



AHRC/ESRC RELIGION and SOCIETY PROGRAMME  
 In collaboration with SSHRC (Canada) RELIGION AND DIVERSITY PROJECT

## New Forms of Public Religion

5<sup>th</sup> to 7<sup>th</sup> September 2012

The Fisher Building, St John's College, Cambridge, CB2 1BW

### PROGRAMME\*

#### Wednesday, 5<sup>th</sup> September (Day 1)

9.00 – 9.45 a.m.	<u>Fisher Building Foyer</u> Registration			
9.45 – 11.15 a.m.	<u>The Palmerston Room</u> <b>Opening Plenary: What's New in Public Religion?</b> Lori Beaman (Chair) Linda Woodhead Stewart Hoover Meredith McGuire Winnifred Sullivan			
11.15 – 11.45 p.m.	<u>Fisher Building Foyer</u> <b>Refreshments</b>			
11.45 – 1.15 p.m.	<u>The Palmerston Room</u> <b>Religion and Education</b> <u>Stream chair:</u> TBC Halafoff <i>Reviewing Special Religious Instruction in Victoria's Government Schools</i> Mair <i>Education for Life</i>	<u>The Dirac Room</u> <b>Religion and Law</b> <u>Stream chairs:</u> Beaman and Sullivan D'Auria and Doe <i>The Role Of Experts In The Roman Catholic Church</i> Carling <i>Equality of Religion or Belief: Towards a new Constitutional Settlement for the UK</i> Ferreira de Souza <i>The Concordat and the new modes of religion publicization in Brazil</i>	<u>The Castlereagh Room</u> <b>Religion, Health &amp; Welfare</b> <u>Stream chair:</u> Beckford Bramadat <i>Religiously Affiliated Refugee Settlement and the Hidden Rules of Public Policy</i> Thériault and Tardif <i>Mapping the Realms of Religion. The Case of a Montreal Prison</i> Beckford and Cairns <i>Muslim prison chaplains in Canada and Britain</i>	<u>The Marquee</u> <b>Religion and Politics</b> <u>Stream chairs:</u> Carrette and DeHanas Proeschel <i>The case of legislation on euthanasia in France</i> Mosse <i>The Saint in the Banyan Tree: Christianity and Caste Society in India</i> Dessi <i>Observations on Religiously-Based NGOs/NPOs in Japan</i>

\*Some paper titles have been shortened for space.



## Wednesday, 5<sup>th</sup> September (Day 1)

1.15 p.m. – 2.15 p.m.	<p><u>The Hall</u> <b>Lunch</b></p>			
2.15 – 3.45 p.m.	<p><u>The Palmerston Room</u> <b>Religion and Education</b> Van Arragon <i>Religious Literacy and the creation of the religiously literate citizen in Ontario Public Education</i> Shipley <i>The Public Debate about Private Identities: Religion, Sexuality and Education in Ontario</i> Boisvert <i>Québec's Ethics and Religious Culture School Curriculum</i></p>	<p><u>The Dirac Room</u> <b>Religion and Law</b> Jones <i>Belief, Choice and Responsibility: Fairness and Indirect Religious Discrimination Law</i> Fornerod <i>Religion, Law and Soft Law</i> McLean and Peterson <i>Managing the conflict between religious freedom and anti-discrimination law in the UK and the USA</i></p>	<p><u>The Castlereagh Room</u> <b>Religion, Health &amp; Welfare</b> Johnsen <i>Where's the 'faith' in faith-based organizations?</i> Orchel <i>Faith-Based Organisations and the delivery of social services to the UK's homeless</i> Warden <i>Professional Islamic Social Work in the UK</i></p>	<p><u>The Marquee</u> <b>Religion and Politics</b> O'Toole and DeHanas <i>Muslim Participation in Governance</i> Oliver-Dee <i>The Passage of the Shari'at Act 1937</i> Nyhagen Predelli <i>Religion, women and citizenship</i></p>
3.45 – 4.15 p.m.	<p><u>Fisher Building Foyer</u> <b>Afternoon tea and coffee</b></p>			
4.15 – 5.45 p.m.	<p><u>The Palmerston Room</u> <b>Religion and Education</b> Pike <i>Reading Christian Ethos</i> Mawhinney and N Richardson <i>Opt-outs: a sufficient means to respect and protect freedom of thought in schools?</i> Bouma <i>Religious Diversity, Freedom of Religion and Belief and 'Diverse Worldviews' Education in the Schools</i></p>	<p><u>The Dirac Room</u> <b>Religion and Law</b> Ezzy <i>Religious Anti-discrimination legislation in Victoria, Australia</i> Douglas <i>Religious divorce in the secular state: a case-study analysis</i> J Richardson <i>The Use of Sacred Teas and the "War on Drugs" in the United States, Canada, and Europe</i> Gleave <i>Lessons in Fantasy and Reality from the UK Islamic Legal Studies Network</i></p>	<p><u>The Castlereagh Room</u> <b>Religion, Health &amp; Welfare</b> Todd <i>Managing Spiritual Care? Contemporary Healthcare Chaplaincy and Public Policy</i> Gilliat-Ray <i>et al</i> <i>Friday prayers at YOI Fellside</i> Griera <i>et al</i> <i>The access of religious leaders to hospitals and prisons in Spain</i></p>	<p><u>The Marquee</u> <b>Religion and Politics</b> Bonney <i>Time for Reflection in the Scottish Parliament: A New UK State Religion?</i> Pop <i>Eastern Orthodox Christianity as public religion in post-communist Romania</i> Weller and Contractor <i>Religion and Belief, Discrimination and Equality in England and Wales</i></p>
7.00 – 7.30 p.m.	<p><u>St John's College Backs (The Hall if wet)</u> <b>Welcome Drinks Reception</b></p>			
7.45 p.m.	<p><u>The Hall</u> <b>Dinner</b></p>			

