by Margaret Cormack (Muslims and Others in Sacred Space) and Desplat and Schulz (Prayer in the City) expanded available literature on the theme significantly. This presentation builds on existing work, and explores the question of sacred space through reflections on an extended ethnographic study of a British mosque conducted as part of a PhD thesis. It argues that behavioural norms (adaab) are a significant way by which sacredness is mediated, as well as being a method by which anxieties and tensions associated with Muslim identity in contemporary Britain are articulated. It highlights how these findings were a result of extended and in-depth ethnographic fieldwork, and concludes by arguing for the importance of ethnographic research in contemporary Islamic studies. It notes particularly that space sensitive ethnography is vital to furthering understandings of lived religion.

Wednesday 8th July, 14.30, Maple Room 2

Alimen, Nazli

London College of Fashion

Islam, Gender, and the State Politics: Interviewing Islamic Men in Turkey

In-depth interviews are one of the most commonly used qualitative research methods to collect data. For my doctoral study which explores bodily appearances and consumption practices of Islamic men in Turkey, I held one-to-one in-depth interviews with thirteen members from three faith-inspired communities, namely Gülen, Süleymanlı, and Menzil, an Islamic journalist, and a politician from the Justice and Development Party. The informants were recruited with both snowball and purposive sampling methods, and interviewed during two sets of fieldwork completed in August and September, and November 2013. Much of the research in my doctoral study can be considered as being of a sensitive nature because the research topic intrudes into private space and deeply personal experience, discloses political alignment, and deals with the sacred and

the religious lives (Lee, 1993; Renzetti and Lee, 1993). Due to the high social visibility of the target population, informants were readily located and contacted. However, difficulties in the accessibility and recruitment of informants rose from the sensitive nature of the research topic, and the social and political context in Turkey. Furthermore, a female researcher's interviewing men might be difficult due to the traditional gender roles, such as not being accepted as a credible and competent professional by informants (Gurney, 1985), and the Islamic rules related to the gender segregation. This paper discusses the issues related to the interviews, such as gender and religion, and concentrates on the difficulties experienced while recruiting and interviewing Islamic men and the strategies employed to overcome or minimize these difficulties.

Wednesday 8th July, 9.00, Maple Room 1

Arat, Alp

Lancaster University

Postsecular or Intrasecular: Bridging the Secular/Sacred Divide

Transcendent religious experiences are increasingly identified by subjects and scholars alike as a key element in identifying religion as a category in its own right. Scholarship on such topics however continues to be torn between reductionist and essentialist standpoints. Drawing on current research on religious practice, this paper highlights the ways in which recent developments in postsecular theory are able to pave the way forward by moving beyond such deadlocks. Rather than proposing a radical break or an altogether different methodology, this study sets out the parameters for how the postsecular study of religion is able to uniquely balance the distinct frameworks of the secular immanent and the sacred transcendent without collapsing the debate into either camp.

Thursday 9th July, 9.15, Sycamore Room 2

Bae, Bosco B.

Durham University

Revisiting Rodney Needham's Negation of 'Belief'

Rodney Needham is widely known, among other things, for his call to abandon 'belief' as a critical category of investigation for the study of religion. This paper revisits Needham's argument in *Belief, Language and Experience* and provides a detailed analysis arguing that his proposal was premature. More specifically, the paper argues three points: 1) by negating one set of characteristics Needham affirms another, 2) 'belief' is not, and should not be defined by, a singular characteristic but rather a set of characteristics that translate

into different modalities of expression, and lastly 3) a reanalysis of Needham presents an alternative platform to advance contemporary discussions and interdisciplinary collaborations for the study of 'belief.'

Thursday 9th July, 9.45, Sycamore Room 2

Barker, Eileen

London School of Economics

New Religious Movements that Don't Consider Themselves Religious and/or Don't Believe in a God

The term 'new religious movements' (NRMs) is not without problems. Many NRMs are not particularly new, many are not really movements and quite a few have rejected or been denied the label religious. Rather than adopting a substantive definition such as belief in a God, scholars frequently, explicitly or implicitly, define religion as a system of beliefs addressing questions of ultimate concern. This allows for the inclusion of the Raelians, who describe themselves as an atheistic religion, but there are still problems.

Some of the movements (Scientology being a prime example) insist that they are a religion, but have not been universally accepted as such; others have not wanted to be called a religion for a number of different (political, financial, theological and/or social) reasons – Transcendental Meditation and Falun Gong practitioners deny their movements are religions; Landmark Forum threatened to sue when referred to in a book on new religions; Soka Gakkai explicitly states it does not believe in God; much of 'the new spirituality' is comprised of people who refuse to be associated with the institutionalised authoritarian dogmatism of the religions. Most recently, there has been a mushrooming of 'virtual religions' on the Internet and what have, variously, been called 'imagined', 'hyper-real' or 'invented religions', drawn in large part from popular culture. This paper will explore the variety of ways in which the concept of religion is pursued, rejected or negotiated by those movements scholars term NRMs.

Thursday 9th July, 10.15, Sycamore Room 2

Benlloch Doménech, Cristina

Castilla la Mancha University

Catholic British in Spain: Integration, Practice and Social Conditions

Close to the 6% of immigrant population in Spain come from United Kingdom, most of them are protestant, but small part are catholic. This paper tries to explain about integration of catholic and non-catholic British in Spain. To do this we did qualitative fieldwork (interviews and participant observation) in some towns in the Alicante Province, with the British and also with the Spaniards.

Here near of 3% of the population is from United Kingdom. In some small towns as Teulada, they are the sixty per cent of the residents. In our research we found, on the one hand, that be catholic in this place permits more contact with the Spanish population than being protestant, because You can go to the Church with the locals, and also take active part in the religious activities. And in the other hand, Protestants British go to the Mass with other foreigners as people of their same nationality and other north European residents.

Tuesday 7th July, 15.30, Maple Room 2

Bryant, Jo

Cardiff University

Chaplaincy as 'Good Religion': The Politics of Chaplaincy Involvement in Current Secularisms in Healthcare

Healthcare chaplaincy is located at the heart of the public interface between the religious and secular. This situatedness has rendered chaplaincy vulnerable to criticism by the National Secular Society and the Secular Medical Forum. However, it has been suggested that instead of providing a fundamentally discriminatory service, as 'hard' secularists claim, chaplains provide the public with an acceptable face of religion (Pattison, forthcoming).

Accounts of chaplaincy in a secular context focus inordinately on perceptions of Anglican chaplaincy. As part of broader doctoral research into the inclusion of minority faith groups in healthcare chaplaincy, the project discussed here aims to explore where the contributions of these faith groups sit in relation to secular discourses. This paper will rehearse some possible avenues of exploration relating to the involvement of smaller faith groups in healthcare chaplaincy, particularly among 'soft' secularisms that accommodate religion in the public sphere while also seeking its regulation (Todd, forthcoming).

This context of regulation demarcates boundaries between 'good' and 'bad' religion in order for chaplaincy to retain acceptability. Traits of 'good' religion include the rejection of proselytism, openness to multi-faith working, acceptance of 'spirituality' discourses, and a non-judgmental approach to pastoral, religious and spiritual care. These issues have constantly been examined with reference to Christian chaplains, reinforcing the tendency for Christianity to be used as the measure for understanding and evaluating other religious traditions. Instead, this paper will consider how the debate will be enriched by the voices of other religious traditions present in chaplaincy.

Tuesday 7th July, 15.30, Sycamore Room 2

Bullock, Josh

Kingston University London

The Sunday Assembly: Creating Community Among the Non-Religious

Stark and Innaccone (1994:232) contend a religious economy exists, where a market of current and potential customers emerges. But, what happens when the non-religious are amongst the fastest growing potential customers? My research follows the Sunday Assembly, a Godless congregation that celebrates life, with the motto: live better, help often, and wonder more. Their mission: to help everyone reach their full potential in this one life we know we have. After entering the non-religious market place in January 2013, currently 67-franchised Godless congregations exist globally attempting to provide community, belonging and wonder to the religiously unaffiliated market. Often labelled oxymoronically the 'atheist church' it parallels and mimics the functionality of church life without the need for a deity. The Sunday Assembly market themselves as a 'radically inclusive' congregation open to all beliefs, faiths and practices. This paper will present initial findings from my doctoral research of the Sunday Assembly. Drawing from ethnographic research and 12 semi-structured interviews, this paper will focus on strategies implemented by the Sunday Assembly to create and develop community. It will also explore how they use social and digital media as a platform for marketing and fostering notions of community.

Tuesday 7th July, 15.30, Barclay Hall

Conway, Brian

Maynooth University

Explaining Cross-National Variation in Global Catholic Commitment: A Test of Religious Markets, Existential Security, and Church-State Interaction Explanations

Non-Attending Co-Author: Spruyt, Bram

This paper investigates variation in religious participation in disparate regional settings of a single religious tradition, the Roman Catholic church. Drawing on data from the European Values Survey, the World Values Survey and national-level data, we test for the influence of religious markets, existential security, and church-state unions on three indicators of Catholic identity, church attendance, participation in private prayer, and self-rated importance of religion across three world regional contexts – Asia (Philippines), Europe (Belgium, Ireland, and Poland) and Latin America (Argentina, Brazil, and Chile) – of the church. We find that considerable variation exists across different settings with regard to Catholic commitment and that extant theories of religious commitment help explain this variation, though differently so in the three locales. Based on these findings we contribute to the relatively small comparative literature on Catholicism by (1) showing how this religious tradition's strength varies depending on the local environment in which it is located (2)

broadening the comparative scope of prior research and (3) examining a wider range of indicators of Catholic commitment than previous studies. We conclude with implications for the study of religion and society.

Wednesday 8th July, 9.00, Maple Room 2

Cush, Denise

Bath Spa University

Forest Church or Anglican Druids? Developments at the Interface of Christianity and Paganism

This paper originates with the experience of the presenter in acting as 'impartial' chair in an inter-faith encounter between Christians and Pagans and subsequently editing a book with contributions from both 'sides'. It examines new developments in the relationship between Christianity and Paganism in contemporary Britain. This includes inter-faith dialogue, shared ritual practice, mutual influence, joint endeavours in educational or environmental activities, new organisations such as Forest Church as well as individuals who draw upon both traditions to inform their own personal spiritual practice. How far have motifs from Pagan traditions influenced aspects of popular culture, or is contemporary Paganism a product of popular culture? How do we interpret developments at the interface of the two traditions - as covert evangelisation, overt attempts to produce new hybrid forms, or creative offshoots of inter-faith encounter? It also looks at the impact on research when the roles of researcher and researched, adherents, academics and popular writers become fluid and interchangeable, and reflects on the experience of editing a book with contributors who identify as adherents or academics or both at the boundary between academic and popular literature.

Wednesday 8th July, 9.00, Games Room

Dandelion, Ben Pink

University of Birmingham; University of Birmingham

Liberal Patterns of Belief, Values and Belonging

Co-Author: Vincett, Giselle

How have patterns of belief and values changed over the last 30 years in Britain? The 2013/14 British Quaker Survey (BQS) drew upon previous surveys of British Quakers over the last 30 years and, importantly, included questions from the British Social Attitudes Survey and the European Values Survey in order to better understand how Quakers compare to the broader British and European populations. The survey and follow-up qualitative interview work sought to understand the beliefs, values and identities of British Quakers and how they have changed over time. In this panel, we present a paper informed by both the quantitative and qualitative results from the BQS: we examine how current Quaker beliefs and values compare with the

broader British population and how particular types of social attitude offer cohesion within the pluralistic group. We argue that the Quaker identity acts as a meta-label, which is constructed around values performed within and without the group and experiential worship. It is these which offer a deep sense of belonging to the group. We discuss how our findings and the case of British Quakerism contribute to debates in the sociology of religion around liberal religion, belief and belonging and secularisation within the UK.

Wednesday 8th July, 9.30, Maple Room 2

DeHanas, Daniel Nilsson

King's College London

Islamic Humanitarian NGOs in Britain: 'Sacred Aid' between Community and Cosmopolitanism

Non-Attending Co-Author: Adamson, Fiona

The United Kingdom is unique among states in Europe and North America in terms of the relative number, longevity, and public profile of its Islamic humanitarian aid NGOs, such as Muslim Hands and Islamic Relief. Muslim humanitarian NGOs are deeply embedded in the structural context of the UK's vibrant charity sector, yet also linked transnationally as a product of post-World War II migration patterns that resulted in high concentrations of Muslim populations in Britain. The UK's Islamic NGO sector thus provides a fruitful institutional space for examining tensions in contemporary Islamic humanitarianism between 'community' (i.e., Islamic humanitarian action oriented specifically towards the *ummah*) and cosmopolitanism (i.e., action oriented towards humanity more generally). Building from the important work of Barnett and Stein (2012) on varieties of the sacred in contemporary humanitarianism – set alongside recent sociological scholarship on the sacred and secular – we investigate how Islamic NGOs are selectively sacralising elements of their work in order to navigate tensions between community, cosmopolitanism, and (to an increasing extent) securitisation.

Tuesday 7th July, 15.30, Maple Room 1

Dhaliwal, Sukhwant

University of Bedfordshire

Not Religion, Not the State, Women Will Decide Their Fate'? The Implications of Faith-Based Responses to Sexual Exploitation

This paper speaks to the thematic question - What are the key controversies that will occupy sociologists of religion? Interactions between gender, sexuality and religion as well as the issues for equality or non-discrimination when religion enters the public sphere have been longstanding controversies for the sociology of religion. By reflecting on findings from a recent study of religious interventions on child sexual exploitation,

this paper draws out new material that speaks to these tensions. The findings are based on two roundtable discussions with a set of twenty participants working on women's and children's rights within the UK voluntary sector. Participants discussed how, when and why they may have sought to engage religious groups or discourses, or why they chose not to do so. The roundtables have drawn out considerable rich new material about religious interventions in this field as well as practitioner's experiences and views of these. This project has taken place within two wider shifts: a normative shift in public policy from multiculturalism to multifaithism; and the emergence of a range of 'religious' or 'faith-based' specific responses to sexual exploitation. This paper will present a typology of these religious interventions and reflect on the views and experiences of service providers to highlight issues for the implementation and safeguarding of children's, young people's and women's rights.

Wednesday 8th July, 9.30, Maple Room 1

Diotallevi, Luca

Roma Tre University

The Medium of Religion: A Great Job Has Still to Be Done

The general paper's aim is that Luhmann's theory can seriously help in theorising religion. This contribution will focus just one issue. It is presumed to play a crucial but not yet clearly identified role within both the secularization debate and the secularization process. If more and more sociologists talk about secularization as transformation and not simple and linear decline of religion, in its last work (*Die Religion der Gesellschaft*, 2000) perhaps a little bit more precisely Luhmann understands the present phase of secularisation as an experimental one. In fact – according to Luhmann's hypothesis – religion is looking for a new solution about its own medium (symbolically generalized communication medium). The paper will try briefly to show (*i*) how the confessionalized and disciplinized religion of the Christianity (XVI-XIX) worked with the faith (a largely deritualised faith) as medium of religion also exporting it during the colonial period, (*ii*) why the dramatic radicalization and globalization of the primacy of society's functional differentiation produced a deep crisis of such a faith as religious medium, (*iii*) how many of the contemporary religious phenomena could be read as attempts to elaborate new solutions concerning religious medium (among others this could be the case of the commodification of religion (Turner)), (*iv*) why the original character of the Catholic solution about religious medium can offer another example of the Catholic anomaly (Gorki) and an interesting one.

