

**Parallel Session A - Monday 29 June - 11.30 - 13.00**

	<b>ConSpirituality, Fascism and The Far Right</b>	<b>Religions, Spiritualities and Gender</b>	<b>Harm, Healing, Ritual and The Body</b>	<b>Roundtable</b>	<b>Alternative Medicines, Health and Religiosity</b>
	Chair -	Chair -	Chair -	Chair -	Chair - Dr Clare Hughs
<b>11.30 - 12.00</b>	The Second Coming of Donald Trump: Charismatic and Apocalyptic Populism on Truth Social <b>Daniel Nilsson DeHanas, King's College London</b>	Learning to Love Being Hated: Feminised Intra-Christian Sectarianism in Scotland – the Racialised Moral Economy of Catholic Guilt and Protestant Shame <b>Sara Lindores Kime, University of Edinburgh</b>	Sacrifice in the Shiite Context <b>Hind Fatfat, American University in Cairo</b>	Spiritual Abuse and Minority Religion: Scholars and Service Providers in Conversation <b>Sarah-Jane Page, University of Nottingham</b>	The "Healing Crisis" as Theological Currency: Obfuscating Harm in a 'Halal-Adjacent' MLM in Turkey <b>Ahmet Zahit Ekren, Central European University</b>
<b>12.30 - 13.00</b>	Substantiating mainstream harm and alternative healing: UK conspirituality and the conquest of scientific legitimacy as victory over the status quo <b>Jo Banks, King's College London</b>	Nomos, Narrative, and Violence: Religious Language as a Gendered Mechanism of Social Control <b>Tehila Gado, Hebrew University of Jerusalem</b>	Messianic Healing <b>Irit Koskas, Bar Ilan University</b>		Ideology and Healing in the Serbian Orthodox Church <b>Danilo Burzanovic, Autonomous University of Barcelona</b>
<b>12.30 - 13.00</b>	'Nothing left but the Flag': Neo-Fascism, Impurity and End Times Capitalism <b>William Pawlett, University of Worcester</b>	The Problem of Recognition: Muslim Men, Spiritual Abuse, and Gendered Ontologies of Harm <b>Maariyah Adam, University of Glasgow</b>	Healing and Harms in Spiritual Seeking: Meditation Sickness of Transnational Lay Buddhist Meditation <b>Ngar-Sze Lau, Chinese University of Hong Kong</b>		Beyond the Religious Game: Esoteric Capital, Healing, and Harm in the Metro Manila Esoteric Field during the COVID-19 Pandemic <b>Bridgette Nicole Diaz, University of the Philippines Diliman</b>