## Thursday, 6<sup>th</sup> September (Day 2)

8.30 – 9.00 a.m.	<u>Fisher Building Foyer</u> <b>Registration</b> (for delegates who did not attend Day 1)			
9.00 – 10.30 a.m.	<u>The Palmerston Room</u> <b>Religion and Education</b> Burden and Rivers <i>Academical Learning in the Dissenters' Private Academies, 1660-1720</i> Dinham <i>Public Religion and Religious Literacy in an Age of Ambivalence</i> Guest and Warner <i>Christianity and the University Experience in Contemporary England</i>	<u>The Dirac Room</u> <b>Religion and Law</b> Sherwood <i>An example of the paradoxical translations of 'religion' in the public domain</i> Webster <i>Promoting freedom of conscience as a good for all rather than a right for some</i> Moon <i>Religion as the Subject of Hate Speech</i>	<u>The Castlereagh Room</u> <b>Market and Globalisation</b> <u>Stream chairs:</u> Gauthier and Martikainen Iqtidar and Lehmann <i>Secularism and Citizenship Beyond the North Atlantic World</i> Valentine and Vanderbeck <i>Transnational religious networks</i> Gray <i>The civil society role of the Catholic Church in the governmental project of migrant integration in Ireland</i>	<u>The Marquee</u> <b>Religion and Politics</b> Burgess <i>Nigerian Pentecostalism and Political Culture</i> Freston <i>Pentecostal Socio-Political Thought in Brazil</i> Carrette <i>et al</i> <i>Religion, NGOs and the United Nations</i>
10.30 – 11.00 a.m.	<u>Fisher Building Foyer</u> <b>Morning coffee and tea</b>			
11.00 – 12 noon	<u>The Palmerston Room</u> <b>Plenary Session (2): New Forms of Public Religion: Findings and Reflections from the AHRC/ESRC Religion and Society Programme</b> Linda Woodhead (Chair: Rebecca Catto)			
12 – 1.30 p.m.	<u>The Palmerston Room</u> <b>Religion and Education</b> Dixon <i>et al</i> <i>Dissenting Academies Online: Virtual Library System</i> Conroy <i>Does Religious Education work?</i> Jackson <i>et al</i> <i>Religion and Education: Young People's Attitudes of Religious Diversity</i>	<u>The Dirac Room</u> <b>Religion in Public Space</b> <u>Stream chairs:</u> Crompton and Ramji Brand <i>et al</i> <i>An investigation of Multifaith spaces in the UK, Europe and the US</i> Connolly <i>Methodist Central Halls as Public Sacred Space</i> Jo <i>The Cathedral as a Mechanism for the Social Movement</i>	<u>The Castlereagh Room</u> <b>Market and Globalisation</b> Năstuță <i>Public religion in post-communist countries: the specificity of Romania</i> Palmisano <i>The Paradoxes Of New Monasticism In Consumer Society</i> Porcu <i>Updating Religion in Japan</i>	<u>The Marquee</u> <b>Religion, Media and Civil Society</b> <u>Stream chair:</u> Knott Knott and Taira <i>Changing media representations of religion and the 'secular sacred', 1982-2010</i> Bădică <i>"I will die Orthodox": Religious and Secular Ceremonies in Socialist Romania and Bulgaria</i> Landau <i>Muslim Musical Performance and Education in Britain</i>

## Thursday, 6<sup>th</sup> September (Day 2)

1.30 – 2.30 p.m.	<u>The Hall</u> <b>Lunch</b>			
2.30 – 4.00 p.m.	<u>The Palmerston Room</u> <b>Religion and Violence</b> <u>Stream chairs:</u> Dickey Young and Nason-Clark Gregory and Cunningham <i>Geographies of division and conflict: Religious change in twentieth century Ireland</i> Harris <i>New forms of public religion: sectarian violence in 21<sup>st</sup> century Northern Nigeria</i> Nason-Clark <i>When Domestic Violence Strikes Families of Faith: The Problem, the Politics and the Potential of Religion</i>	<u>The Dirac Room</u> <b>Religion in Public Space</b> Jamroziak <i>Cistercian monasticism on the borders of medieval Europe</i> Baker <i>How lived materialities of religion grow the public sphere</i> Mitchell <i>Passion Play: The Mysterious Revival of Religious Drama</i>	<u>The Castlereagh Room</u> <b>Market and Globalisation</b> Obrovská <i>Spirituality in New Social Movements</i> Pimlott <i>The influence of the market on faith-based youth work</i> Wilkinson and Reimer <i>Evangelical Protestants and Social Engagement in Canada</i>	<u>The Marquee</u> <b>Religion, Media and Civil Society</b> Axner <i>Religious actors in Swedish public debate</i> Lefebvre <i>Doing textual analysis of public Commissions on religious diversity</i> Willander <i>What Bloggers Write about Religion</i>
4.00 – 4.30 p.m.	<u>Fisher Building Foyer</u> <b>Afternoon tea and coffee</b>			
4.30 – 6.00 p.m.	<u>The Palmerston Room</u> <b>Plenary Session (3): The Place of Religion in Public Life: Views from Church and State</b> Linda Woodhead (Chair), The Rt Hon Charles Clarke (ex Education Secretary and Home Secretary) and Rt Revd Graham James (Bishop of Norwich)			
7.00 p.m. – 7.30 p.m.	<u>St John's College Backs (The Hall if wet)</u> Drinks Reception			
7.45 p.m.	<u>The Hall</u> Gala Dinner			