Wednesday 8th July, 14.30, Maple Room 1

Dunlop, Sarah

University of Birmingham

Social Capital and the Megachurch: Are London's Largest Churches Isolating or Connecting People?

This paper describes the early findings of a three-year AHRC funded project 'Megachurches and Social Engagement in London', based in the Department of Theology and Religion at the University of Birmingham which aims to investigate the nature of social engagement among megachurches (defined as churches with over 2000 people attending worship in a week) in London. The aim is to interpret the significance of such civic participation for public theology, a field which we aim to develop as a means of theorising the role of religion in society.

This paper discusses the early empirical findings in terms of the churches' contribution to social capital, including bonding social capital (amongst their congregations) and bridging social capital (formed in relationships with other groups). This varies between megachurches, and is influenced by factors such as social class, ethnic origins/nationality, theology and geography (see Baker and Smith, 2010, for example). Understanding how megachurches situate themselves in relation to local geographical communities is particularly important, given that they often draw their congregants from a very large catchment area. This paper will discuss whether these large churches are forces for building networks of support or whether, due to large gatherings of people, lead to an individual sense of isolation.

Wednesday 8th July, 14.30, Games Room

Erhard, Franz and Sammet, Kornelia

University of Bielefeld; University of Bielefeld

Using Group Discussions in Qualitative Research on Religion

Group discussions are often used in research on contemporary religion but rarely reflected methodologically. The paper will differentiate between three perspectives on group discussions. First, they are often used as a method which enables to collect individual attitudes among a number of interviewees simultaneously. Second, in qualitative reconstructive social research, especially Ralf Bohnsack in Germany, has developed group discussions as a method to provide access to collective patterns of orientation. Third, in group discussions the group as a "social entity sui generis" situated between interaction and organisation can become the subject of research. The analysis of the data aims at reconstructing the group identity as well as interactive practices and routines: the boundary work of the group, the processes of inclusion and exclusion, the shared concepts of "belonging" and "community" etc. This third perspective of analysis can be combined with Troeltsch's typology of mysticism, sects and churches. All the analytical perspectives described above consider different types of sociality. Their potentials for the research on religion are demonstrated on the basis of data from current research.

Wednesday 8th July, 14.30, Sycamore Room 2

Fisk, Anna

University of Glasgow

Knit Together: Researching Sociality and Spirituality in Knitting Groups

My research explores how contemporary knitting practice may speak to current debates in the study of religion on the definition of 'spirituality' and the overlapping boundaries of the secular and religious. This paper will share the initial findings of my participant observation research with knitting groups, which considers how the significance of knitting for some practitioners may resonate with contemporary definitions of 'spirituality' and 'the sacred'.

Recent research has discussed how craft practices such as knitting may be personally, socially, and politically meaningful and transformative. In this sense, knitting has a 'specialness' (Knott 2010) in practitioners' lives that may resonate with understandings of 'spirituality', when broadly defined. Similarly, researching craft practice is relevant to new approaches in the study of religion that consider how 'nonreligious' practices play a role in participants' lives that may be understood as 'religious' (Lynch 2004; Percy and Taylor 1997). Interrogating the 'religiousness' of ostensibly nonreligious practices may inform the very definition of 'religion' and its place in an apparently increasingly secularised society (Stringer 2008; Woodhead 2013).

Heelas and Woodhead's influential (2005) research on the rise of spirituality and the 'holistic milieu' does not reflect upon practices that are rooted in sociality rather than serving personal life enhancement. The communal nature of much contemporary knitting practice—making in groups, the sense of shared identity and belonging to a wider community—arguably provides an example of a less individualistic 'subjective turn' in religious practice.

This paper will discuss the early results of qualitative research with knitters belonging to three knitting groups in Glasgow. The research explores how knitting practice contributes to their wellbeing, identity and sense of belonging, and how this may implicitly or explicitly take on a spiritual or religious role in knitters' lives.

Thursday 9th July, 9.15, Maple Room 1

Francis, Matthew

Lancaster University

Politics/Religion, Secular/Religion: Cutting across False Dichotomies in the Case of the Far Right

Non-Attending Co-Author: Knott, Kim

In this paper we will argue that the familiar dichotomies of religion/secular and politics/religion are misleading and have unhelpful consequences for policy-making as well as academic debate, and will show how the concepts of 'ideology' and 'sacred' can be used to disrupt them. Utilising a framework based on previous work on the secular sacred, the Rushdie Affair and studies of violent and non-violent ideologies, we will present an analysis of the ideas and values expressed in survey responses from self-reporting supporters of populist parties and movements based in twelve European countries. Discussion of their free-entry text responses (sourced from social media data gathered by Demos) has been supplemented with secondary material from studies of the English Defence League and other Far Right organisations to demonstrate how sacred, non-negotiable ideas and beliefs operate across political as well as religious ideologies.

Thursday 9th July, 10.45, Sycamore Room 2

Gee, Peter

Overseas Development Institute

Did They Keep or Undermine the Faith? Revisiting the Religious Radicalism of the 1960s

In the early 1980s I completed my doctoral research on 'reappraisals of Christian ideology in Britain in the 1950s and 60s' – focusing on liberal Anglicans, liberal Catholic and Catholic left groups, associated with the magazines Prism, Search, New Christian and Slant. Those involved in these movements not only campaigned on a range of ethical and political issues but also strove to shift the very content of Christian belief and practice in response to the challenges of secularity and modernity, in a struggle to maintain cultural power. Analysing these groups exposed the limitations of secularisation theory and opened up a range of fascinating challenges and material.

In this paper I will revisit this research – first to track the successes and failures of the 'reappraisers' in transforming mainstream religious practice fifty years on and the validity of my original analysis – and second to reflect on where the process of reappraisal of religious belief and practice continues now and whether we are now better equipped as sociologists to understand it.

Wednesday 8th July, 10.00, Maple Room 2

Guest, Mathew

Durham University

The 'Hidden Christians' of the University Campus: The significance of Public Visibility for the Future of UK Religion

This paper revisits Colin Campbell's (1978) thesis – itself a development of the work of Ernst Troeltsch - about the 'secret religion of the educated classes'. Campbell applies Troeltsch's account of 'spiritual and mystical religion' to emerging religious trends in the 1960s, highlighting affinities between an adaptive, individualistic religiosity and the cultural identities of a middle class, educated demographic. Key to both are individualism, tolerance and a tendency towards syncretism. The present paper deploys this framework in considering configurations of Christian identity among present-day undergraduates studying at UK universities. Those both engaged in higher education and also self-identifying as Christian form an ideal case study for ascertaining whether Campbell's thesis is capable of illuminating patterns of cultural correlation that endure well beyond the 1960s and into the 21st century. In exploring this question, data are drawn from a 3-year research project 'Christianity and the University Experience in Contemporary England' (Guest et al, 2013), which surveyed over 2,000 self-identifying Christian students based at universities across the country, and conducted in-depth interviews with 100 students and staff within five case study universities. Analysis of the data suggests 'Christian' students cover a range of orientations to religion, including a large proportion who remain disengaged from organised Christianity and its conventional practice within university contexts. Interviews reveal more about whether this indicates an encroaching scepticism borne of the university experience, or a manifestation of a 'hidden' or 'secret' form of religion akin to that noted by Campbell in the 1970s.

Wednesday 8th July, 10.30, Maple Room 2

Hanemann, Rachel

University of Kent

The Problem of Faith-Based Education in a Liberal Democracy

Recent news stories reveal a media concern with the position and responsibilities of schools with a religious character in Britain. Beginning with the Trojan Horse scandal in Birmingham, and progressing with revelations about perceived problematic practices of a number of schools with different faith backgrounds, the media has constructed a narrative of troubling practices in schools of a religious character – a narrative to which many of these schools have objected. This presentation proposes the expansion of previous work done for my PhD, which examined the navigation of tensions at a Catholic school in London between membership in the Catholic faith and liberal citizenship. Further work would explore the same topic at schools of different faith backgrounds in an effort to establish a framework for understanding how religious communities negotiate the experience of dissonance between religious affiliation and citizenship in a liberal democracy. I will outline

the research already done in this area, including summarizing my own PhD findings, and point out where I think further research can be done. I will also discuss the potential public impact for research in this area.

Thursday 9th July, 9.15, Games Room

Herbert, David and Yendell, Alexander

Kingston University London; University of Leipzig

Understanding Islamophobia: A Mixed Methods Analysis of Attitudes to Islam and Muslims across Five European Countries (2004-2014)

This paper will reflect on data from several comparative surveys (e.g. Religion Monitor, EVS, ESS) of European attitudes during the last decade together with qualitative accounts of national cases to consider the dynamics and trajectory of Islamophobic attitudes in the UK, Germany, the Netherlands, Switzerland and Sweden. Theories to be considered will include terror management theory (Greenberg and Kosloff 2008), social identity theory (Tajfel and Turner 1986), (parasocial) contact hypothesis (Allport 1954/Horton and Wohl 1956) and republicisation theory (Herbert 2011). Methodologically, the paper will argue that triangulating analysis of survey results with case study approaches strengthens and deepens the analytical purchase gained on the problem of understanding the development and dissemination of these attitudes. In terms of contributing to reflection on the future of the discipline, the paper will consider how 'big data' analytics – for example of social media – can be combined with case study and survey methods to further deepen understanding.

Tuesday 7th July, 16.00, Maple Room 1

Hey, Sam

Griffith University

Social Change and the Australian Megachurches

Drawing on insights from my PhD study of 21 Australian megachurches, this paper considers the ways in which sociological and historical insights can help to more fully understand the development of megachurches and their place in Australian society. Through case studies of Australian megachurches, it examines the ways in which large megachurch gatherings have aided the growth of Pentecostal and charismatic movement subcultures, the establishing of religious schools, political lobby groups, welfare programs and a range of other activities that promote new expressions of Christianity. It investigates ways in which megachurches are providing resources to preserve and revitalize traditional forms of Christianity, and how they are also succumbing to social and secularizing pressures, and adopting consumerist, individualist, experiential and market oriented approaches to faith that endanger traditional forms of Christianity. It also considers the contribution that studies of Australian megachurches can make to aiding a greater understanding of religious and social change, and secularizing and counter secularizing developments in Australian society the late 20th

and early 21st centuries. It seeks to assess the contribution that the study of megachurches can make to aiding a greater understanding of religion and society in the 21st century.

Wednesday 8th July, 15.00, Games Room

Hutchings, Tim

Durham University

'The Bible for Kids': Digital Sociology and the Future of Storytelling

Social scientists have paid close attention in recent decades to the practices, identities, networks and cultures supported by digital media, and the sociological study of digital religion has been a minor but vibrant part of this field. Digital resources, social networking, mobile communications and data analysis are all integral parts of contemporary life, rich with possibilities for academic investigation. Religion scholars have applied methods including digital ethnography, network and discourse analysis to explore new forms of online ritual and religious experience, new kinds of national or transnational religious community and changing constructions of religious authority. This presentation argues that the future study of religion will include increasing engagement with "digital sociology" (Lupton 2015), and seeks to map out something of what this could entail.

As a case study, I will introduce new research into the use of digital media to introduce young people to the Christian Bible. In the last ten years, reading the Bible on a digital device has become increasingly common among evangelical Christians, and my own recent work has included research on a number of examples. So far, academic research has overlooked the fascinating sub-industry of Christian apps, games and websites aimed at children. This presentation will begin to fill this gap, using interviews and narrative analysis to show how the centuries-old tradition of biblical storytelling is being updated for contemporary audiences. I will use this case study to explore and evaluate the contribution that digital sociology can make to our understanding of contemporary religion.

Thursday 9th July, 9.15, Maple Room 2

Iversen, Lars Laird

Norwegian School of Theology

Communities of Disagreement

In this paper, I argue the case for seeing religious groups as *communities of disagreement*. More specifically, the term is useful for sociologists of religion who work to understand the place of religious groups that make identity claims in a public sphere. The term has several advantages. There exists a lively academic discussion

concerning how to understand the term 'religion.' Within well-defined contexts, the term 'communities of disagreement' addresses several of the critical discussions in a useful way.

A community of disagreement allows for considerable internal diversity and complexity, but also accommodates the boundary work done by both members and outsiders which can account for some achieved unity and solidity behind labels such as 'Hinduism" or 'Protestantism.' When thinking with the term 'community of disagreement,' the actual degree of fluidity or solidity of a religious group can remain an empirical question.

Seeing religions as communities of disagreement also represents an antidote to what I call 'the rhetoric of shared values.' This is a widespread rhetorical trope when discussing religious diversity. The rhetoric of shared values involves presenting values as the social glue of groups. In this mode of public speaking, presumed shared values become a defining feature or religious groups. This creates a false sense of internal cohesion and external difference. Furthermore, the rhetoric of shared values often presents religions as the source of shared national values, which again may lead to excluding notions of citizenship for minority religious groups. The paper presents theoretical developments of previous empirical work.

Tuesday 7th July, 16.30, Maple Room 1

Jaspal, Rusi

De Montfort University

Identities, Discourse and Destruction: A Pluralist Analysis of Jonestown and Heaven's Gate Leaders' Speeches

Co-Author: Coyle, Adrian

The phenomenon of apocalyptic or 'doomsday cults', that is, self-destructive religious or quasi-religious groups which believe that contemporary civilization will soon come to a catastrophic end, can elicit feelings of bewilderment. We may wonder, 'Why did people join the group?', 'How were they persuaded to stay?' and crucially, 'What could have led them to do something as extreme as taking their own lives and the lives of others?' The most convenient and culturally salient explanation is in terms of psychopathology but this can neglect or underplay the important roles that identities and discourse play in the construction and maintenance of doomsday cults. This paper seeks to extend sociological analyses of cults by offering a qualitative social psychological analysis of public speeches delivered by the leaders of two well-known doomsday cults: the People's Temple Agricultural Project (Jonestown) and Heaven's Gate. Drawing upon a pluralist analytic framework that includes the sociology of cults, Identity Process Theory and discourse/rhetorical analysis, it examines the role played by discourse in mobilising cult members towards destructive outcomes through the construction of social identities, 'us versus them' dynamics and identity threat. The capacity of this innovative stance to generate new insights will be illustrated through the analysis of selected excerpts from the data set. Consideration is given to the implications of the analyses for contemporary group contexts that in some ways overlap with or are analogous to doomsday cults, primarily Islamic radicalisation.