**Keynote 1 - 14.00 - 15.30**

**Parallel Session B - Monday 29 June - 16.00 - 18.00**

	<b>Disability and Chronic Illness</b>	<b>Abuses, Healing and Safeguarding in Religion:</b>	<b>Enviroments, Urbanisations and Communities</b>	<b>Religions, Secularisms and Racisms</b>	<b>Early Career Workshop</b>
	Chair -	Chair - Dr Sarah-Jane Page	Chair - Dr Ellie Atayee-Bennett	Chair - Dr Renasha Khan	
<b>16.00 - 16.30</b>	If you're healed you can come to church every week': The Ideal Worshipper and Compulsory Non-Disability <b>Naomi Jacobs, Manchester Metropolitan University</b>	Harm & Healing: The Response of Religious Organisations to Allegations of Child Sexual Abuse Since 1950 in Scotland <b>Jonathan Abernethy-Barkley, King's College London</b>	Religion, Gender, Work, and Environmental Responsibility: Cultural Influences on Sustainable Practices in Nigeria <b>Ijeoma Mercy Amaugo, Abia State University</b>	Passive or Pragmatic or Resistance? Responses of Second-Generation Nigerian Christians to racism in Britain <b>Bisi Adenekan-Koevoets, University of Roehampton</b>	Situated Feeling: Emotion, Ethics, and the Researcher's Role <b>Renasha Khan, Jonathan Abernethy-Barkley, Jo Banks, King's College London</b>
<b>16.30 - 17.00</b>	'You can't possibly know': the positional labour of disabled sociologists of religion researching disability and neurodivergence <b>Krysia Waldoock, Swansea University</b>	The Heart of it All: Towards Contextual Safeguarding in the Church <b>Carlere Firmin, Durham University</b>	The Sociology of Religion, Water, and Climate Emergencies in South India: Healing and Harm at the Margins <b>Sukumar Babu Ramapuramsamuelvijay, Goethe University</b>	Healing and Harm at the Limits of Whiteness: Religion, Racialised Governance and White Women Converts to Islam in the UK <b>Soraya Beg, University of Salford</b>	
<b>17.00 - 17.30</b>	The Double Edge of Divine Healing: When Religious, Spiritual and Non-religious Narratives Harm People Living with Chronic Illness <b>Abby Day, Goldsmiths University of London</b>	New Religiosities, Abuse and Correlating Variables: Using the Database of Religious History for Theory Testing <b>Sarah Harvey, Inform</b>	Socio-ethical Implications of Prayer Houses on the Well-being of Offot Clan Residents, Nigeria <b>Utibe Jimmy, University of Uyo</b>	Subalternity and the Burden of Secular Academic Freedom in Postcolonial Universities <b>Damini Biloria, Lovely Professional University</b>	
<b>17.30 - 18.00</b>	Evolving Religio-Cultural Identities of South Asian Disabled Young Adults: Reconnection, Resistance and Unresolved Belonging <b>Krishan Anil Chadha, University of Gloucestershire</b>	Healing, Harm and Hope in the Catholic Church in Ireland: Exploring the Experiences of Evangelical Catholics <b>Gladys Ganiel, Queen's University Belfast</b>	Managing Harms, Producing Healing: Prophetic Authority and Communal Negotiation in Bakhan, Western Himalayas <b>Asaf Sharabi, Peres Academic Center</b>	Symbolic Violence and Boundary-Making in the British Hindu Diaspora <b>Dosha Borse, University of Glasgow</b>	

**Parallel Session C - Tuesday 30 June - 09.00 - 11.00**

	<b>Religiosity, Non-Religion, Migration and Asylum Experiences</b>	<b>Religion and Domestic Abuse</b>	<b>Religion and in Education Contexts</b>	<b>Religion, Power and The State</b>	<b>Workshop</b>
	Chair -	Chair -	Chair - Dr Tim Hutchings	Chair -	
<b>09.00 - 09.30</b>	Belonging and Resilience: Cultural Healing Among Arab Migrants in Turkey <b>Naveen Aboeldahab, Ibn Haldun University</b>	Pray About It!: Religious Advice, Mental Health, and the Spiritualisation of Domestic Violence in Abia State, Nigeria <b>Ijeoma Mercy Amaugo, Abia State University</b>	Provocative encounters and religious difference: tackling misinformation in UK universities <b>Matthew Guest, Durham University</b>	'Lived Christianity' under caste: Harm, Healing and Dalit Christian Epistemologies <b>Preethish Raja, Tata Institute of Social Sciences</b>	An exploration of the role of religion, spirituality and socio-cultural factors that shape how pain is understood <b>Dore Young, Michelle Briggs, Catherine Lewis-Smith</b>
<b>09.30 - 10.00</b>	Spiritual Leadership Between Healing and Harm: Islamic Reform and Diasporic Belonging in Sydney <b>Mehrnosh Lajevardi Fatemi, Western Sydney University</b>	Preaching and Domestic Abuse <b>Susanna Morris, University of Chester</b>	Overlooking the power of religion for healing and harm in the lives of Young People: Dominant (non)religious beliefs as a limiting factor on student wellbeing in British Secondary Schools <b>Evie Haywood, University of Sussex</b>	The Emerging Relationship of Religion and Spirituality in the United States <b>Terry Shoemaker, Arizona State University</b>	
<b>10.00 - 10.30</b>	Healing in Exile: Islamic Ritual and Emotional Repair among Shi'a Migrants in Postwar Britain <b>Jaffar Mirza, King's College London</b>	Exploring how power operates in, with and through the act of prayer, facilitating both healing and harm, in the lives of victim-survivors of domestic abuse in The Salvation Army <b>Amy Quinn-Graham, University of Leeds</b>	Pathways to interfaith learning and interreligious peace in UK Muslim and Christian higher education colleges <b>Kristin Aune, Loughborough University</b>	Interpreting Religious Difference and Geopolitics: Queer Epistemologies in Contemporary Turkey <b>H-kan Sandal-Wilson, London School of Economics</b>	
<b>10.30 - 11.00</b>	From Criminalisation to Recognition: Apostasy, Asylum, and Pathways to Healing <b>Lucy Potter, University of York</b>	Teach the Younger Women': Scripture, Authority, and Harm in Christian Responses to Intimate Partner Violence <b>Gabriella Mwedzi, Newcastle University</b>	Researching Religion under Threat: Knowledge Production under the Shadow of Jihadist Violence in Pakistan <b>Muhammad Usama, Forman Christian College University</b>		