## Friday, 7<sup>th</sup> September (Day 3)

9.00 – 9.30 a.m.	<u>Fisher Building Foyer</u> <b>Registration</b> (for delegates who did not attend previous days)			
9.30 – 11.00 a.m.	<u>The Palmerston Room</u> <b>Religion and Violence</b> Dickey Young <i>Religion and Violence in the Lives of Gay and Lesbian Christians</i> Holtmann <i>Making the Private Public: Violence, Ethnicity, and Religion</i> Manders <i>An Opportunity for Redemption in Youth Justice</i>	<u>The Dirac Room</u> <b>Religion in Public Space</b> Dwyer <i>The creation of 'Highway to Heaven' in Richmond, Vancouver</i> McLoughlin <i>Changing Patterns of Hajj-going from Britain: pilgrims, operators and government</i> Barras <i>Regulating 'headscarves' in contemporary Turkish society</i>	<u>The Castlereagh Room</u> <b>Market and Globalisation</b> Ricucci <i>The Muslim diaspora one year after the Arab Spring</i> Ringvee <i>Free Market of Religions and Religious Lobbying</i> Beyer <i>Religious Identity in the Imagining of Public Religious Diversity</i>	<u>The Marquee</u> <b>Religion, Media and Civil Society</b> Ciciliot <i>John Paul II's canonisation policy as a new instrument of ecclesiastical government</i> Lövhelm <i>Varieties of Performing Religion in the Public Sphere</i> Mincheva <i>Critical Islam</i>
11.00 – 11.30 a.m.	<u>Fisher Building Foyer</u> <b>Morning coffee and tea</b>			
11.30 – 1.00 p.m.	<u>The Palmerston Room</u> <b>Closing Plenary Session: Agendas and Methods for Studying New Forms of Public Religion</b> Rebecca Catto and Linda Woodhead (Chairs) Lori Beaman Grace Davie Jim Spickard			
1.00 – 2.00 p.m.	<u>The Hall</u> <b>Lunch</b>			
2.00 p.m.	<b>Finish</b>			



**Religious actors in Swedish public debate: an empirical study**

**Marta Axner, Uppsala University**

During the last decade, scholars have discussed a potential resurgence of religion in the public domain in Europe, including the visibility of religion in the media. However, not many systematic empirical studies of religious actors in public debate have been conducted.

This paper presents the first results from a PhD project, an empirical study of the presence of religious actors on the debate pages of three major national newspapers in Sweden 2001-2011. Articles signed by religious actors are analyzed, presenting who, when, where and about what religious actors are writing, and what patterns can be found? This paper focuses empirical results but will also address possible interpretations of how this could be understood, drawing on theories about secularization, mediatization and the presence of religion in the public sphere of late modern society.

**"I will die Orthodox": Religious and Secular Ceremonies in Socialist Romania and Bulgaria**

**Simina Bădică, Romanian Peasant Museum, Bucharest**

Our research project was based on 60 life story interviews, 20 for each country included in the project: UK, Bulgaria and Romania. All interviewees were over 75 years of age having thus memories going back to the interwar period. The focus of the interviews was ceremonies, both religious and secular, marking important moments in the interviewee's life, mainly but not restricted to birth, marriage and death. The choice of an "appropriate" ceremony seems to vary in one's lifespan in connection with the external, political context and the secularization policies of the state.

My own research starts from this puzzling fact: registered high levels of religiosity in Romania, and considerably lower levels in Bulgaria, in the context of similar political and historical developments. I argue that the enforced secularization policies of the Socialist state were less important than the incorporation of religious identity into national identity, discouraged in socialist Bulgaria but reinforced in Romania.

Oral history is used to track personal levels of religiosity, the spontaneous connections made with national/family identity and to propose a model of "belonging without believing" as opposed to the West European "believing without belonging" (Davie 1994). Choosing and organizing religious or secular ceremonies to mark important moments in life is an ideal indicator for assessing levels of commitment to (religious) traditions in different historical and personal moments in one's life story.

Special attention is granted to funeral rites as the importance of *dying Orthodox* seems to have resisted attempts by the socialist state to laicize this life passage, especially in the Romanian case. Intriguing cases of declared non-religious persons still claiming to be Orthodox and requesting Orthodox funeral rites are discussed in the context provided by their life-stories. The presentation also highlights, through oral history sources, negotiating practices in performing religious rituals during the supposedly laic socialist regime in both Romania and Bulgaria.

**Belonging, becoming and participation – how lived materialities of religion grow the public sphere**

**Chris Baker, William Temple Foundation/University of Chester**

This paper moves beyond the sharply-defined public/private dichotomy that frames much of the policy and sociological discourses on religious engagement in civil society by claiming that public participation by members of religious and spiritual groups emerges from a more seamless and natural flow through a series of spiritual-spatial states. Based on UK research for the Leverhulme Trust, the paper explores the emerging connections between three different modalities or facets of lived religious practice and experience – belonging, becoming and participating (i.e., participating both within the life of the religious community, but also beyond, via a wide spectrum of engagements within wider society). This paper suggests strong affinities with Putman and Campbell's latest research within American religious life which posits the theory of 'moral freighting' with regard to the scope of faith groups' contribution to civil society – i.e., it is belonging to religious groups (more than the believing) that motivates a sense

of neighbourliness and civil participation since religious friends 'are more likely to raise moral issues, principles and obligations'. The paper concludes by addressing potential applications of this thesis to the diverse and pluralised UK context and current policy debates.

### **Regulating 'headscarves' in contemporary Turkish society**

**Amélie Barras, Université de Montréal**

Over the last couple of years under the AK party rule (Justice and Development Party) some observers have noted that Turkish citizens were displaying their religiosity in urban public spaces with more ease than before. The example often used to illustrate this observation is the new visibility of the Islamic headscarf in spaces that used to be the bastion of secular elites (e.g. shopping centres, cafés, etc.). Yet, these commentators do not address the fact that explicit and implicit headscarf bans in many public and private institutions continue to be enforced. In this paper I explore why this is the case, and argue that it is important to analyse the rules and regulations that structure this 'new' public visibility of Islam in Turkish society. So doing points to the fact that gender and religion continue to be central to defining access to full citizenship rights in the imagination of secular and religious elites alike. More broadly this reflection should invite us to document how the act of defining what is 'public religion' and regulating it can be deeply linked to particular (and exclusive) conceptions of citizenship.