Tuesday 7th July, 16.00, Barclay Hall

Jones, Stephen H.

Newman University

The Sociology of Religion, Secularisation and the Future of the Science/Religion Divide

Over the last two decades, sociological interest in science and technology and non-religion has grown to the point where science and technology studies (STS) and non-religion and secularity studies sit alongside the sociology of religion as important sub-disciplines. Despite this, however, sociological research into *science-and-religion* remains limited. This paper considers why this relative dearth of research into how the concepts of 'science' and 'religion' are understood and interact in different societies has persisted. First, it revisits debates about sociology's own role in perpetuating a narrative of continued epistemological conflict between the two domains. It then goes on to suggest potentially fruitful lines of inquiry in the sociological study of science-and-religion, as well as ways in which attention to this subject area could help to shed light on contemporary public conflicts and political disputes. The paper draws on initial findings of research carried out as part of a major new research project examining the social and cultural forces shaping public perceptions of the relationship between religion and evolution.

Wednesday 8th July, 15.00, Maple Room 1

Kadiwal, Laila

University of Sussex

Addressing Sectarianism in Ismaili Muslim Religious Education

How do Muslims relate to the Muslim 'other'? In light of the new bloody wave of sectarian conflicts within Islam in Pakistan and the Middle East, this question requires attention. Islam and Muslim education are suspected of promoting intolerance. This thesis investigates a group of Shia Ismaili Muslim trainee-teachers' attitudes to plurality in their religious education programme. The Secondary Teacher Education Programme (STEP) is a postgraduate course of the Ismaili Muslim community to train religious education teachers. The research spanning over three years involved in-depth interviews, focus group, observations and textual analysis. 21 trainee-teachers from 13 different countries participated in the study. The study shows that initially, the participants were inclusive of 'other' Muslim communities on 'theological', 'humanistic' and 'instrumental' grounds, but were selective about how they embraced them. Gradually, STEP's innovative 'civilizational, normative and humanistic' approach cultivated an 'academically informed pluralism' in most trainee-teachers. It cultivated in the participants a degree of 'intra-Islam competence'. The individuals were not 'pluralist angels', but they discursively participated in pluralism. Current scholarship does not sufficiently take account of new and thought-provoking pedagogical developments in Muslim education. There is a dearth of studies on Muslim faith communities' efforts to build 'intra-Islam competency'. The literature is also silent about how Ismaili

Muslims handle differences among themselves regarding matters of faith and, how they view differences within Islam. Thus, the study contributes to a niche in the existing literature on Muslim education.

Thursday 9th July, 9.45, Games Room

Kettell, Steven

University of Warwick

What's *Really* New about 'New Atheism'?

Debates around the 'new atheism' enthuse media and scholarly attention, but a central question has still to be satisfactorily addressed: namely, what, if anything, is genuinely *new* about new atheism? The issue is a serious one, with implications for the on-going viability of the concept itself. To date the prevailing assumptions here have been that new atheism has nothing genuinely new to offer beyond the stridency of its tone and rhetoric (the critical view), or that its novelty exists in a number of disparately 'radical' qualities compared to the unspecified and often taken-for-granted parameters of (an also unspecified) 'old atheism'.

This paper addresses this lacuna by examining new atheism within its broader historical context. The analysis includes the emergence of atheism in the ancient world, its intellectual development during the Enlightenment and its arrival as a worldview with mass appeal in the twentieth century. It argues that new atheism shares a number of important intellectual and strategic similarities with these historical forms, but that it also differs in crucial ways. Importantly, new atheism is shown to be a complex hybrid, combining an agenda grounded in modernist rationalism with postmodern concerns and methods. Key markers of novelty are found in its modes of political engagement, its propositional conception of 'religion', its emphasis on the liberating potential of the natural sciences, its organisational use of mass communication technology, and the internal schisms that have accompanied its emergence as an activist social movement.

Wednesday 8th July, 15.30, Maple Room 1

Kleive, Hildegunn Valen

Volda University College

Young Tamils and Religion in Norway

This paper presents a preliminary analyses of an ongoing fieldwork study in the Hindu diaspora in western Norway. The study aims at answering how understandings of distance and place are relevant for young Tamil's modes of religious expression. These expressions are flexible and shifting, and will contribute to an understanding of how different forms of spirituality/religiosity are grounded in everyday life experiences. The young Tamils also discuss the management of the visual and material aspects of their religion. In addition,

my study explores how the youth draw on different cultural and religious resources and tools in their eclectic or selective approach towards religion.

The material consists of field notes from observations, responses from a questionnaire with open ended questions, and transcripts from interviews using photo elicitation. The respondents are between 16-25 years of age and have all grown up in North-Western Norway. They live in smaller towns and rural areas, in contrast to the majority of the Tamils in Norway who reside close to and in the bigger cities in the country. The young Tamils I meet in my research strongly identify with their local Norwegian places of residence. However, they also relate to the wider Norwegian, secular society and they have transnational ties to the Tamil diaspora and to Sri Lanka. Most of the participants are Hindus, but the material also includes youth with Roman Catholic background.

Wednesday 8th July, 9.30, Games Room

Lewis, Reina

London College of Fashion

Everyday Uncoverings: Negotiating Boundary Disputes in Modest Fashion

Since the 2000s modest fashion blogs and social media and related e-commerce have constituted a zone of women-led fashion mediation fostering dialogue within and across faiths and between religious and secular practitioners. Premised on a discourse of modest fashion as individual choice rather than compulsion, modest fashion incorporates style considerations into the quotidian practices of "everyday religion" characterized by blending, syncretism, and contradiction. This paper examines how modest fashion discourse responds to the increasing numbers of women who choose to discard what have come to be the key signifiers of religious female modesty in Islam and orthodox Judaism, the hijab and the wig or hat, made prominent online by the wardrobe changes of two transnationally prominent USA-based bloggers, Nina Cohen of *alltumbledown* and Winnie Détwa of *winniedetwaland*.

Interviews are combined with blog and social media analysis to demonstrate that, contra mainstream orientalist presumptions that women who remove the veil have been saved from Muslim civilizational alterity, online debates within modest fashion seek to regard these modified forms of self-presentation as widening, rather than quitting, the frame of modest embodiment. This commitment to inclusive definitions of modest dressing is challenged across the faiths by the increases in hostile commentary afforded by newer social media. With critics (often male) perceived as external to the 'modest fashion movement', this paper analyses how the rebuttals developed by women hosting social media and their loyal followers contribute to the diversification and spread of the new forms of religious interpretation associated with modest fashion online discourse.

Wednesday 8th July, 10.00, Maple Room 1

Llewellyn, Dawn

University of Chester

Maternal Silences: Motherhood and Voluntary Childlessness in Contemporary Christianity

It is difficult to argue with the way the ideology of motherhood pervades Christianity. In teachings, practices, iconography, scripture, theology and ritual, the 'institution motherhood' (Rich, 1996) is so entrenched that women's Christian identity is understood to be fulfilled by becoming a mother (cf. 1 Tim. 2.15). Despite this maternal expectation, relatively little space has been given to women's experiences of motherhood from a faith perspective (Page, 2010), as this paper suggests, this is due to the cultural 'maternal silence' (Miller-Mclemore, 1994; Kristeva) that quietens women from discussing motherhood, which is heightened for women affiliating to Christianity, and further compounded for voluntary childless Christian women.

By drawing on qualitative interviews, particularly narrative approaches, with Christian women about their 'choices' regarding motherhood this paper explores how their 'maternal bodies' - the social roles assigned to women 'in relation to their actual, potential or non-maternity' (Gattrell, 2008:6) – are hindered by pronatalist discourses. Moreover, I identify the strategies Christian mothers and voluntary childless women have for colluding, subverting and resisting the maternal silences dominating contemporary Christianity. By bringing out these women's narratives, this paper addresses conventional understandings of Christian women and maternality (and the academic silences around this topic) while trying to make room for new constructions of motherhood and voluntary childlessness in the study of religion.

Wednesday 8th July, 10.30, Maple Room 1

Maurer, Sandra

University of Kent

Beyond the Classic Approach to the Study of Scripture: Do We Really Know What People Do with Sacred Texts?

Abrahamic religions are commonly referred to as book religions, although actual use of these books of holy writ may differ greatly. Not unlike Hindu scripture, Islamic sacred texts are particularly complex. Scholars such as Wilfried Cantwell-Smith (1993) and William Graham (2006) note that the written word in Islam is secondary to its strong aural presence. Although they increasingly recognise the importance of oral tradition of text, to date the traditional Western notion of studying scripture as text falls short to adequately address and study the oral dimensions of the respective scriptures. Indeed, research on the oral traditions of sacred texts is almost virtually unexplored in contemporary British society. This paper seeks to draw out the potential value and importance of studying oral traditions of sacred texts, with particular reference to Islam. Drawing on two ethnographic case studies undertaken in 2013 and 2014 on young peoples' interactions with the Qur'an I will demonstrate the valuable insights into the social realities of young Muslims by considering oral tradition as a cultural resource, as understood by Talya Fishman (2010). If we accept that sacred texts

facilitate the most intimate, close and direct connection to God, we need to free our research from rigid boundaries of textual focus and consider the wealth of social realities embedded in sacred texts. In conclusion, this paper invites us to rethink and broaden our understanding of scripture to pay more attention to how sacred texts are being used in contemporary society.

Thursday 9th July, 9.45, Maple Room 2

McCallum, Richard

Centre for Muslim-Christian Studies

Faith in Impact: The Challenge of Evaluation

It has become common place to talk about the resurgence of religion. Everyone acknowledges that religion can no longer be ignored. Well financed research projects abound. Faith actors are invited to the table. Funding is available for inter-faith initiatives. Even sociologists of religion are finally in demand for comment and analysis. But what difference does it all make? How do we measure 'success'? How can we do 'better'? What does 'better' look like? This paper addresses the complex problem of evaluating initiatives that address religion and the common good. It explores the potential contribution of inter-faith encounters, and the particular difficulty of measuring the impact of such events. Alongside a review of the available literature the presentation reflects on a three-year project conducted by the researcher assessing the outcomes of an inter-faith summer school. It presents a possible framework for measuring impact and discusses various qualitative and quantitative approaches to its utilisation. The paper concludes with a reflection on the importance of such evaluation if inter-faith initiatives are to contribute to global wellbeing in the twenty first century.

Wednesday 8th July, 10.00, Games Room

McKenzie, Joanne

Durham University

'The Person God Made Me to Be': Social Class, Emotions and Evangelical Identity

Recent theoretical approaches in the study of religion (Davies 2011; Riis and Woodhead 2010) and social class (Reay 2005; Sayer 2005; Sennett and Cobb 1993; Skeggs 1997) have argued for the importance of a consideration of emotions in researching how both class and religion are embodied and lived in the everyday. Attention to individual subjectivity is critical to exploration of the affective dimensions of class and religion and to understanding how class is made in everyday interactions (Johnson and Lawler 2005; Reay 2005; Skeggs 1997; Taylor 2012). Whilst sociologists of religion have noted the distinctly middle-class nature of many thriving networks and congregations within contemporary English evangelical Christianity, research

on evangelical subjectivity has often focused on intersections with gender and ethnicity with more limited attention to class. This paper draws upon data from in-depth interviews with 40 evangelical leaders and participant observation undertaken for doctoral study exploring how class shapes contemporary English conservative evangelicalism. The paper examines the accounts of the working-class leaders in the study, considering how class is felt in everyday ministry within the context of engagement with the predominantly middle-class field of English evangelicalism. The paper analyzes how feelings of dissonance between class and Christian identities are negotiated and argues that the narratives indicate that a sense of 'cleft habitus' (Bourdieu 2000; Freidman 2015; Reay 2015) prompts a proactive seeking of an integrated identity that is both evangelical and working-class.

Tuesday 7th July, 17.00, Maple Room 1

McLoughlin, Seán

University of Leeds

Towards the Sociology and Anthropology of Islam in the UK: Domain Theory, British Muslims and the Case of the Hajj

Since the 1960s and 1970s the study of Muslims in Britain has been led by the disciplines of Sociology and Anthropology, although the frames of migration and diaspora, race and ethnicity have often overshadowed that of religion. Indeed, despite an ever expanding body of research on the religious and cultural, social and political dimensions of Muslim life in Britain, the Sociology and Anthropology of Islam in the UK is not yet well synthesized or theorised. Social science research on British Muslims still operates too often with a conception of religion/Islam that dissolves its explanatory power, while Islamic/Religious Studies still has a tendency to overplay this. My paper explores the extent to which Layder's domains of social reality might provide a useful means for articulating a more holistic Sociology and Anthropology of Islam in the UK. In particular I examine the analytical utility of delineating recent empirical research on British Muslim experiences of the Hajj in terms of the interdependence of the following: i) longstanding contextual resources and structures, including those associated with normative Islamic traditions; ii) institutional settings in Saudi Arabia, the UK and beyond within which such resources are mediated and reproduced; iii) the situated interactions between pilgrims and other social actors which produce more everyday meanings; and iv) the unique capacities and emotions associated with individual psycho-biographies and characters.

Wednesday 8th July, 15.00, Maple Room 2

Miadzvedzeva, Kseniya

Higher School of Economics

'Institutional Display' of a Russian Orthodox Christian Monastery

The presentation covers the topic of Russian Orthodox Christian monasteries in the public domain using micro-sociological approach. Being important centres for spiritual and cultural life, symbols of church revival in the 1990s, monasteries participate in a number of public social events, both secular and religious. At the same time, from a sociological point of view they represent closed regimented communities which are difficult to access for aliens.

The way in which monasteries demonstrate themselves to the public can be described with the term of an "institutional display" developed by I. Goffman. Institutional display gives visitors an "appropriate" image of the establishment by means of its house organs and websites, the latter being compulsory to have. The first "live" impression of an institution can be received in a liminal space - room for visitors. The most magnifical way in which the institute displays itself is during great holidays and official visits of the heads. Field materials from several church holidays are used to illustrate the changes that the place undergoes during the preparations.

Institutional displays make sense both for those who visit monasteries and the inmates. Visitors get an opportunity to form their own opinion of monasteries while nuns or monks feel being part of a hierarchal system and a larger society. Moreover, they feel the sense of belonging to "the best institution of its kind".

For this analysis fieldwork data is used, collected by the author since 2011 using methods of participant observation and interviews in several Russian Orthodox convents.