**Parallel Session D - Tuesday 30 June - 11.30 - 13.30**

	<b>Religion and Performance</b>	<b>Methods and Fieldwork Experiences</b>	<b>Healing and Transformation in Spirituality and Religion</b>	<b>Death and Dying</b>	<b>Early Career Roundtable</b>
	Chair -	Chair - Dr Krysia Waldoock	Chair -	Chair -	
<b>11.30 - 12.00</b>	Sacralisation and the Production of Gendered Precarity in Jogathi Ritual and Drag Performance in India and the UK <b>Apoorva Uniyal, Hemvati Nandan Bahuguna Garhwal Central University</b>	The Sampling Challenges, Data Collection Limitations, and Structural Constraints in a Pan-Scotland Study of Perceptions of Quakerism <b>Maggie Stewart Dickenson, University of Birmingham</b>	Learning to become a healer in order to heal oneself, through a path of individuation, in the English Spiritualism (United Kingdom) <b>Laure Montarry, Paris Nanterre University</b>	Reconstructing the "Good Death": Healing, Harm, and the Normative Architecture of Palliative Care <b>Ekaterina Bochanova, HSE University</b>	Researching Harm and Healing in British Evangelicalism <b>Chrissie Thwaites, Lensa Woodcock, Susie Triffitt, Morgana Loze-Doyle, Dawn Llewellyn</b>
<b>12.00 - 12.30</b>	Staging Communitas and Rehearsing Equality: Theatre, Spiritual Healing, and the Performance of Belonging in Majuli <b>Mrigakshi Parashar, Jamia Millia Islamia</b>	Anchoring Practice, Narration, and Memory: Rethinking Digital Ethnography in the Study of Religious (De)Conversion <b>Metin Koca, University of York</b>	Towards a Ritual Grammar of Healing in Religion <b>Martin Stringer, Birmingham Newman University</b>	Changing Rituals Surrounding Infant Loss <b>Yvonne Bennett, Independent Researcher</b>	
<b>12.30 - 13.00</b>	The Trajectory of Propaganda Movies in Bollywood : Its Impacts on the Everyday Life and Rise of Communal Harm <b>Somdatta Saha, Jawaharlal Nehru University</b>	Gatekeeping in religious organisations: Challenges for researchers <b>Karen Van Lonkhuyzen, University of Newcastle (Australia)</b>	"We exist to help men heal, connect and find deeper purpose": Healing the Masculine in Contemporary Mythopoeic Men's Work <b>Justine Chemin, University of Edinburgh</b>	Spiritual Care Beyond Religious Affiliation: Chaplaincy, Trauma and the Reconfiguration of the Sacred in Palliative Care in Northern Ireland <b>Anna Burcombe, Queen's University Belfast</b>	
<b>13.00 - 13.30</b>	Healing Sounds: Affective Economies, Charismatic Authority and Gendered Agency in Evangelical Worship <b>Elsa Pereira, University of Porto</b>	The Quiet Revival: What happened, what's left, and what's next <b>Rob Barward-Symmons, Bible Society</b>	From Church Hurt to Calling? Adverse Experiences, Vocational Formation, and the Ambivalent Power of Religion <b>Erin Johnston, Duke University</b>	Multidimensional Religiosity and the Awareness of Death: The Results of Correlational Findings <b>Nikita Bogachev, Higher School of Economics</b>	