### **Muslim prison chaplains in Canada and Britain**

**James A. Beckford, University of Warwick and Ilona Cairns, University of Victoria**

Prisons are public institutions in the sense of being governed by public law and accountable to public authorities. Religion has historically had a relatively high profile in prisons; but the provision of chaplaincy services has changed in recent decades in response to the growth of religious diversity among inmates. This paper is a report on a pilot study of Muslim prison chaplains in Canada and England & Wales. The aim of the research – conducted between 2010 and 2012 in partnership with researchers at the University of Victoria, British Columbia – was to identify issues and questions concerning the definition and delimitation of religion in Canadian and British prisons. It involved analysis of official policies and regulations as well as transcripts of telephone interviews with a small sample of Muslim chaplains in both countries. The focus of the findings reported in this paper is on methodological considerations, analysis of differences in the institutional frameworks of chaplaincy, and identification of areas for more substantial investigation. Discussion also considers the challenges facing cross-national comparisons between national prison systems.

### **Religious Identity in the Imagining of Public Religious Diversity: A Canadian Case Study**

**Peter Beyer, University of Ottawa**

with the collaboration of Lamphone Phonevilay, Université de Montréal, Glen Choi, Qamer Hameed, and Marie-Eve Larivière, University of Ottawa/Université d'Ottawa

The core research question of this paper is how do people understand their own and other religious identities in a context of publically conceived religious diversity. It asks this question not at the aggregate or institutional level, but at the individual level. It looks specifically at Canada, a country which in its public and official discourses openly valorizes religious diversity, considers this as a feature of society that is to be protected and encouraged, and displays an understanding of religious diversity very much along 'world religions' and even arguable along Christian-normative lines. Therefore the question is, how is this religious diversity actually understood by the people who are supposed to embody it. How do individuals in Canada imagine their own religious identities and, in so doing, help to constitute or contradict prevailing models of Canadian religious diversity in particular ways? The paper tackles this question through the analysis of two sets of qualitative data, gathered in Canada between 2004 and 2010. These data consist of 300 individual, in-depth, and semi-structured interviews with individuals in the 18-30 year range who are immigrants to Canada or from immigrant families. This composition assures that the 300 individuals represent a maximum of different religious identities, including those that identify with a standardly recognized religion such as Sikhism, Islam, or Christianity; and those with more fluid, multiple, or even no religious identity.

### **Québec's Ethics and Religious Culture School Curriculum: A New Discourse on Public Religion?**

**Donald L. Boisvert, Concordia University**



This paper will examine the much-lauded and controversial new religion curriculum in Québec primary and secondary schools: the Ethics and Religious Culture programme. More specifically, it will ask whether this programme constitutes a new type of discourse on public religion – and what that might mean in the context of a society once heavily influenced by Roman Catholicism, but now defiantly secular in its orientation. Some of the debates surrounding the introduction of the curriculum will be reviewed, as well as some of the ongoing public issues. I will argue that this curriculum, in fact, does constitute an original way of defining and understanding religion in a public context, more specifically from a fourfold perspective: 1. values, 2. plausability, 3. national identity, and 4. the challenge of diversity. I will reflect further on the broader implications of this dynamic in the context of an apparent lingering form of "cultural Catholicism" in contemporary Québec.

### **Time for Reflection in the Scottish Parliament: A New UK State Religion?**

**Norman Bonney, Edinburgh Napier University**

Devolution of UK parliamentary powers in 1999 to the devolved parliament and assemblies has resulted in an abandonment of the practice of Anglican prayers (which still continue at Westminster) and their replacement by silent contemplation by members in Northern Ireland and multi-denominational and multi-faith Time for Reflection in the Scottish Parliament. The Welsh Assembly has no religious observances as part of its proceedings.

Each solution is a rejection of UK established religion and a response to contemporary values and specific national circumstances. The Scottish solution facilitates participation by a range of religions and Christian denominations roughly in proportion to their number of adherents.

Religious expression in Time for Reflection is confined within guidelines administered by the Presiding Officer. Contributions should not be political or discriminatory in content. An examination of the first twelve years suggests that some groups are over-represented and others are under-represented or absent.

Time for Reflection can be seen as a wide new polytheistic UK state religion which is nonetheless bounded by notions of religious virtuosity and national civility which mould participation opportunities and shape religious expression.

### **Religious Diversity, Freedom of Religion and Belief and 'Diverse Worldviews' Education in the Schools: Can a society that both is and sees itself as multi-faith decide?**

**Gary D Bouma, Monash University**

One of the public issues in which religions are found and found to be of concern is in education and particularly in schools which are multi-faith. In Australia this diversity and the religious diversity realities of the worlds for which students are being prepared require education about diverse world views which produces a contestation of values which is more difficult to resolve as once hegemonic values contexts give way to a plurality of values and as entrenched vested interests react defensively to change. While other societies with still well entrenched 'religious' traditions – e.g. UK with the Church of England, France with laïcité, and Sweden with a State Church – have been able to introduce teaching about religions, Australia which not only is comparatively more religiously diverse and also increasingly sees itself as multi-faith has found contestation about religious beliefs and values and educational social policy difficult to resolve. By what values and in what forums are these issues to be settled? In the current contestation appeals to supposedly 'universal' values bring either gales of laughter and contempt or complaints that they are no less coercive when in the hands of the powerful than any other values including religious values.