Wednesday 8th July, 15.00, Sycamore Room 2

Middlemiss Lé Mon, Martha

Uppsala University

Family Values Negotiated: The Role of Religion, Culture and Place

According to the World Values Survey Sweden is "different" where traditional values connected to family and religion are concerned, both in a European and a Global perspective. But what does this mean for society as a whole and what do individuals mean when they rank family or religion highly as significant influences in their daily lives? In an attempt to help to explain the position plotted for Sweden by WVS and nuance the picture of a land which has rejected family values this paper presents preliminary analysis from a qualitative study of these questions amongst parents of small children. It will address questions of how the transition from a relatively homogeneous religious, ethnic and cultural population to a far more heterogeneous situation influences these basic values and their formation. How are family values developing in the lives of Swedes today? To what extent are these connected to a religious faith or belief or not and what roles do

understandings of belonging to both local and religious communities and national society play in individuals' understanding of their values?

Wednesday 8th July, 15.30, Sycamore Room 2

Morris, Carl

University of Central Lancashire

Reclaiming and Reimagining Islam: African-Caribbean Converts in Britain

Recent research suggests that a growing number of British people from an African-Caribbean ethnic background are converting to Islam. Despite growing awareness of this phenomenon, there have been few attempts to understand the multi-faceted issues that are implied through this unique process of social and religious change. First, what are the decisions, challenges and continuing experiences that underpin the conversion of British African-Caribbeans to Islam? Second, what are the implications of this ethnic and cultural diversification for wider conceptions and practices of Islam in Britain today?

This paper attempts to answer these questions through the consideration of initial findings from an ongoing ethnographic research project. It will be argued that a common theme for African-Caribbean Muslim converts in Britain is the re-appropriation and continuing exploration of interwoven ethnic and religious histories. Most interestingly, it will be suggested that this represents both a simultaneous articulation of Black Muslim identity and an engagement with a developing discourse in Britain relating to a multi-ethnic Islamic universalism.

Wednesday 8th July, 15.30, Maple Room 2

Osakabe, Yutaka

University of Aberdeen

Prophecy in Praxis: Analysis of Christian Promotion of Restorative Justice in the UK

Restorative justice (RJ) has been a developing topic around the globe since the late 20th century and has been discussed continuously in governmental policy papers in the UK (Ministry of Justice 2013). Although its definition is varied, it generally emphasises attentiveness to the victim's needs, accountability of the offender, prevention of re-offending and recreating a supportive community for both parties. Christian groups are among those emphasising the significance of RJ. The Christian endeavour arouses one of the classic sociological and theological enterprises: investigating a relation between prophecy and praxis (Gill 1981). Its fundamental inquiry explores how a church can remain prophetic in a society where it is socially constrained. Having this discussion in mind, the paper will describe how Christians who promote and practice RJ in the UK articulate their prophecy in praxis in a context where many of the institutions with whom they interact may

not share their values and vision and how the discourse of RJ functions in this attempt. My findings from interviews with advocates and practitioners from three groups, the Church of England, Prison Fellowship and Jubilee Centre, will demonstrate how they think Christian prophecy can and cannot be legitimised into secular terms when they communicate with wider audiences and how they struggle with resolving an issue between being distinctive from and compatible with parallel secular ideas and praxis.

Wednesday 8th July, 9.00, Sycamore Room 2

Page, Sarah-Jane

Aston University

Religion on the Sociological Curriculum: University Spaces, Student Diversity and Religious Sensitivities

This paper is based on a project which explored how a new sociology of religion module was received in a university space that had no history of systematically studying religion sociologically before, in a university context with no theology or religious studies department. The paper will examine three things: the impact that the university space had on how religion was negotiated and understood, student motivations for undertaking the new module, and how students managed issues of diversity and sensitivity in the sociology of religion classroom. Students from a range of (non-)religious backgrounds offered insights regarding whether being religious made a difference to learning processes, and how sensitive subjects could be managed. The paper argues that students from religious and non-religious backgrounds had different orientations to the module, impacting on the extent to which learning was embedded in the processes of Socratic critical inquiry (Nussbaum, 1998).

Thursday 9th July, 10.15, Games Room

Pettersson, Per

Karlstad University

The Inconsistent Religious Logics of Belonging, Practising and Believing: On the Interplay between Collectivistic and Individualistic Religion

Majority religion is characterised by life-long belonging and relationship to historical tradition linked to cultural and often ethnical identity. The majority of people in Europe and many other parts of the world have this kind of collectivistic religious belonging, significantly expressed by common rites of passage, especially at the beginning and end of life. But the majority of people within the majority do not practice and behave according to the official code of their religion. For example, they do not attend the main collective religious activities on a regular basis; Sunday worship in Churches or Friday prayer in Mosques. And they feel free to

have their own individual beliefs. In a qualitative study in Sweden, two different sets of value logics emerged with respect to life-long belonging on the one hand and occasional religious experiences on the other. Church belonging and participation in the rites of passage were motivated by long term collective values, while participation in worship and other one-off activities reflected rather more short term and individual values. This paper considers these differences from a theoretical perspective in order to understand increasing levels of religious choice alongside life-long belonging, thereby presenting a theoretical contribution to the understanding of the interplay between collectivistic and individualistic religion. Additionally the definition of religion and "being religious" is discussed and problematized.

Wednesday 8th July, 16.00, Sycamore Room 2

Phillips, Peter

Cardiff Centre for Chaplaincy Studies

Private Rites and Public Place in Prison

This ethnographically based paper uses the prison experience as a microspatiality of religious practice. Its theoretical roots are in Turner's elaboration of liminality, Goffman's observations about the underlife of total institutions but, most significantly, in Foucault's theory of heterotopia. The data, which reference vernacular belief and negotiated practice, are distilled from dialogues with prison chaplains who were interviewed *in situ*. Similarly to Barbara Thériault's research on the wearing of rosaries in prison, the paper examines the practice of candle lighting in sacred/safe areas in prison. This rite is frequently negotiated between chaplain and prisoner and, as such, can be thought to model encounters between individuals' beliefs and the inherited and institutional traditions of the established church. The practice and expression of vernacular belief in dialogue with agents of established faith groups is seen as a possible metonym of or metaphor for groups and communities outside the prison wall.

Tuesday 7th July, 16.30, Sycamore Room 2

Reimer-Kirkham, Sheryl and Sharma, Sonya

Trinity Western University; Kingston University London

Walking through Spaces and Practices of Prayer in Residential Care Homes

Prayer, as one expression of religion in public settings, can create connections between individuals or can be a flashpoint for conflict, discrimination, or religious inequalities. Prayer can also be enacted in impositional ways, as with the assumption that prayer is meaningful to everyone or with the unwelcomed power of institutionalized religion. One 'laboratory' for the study of religion in the public sphere is that of healthcare. Drawing on walking interviews and diaries, with chaplains who work in residential care homes in British Columbia, we explore the spaces in which prayer happens in these sites and how prayer moves between

different forms by those who administer and receive it. The identities of chaplains—their own spiritual practices, religious beliefs, and positioning within the facility—shaped their dis/comfort with prayer and how they located prayer within public and private spaces. Where organizational leadership endorsed the legitimacy of chaplaincy services, prayer (as an in/formal practice) was more likely to be offered by the chaplains. Even in these circumstances, however, the presence of religious diversity and questions about secularism left chaplains with some ambivalence and uncertainty about the appropriateness and timing of prayer in residential care facilities. The implications of these findings, along with methodological insights related to research methods for the study of prayer, will be discussed as foundation to an international study on prayer in Canadian and British hospitals.

Tuesday 7th July, 16.00, Sycamore Room 2

Richardson, James

University of Nevada; King's College London

Seeking Domestic Justice through International Courts: Russia's Responses to the ECtHR Decisions on Its Minority Religions

Co-Author: Shterin, Marat

The paper discusses the impact and limits of international judicial institutions, such as the European Court of Human Rights (ECtHR) in regulating religion within national contexts. By focusing on a sample of cases involving religious minorities in Russia (Salvation Army, The Society of Jesus, the Jehovah's Witnesses, the Church of Scientology) it shows how the changing political and cultural landscape either enabled or prevented them from using the ECtHR as a legal and political instrument to establish and protect legitimacy of their presence in Russian society. On the other hand, the paper seeks to explain the extent to which successive Russian governments' cooperation with the ECtHR in these cases reflected changes in the country's legal system and culture as well uncertainties and shifting preoccupations in domestic and foreign policies. Overall, the paper aims to contribute to better understanding of the ways in which legal, political, and cultural aspects of society can shape national religious landscapes.

Wednesday 8th July, 9.30, Sycamore Room 2

Robbins, Mandy

Glyndwr University

Life in the Evangelical Churches

This paper presents an overview from a number of the panel surveys of Evangelicals perceptions of church life. There tends to be the assumption that Evangelicals are committed to a certain type of worship service

and do not really engage with their community. Evangelical Christians are very active participants in the life of their churches and communities. They see the importance in relationships with people and are not particularly concerned by the building. There is definitely not a uniformity of belief among the Evangelicals. For example the women and young people in the pews value being part of an inclusive community where personal relationships are important while the older members of the community and the men are more likely to value theological truths. The potential for disharmony between these two groups is clear. The Evangelical communities recognise that they are largely drawn from the middle classes and so over represented in in the suburbs and small towns of South East England. They are also predominantly white, affluent and educated. These are findings that have important implications for the Evangelical churches of today.

Wednesday 8th July, 15.30, Games Room

Roberts, Caroline Kayleigh

University of Bristol

Have Insights from Sociology of Religion Impacted upon the Understanding of Article 9 of the European Convention on Human Rights?

Article 9 of the European Convention on Human Rights protects the right to freedom of thought, conscience and religion. It is generally accepted that within this article there is a fundamental distinction to be made between the *forum internum* and *forum externum*. The *forum internum* relates to the internal, private realm of an individual's thought, conscience and religion and the *forum externum* to the external, often public, realm in which religion or belief is manifested. This distinction is legally significant because *forum externum* rights are qualified rights, which can be limited by the state in accordance with Article 9.2, whereas *forum internum* rights are absolute rights which cannot be limited in any circumstances.

It is concerning therefore that in recent years the European Court of Human Rights seems to have increasingly struggled with the understanding, and application, of the *forum internum/ forum externum* distinction. This may, quite simply, be a reflection of inadequacy on the part of the Court to deal with complex Article 9 cases. This paper, however, argues that this is an indication that the Court is being influenced by more sophisticated understandings of religion and belief in sociology and other academic disciplines, and, these wider debates pose a challenge the Court's traditional and simplistic conception of the *forum internum/forum externum* dichotomy. This paper contends that greater conversation between lawyers and sociologists of religion is needed to enrich the understanding, and protection, of the right to freedom of thought, conscience and religion.

Wednesday 8th July, 10.00, Sycamore Room 2

Robertson, Alison

Open University

Sacred Kink: BDSM as Lived Religion

If we set aside the idea of religion being synonymous with belief in deity and view it instead as embodied and embedded practice, which helps people to live well within the world that we have made, we can raise new questions about religion and the part it plays in individual lives. The question with which my work is concerned is whether human activities which fall outside the orthodoxies of recognised institutions or established religious traditions can be said to be religious practices. Using the lens of lived religion I am exploring the practices of Bondage, Domination Submission/Sadism and Masochism (BDSM). Through BDSM of all kinds individuals can explore and challenge cultural norms, expectations and concepts and come to new understandings about themselves and their place in and relationship to the world. Some people explicitly connect their BDSM practice with spirituality or religion, most often in relation to some form of paganism; I am interested not only in investigating this overt 'spiritual BDSM' but also in the experiences of individuals who do not describe their BDSM this way. By exploring how people incorporate their experience of BDSM practice into their understanding of their lives, world, self and body it is possible to consider whether it has the potential to be a personalised form of religion, a practice which serves religious or spiritual purpose for the individual regardless of their position with relation to organised or institutional religion.

Thursday 9th July, 9.45, Maple Room 1

Scott, Duncan

Queen's University Belfast

Looking to the Future: Social Transformation, Individualisation and the Emerging Church Movement in South Africa

Twenty years after apartheid, South Africa is still plagued by high levels of poverty, unemployment, and inequality. Moreover, these longstanding problems have been joined by widespread government corruption. As a result, the national social transformation project in South Africa – the political discourse and policies implemented to rectify the injustices of the past – has been largely discredited. Considering this state of affairs, it is noteworthy that three Cape Town-based Christian organisations are working to address poverty, injustice, and division in the city, with social transformation as their goal. In contrast to the state's policy-based approach, the organisations at the centre of this study and the church leaders with which they interact define social transformation primarily as relationship-building across the economic, racial, and spatial divides in Cape Town. They emphasise the need to experience the reality of other people's lives, involving intentionality and the realisation of one's 'true' identity in Christ. This emphasis on authenticity and a lifestyle-based response to social justice issues is characteristic of the Emerging Church Movement. With its anti-traditional practices, the Emerging Church Movement shows elements of Beck's thesis of individualisation. This paper draws on semi-structured interviews and participant observation data to argue that while the case studies show some evidence of the individualisation of religion, they importantly do not disregard the macro-structures

of society. Instead, they use individualisation as a route into the transformation of race and class in South Africa. This paper notably expands the largely UK- and US-based literature on ECMs to the Global South.

Wednesday 8th July, 10.30, Sycamore Room 2

Shillitoe, Rachael

University of Worcester

Constructing the Sacred within Broadcast Collective Worship

This paper outlines some of the main theoretical and methodological concerns when researching broadcast collective worship for children. As part of a wider Leverhulme-Trust-funded project researching religious educational broadcasting, this research focuses on broadcast collective worship as experienced by the child. Collective worship has been a compulsory feature of maintained schools in England and Wales since the 1944 Education Act. Using the BBC's current provision of collective worship (Something to Think About and Together), this research investigates the influence of adult-generated constructions of collective worship for schools in shaping children's religion and spirituality. Taking an interdisciplinary approach, this research foregrounds the child's perspective on this form of 'civil religion' (Bellah, 2005) or what Hjarvard (2013) terms as 'banal religion'. In particular, the research investigates how the media of radio, functions within the performance of collective worship, seeking to reveal the extent to which these are formative of particular understandings of religion and its practice amongst pupils. This paper focuses specifically on the data collected from the analysis of the broadcasts, while providing a general overview of the project and other areas of data collection. This paper explores how religion and spirituality are framed within these broadcasts and considers how a sociology of the sacred may prove useful when theorising this aspect of worship for children. Using theoretical concepts such as 'collective emotional regimes' (Riis and Woodhead, 2010) and the 'mediatization of religion' (Hjarvard, 2013), this paper also outlines the sensory and emotional experience created within these outputs.

Thursday 9th July, 10.45, Games Room

Shterin, Marat

King's College London

Thinking of Continuity and Change in Post-Soviet Religion and Society: 'Ambient Faith' and 'Bricolage'

The paper discusses the analytical value of and further elaborates the concepts of 'ambient faith' (Engelke, 2012; Wanner, 2014) and 'brioclage' (Altglas, 2014). It illuminates how application of these concepts helps better to explain not only persistence of religion in the officially atheist Soviet society but also the renewed relevance of the multitude of religious expressions in contemporary Russia, not least in the current Russian/Ukrainian conflict. It argues that the concept of ambient faith allows us to see how religious symbols,

ideas, and practices can persist and fuse with originally secular notions in the private sphere and in certain contexts be actualized in the public domain. On the other hand, this actualization often takes place through religiously inspired or religiously underpinned innovation, the socio-logic of which is well captured in the concept of 'bricolage.'