**Parallel Session E - Tuesday 30 June - 14.45 - 16.45**

	<b>Illness, Health and Healthcare</b>	<b>Religion and Media</b>	<b>Roundtable</b>	<b>Religion, Spirituality and Harm</b>	<b>Workshop</b>
	Chair -	Chair -	Chair -	Chair -	
<b>15.00 - 15.30</b>	Recasting Ayurveda: First-Generation Christian Physicians of Kerala and the Turn to Yukti <b>Sreeparvathy S, Indian Institute of Technology</b>	Faith at a Distance: Media, Life-Course, and Spiritual Healing in the Ethiopian Orthodox Tewahido Church <b>Garedew Desta, Organization for Social Science Research in Eastern and Southern Africa</b>	Muslim Chaplaincy in Higher Education: Navigating Harm and Fostering Healing <b>Hanan Basher, Cardiff University</b>	Divine Embodiment and Structural Violence: The Ambivalence of Ritual Healing in Theyyam <b>Shruthy Harilal, IIT Delhi</b>	Working with Sensitive Subjects and Creative Methods <b>Sara McHaffie, Northumbria University</b>
<b>15.30 - 16.00</b>	Health and Healing after a Near-Death Experience: Exploring the Meaning-making and Wellbeing of the Non-religious after a Brush with Death <b>Alex Fry, Bournemouth University</b>	Broadcasting Healing and Harm: Media, Theology, and Mediated Faith in the Ethiopian Orthodox Tewahido Church <b>Amhaselassie Ketsela Desta, ZEAB Spiritual Production</b>		When Moral Order Heals and Hurts: Ndishi, Gendered Discipline, and Spiritual Authority in Igboland <b>Chigozie Nwaka, Covenant Theological Academy Nigeria</b>	
<b>16.00 - 16.30</b>	Choosing Care: Religion, Mental Health, and Cultural Intervention in India <b>Monika Monika, Indian Institute of Technology</b>	Constructing the Child Spiritual Figures : Charisma, Media and Spiritual Authority in Contemporary India <b>Richa Mehrotra, University of Lucknow</b>		Religion, Harm, and the Demand for Nigeria's Partition <b>Emmanuel Ossai, Lancaster University</b>	
<b>16.30 - 17.00</b>	Institutional Harm and Healing in Frontline Human Services <b>Katrina Collins, Torrens University</b>	Religion in the UK Press: Media Visibility, Symbolic Harm, and Possibilities for Public Healing <b>Ahmed Topkev, Cardiff University</b>		Phantom Limbs of the Hindu Rashtra: Managing Collective Trauma through the Infliction of Present Harm <b>Debangi Sanyal, Jadavpur University</b>	