### **Religiously Affiliated Refugee Settlement and the Hidden Rules of Public Policy**

**Paul Bramadat, University of Victoria**

Although scholars and policy makers know a great deal about political, social and economic factors related to integration, we know very little about the changing nature of religion in the religiously affiliated settlement agencies (RASA) that work with immigrants and refugees. We also know very little about the influence on these groups of powerful formal and informal discourses related to the process of secularization and the ideology of secularism. Given how important RASA have been in promoting refugee and immigrant settlement in most immigrant-receiving countries, this lacuna in research and policy knowledge is extremely problematic. In this presentation, I use ethnographic research among RASA to explicate the complex effects on RASA of dominant discourses about religion

and multiculturalism. As well, I address emerging tensions between the often volunteer RASA sector and governments that are committed both to reducing the costs of settlement services and also to providing these services in a religiously-neutral manner. Among other questions, I ask: What effects might such fiscal conservatism and secularism have on the RASA sector? What effects might declining membership in some (especially “mainline” Christian) RASA have on the government’s refugee settlement efforts? What might changes within RASA and within the government approaches to RASA tell us about broader social forces?

### **Academical Learning in the Dissenters' Private Academies, 1660-1720**

**Mark Burden, University of Oxford and Isabel Rivers, Queen Mary, University of London**

Mark Burden's PhD at Queen Mary University of London was funded by the AHRC Religion and Society Programme. Isabel Rivers, Professor of Eighteenth-Century English Literature and Culture at Queen Mary and Co-Director of the Dr Williams's Centre for Dissenting Studies, will describe his role in the Dissenting Academies Project run by the Dr Williams's Centre. Mark will briefly examine the nature and function of academies run by Protestant dissenters in the later Stuart period, identifying their origin in the religious settlements that followed the Restoration of the monarchy and the Church of England (1660-2), and explaining how students were funded. He will then present images from recently-identified manuscript notebooks written by academy tutors and students. These will be used to demonstrate the variety of subjects and teaching methods offered at the academies.

### **Nigerian Pentecostalism and Political Culture: A Movement in Transition**

**Richard Burgess, University of Birmingham**

The public role of religion has been at the centre of debates on global Pentecostalism, partly stimulated by developments in Africa, where the turn to democracy in many countries has opened up space for new civil society structures and enabled Pentecostals to become significant players in the public sphere (Kalu 2008). This paper focuses on Nigerian Pentecostal political engagement. It begins by tracing the shift to political Pentecostalism that has occurred in Nigeria since the 1970s. A common observation about Pentecostal culture is that it leads to political conservatism (Robbins 2004). However, an assessment of Nigerian Pentecostalism shows a diversity of political postures in response to changing contexts and theological orientations. Secondly, the paper examines contemporary strategies employed by Pentecostals in Nigeria to gain control of political space. These include conventional methods such as electoral politics alongside more implicit strategies such as prophecy, pronouncements in the media, and prayer. Finally, the study explores the transnational dimension, specifically the political engagement of Nigerian Pentecostals in Britain and the way this is informed by the complex interaction between the local and global. The paper is based on interviews with Nigerian Pentecostals, observation of Pentecostal events, and a congregational survey.

### **Equality of Religion or Belief: Towards a new Constitutional Settlement for the UK**

**Alan Carling, University of Bradford**

Recent legislative changes have created a movement towards a new ‘settlement for religion’ within the UK polity. The principle behind this settlement can be described as ‘Equality of Religion or Belief’, which has three aspects: i) equality of individual treatment (on the grounds of religion or belief), ii) formal equality of recognition (of all religions or belief systems) and iii) equal consideration for identities of religion or belief alongside other aspects of personal identity (race, ethnicity, gender, age, disability, social class, sexual orientation etc).

This new constitutional movement has come about through the inclusion of ‘religion’ within a developing equalities framework, and has rarely been recognised explicitly or defended directly at the level of principle. This paper will explore the possible justifications for this new settlement, and consider its pinch points with the existing Constitutional arrangements and with the religious traditions themselves.

The paper arises from the research reported in Marie Macey and Alan Carling, *Ethnic, Racial and Religious Inequalities* (Palgrave Macmillan 2011).

### **Religion, NGOs and the United Nations: Visible and Invisible Actors in Power**

**Jeremy Carrette, Hugh Miall and Sophie-Hélène Tirgeaud, University of Kent**

Religion and the UN are complex and multi-dimensional orders and organizations. Just as there is, in some sense, no such thing as 'The UN', rather a series of interlocking institutions, so there is no such thing as 'religion', rather a series of groups and ideas ordered by the category of 'religion'. It reflects the way ideas of religion and the UN operate to collect together a complex series of people, organizations, processes and ideas.

This paper will bring together the findings of a three-year AHRC/ESRC 'Religion and Society' research project into religious NGOs at the UN in New York and Geneva. It will show how 'religious' actors operate in the UN system and argue that 'religious' actors at the UN become effective in their ability to both appear and disappear according to their diplomatic value, historical significance and Human Rights credibility. Visibility of 'religious' actors is thus determined by disjunctions within UN discourse and objectives about 'religion', which allow different levels of engagement. The paper will illustrate this with three case examples: the place and role of the Holy See, the Defamation of Religion controversy and the mechanisms religious actors use to influence Human Rights protocols. The paper will show that 'religious' actors in the UN system face a complex diplomatic game of what can be called 'chameleon' politics.

### **John Paul II's canonisation policy as a new instrument of ecclesiastical government**

**Valentina Ciciliot, University of Reading**

The expression "canonisation policy", not unanimously accepted by Catholic historiography, indicates the presence of a particular papal project behind canonisation, one that is not just pastoral, but also political. This concept is highly applicable to the approach of pope John Paul II, who declared a huge number of beati (1342, 968 men and 374 women) and saints (482, 375 men and 125 women) during his pontificate (1978-2005), more than half of all saints proclaimed by the Catholic Church from the establishment of the Congregation of Rites (1588). The sheer numbers involved point clearly to canonisation being turned into an active instrument of ecclesiastical government. The public impact that a beatification or a canonisation can have on society suggests also a new attempt by the Catholic Church to reinforce its presence and influence across the world, proposing specific hagiographical models related to the needs of local communities and designed to strengthen the Roman ecclesiological standpoint.