Thursday 9th July, 10.15, Maple Room 1

Smith, Greg

Evangelical Alliance

UK Evangelicals in the 21st Century: Social and Political Engagement and the Changing Nature of Evangelical Identities

The paper emerges out of the Evangelical Alliance's research programme 21st Century Evangelicals and the recently published book (March 2015) of the same title. The research is based on a quarterly panel survey of 1500 – 2000 Evangelical Christians, each wave covering a particular theme of Christian belief, church life or social engagement or politics.

Popular discourse on Evangelicalism in the UK often drawing on media representations of North American fundamentalism tends to stereotype such Christians as "happy clappy" in their worship, centred on literal readings of the Bible, concerned predominantly with other worldly salvation of individual souls, and conservative or reactionary in political and social attitudes. While important and persisting strands in the Evangelical tradition do include Biblical authority and the offer of personal salvation through the cross of Christ, there has also since the 17th Century origins of the movement of social activism, and an egalitarian commitment to liberty and justice for the oppressed.

The data from our surveys suggest a much more nuanced view is required in respect of Evangelical Christians in the UK. It is clear that in the current economic crisis Evangelical churches are at the forefront in providing practical support for the poor, the homeless and the vulnerable who are the collateral damage of economic policies of austerity and welfare reform. I argue that they mobilise their strong reserves of spiritual, religious and social capital within a programme that seeks not only to help needy individuals, still less to proselytise but rather to impact, or even "transform" wider society.

Wednesday 8th July, 16.00, Games Room

Stanton, Naomi

Middlesex University

'The Youth Workers Have Left the Building': Exploring the Social, Spiritual and Institutional Agendas of Street-Based Christian Youth Work

My doctoral research, which explored young people's engagement with organised Christianity, found that church-based youth workers often face tensions as to the purpose of their work. Whilst they see a social purpose to their role, their churches often view it only in spiritual or even institutional terms. This assumption is often echoed in research with Collins-Mayo et al (2010), for example, concluding that youth work that does not result in faith transmission is ineffective. The youth workers in my doctoral study managed these tensions by separating their work into different domains that were primarily social, spiritual and institutional in purpose. However, they find they often have to argue for the value of the social domain.

In follow up to my PhD findings, I have completed a small study with street-based youth workers who are working as Christians but not attached to a specific church building. I explored the significance of social, spiritual and institutional agendas for these youth workers and found that the social and the spiritual are not separable domains with separate purposes in this context and that the institutional agenda is a distant priority, if regarded at all. I will present the three-domain model from my doctoral research and outline how it transfers (or not) into community-based settings, exploring the fluidity of the different agendas and impact for street-based Christian youth workers.

Tuesday 7th July, 16.00, Maple Room 2

Timol, Riyaz

Cardiff University

Islamic Revival, Secular Britain: The Case of the Tablighi Jama'at

Though Europe's drive towards increasing secularity has often been judged as an inexorable reality, the influx of immigrant communities – Christian and otherwise – has transformed its religious landscape. New configurations of religion proliferate as the form and content of religious experience evolves with changing circumstances. Islam took root in Britain primarily due to the economic migrations arising from post-war labour shortages but it has nevertheless succeeded in establishing a robust infrastructure for itself which now boasts nearly 2000 mosques. Movements for Islamic revival, usually developed abroad in the context of colonial rule, were transplanted into the diaspora by early migrants seeking ways to negotiate their commitment to faith in a vastly different socio-cultural milieu. Yet these movements have today been appropriated by their offspring – second and third generation British-born Muslims – who seek to reconcile the tensions of a secular sociality, a counter-cultural religious praxis and an inherited ethnic culture. This paper draws upon extensive ethnographic fieldwork undertaken with the British branch of the Tablighi Jama'at (TJ), the world's largest Muslim lay missionary movement, as part of the author's doctoral thesis. It examines, through a complex prism of identity, diaspora and transnationalism, how the lived experiences of committed British-born TJ activists

illuminate current debates about secularisation theory and also suggests ways in which Muslim experiences may ally more closely with the emergence of newer post-secular paradigms.

Wednesday 8th July, 16.00, Maple Room 2

Todd, Andrew

Cardiff University

Public Religion and Changing British Secularities: From Establishment to Individual Rights

This paper will consider the changing way in which religion interacts with British public life. Constructing 'secularity' as a particular model of religious-public interaction (involving both the constraint and enabling of religious interaction in the public sphere), attention will be paid to the dynamic between the historic 'establishment' model and the more recent rights-based model. This will be examined in relation to the recent history of the presence and role of religion in the public sector and the changing legitimation of chaplaincy (e.g. in healthcare or prisons). The paper will chart a shift, from an emphasis on the rights of religious organisations, to one on the rights of the individual, seen in changing policy negotiations, bodies and documentation.

In examining the linguistic constructions at work, the paper will suggest that 'spirituality' now offers an accommodating language (together with the accompanying term 'spiritual care') that creates an under-defined space for negotiating the place of religion, and the emergence of rights-based approaches. Correspondingly, it will be suggested that 'religion' has been relocated in this discourse; that whereas it might have previously been perceived as having an accommodating role, religion is now perceived as a contribution to the meeting of individual rights.

The paper will conclude by considering the wider implications of this shift from institutional to individual rights and of the changing language of spirituality and religion; especially for understanding whether what can be observed in the UK is better described, not as the post-secular, but rather as a changing secularity.

Tuesday 7th July, 17.00, Sycamore Room 2

Ushiyama, Rin

University of Cambridge

Secularisation from a Demand-Side Perspective: The Japanese Religious Climate since Aum Shinrikyo's 1995 Tokyo Underground Attack

Recent developments in debates on secularization have shifted from treating secularization as a consequence of modernization to understanding the societal conditions by which certain societies become more secular than others. A key development in recent decades has been the rational choice theory model advocated by Rodney Stark and others, which argues that limited supply of religious services leads to a decline in religious demand. In a modification to the economic model of religion, this paper discusses an alternative scenario whereby demand for religion changes dramatically as the result of significant social events.

The Tokyo sarin incident of 1995, committed by members of new religious movement Aum Shinrikyo, was an event that fundamentally altered the Japanese public's view of religion. Through an analysis of public discourse since 1995, this paper will suggest that since the Tokyo sarin incident, 'religion' came to be viewed with suspicion by the media and members of the public, subsequently leading to a significant drop in people who identified as 'religious' in surveys: all the while supply of religious services stayed relatively constant. At the same time, different forms of 'spiritualism' continue to be popular, mainly among youths, while those activities eschew the use of the label 'religion' ("shukyo") altogether.

I will suggest that supply-side explanations of secularization are by themselves insufficient, and that sociologists of religion should also look at what causes changes in religious demand – such as religiously motivated terrorist attacks, national crises, or scandals in the religious establishment – as well as their subsequent treatment in the media.

Tuesday 7th July, 16.30, Maple Room 2

Van der Meulen, Marten

Protestant Theological University

Passion for the Sacred: Producing and Appropriating Theology in a Media Spectacle

In the post-secular, lines between religious and non-religious practices no longer seem to be so hard. Media play an important role in redefining of these lines. The Dutch event *The Passion* is a prime example of this blurring. It is a yearly televised music performance on the last days of the life of Jesus Christ that takes place around Easter in one city in the Netherlands. It is live and nationally broadcast; and one of the best viewed television shows. Additionally, ten thousands visit the city where the show takes place, participate in the procession that accompanies the event, or take part in one of the many side activities.

The Passion offers an interesting example of how media produce particular religious shapes and theologies. It forms a promising case study to understand how, in a secularized society, people take part in a public ritual practice with religious roots. How do they connect to the message and practices that are presented? What meanings do they ascribe to this event? In our case study, which is based on several years of qualitative

empirical research, we will present a description and analysis of the phenomenon and its meanings, from the perspectives of organizers, performers and the audiences. We argue that a binary distinction between secular and religious doesn't suffice to understand this type of events, and will (re-)introduce the notion of 'play' for the interpretation of the event, which might help to bring the discussion on the change of religion in Europe further.

Thursday 9th July, 10.15, Maple Room 2

Van Eck Duymaer van Twist, Amanda

London School of Economics

Controversies and Atrocity Tales: Can a Cult Change Its Spots?

Among the key 'cult' controversies of the 1980s and 1990s we can surely include the allegations of child sexual abuse within the Children of God (later The Family International) communities and subsequent raids, child abuse at ISKCON communities in Vrindaban and ashrams schools in the USA, and the 'great crisis' in the Bruderhof communities where hundreds of members were expelled and shunned. The events in the groups were life changing for many members of the second-generation, and a significant number left as young adults, sharing stories of their problematic youth with the outside. This in turn affected the 'cult scene' and the positions of certain cult watching groups (many of them created in reaction to the actions of the groups and in support of young members who left). Although the groups in question changed as a result of mistakes made, this information did not always travel outside. Also, more recently similar controversies occurred in other so-called cults, such as the Fundamentalist Church of Jesus Christ of Latter-Day Saints and the Twelve Tribes, whose communities were raided and children removed. It appears that some controversies persist in some form or other. Is it something about the 'cults'- a result of deeply held beliefs and practices that are not accepted in contemporary secular society - or is it a result of their marginal status, or a combination of both? The eye of the beholder is powerful too; individual groups can change radically and overcome past controversy, but society will always see 'cults' on its horizon.

Tuesday 7th July, 16.30, Barclay Hall

Vann, Jodie Ann

Arizona State University

"…But Not Religious": Spirituality, Secularism, and Changing Notions of Religion in the US and Britain

The impetus for this project lies in the frustrations of ethnographic fieldwork. Among the Pagans and New Age folks who make up my research population, my introduction as a scholar of religion is often interrupted with a direct and sometimes hostile clarification. What they do is "spiritual, but not religious", a phrase that has been repeated so often as to become trite. I argue that alternative spirituality is best understood as a mode of religious expression that emerges from and is uniquely suited to the needs and desires of people in a secular age. That "spiritual" individuals explicitly understand their ideas, practices, and identities in direct opposition to "religion" emphasizes the important process of reframing and reconceptualizing these categories. SBNR claimants see religion as antithetical because it conflicts with the normalized modern secular virtues of individualism, liberalism, and personal freedoms. But rather than abandon religiosity wholesale, they adopt the category of "spirituality" as an alternative, in order to preserve meaningful ideas and practices, while asserting the value of the secular model.

This presentation is part of a dissertation project, comparing Sedona, Arizona and Glastonbury England as centers of contemporary alternative religiosity. Here, I will outline some conclusions from my U.S. research, describe some preliminary hypotheses for testing in Britain, and point to some areas, issues, and questions for further research. The question of how religion, spirituality, and secularism are defined and enacted in the public and social spheres is of vital importance in how sociologists, anthropologists, and other social scientists frame and map the contemporary cultural landscape.

Tuesday 7th July, 17.00, Barclay Hall

Vincett, Giselle

University of Birmingham

Mystery Plays in the UK: Place, Community and Performing Religion

Non-Attending Co-Author: Mitchell, Jolyon

Mystery plays were originally medieval collections of Biblical drama performed in public and outside of direct Church control. These popular plays were performed regularly over centuries until the Reformation in the UK and certain cities had long links to particular texts. Since the Festival of Britain in the 1950s, there has been a revival of the performance of both medieval mystery plays and contemporary mystery plays within the UK. The reasons for re-establishment of these traditions varied from a desire for public religious expression or performance to ideas about British-ness and its public celebration following the trauma of the War years. Since the 1950s, both revivals and new plays have often become strongly associated (or reassociated) with particular places. In a recent study, Mitchell, Vincett and Brady investigated four examples of mystery play performances within Britain (2013-2014): Chester, Port Talbot, York and Wintershall. Each have differing

histories and agendas in performance. In this paper, we examine the tangled web of place, community and performance of religion within each field site and offer some early findings.

Thursday 9th July, 10.45, Maple Room 2

Wilkinson, Olivia

Trinity College Dublin

Working with and Working on the Postsecular: Theoretical and Methodological Applications of the Postsecular

This paper reflects on the uses of the postsecular theoretically and methodologically within the context of a doctoral research project on the interaction of the secular and the religious in international humanitarian response to disasters. Habermas' use of the postsecular is set up as a theoretical challenge to the secularised, predominantly Western, humanitarian system that struggles to engage with the faiths of populations affected by disasters. His conceptualisation of the postsecular is used to provide a framework through which to view the thought processes of secular humanitarians when operating in highly religious contexts post-disaster. Fieldwork with Typhoon Haiyan-affected communities and international non-governmental organisations was conducted in the Philippines. From this experience, the postsecular is equally discussed as a methodologically useful concept from which the researcher is challenged to reflexively interrogate their own position and pressures in the fieldwork environment in order to negotiate the space between the religious and the secular. The postsecular is considered as a conceptual tool through which the secular researcher can approach questions of faith in fieldwork. Challenges to the use of the concept outside of Europe are noted, but it is argued that working with the postsecular in unusual contexts can yield fruitful results yet.

Wednesday 8th July, 16.00, Maple Room 1

Panels

Themes and contributing papers. In order of appearance in the programme.

1. Modernities, Memories, Mutations: Grace Davie and the Study of Religion

Tuesday 7th July, 15.30, Yew Tree Hall

Hosts: **Day, Abby and Lövheim, Mia**
Goldsmiths, University of London; Uppsala University

Chair: **Lövheim, Mia**
Uppsala University

This session presents an overview of the book, *Modernities, Memory, Mutations: Grace Davie and the study of religion*, edited by Abby Day and Mia Lövheim, and published by Ashgate June 2015. The session will feature an introduction by the editors on the book and how Grace Davie in several ways has been a pioneer in forming a different way of being a scholar of sociology, as well as anticipating new directions in the sociological study of religion.

The session will invite several of the authors to present their chapters and how their work has been influenced by Davie in several directions, with some working 'with' her ideas and concepts, and others 'against'. Either way, she has set an agenda and a standard to which scholars have needed to respond.