**Keynote Plenary - Kristin Aune, Loughborough University**

**17.15 - 18.15**

**Parallel Session F - Wednesday 1 July - 09.00 - 11.00**

	<b>LGBTQ+ Religiosity</b>	<b>Religion and Digital Cultures</b>	<b>Contemporary Witchcraft, Paganism and Spiritualities</b>	<b>Religion, Gender and Displacement</b>	<b>Roundtable</b>
	Chair -	Chair -	Chair - Dr Sharon Jagger	Chair - Dr Lucy Potter	
<b>09.00 - 09.30</b>	Out of the closet in contentious times: a comparison of the beliefs, attitudes and expectations of LGBTQ+ Catholics in Italy and South Korea <b>Fabio Bolzonar, Université Libre de Bruxelles</b>	Muslim Joy: Digital Connection, Healing, and Everyday Agency among British Bangladeshi Women <b>Renasha Khan, King's College London</b>	Witchcraft, Healing and The Magic of Change <b>Alexandria Arthur-Hastie, University of York</b>	Precarity, faith and philanthropy: Islamic response to gendered vulnerability in displacement <b>Muhammad Nabil, University of Birmingham</b>	Remedy and Redress after 'Soul Murder': An Inter-religious Roundtable <b>Alana Harris, Jane Chevous, Yehudis Fletcher, Sarah-Jane Page, Clare Watkins</b>
<b>09.30 - 10.00</b>	Religious freedom and LGBTQ+ equality rights in Canada: How conservative Christians engage with state representatives <b>Marie-Eve Melanson, Université du Québec à Montréal</b>	Digital Faith, Human Harm, and Regulatory Accountability <b>Theshaya Naidoo, University of Kwazulu Natal</b>	Navigating harm, cultivating care: Women's circles as contested antidotes to late modern crisis <b>Madeleine Castro, Leeds Beckett University</b>	Gendered Religion in Contexts of Migration and War: Religious Practices among Temporary Labor Migrant Women from Western Ukraine in Israel <b>Anna Prashizky, Western Galilee College, Israel</b>	
<b>10.00 - 10.30</b>	I Have Friends Who are Queer: How Peer Networks Impact Support for LGBTQ+ in a Seminary Environment <b>David Eagle, Duke University</b>	The aesthetics of the Internet Hindu <b>Rucha Ambikar, Bemidji State University</b>	Spiritual Healing or Legitimizing Violence? A Sociological Exploration of Shamanism and Witchcraft in India <b>Rajkamal Chaube, University of Hyderabad</b>	<b>Author Meets Critic</b> Religion, violence against women, displacement: Sourcing vulnerability, resourcing resilience <b>Sandra Pertek, University of Birmingham</b>	
<b>10.30 - 11.00</b>					

**Keynote 3**

**11.30 - 12.30**

**Parallel Session G - Wednesday 1 July - 13.30 - 15.00**

	<b>Secularisation</b>	<b>Religion and Family</b>	<b>Queer Experiences</b>	<b>Slavery, Forced Marriage and Human Trafficking</b>	<b>Christianity and Contemporary Cultures</b>
	Chair -	Chair - Dr Celine Benoit	Chair - Dr Alex Arthur-Hastie	Chair -	
<b>13.30 - 14.00</b>	From Sectarian "Isms" to Ecumenical Islam: British Muslims' Shifting Religio-Political Identities <b>Iman Dawood, London School of Economics</b>	Torn Between Religious Doctrine and Parental Love: The Transformative Journeys of Devout Catholic Parents of LGBTQ+ Children <b>Fabio Bolzonar, Université Libre de Bruxelles</b>	Protected but Policed: Queer Embodiment in Religious Life <b>Ajoy Batta, Lovely Professional University</b>	Encountering slavery-linked memorials in the Church(es) of England <b>Bethany Elce, University of Lincoln</b>	"Ye Shall Know Them by Their Fruits" A Mixed Methods Study on Corruption, Competitiveness, and Christianity in Europe and the Americas. <b>Jason Garcia Portilla, University of Winchester</b>
<b>14.00 - 14.30</b>	From Secular Ethics to "Religion": Confucianism's Religiousisation, Diaspora Healing, and the Reproduction of Otherness in Southeast Asia <b>Zhengxin Huang, University of Oxford</b>	The Price of a Godly Life – Trans-religious Placements in Evangelical Foster Families as a Complex Challenge for Foster Children <b>Noemi Van Oordt, University of Zurich</b>	Queer Muslim practices and Reconfigurations across Southeast Asia: Contemporary Kaleidoscopic Hybridizations <b>Ali Kassem, National University of Singapore</b>	Measuring and Understanding Faith-Based Responses to Modern Slavery and Human Trafficking <b>Mariana Crespi De Valldaura, University of Nottingham</b>	Moderating Christianity in Midwestern America <b>Rebecca Catto, Kent State University</b>
<b>14.30 - 15.00</b>	Here We Go Again? Secularism 2.0 in Québec <b>Ian Morrison, American University in Cairo</b>	Marriage, Conversion and the Politics of Intimacy in Hindu-Muslim Relationships <b>Disha Kotiganahalliramaiah Rajeshwari, Indian Institute of Technology</b>	"We'll help you to fix this": LGBTQ women of faith and narratives of conversion therapy <b>Christine Jackson-Taylor, University of York</b>	Between Covenant and Contract: An Analysis of the Multilateral Relationship between Forced Marriage, Religion, and Law <b>Amelia Watkins-Smith, Rights Lab, University of Nottingham</b>	