### **Does Religious Education work?**

**James Conroy, University of Glasgow**

Drawing on a multidimensional research project, which used Delphi workshop methodologies, ethnographies, policy analysis, questionnaire work and Forum Theatre this paper presents a series of insights into the 'nested identity' of religious education as a social practice and the challenges this throws up for education in religious education. It will highlight and discuss what we consider to be both contingent and constitutive challenges for religious education that we consider to have emerged out of particular understandings of its purpose and practice.

Central to the challenges facing religious education is that of educational and personal meaning and in, the shift from truth claiming to meaning-making and from meaning-making to pedagogical and social purposiveness, we have witnessed the exacerbation of the long-enduring challenge of religious illiteracy.

Drawing upon the detailed ethnography and other data we will illustrate how religious education has failed to deliver on its educational and formative promise leaving both teacher and student bereft of resources to navigate this historically important educational terrain.

### **An investigation of Multifaith spaces in the UK, Europe and the US**

**Andrew Crompton, Liverpool Hope University and Ralf Brand, University of Manchester**

We present key findings of our three year investigation of multifaith spaces in more than ten countries. Although their provision is not legally required, we estimate that more than 1500 such spaces exist in Britain. In many cases Multifaith has supplanted Christianity in hospitals and airports and introduced spirituality to places like shops, football grounds and offices where none formerly existed.

Multifaith can be seen as a product of, and a response to, globalisation in the sense that the juxtaposition and simultaneity of people from all over the globe brings with it a need to accommodate these people's spiritual needs. Most multifaith spaces preserve traditional forms of religious expression in an unmixed fashion. Shared forms of religious worship are extremely rare, except at opening ceremonies.

Some multifaith spaces reflect this juxtaposition spatially and architecturally with several different single-faith rooms off one shared corridor. Where multifaith is confined to a single space, however, it leads to an iconoclastic conflict, which is often tackled by creating modernist white empty rooms, in which sacred artifacts are confined to boxes. Such rooms need supervision because if left to their own devices they tend to become de-facto mosques, chapels, or new age spaces, depending on who uses them most. Only if scrupulously maintained in unstable equilibrium between these modes of failure can they provide universal access to the divine.

### **Methodist Central Halls as Public Sacred Space**

**Angela Connelly and Michael Hebbert, University of Manchester with the Methodist Church Property Office**

Methodist Central Halls existed in almost every British town and city as flexible, multifunctional spaces that represent the most tangible high water mark of Methodist witness in British society. Until this collaborative doctoral award under the AHRC/ESRC Religion and Society programme the Central Halls had escaped scholarly attention. Our paper profiles these remarkable buildings and their makers and occupants from the 1880s to the present day.

We combine an overarching national narrative in a context of declining Methodist membership, with six case studies of individual halls to show the variety of different trajectories of individual buildings. Methodologically, the research demonstrates the potential for analysis of building typology in religious studies. Substantively the findings offer fresh understanding of the modes of Christian presence in the public realm of modern British cities. As well as charting a chapter in the history of Methodism we show how the study, and the methods used, have wider implications for the contemporary study of religion and society.

### **The Role Of Experts In The Roman Catholic Church: Canon Law And Dialogue With Society**

**Eithne D’Auria and Norman Doe, Centre for Law and Religion, Cardiff Law School**

This study explores the main areas under Roman Catholic canon law on the use of ‘experts’ in decision-making within the church. The canonical category of ‘expert’ is not defined, and the law also assigns important functions to others with prescribed qualifications and expertise. The principal areas are finance, restoration of churches and religious art, education (Catholic catechesis, schools, universities and seminaries), formation of clergy (including psychological suitability), and the judicial forum (mainly marriage). In these areas, the law requires decision-makers (e.g. bishops, spiritual directors, and judges) to consult experts from wider society. The law regulates their appointment, functions, authority, and discipline. The research also seeks to establish whether or not the law is followed, especially in marriage cases before the church tribunals. The research is tending to indicate that ecclesiastical courts do not routinely use expert evidence to the detriment of the rights of parties (particularly in cases involving psychological capacity) and that judges may be acting outside their own competence. The study is carried out through analysis of the relevant legal texts and an empirical survey of decisions of various matrimonial tribunals within the church.

### **Addressing Global Problems: Observations on Religiously-Based NGOs/NPOs in Japan**

**Ugo Dessì, University of Leipzig**

There are indications that Japanese religions are trying to reassert their role in global society through increasing engagement in issues such as war, the environmental crisis, and poverty at the international level. These activities are variously conducted at the denominational level, through interreligious cooperation, and especially through the establishment of nongovernmental organizations (NGOs) and non-profit organizations (NPOs). While the many groups involved differentiate themselves by the typology and the area of their intervention, they share a general tendency to justify their global engagement through a binary pattern reminiscent of Buddhism, where religion and its social applications are presented as the appropriate cure for present-day social illness. Such activism, besides being religiously motivated, is one way through which Japanese religions try to find an additional source of legitimation at the systemic level and strengthen their public image, as is also suggested by the often acute reflexive awareness of their own task and its significance within the global context.

### **Religion and Violence in the Lives of Gay and Lesbian Christians**

**Pamela Dickey Young, Queen’s University**

This paper reports the preliminary findings of a study that interviewed ministers of Affirming congregations of the United Church of Canada to ascertain how sexual minority persons present issues of violence to these clergy members. The study seeks to determine what sorts of violence are presented to clergy; how clergy themselves understand and characterize violence; what sorts of responses clergy give and what resources (religious as well as secular) are employed by clergy to do their work. The study explores how clergy who are already committed to supporting sexual minority persons and who may well be sexual minority persons themselves, hear about and deal with violence in the context of their work as clergy. In particular, this paper will centre on how, from the perspective of these clergy, religion affects various ways of defining and characterizing violence in the lives of sexual minority persons. The results of these interviews will be read both in relation to broader studies of violence and religion; and studies of violence in the lives of heterosexual religious persons.