Papers:

Lövheim, Mia
Uppsala University

Introduction

Beckford, James
University of Warwick

Themes: Grace Davie and the Study of Religion

Day, Abby
Goldsmiths, University of London

Believing, Belonging and Beyond

Francis, Matthew
Lancaster University

Students' Perspective: The Role of Mentor and Supervisor

Ammerman, Nancy
Boston University

Complicating the Sociology of Religion

Dinham, Adam
Goldsmiths, University of London

Grace Davie and Religious Literacy: Undoing a Lamentable Quality of Conversation

Woodhead, Linda
Lancaster University

No Ordinary Scholar

Davie, Grace
University of Exeter

Concluding Response

2. Sociology and Psychology Listening and Speaking to Theology: Where Are We Now and Where Might We Go Next?

Wednesday 8th July, 9.00, Yew Tree Hall

Host: **Coyle, Adrian**
Kingston University London

Chair: **Robbins, Mandy**
Glyndwr University

Questions about the possibilities for constructive, beneficial, mutual relationships between the social sciences and Christian theology have been explored for some time, although not as a consistent focus within the sociology or psychology of religion. Explorations have mostly considered possible positive, enriched, integrative implications for theology and negative, colonising, reductive implications. This panel will revisit these questions to review selectively the current 'state of play' in sociological and psychological engagements with theology and theologically-relevant contexts and consider future possibilities for and challenges to mutually beneficial interdisciplinary listening and speaking. This will be undertaken through three 20-minute papers from researchers with diverse social science and theological backgrounds and commitments, followed by 30 minutes of questions and discussion with the audience. Each paper will provide a lens through which the panel's core concerns can be examined.

Papers:

Coyle, Adrian
Kingston University London

Sociology and Psychology Listening and Speaking to Theology: Enriched Readings or Reductive Colonisation in the Psychological Study of the Bible

Non-Attending Co-Author: Joanna Collicutt

This paper will introduce the panel's foci and will examine these by taking the psychological study of Biblical texts as a totemic example. The questions that the psychology of the Bible faces about interpretative legitimacy and persuasiveness from Biblical studies (and psychology) will be considered alongside its responses.

Watkins, Clare
University of Roehampton

Action Research and Ignatian Spirituality: Stories of Discernment and Social Challenge from a Case Study with London Jesuit Volunteers

The paper will draw upon a study that was part of a project which developed a process and methodology known as 'theological action research'. The study demonstrates the intuitive closeness in the approaches of action researchers from a sociological background and practical theologians concerned with 'reading practices'. Although in important ways the processes are not identical, they share a concern for discernment and personal ways of knowing. It is suggested that, in an interdisciplinary theology, this indicates a need to affirm a fundamentally constructive account of the human search for truth, within and from which theology finds authentic articulation.

Muir, David
University of Roehampton

Pentecostal Spirituality and the Language of Glossolalia: Cognitive Dissonance and Rational Speech Acts?

This paper will tease out the terrain between Pentecostal and Charismatic charisms in respect of 'language' and the theological and psychological assessment of this spirituality, whilst remaining mindful of the limits of what might/can be said.

Through the constituent papers and subsequent discussion, the panel will reconsider questions about *which* sociologies and psychologies can most respectfully and fruitfully engage with *which* theologies (and vice versa) and, from the present vantage point, how exchanges between sociology, psychology and theology may be extended and deepened. These major questions merit periodic reconsideration in light of disciplinary developments: the panel aims to advance that process rather than aspire to definitive solutions.

3. Problems of Interpretation in the Sociology of Religion: Theoretical Models and Empirical Findings

Wednesday 8th July, 9.00, Barclay Hall

Hosts: **Gärtner, Christel and Pollack, Detlef**
University of Münster; University of Münster

Chair: **Linda Woodhead**
Lancaster University

The secularization thesis has been criticized for both its problematical theoretical assumptions and with regard to the empirical development of religion. Contrary to its assumptions that there has been a gradual decline in the importance of religion and the restriction of religion to the private sphere, we are currently observing both opposing and simultaneous processes of secularization and de-churchification, of re-sacralization, individualization and pluralization. On the one hand, we can see in Western countries that people's ties to the churches are continuing to weaken, while religious beliefs and practices that are bound to institutions are also declining. On the other hand, though, new religious movements are emerging, religious and cultural forms of life are becoming more plural, and the public visibility and presence of religion is increasing, due partly to migration process, and partly also to religious conflicts. In dealing with these problems of interpretation with regard to the redefinition of the relationship between religion and secularity in the modern period, different positions have emerged. Several concepts are currently being proposed to overcome the narrowing of the secularization theory, as well as the one-sided thesis of the return of religion. This panel will present papers that explore these positions and concepts in the relationship between modernity, secularity and religiosity.

Papers:

Zink, Veronika
University of Giessen

Banal Strategies: On Profane Religions

The distinction between two merely separated spheres still scaffolds our everyday as well as our scientific understanding of religion. Ever since the oft-quoted axial age divide the religious apparatus became the universal authority for the sacred domain, mediating between the visible world of mundane reality on the one side and an invisible realm of transcendence beyond this reality on the other. However, facing the avalanches of the so-called 'ersatz-religions' within popular culture, the prevailingly conjured resacralization of the world as well as diverse religious movements and the threat of fundamentalisms, it is possible to recognize a change in the relationship between the sacred and the profane. The contribution aims at demonstrating that the discourse of the return of religion does in fact not point to a revaluation of religion, but rather unreflectively recognizes manifestations of a profanation of religion. This argument will be made by looking at contemporary religion through the lens of Weber's writings on the origins and on the rationalization of religion. In so doing, the paper aims at understanding both the current popularization of the soi-disant 'lived religion' as well as an increasing tendency of institutionalized religions to legitimize themselves according to criteria

that follow a logic of this-worldliness.

In regard to the first issue, the return of religion in the public domain, one usually refers to a process of medialization, eventization, de-institutionalization, and democratization, or in short, a popularization of religious beliefs, symbols and practices (cf. Knoblauch 2009). This process is not solely accompanied by a privatization and an individualized appropriation of genuinely religious convictions but also by an increasing publicity of religion. But it is precisely this synchronicity of privatization and publication that portends a paradox move: The continuous attempts to realize an attractive form of religion produces its profanation—in terms of a repatriating of the secluded into mundane utilization (Agamben 2007). The same holds true for the institutionalized religion in all its organizational disguises: Facing a renewed moral publicity of religion conducing to a politicization of religion, and vice versa, to a confessionalization of political discourses (cf. Casanova 1994), the institutional role as the sacred authority regulating the divine mediation loses its claim to exclusivity as well as its pastoral function. It does so, since religion is only able to administer its role as a moral authority, if it produces proof of its this-worldly effectiveness, which it can only do, if the religious apparatus transforms itself into an increasingly mundane, rationalized, and therefore disenchanted agency.

Against the backdrop of Weber's sociology of religion, the current processes seem to be a consequent continuation of the rationalization of religion and the product of the disenchantment of the world.

Krüggeler, Michael
University of Münster

'Questions Are More Important than Answers…': Religion and Contingency among Religiously Distant People

My paper aims to present an alternative or at least an additional perspective to „The Rise and Fall of Fuzzy Fidelity", as presented on broad empirical data by David Voas in 2009. For David Voas, "[f]uzzy fidelity… is a staging post on the road from religious to secular homogeneity" (Voas 2009, 167). On the basis of three contrasting qualitative interviews out of a sample of 73 in a national study in Switzerland (Stolz et.al. 2014) my paper will enlarge upon the varieties of the contemporary religious field.

In these interviews, people express a lively dynamic when discussing questions of meaning, whereas at the same time they criticize and refuse religious answers, specifically those given by Christian churches or by 'alternative spirituality'. The explicit refuse of institutionalized religion seems on the one hand due to the situation of cultural pluralism, which makes obvious the fragmentary, temporary and tentative character of all religious beliefs, practices and doctrines. On the other hand, all over Western Europe people consider religious monopolism or the strong inner uniformity of religious milieus and doctrines often as cause of social conflict. All in all, the interviews present an awareness of "contingency", i.e. the provisionally character of religion in general and of historical religions.

The interviews show that people question the answers, doctrines and moral values of religion in general and especially of Christian religion, Christian churches and communities, but do not declare themselves as 'secular' or 'atheist'. They reveal thus some kind of "fuzzy religiosity" which contributes to the vitality and dynamics of the religious field. This leads to the question whether we are, in late modernity, able to identify a type of "fuzzy religiosity", which is not religious in an institutional sense, but as well does not necessarily lead to secularism.

Gärtner, Christel
University of Münster

On the Relationship of Modernity, Secularity and Religiosity

Over the last decades, the understanding of secularity has changed mainly due to two reasons: Firstly, because religious developments all over the world have shown that the relationship between modernity, secularity and religiosity is much more complex than traditional secularization theory has claimed. Secondly, because problematic assumptions of secularization theory, such as lineal religious decline, have been rejected. These assumptions have been replaced by the recognition that modernity is characterized by plurality in both the religious and the secular sphere. More recent readings of Weber's secularisation theory offer an interpretation that strengthens the thesis that even though modernity is structurally secularized, empirically it may be shaped by various forms of religious life and orientations.

Current discussions in sociology of religions offer a synthesis between the classical theory of secularization and the thesis of the "return of religion" (Endress; Gabriel; Koenig; Schwinn; Wohlrab-Sahr/Burchardt). In my paper, I will consider two ways in which a synthesis may be achieved: One model is based on Weber's paradigm of conflict and tension and is developed further by drawing on differentiation theory. This model takes into account that tensions and conflicts between the religious and secular realm cannot be eliminated in modernity. A second model uses Eisenstadt's concept of Multiple Modernities to underscore how institutional continuities and path dependences frame contemporary resolutions of religious and political conflicts. This model also overcomes the strict opposition of tradition and modernity and locates religion within and not beyond modernity.

Pollack, Detlef
University of Münster

Patterns and Determining Factors of Religious Change in Modern Societies: Towards a Multi-Paradigmatic Theory

In the social sciences a new discourse on religion in modern societies has established itself. It is no longer the master narrative that religion is waning in significance that dominates the perspectives in the social sciences. The new key words are 'Return of religions' (Martin Riesebrodt), 'Re-enchantment of the world' (Ulrich Beck), Desecularization (Peter L. Berger) – or individualization of religion (Thomas Luckmann, Hubert Knoblauch, Grace Davie).

In order to develop theoretical models in the sociology of religion further, it is necessary to dissociate more strictly theoretical concepts from substantial statements. As for example the religious change in the 1960s demonstrates, secularization theory is not entirely wrong but has indeed some explanatory power. What is disputable is its claim of universal validity. Thus, instead of combining theoretical assumptions regarding factors of religious change (like modernization, rationalization or differentiation) with statements concerning religious decline (as secularization theory does), sociology should try to identify social determinants of religious change, which allow to leave the question concerning its impacts on the religious field open to empirical investigation.

The presentation proposes some aspects of religious change such as functional differentiation and diffusion, religious individualization and communalization, cultural pluralization and homogenization, i.e. factors influencing not only religious decline but also religious upswing. For the sake of exemplification, it provides some supportive empirical findings. It does not aim at developing a universal theory, but theoretical elements instrumental for explaining religious changes.

4. Reflexive Sociology of Religion: Lessons from Its History

Wednesday 8th July, 14.30, Yew Tree Hall

Host: **De Groot, Kees**
Tilburg University

Chair**: Beckford, James**
University of Warwick

Discussant: **Barker, Eileen**
London School of Economics

Session dedicated to the volume Sociologies of Religion: National Traditions (edited by Anthony J. Blasi and Giuseppe Giordan) to appear in the Religion and the Social Order series sponsored by the Association for the Sociology of Religion and published by Brill.

Papers:

Catto, Rebecca
Coventry University

Forever 'Other'? The Ebbs and Flows of British Sociology of Religion

There is an intellectual tension between British sociology's romantic and secular, positivist roots, which continues to shape its awkward relationship with religion. On the one hand there is nostalgia for simpler, face-to-face communities and a sense of loss with industrialisation and the rise of capitalism. On the other, there is belief in social progress via rationalism and empiricism. British sociology of religion gets caught in this tension, with mixed fortunes over time in relation to the broader discipline.

Drawing upon a chapter presenting what appears to be the first comprehensive documentation of British sociology of religion's history, this paper will outline this heritage and its consequences. One cannot tell the story in isolation from other disciplines, Anthropology and Theology and Religious Studies (TRS) in particular, and the close association with TRS may be another reason for the sub-discipline's relative isolation. Since 1975, though, Socrel and its members have been playing an important role in sustaining and developing British sociology of religion, both within and outside academic sociology. In the present moment, given the complex, global interaction of religion and society, British sociology of religion needs to continue to expand its horizons and Socrel is contributing to this.

Motta, Roberto
University Federal de Pernambuco

Heirs of Comte and Marx: Social Scientists and Their Attempt to Influence Religious Change in Brazil

The sociology of religion, in Brazil, has been historically associated with large scale projects of cultural, social and political change. Since the first half of the 19th centuries Brazilian authors became aware of the

development gap between the United States and Brazil, the cause of which was largely attributed to the allegedly Protestant ethic of the former. Well into the 21st century, this gap continues to be a major theme of social science and social thought in Brazil. Yet, new issues have arisen in the last 55 years or so. On one hand they are linked to changes in Catholicism such as those associated with the II Vatican Council and with the rise of the theology of liberation. On the other hand, Brazil has experienced industrialization, urbanization, and resulting anomie. These trends have been paralleled by a sharp fall, both relative and absolute, in the number of people who claim allegiance to Catholicism and by a no less sharp rise in the number of people who converted to the Pentecostal churches, characterized by intense enthusiasm and unrelenting proselytism. Changes have also taken place in Academia, with the establishment, since the late 1960s, of graduate programs in the social sciences following the American model. As the heirs of Comte and Marx, sociologists and social anthropologists of religion have strongly supported tendencies toward disenchantment and secularization. Indeed they have tried to take upon themselves the task of presiding over these processes. They have succeeded in establishing passably good relationships with mainline Catholicism and with so-called historical Protestant churches. But they have been forcefully resisted by Pentecostals, who have shown no willingness to accept disenchantment, and, in a more subtle way, by the Afro-Brazilians, who, in spite of the savant reinterpretations social scientists have tried to bestow upon them, have clung to their syncretic links with traditional, Baroque Catholicism.

De Groot, Kees
Tilburg University

What Counts as Sociology of Religion? The Example of Sociology of Religion in the Netherlands

In 1960, the Dutch journal of the Catholic Social-Ecclesial Institute (Kaski) Sociaal Kompas became Social Compass. This shift rounded off a period now considered as the heyday of Dutch sociology of religion. Ironically, in those years, Catholic sociologists in particular contested the legitimacy of taking religion as an object of sociological study. Each period in the history of sociology of religion appears to present a different face of it due to the interplay between the political field, the religious field, and the academic field – and the self-identification as sociologists of religion is not self-evident.

After 1980, further secularization resulted in a subsequent decline of chairs in sociology of religion. As direct, competitive government funding of academic research gained traction, the social-scientific study of religion continues to be funded. In so far as politicians and religious professionals continue to be concerned about issues such as the rise of Islam and new spirituality, the call for the social-scientific study of religion remains. The identification of these researchers with sociology of religion as a specialty, however, is less self-evident. What makes a sociologist of religion?