**Parallel Session H - Wednesday 1 July - 15.30 - 17.00**

	<b>Religion and Sexuality</b>	<b>Feminist Epistemologies and Women's Experiences</b>	<b>Religion, Spirituality and Identity</b>	<b>Globalisation, Multi-Culturalism and Co-Existence</b>	<b>Author Meets Critic</b>
	Chair - Morgana Loze-Doyle	Chair -	Chair -	Chair -	
<b>15.30 - 16.00</b>	Beyond purity culture: the laboured healing process and the durability of evangelical identity <b>Chrissie Thwaites, University of Leeds</b>	Caste, Gender and Epistemic Marginalization: A Grounded Theory of Healing in Academic Space through an Intersectional Feminist Lens <b>Anamika Yadav, University of Allahabad</b>	'We are not charlatans!' A Critical Discursive Analysis of Identity Construction Among Spiritualist National Union Mediums in the United Kingdom. <b>Samantha Morgan, Open University</b>	Public Religiosity and the Vernacular Politics of Religious Coexistence: The Case of an Islamic Shrine Festival in Kerala, South India <b>Navaneeth Harindranath, University of Edinburgh/Indian Institute of Technology</b>	Spirits of Extraction: Christianity, Settler Colonialism and the Geology of Race <b>Claire Blencowe, University of Warwick</b>
<b>16.00 - 16.30</b>	The Migrations of Tantra: sexuality, therapeutic practice, and the reification of pleasure in Neo-Tantra <b>Richard Roberts, Retired</b>	The Moral-Legal Nexus of Violence: A Phenomenological Inquiry into Structural Exclusion and Existential Injury among Female Sex Workers <b>Sarosh Iqbal, Forman Christian College</b>	Caste and the Chamar Sikhs: Healing Through Ravidassia Separate Identity Formation <b>Swapan Deep Kaur, Panjab University</b>	Going Beyond the 'Us vs Them' Narrative: A Reconfigured Islamic View on Multiculturalism <b>Ghada Mohamed, University of Sheffield</b>	
<b>16.30 - 17.00</b>	Performing Mary Magdalene: Embodiment, Feminist Theology, and Post-Exit Healing <b>Lindy Lovett, University of Chester</b>	'I now understand there's certain things you're not allowed to talk about': How women navigate spiritual abuse disclosure in independent evangelical churches <b>Lensa Woodcock, University of Chester</b>	Identity work and ethics for Christian practitioners in Europe when supporting refugees and asylum seekers' inclusion <b>Andrew Orton, Durham University</b>	Globalisation, Religious Harms and Community Healing in Rural Northern Nigeria <b>Sylaiman Ayuba, Modibbo Adama University</b>	