### **Public Religion and Religious Literacy in an Age of Ambivalence**

**Adam Dinham, Goldsmiths, University of London**

This paper will examine a context of public anxiety and ambivalence about faith as revealed in public policies and their related practices. Taking the higher education sector in Britain as emblematic of wider concerns about religious faith and its place in the public sphere, the paper will consider the growing range of religiously-orientated policy demands on higher education institutions in the UK, and the responses universities make to them. Specifically, it will look at four key policy 'arenas': equalities and diversity; widening participation and social mobility; student experience; and fostering good campus relations. Drawing on interviews with university Vice-Chancellors, Pro-Vice Chancellors, operational staff and students, the paper will explore how these policies are viewed, how they have been responded to, and how religion and belief are engaged with. It will consider what this means for perceptions of religion within the academy, and beyond. It will conclude that the quality of conversation about religious faith is poor, though there is significant religious presence, considerable diversity, and a detectable appetite for religion which is expressed in changed and shifting forms. It will show how different parts of the HE sector respond to this differently. It will outline these differences and argue that universities are well-placed to lead a much better quality of conversation, inside and out the academy, which can help unpick public anxiety and ambivalence. In exploring these issues, the paper will propose and contest the concept of religious literacy as a basis for public engagement with religion.

### **Dissenting Academies Online: Virtual Library System**

**Rose Dixon, Isabel Rivers, Queen Mary, University of London and David Wykes, Dr Williams's Library**

Rose Dixon was a Postdoctoral Research Fellow for the large grant funded by the AHRC Religion and Society Programme, 'Dissenting Academy Libraries and their Readers, 1720-1860'. Isabel Rivers is Professor of Eighteenth-Century English Literature and Culture at Queen Mary and Co-Director of the Dr Williams's Centre for Dissenting Studies; David Wykes is Director of Dr Williams's Library and Co-Director of the Dr Williams's Centre. Isabel and David, PI and Project Partner respectively for the Dissenting Academies Project, will explain the aims and objectives of the libraries research and its contribution to the larger project. A major outcome of the project is the *Virtual Library System*, an online reconstruction of selected dissenting academy libraries, which makes their catalogues and loan records available in an innovative digital format. Rose will give a brief demonstration of this unique resource, explain how it can be used to help understand the student experience at dissenting academies, and outline plans for expanding it in the future.

### **Religious divorce in the secular state: a case-study analysis**

**Gillian Douglas (with Norman Doe, Sophie Gilliat-Ray, Russell Sandberg and Asma Khan), Cardiff Law School**

The question of whether religious norms and laws should be 'recognised' or accommodated by the state has become an important issue in civic society, with a particular focus on the working of religious courts. The debate has largely taken place without much reference to empirical evidence of their organisation or operation. An empirical case-study of three different religious tribunals, Muslim, Jewish and Catholic, which deal with religious annulments and divorces, sheds light on how religious tribunals may be run and how they view their purpose and relationship with the state. In the tribunals in the study, the main focus of operation was on the determination of parties' status for the purposes of remarriage within the faith, rather than the handling of the consequences of the termination of the marriage. They operated in full awareness of, and were influenced by, the wider social context in which their

litigants live their lives; and they recognised very clearly the limits of their jurisdiction and the importance of compliance with the civil law.

### **Negotiating religion in public space: the creation of 'Highway to Heaven' in Richmond, Vancouver**

**Claire Dwyer, University College London**

In the ethnically diverse suburb of Richmond, Vancouver the clustering of religious buildings along the Number 5 Road highway which marks the eastern boundary of the city has earned the colloquialism 'Highway to Heaven'. However the agglomeration of more than twenty religious buildings including mosques, churches, religious schools, Buddhist, Hindu and Sikh temples within three kilometres is not accidental but the product of an unusual city planning designation which unites 'Assembly Use' with a long term plan to safeguard agricultural land and prevent urban sprawl. This paper examines the evolution of this planning policy and its role in the creation of a distinctive transnational suburban religious landscape. It explores how Richmond's diaspora faith communities negotiate their relationships with the state and other civic institutions and how the landscape has been celebrated and marketed by secular state actors and agencies as a site of religious tolerance and multiculturalism. Although undeniably distinctive, the case study of 'Highway to Heaven' provides an analysis of the processes through which new religious communities negotiate their presence in public space, how religious diversity is managed by state actors and how religious organisations engage with state narratives of multiculturalism.

## **Religious Anti-discrimination legislation in Victoria, Australia: Détente between Witches and Christians**

**Douglas Ezzy, University of Tasmania**

Religious anti-discrimination legislation in Victoria, Australia, constructively facilitates the nonviolent resolution of religious conflict through legislation and litigation. The paper demonstrates this argument through two detailed case studies of the 2002 complaint by the Islamic Council of Victoria against Catch the Fire Ministries, an evangelical Christian group, and the 2003 complaints by the Pagan Awareness Network and Olivia Watts, an Australian Witch, against Councillor Wilson, of the Casey City Council of Victoria. I draw on Judith Butler's Levinasian analysis of policy responses to conflict to argue that the ethical moment of discourse is inherently violent as the other both threatens me and potentially transforms me. Ethics is how we live in that moment of vulnerability.