5. Black Christianities in the United Kingdom and the Reworlding of the British Religious Landscape

Wednesday 8th July, 14.30, Barclay Hall

Host: **Cappel, Cecilia**
Kingston University London

Chair: **Coyle, Adrian**
Kingston University London

In 1992 Walter Hollenweger wrote "Christians in Britain prayed for many years for revival, and when it came they did not recognize it because it was black." The arrival of African Caribbean Christian migrants to the United Kingdom in the 1950s revealed latent racial fissures within British society rather than the welcome to the mother country they had envisaged awaited them.

The black people to whom Hollenweger refers were largely those early migrants from the Caribbean whose burgeoning charismatic fellowships in homes, community halls, schoolhouses and libraries eventually transformed the British religious landscape. The children and grandchildren of these early Caribbean pilgrims, after receiving formal theological training, have become major contributors to the reworlding of the Black religious landscape. This rich landscape has been further added to over the last thirty years with the influx of continental born African Christians whose growth in church planting and church membership has been in stark contrast to the decline in more traditional church attendance. Nowhere is this more apparent than in Black majority Pentecostal churches.

Continental Africans and Black British Pentecostals share a New World African identity with both groups coming to consciousness within the Western world; these shared issues of identity and common DuBoisian double consciousness form the basis of a necessary conversation regarding the politics of identity construction.

While the conversation between African American and African immigrant Christianities in North America is important, there is an emerging and burgeoning scholarship of black Pentecostal scholars in Great Britain, particularly those of Caribbean ancestry. The arrival of continental Africans and people of Caribbean decent has had a major impact both on church attendance and the ways in which black Christianity is understood in the UK. Their voices and experiences provide a vital dialogue between various continental Africans and Caribbean's of the Christian diasporas.

Given the significance of Africa, the Caribbean and the USA for understanding the future of Christianity the proposed panel attempts to create a dialogue between these highly distinctive traditions of Black Christianity by employing the notion of 'reworlding' in the radical reshaping of Christianity in the United Kingdom and black Atlantic. In addition to which the panel explores the challenges within these traditions that may need to adapted and overcome in order ensure their viability for the future and also ways in which they might transform old ways of 'doing church'.

Drawing upon the disciplines of sociology, pastoral theology, religious history, counselling and religion, contributors explore ways in which Black majority churches have revolutionized the British religious landscape.

Papers:

Adedibu, Babatunde
University of Roehampton

From House Cell to Warehouse Churches: The Reworlding of the British Christian Landscape by African Pentecostal Churches in London

The British Christian landscape has changed since the emergence and proliferation of Britain's Black Majority Churches in urban cities like London through the pioneering effort of the Caribbean Pentecostal churches during the Windrush era in the late 1940's. The social, religious and cultural discontinuities experienced by the Windrush migrants in the host communities led to the emergence of authentic Black Christian spaces with familiar cultural nuances, experiential worship and religious ideals whose rapidly increasing charismatic fellowships in homes, community halls, schoolhouses and libraries have changed the Christian landscape. Since the late 1970s the British Christian landscape's diversities have changed with the influx of Neo-Pentecostal African churches whose growth in church planting and church membership in urban cities like London are in contrast with the declining fortunes of British historic denominations. This paper will explore the issues of space contestation, negotiation of identity by members of these churches to cope with existential realities in a new cultural frontier, religious networking and the missional challenges of these churches. Using an interdisciplinary approach of the history of religion, sociology, mission and Black cultural criticism; this article not only examines the reworlding of the British landscape by African Pentecostal Churches in London but also situates this discourse as one of several examples of the globalisation of African Christianisites.

Cappel, Cecilia
Kingston University London

A 'Reworlding' of the British Religious Landscape but… 'What about the Sistas'? Black Women, Church and Domestic Abuse

Faith and church attendance are defining features among black communities in Africa, the Caribbean and more latterly the United Kingdom. These codes of everyday living have transcended borders to be replicated in the British Religious context where the church is often seen as a place of hope and a refuge in times of need.

There are many issues facing women and girls globally none more pernicious than domestic abuse, where two women per week lose their lives through the actions of current or ex-partners. Broken Christian women who are survivors or victims of domestic abuse are sometimes attracted to the church as a place of healing. One of the key issues raised in most of the literature about domestic abuse identifies ways in which silence and shame punctuate the lives of women living with it. These issues operate regardless of ethnicity but are an additional factor once race and culture are added to the equation.

The paper asks pertinent questions about how in a church landscape that is being 'reworlded' the voice and experiences of Black Christian women experiencing domestic abuse still remain conspicuously silent. The paper argues that Black Pentecostal churches have a number of unreconstructed elements reflected through their structures and interpretations of biblical texts that can further subjugate victims and survivors of domestic abuse.

Hall, Delroy
Sheffield Hallam University

Colonial Aliens: Purveyors of Hope in a Land of Religious Darkness

By invitation Caribbean Christians entered Britain in their thousands in the 1950s and 1960s as God fearing, God loving church going people. The Caribbean integrationists, anticipating a warm reception from Mother England, were unprepared for what awaited them.

This paper explores themes of racism, innate fear as presented by British society at that time and its impact on the new Caribbean colonial arrivals. It considers their attempts to create order, sanity and security in the midst of stress and the terror of racism and being seen as the 'stranger' and 'alien.'

The development of Black Majority Pentecostal churches in the United Kingdom was not only a place of worship, but of healing and transformation where black people were rehumanised, empowered and their identity reaffirmed as human beings created in the image of God. Using psychological, counseling, religious history and pastoral theological insights these migrants developed ways of surviving in the United Kingdom and established ways of expressing their faith which revoluntionised the British religious landscape.

In the 21st century Black Majority Pentecostal churches continue to face serious challenges of human existence and matters of faith in a landscape delighting in secularism and demeaning the value of human life.

6. Emerging Trends in Youth and Religion in Europe: The Growing Issue of Atheism

Thursday 9th July, 9.15, Yew Tree Hall

Hosts: **Niemelä, Kati; Arweck, Elisabeth; Madge, Nicola; and Ricucci, Roberta**
University of Helsinki; University of Warwick; Brunel University London; University of Turin

Chair: **Pettersson, Per**
Karlstad University

This panel is about the relationship between young people (up to age 29) and religion in Western societies. Presenters will address the topic from various points of view, and will attempt to identify key issues in the current debate, investigating the issue of atheism/lack of religion among young people. As Peter Beyer pointed out at the SSSR Conference held in Indianapolis (October 2014), "Atheism among young people is more common than generally acknowledged". This panel will examine methodological issues, youth definitions on what it means to be a 'no-religious' person in different countries, and how religious socialization intervenes in defining youth's religiousness.

Papers:

Niemelä, Kati
University of Helsinki

Can the Theory of Intergenerational Religious Momentum Explain the Growing Issue of Church Leaving among Young Adults? Reflections from a 10-Year Longitudinal Study in Finland

Church leaving has become a growing phenomenon among young adults in Finland. After the establishment of the new law of religious freedom in 2003 about one out of four has left the church between the ages of 18 to 30. In this paper I analyze the reasons behind the leaving among young adults based on a 10-year longitudinal study conducted among those who were confirmed in the Evangelical Lutheran Church of Finland. The results are discussed in the light of the theory of intergenerational religious momentum. The theory is introduced by prof. Vern Bengtson and his colleagues in the US based on a large longitudinal study of families and religion. The theory of intergenerational religious momentum aims at describing the influences on youth's religious practices and beliefs. In this paper I am applying this theory on a European context and discussing its suitability in explaining religious change in Europe, and especially on the growing phenomenon of church leaving.

Arweck, Elisabeth
University of Warwick

How Do Religious Young People and Non-Religious Young People Relate to One Another? What Data from the Project on Young People's Attitudes to Religious Diversity Tell Us

The presentation will draw on data from a three-year project (2009–2012) in the Warwick Religions and Education Research Unit (WRERU) at the University of Warwick, which explored the attitudes of 13–16 year-old pupils across the United Kingdom (England, Wales, Northern Ireland, Scotland) towards religious diversity. The project was funded by the Religion and Society Programme of two major funding bodies in the UK: the Arts and Humanities Research Council (AHRC) and the Economic and Social Research Council (ESRC). The project took a mixed method approach, combining qualitative with quantitative data: focus group discussions with, and a survey by questionnaire of, young people in secondary schools. The presentation will explore both sets of data in terms of the way in which religious and non-religious young people relate to each other and whether/how this shapes their approaches to (non-)religion and religious diversity. It will also look at the effect of the peer group in the light of religious socialisation (or its lack) in the home and young people's links with religious communities. And it will pay attention to the extent to which locality may play a role. These are the topics which the presentation will attempt to address in examining the discussions with the young people and their responses to the survey questionnaire.

Madge, Nicola
Brunel University London

Young People Growing up without Religious Faith

What are the similarities and differences between those who grow up with and without religious faith? The Youth on Religion study collected survey data on over 10,000 young people living in British multi-faith areas and conducted interviews with some 170 of these: those without religious faith comprised around one fifth of this sample. This presentation draws comparison between the religious and non-religious in terms of characteristics, beliefs, and attitudes to religion. It also contrasts the processes involved in the development of religious and non-religious identities. Patterns are complex and it is apparent that those growing up without religious faith, just as their religious counterparts, are a very heterogeneous group.

Ricucci, Roberta
University of Turin

Growing up as an Atheist in a Catholic Country: Findings from a Qualitative Research Project

Italy is well known as a particular environment from the religious point of view. Various indicators – self-definition, frequency of prayer, attendance at church rites, presence at parish meetings – underline the importance to the population of being affiliated to Catholicism. How do young people behave in this situation? What attitudes and actions are they developing towards religion and the Church? This paper will present the findings of a qualitative survey (60 interviews) carried out in Italy among 18-24-year-olds. It emerges that the label of "atheist" assumes very heterogeneous meanings and degrees of distance from religion.

7. Foundations and Futures for the Worldwide Anglican Communion

Thursday 9th July, 9.15, Barclay Hall

Host: **Day, Abby**
Goldsmiths, University of London

Chair: **Gee, Peter**
Overseas Development Institute

We explore critical issues facing the Anglican communion as, particularly, power and authority relations shift through changing generations, demands and opportunities generated by young people; mobility and mutations of worship communities; impact of social class and income differences; variable patterns of congregational growth and decline; global power and growth shifts from north to south.

Papers:

Collins-Mayo, Sylvia
Kingston University London

Young People and Vicarious Religion

Grace Davie's notion of 'believing without belonging' (1992) and, later, 'vicarious religion' (2007), have prompted much debate and research amongst academics and practitioners alike. Most of this discussion has focused on the nature of broad trends within populations in Western countries, and in particular, the extent to which Christian affiliation can be seen as still holding some significance in the face of declining church attendance and membership. This paper will examine these concepts in relation to young people.

Strhan, Anna
University of Kent

Evangelical Anglicans and the Formation of Children

This paper examines evangelical Anglicans' understandings of childhood and family life. I explore how churches seek to form children within the context of everyday church life, how children respond to these processes, and the meanings that childhood has for adults within the church. I consider how evangelicals' location of their work with children in the context of Anglicanism shapes their temporal framing of the relation between Christianity and Britain and indexes the sense of a nostalgic Christian past.

Stringer, Adrian
Church of Ireland

Addressing the Problem of Socio-Economic Classification

This paper examines the relationship between socio-economic-classification and organised religion. Findings showed that socio-economic class is particularly salient at the scale of the individual congregation rather than

as a denominational amalgam. The research reignites interest in the association between class and organised religion; it offers a new explanation for this link; it adds to the growing interest in the study of religion at the congregational level; and for the Anglican Church, it provides an explanation for why some types of congregation are in decline whilst others are growing.

Jeremiah, Anderson H. M.
Lancaster University

Anglicans in South Asia: Ethnicity, Religious Marginality and Political Representation

This paper explores the distinct characteristics and mission heritage of Anglicans living in South Asia. While these 7 million Anglicans in four different countries share a colonial historical background, they differ significantly in their respective journeys since independence. Accentuated by the ecumenical nature of Anglicanism in South Asia, this paper considers ethnic, caste and linguistic differences that contribute to the Anglican Christian identity in the region. This paper goes on to explore the impact of religious marginality on shaping the wider Christian community. Issues such as the blurring of boundaries amongst various religious communities, confluence of religious worldviews and their expression in worship among Anglicans will be explored.

Delegate List

Surname	First Name(s)	Institution	Email Address
ADEDIBU	Babatunde	University of Roehampton	babatunde.adedibu@roehampton.ac.uk
AHMED	Abdul-Azim	Cardiff University	
ALI	Muhammad Mansur	Cardiff University	AliMM1@cardiff.ac.uk
ALIMEN	Nazli	London College of Fashion	n.alimen@fashion.arts.ac.uk
AMMERMAN	Nancy	Boston University	nta@bu.edu
ARAT	Alp	Lancaster University	aratalp@gmail.com
ARWECK	Elisabeth	University of Warwick	elisabeth.arweck@warwick.ac.uk
ASTON	Katie	Goldsmiths, University of London	k.aston@gold.ac.uk
BAE	Bosco	Durham University	b.b.bae@durham.ac.uk
BARKER	Eileen	London School of Economics	E.Barker@lse.ac.uk
BECKFORD	James	University of Warwick	j.a.beckford@warwick.ac.uk
BENLLOCH	Cristina	Castilla la Mancha University	cristinabenlloch@gmail.com
BENOIT	Celine	Aston University	
BRYANT	Jo	Cardiff University	bryantjr@cardiff.ac.uk
BULLOCK	Josh	Kingston University London	k1350718@kingston.ac.uk
CAPPEL	Cecilia	Kingston University London	c.cappel@kingston.ac.uk
CATTO	Rebecca	Coventry University	rebeccacatto@gmail.com
COLLINS-MAYO	Sylvia	Kingston University London	S.Collins-Mayo@kingston.ac.uk
CONWAY	Brian	Maynooth University	brian.conway@nuim.ie
COYLE	Adrian	Kingston University London	a.coyle@kingston.ac.uk
CUSH	Denise	Bath Spa University	d.cush@bathspa.ac.uk
DANDELION	Ben Pink	University of Birmingham	b.p.dandelion@bham.ac.uk
DAVIE	Grace	University of Exeter	G.R.C.Davie@exeter.ac.uk
DAY	Abby	Goldsmiths, University of London	abby.day@gold.ac.uk
DE GROOT	Cornelis	Tilburg University	c.n.degroot@uvt.nl
DEHANAS	Daniel Nilsson	King's College London	daniel.dehanas@kcl.ac.uk
DHALIWAL	Sukhwant	University of Bedfordshire	sukhwant.dhaliwal@beds.ac.uk
DINHAM	Adam	Goldsmiths, University of London	adamdinham@hotmail.com
DIOTALLEVI	Luca	Roma Tre University	diotalle@uniroma3.it
DOGGETT	Luke	Kingston University London	l.doggett@kingston.ac.uk
DUNLOP	Sarah	University of Birmingham	drsarahdunlop@gmail.com
ERHARD	Franz	University of Bielefeld	franz.erhard@uni-bielefeld.de
FISK	Anna	University of Glasgow	a.e.fisk@gmail.com
FRANCIS	Matthew	Lancaster University	m.d.francis@lancaster.ac.uk
GÄRTNER	Christel	University of Münster	cgaertner@uni-muenster.de

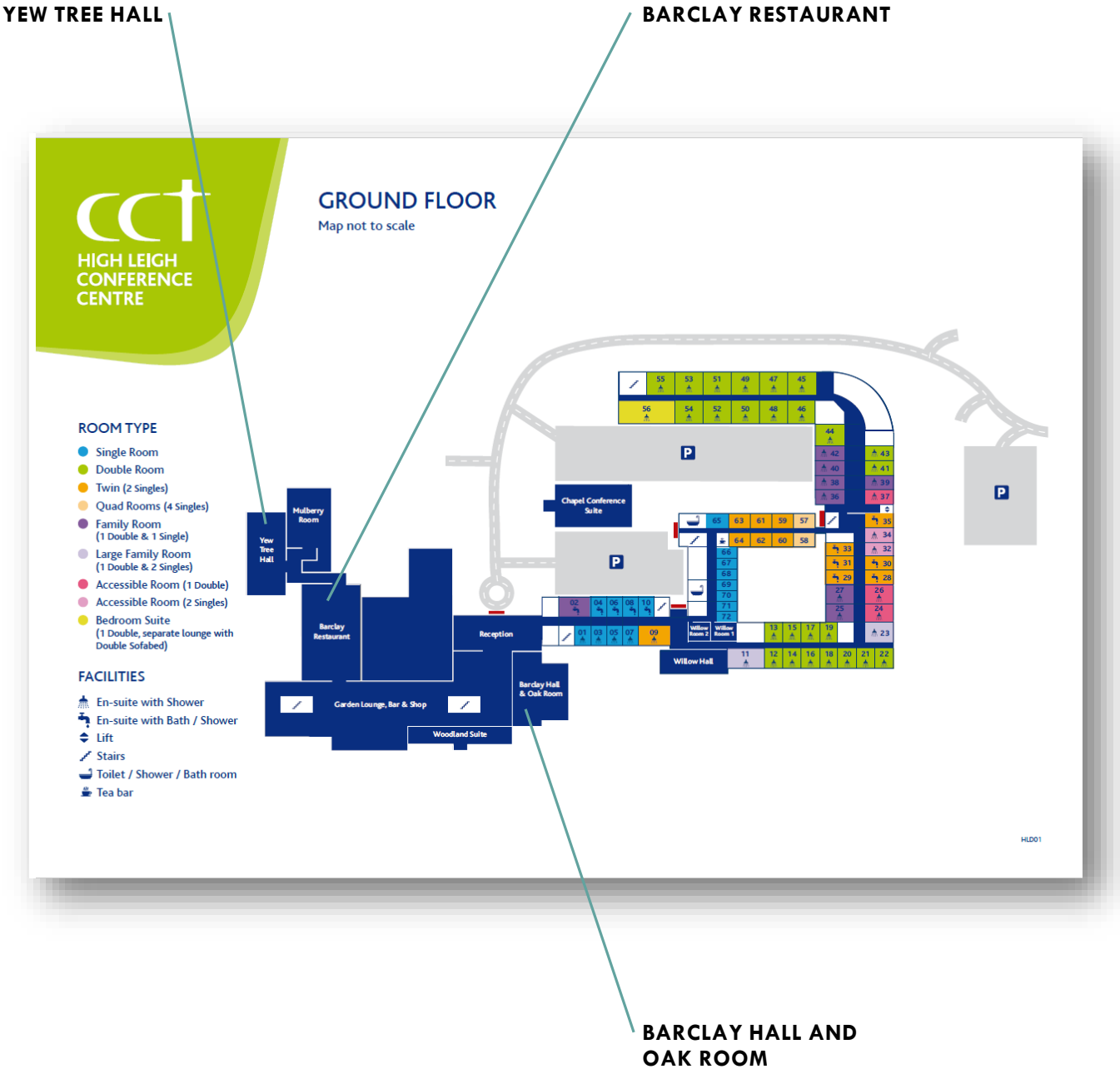
GEE	Peter	Overseas Development Institute	p.gee@odi.org.uk
GILLIAT-RAY	Sophie	Cardiff University	Gilliat-RayS@cardiff.ac.uk
GUEST	Mathew	Durham University	m.j.guest@durham.ac.uk
HALL	Delroy	Sheffield Hallam University	delroy.hall@shu.ac.uk
HANEMANN	Rachel	University of Kent	rachel.w.hanemann@gmail.com
HERBERT	David	Kingston University London	david.herbert@kingston.ac.uk
HEY	Sam	Citipointe Ministry College	shey@citipointechurch.com
HUTCHINGS	Tim	Durham University	t.r.b.hutchings@dur.ac.uk
INGUANEZ	Joe	University of Malta	joe.inguanez@gmail.com
IVERSEN	Lars Laird	Norwegian School of Theology	lars.l.iversen@mf.no
JASPAL	Rusi	De Montfort University	rusi.jaspal@cantab.net
JEREMIAH	Anderson	Lancaster University	
JONES	Stephen	Newman University	stephen.jones@newman.ac.uk
KADIWAL	Laila	University of Sussex	laila.kadiwal@gmail.com
KETTELL	Steven	University of Warwick	stevekettell@gmail.com
KLEIVE	Hildegunn Valen	Volda University College	hvk@hivolda.no
KRÜGGELER	Michael	University of Münster	m.krueggeler@uni-muenster.de
LEWIS	Reina	London College of Fashion	reina.lewis@fashion.arts.ac.uk
LLEWELLYN	Dawn	University of Chester	d.llewellyn@chester.ac.uk
LÖVHEIM	Mia	Uppsala University	mia.lovheim@teol.uu.se
MACDIARMID	Anna	Bloomsbury Publishing	Anna.Macdiarmid@bloomsbury.com
MADGE	Nicola	Brunel University London	nicola.madge@brunel.ac.uk
MAURER	Sandra	University of Kent	sm909@kent.ac.uk
MCCALLUM	Richard	Centre for Muslim-Christian Studies	rjmccallum@onetel.com
MCCARTHY	David	Hastings College, Nebraska	dmccarthy@hastings.edu
MCKENZIE	Jo	Durham University	j.m.mckenzie@durham.ac.uk
MCLOUGHLIN	Seán	University of Leeds	s.mcloughlin@leeds.ac.uk
MIADZVEDZEVA	Kseniya	Higher School of Economics	ksenia-medvedeva@yandex.ru
MIDDLEMISS LÉ MON	Martha	Uppsala University	martha.middlemiss@crs.uu.se
MORRIS	Carl	University of Central Lancashire	CJmorris2@uclan.ac.uk
MOTTA	Roberto	University Federal de Pernambuco	rmcmotta@uol.com.br
MUIR	David	University of Roehampton	david.muir@roehampton.ac.uk
NIEMELÄ	Kati	University of Helsinki	kati.niemela@helsinki.fi
OSAKABE	Yutaka	University of Aberdeen	
PAGE	Sarah-Jane	Aston University	s.page1@aston.ac.uk
PETTERSSON	Per	Karlstad University	per.pettersson@kau.se
PHILLIPS	Peter	Cardiff Centre for Chaplaincy Studies	revdpeterphillips@yahoo.co.uk
POLLACK	Detlef	University of Münster	
PURSGLOVE	Lalle	Bloomsbury Publishing	Lalle.Pursglove@bloomsbury.com
RAITH	Karen	Oxford University Press	Karen.Raith@oup.com
REIMER-KIRKHAM	Sheryl	Trinity Western University	sheryl.kirkham@twu.ca
RICHARDSON	James	University of Nevada	jtr@unr.edu

RICHTER	Philip	Methodist Church	richterp@methodistchurch.org.uk
RICUCCI	Roberta	University of Turin	fieri@fieri.it
ROBBINS	Mandy	Glyndwr University	mandy.robbins@glyndwr.ac.uk
ROBERTS	Caroline	University of Bristol	carolinekayleighroberts@gmail.com
ROBERTSON	Alison	Open University	Alison.Robertson@open.ac.uk
ROCK	Hugh		hugh_rock@btconnect.com
SAMMET	Kornelia	University of Bielefeld	sammet@uni-leipzig.de
SAMSON	Maxim	University of Leeds	gymgs@leeds.ac.uk
SCOTT	Duncan	Queen's University Belfast	dscott463@qub.ac.uk
SHARMA	Sonya	Kingston University London	sonya.sharma@kingston.ac.uk
SHAW	Martha	Goldsmiths, University of London	m.shaw@gold.ac.uk
SHERVINGTON	David	Ashgate Publishing	DShervington@ashgate.com
SHILLITOE	Rachel	University of Worcester	r.shillitoe@worc.ac.uk
SHTERIN	Marat	King's College London	marat.shterin@kcl.ac.uk
SISSONS	Katherine	University of Oxford	katie.sissons@anthro.ox.ac.uk
SMITH	Greg	Evangelical Alliance	gregcity3@yahoo.co.uk
STACEY	Timothy	Goldsmiths, University of London	t.stacey@gold.ac.uk
STANTON	Naomi	Middlesex University	n.stanton@mdx.ac.uk
STEED	Christopher		chrissteed@uwclub.net
STRHAN	Anna	University of Kent	A.H.B.Strhan@kent.ac.uk
STRINGER	Adrian	Church of Ireland	blackdogmaverick@yahoo.co.uk
STRINGER	Martin	University of Birmingham	m.d.stringer@bham.ac.uk
TIMOL	Riyaz	Cardiff University	rtimol@live.co.uk
TODD	Andrew	Cardiff University	toddaj@cf.ac.uk
TOOMBS	Ian		
USHIYAMA	Rin	University of Cambridge	ru210@cam.ac.uk
VAN DER MEULEN	Marten	Protestant Theological University	mvandermeulen@pthu.nl
VAN ECK DUYMAER VAN TWIST	Amanda	London School of Economics	l.a.twist@lse.ac.uk
VANN	Jodie	Arizona State University	jodie.vann@cgc.edu
VINCETT	Giselle	University of Birmingham	gvincett@gmail.com
WATKINS	Clare	University of Roehampton	clare.watkins@roehampton.ac.uk
WILKINSON	Olivia	Trinity College Dublin	wilkino@tcd.ie
WOODHEAD	Linda	Lancaster University	l.woodhead@lancaster.ac.uk
YENDELL	Alexander	University of Leipzig	alexander.yendell@uni-leipzig.de
ZINK	Veronika	University of Giessen	veronika.zink@gcsc.uni-giessen.de

Venue Map (Ground Floor)

High Leigh Conference Centre, Hoddesdon, UK (EN11 8SG)

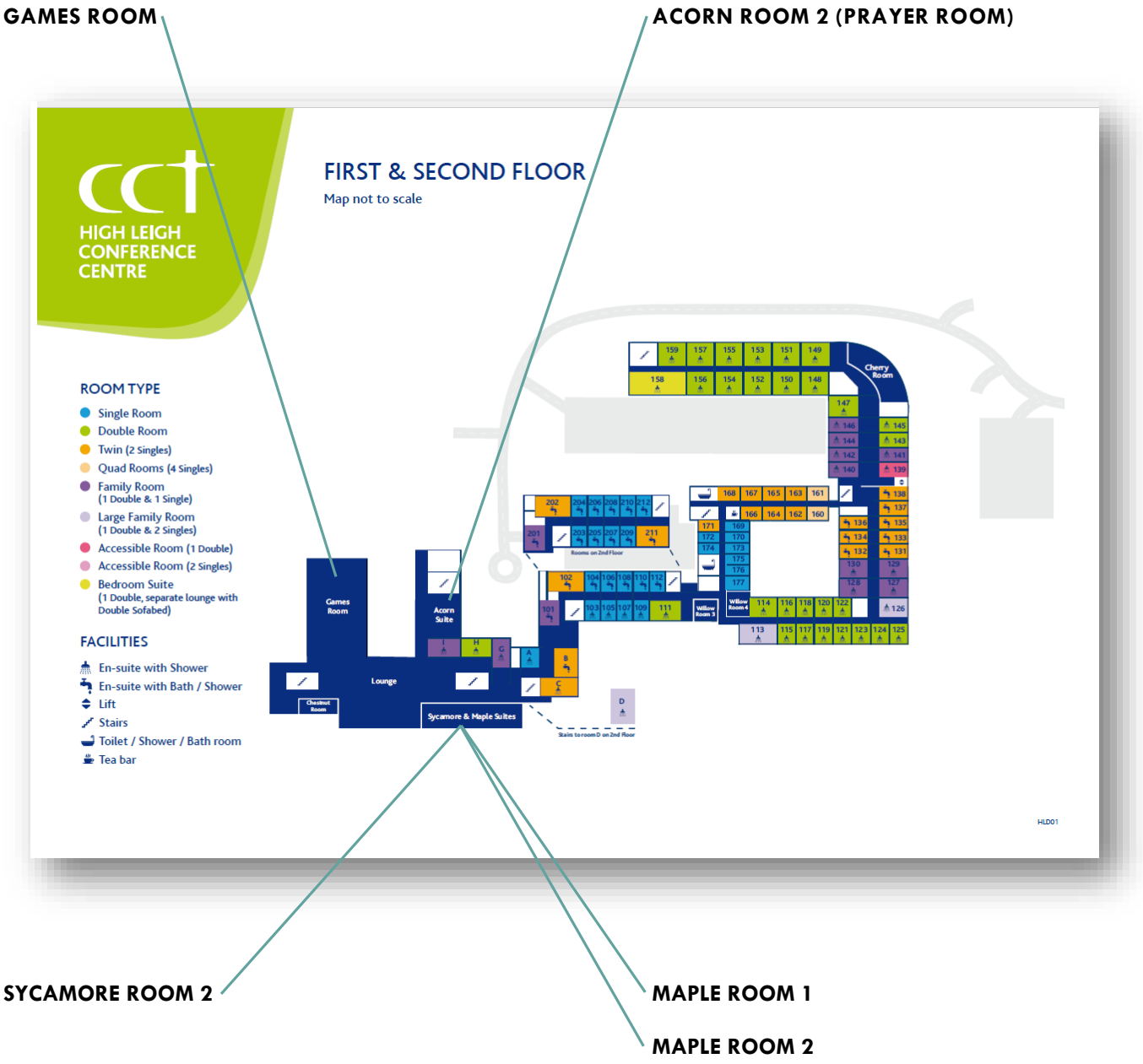
Conference Rooms



Venue Map (First Floor)

High Leigh Conference Centre, Hoddesdon, UK (EN11 8SG)

Conference Rooms



Notes