## **The Concordat and the new modes of religion publicization in Brazil**

**Lidyane Maria Ferreira de Souza, Università di Camerino**

Casanova's prevision that Catholic Church in Brazil would not "withdraw permanently to the privatized sphere of the spiritual care of souls" was right in the sense that, in fact, it did not privatize, but the reason was not – at least not only – the continuation of its acting as "the voice of the voiceless". The Church finally got a solemn recognition, by the State, of its importance to Brazilian cultural patrimony. The celebration of a Concordat, on 2008, resulted in privileges, or organizational rights (*libertas ecclesiae*), to the Catholic Church and provoked reaction of the evangelical protestantism, specially the Pentecostal one, whose parliamentary representatives proposed the General Law on Religion, aimed at replicating the same privileges/rights to all religious confessions. The continuous publicization of religion in Brazil has acquired a formal significance through the use of Law and legal democratic proceedings, by religious actors. It might have material important effects, compromising both the respect for the differentiation core of secularization theory, as the modern individual liberties.

**Title tba**

## **Religion, Law and Soft Law**

**Anne Fornerod, University of Strasbourg**

If religion remains a public aspect of public life, it is in a changed context, which is deeply marked by pluralism and secularism. The question then arises to know whether it – even partly – modifies or affects the way religion gets regulated by public authorities. In other words, do the latter still resort to traditional legal tools to tackle religious issues? Indeed, along the enactment of traditional regulation of religious matters, which, in particular, aims at abiding by the religious freedom requirements, some rules are issued in domestic law, which evoke the features and mechanisms of soft law. In a range of topics, including workplace or public services, those rules have been flourishing here and there for several years and addresses religious beliefs and their manifestation in a way, which would allow a greater cooperation of individuals and religious groups. This paper will focus mainly on the French system but above all aims at verifying the relevance of this hypothesis of religious issues being ruled by soft law.

## **Pentecostal Socio-Political Thought in Brazil: An Emerging Elite in an Emerging Power**

**Paul Freston**

Building on an analysis of in-depth interviews with some 60 leading Pentecostals (both ecclesiastical leaders and prominent laypeople), in a project directed by the author, the paper offers an examination of the worldview and attitudes of leading members of the huge, fast-growing and politically-active world of Pentecostal/charismatic evangelical Christianity in Brazil. This regional power and economic giant has experienced both rapid Pentecostal growth amongst its less privileged sectors and democratic consolidation. Pentecostalism in the developed West has never achieved the sort of numerical strength in a democratic context which it now enjoys in Brazil. The project represents an unprecedented penetration of the thought-world of the divided, localized and often untutored leadership of these pentecostal and charismatic sectors, including: reactions to recent geopolitical events and to contemporary geopolitical mindsets; opinions of international political leaders; perceptions of important nations and international conflicts; national political questions in the respective countries; perceptions of 'globalization'; democracy, 'theocracy', the 'secular state'; human rights; economic systems; the pentecostal discourse of the

demonic and its social implications; corruption in public life; religious freedom; abortion, homosexuality and gender issues.

### **Friday prayers at YOI Fellside**

**Sophie Gilliat-Ray, Cardiff University, Stephen Pattison, University of Birmingham and Mansur Ali, Cambridge Muslim College**

This paper uses a single event – Friday prayers at a large Young Offender Institution – to examine the role of Muslim chaplains in Britain today. The event carries a wide array of meanings for those who are present, including chaplains, offenders, Governors, security officers, Prison officers, and for Special Branch police officers who regularly observe Friday prayers for signs of potentially ‘violent extremism’. By unpacking the event, from its initial planning through to the post-event review, we can see how Muslim chaplains have become highly skilled managers of religion in public institutions. Their ability to exercise effective ‘crowd control’ is a lens through which we can view their acquisition and deployment of religious and social capital within the confines of a turbulent and complex public organisation.

### **“Sharia Law does not exist”: Lessons in Fantasy and Reality from the UK Islamic Legal Studies Network**

**Rob Gleave, Exeter University**

The UK Network for Researchers and Practitioners of Islamic Law, funded by the Religion and Society programme, convened a series of consultation meetings between 2008 and 2009. The discussions between social scientists, historians, religious studies experts, theologians and practitioners of Islamic law can best be described as a clash of civilisations. Though there was a common language and terminology (Islamic law, fiqh, Shari’a, qazi/qadi, hudood, madhhab/mazhab, ulama, shaykh etc), it became clear that each of the project’s constituency had quite different notions of what these terms signified. This led to exchanges which ranged from misunderstanding to all out frustration in the meetings. As the project progressed, it became clear that if mutual exchange between academics, and between academics and research user communities, a common understanding to run alongside the common vocabulary will be necessary. The potential formation of vocabulary, and its importance for understanding the contribution “Islamic” or “Sharia” law might make to public life form the central research questions for this paper, and for the recently initiated follow-on endeavour “The Sharia Project”, in which UK-ed and Netherlands-based researchers and practitioners share practice and develop knowledge exchange possibilities.

### **The civil society role of the Catholic Church in the governmental project of migrant integration in Ireland**

**Breda Gray, University of Limerick**

This paper will examine the shifting role of the Catholic Church civil society activism in the Republic of Ireland with specific reference to the governmental project of immigrant integration. As Mooney argues, immigration ‘has become a strategic issue on which the Catholic Church asserts its prophetic voice in the modern public sphere’, but in different ways across national contexts (2006: 1455-6). The paper, will consider the significance of immigration as a site of church activism in the public sphere in Ireland at a time of crisis in the Church. It is informed by Foucault’s work on governmentality and ‘governmentality studies’ scholarship and, insofar as Foucault saw religion as part of the political technology of governing the self (Carrette 1999), and as ‘an immanent process of governmentality’ (Carrette 2000: 139), the focus here is on how these processes are manifest in twenty-first century Irish Catholic Church projects of immigrant integration. The paper argues that neoliberal modes of governing ‘at a distance’ (Miller and Rose 2008), while appearing to promote the autonomy of churches/faiths and individuals, actually enroll them in new forms of regulation. This is achieved through policy agendas that blur the boundaries of state, market and civil society. Examples include the policy focus on: migrant ‘risk’ management; a turn to religious organizations as sites of ‘citizenisation’ (Tully 2002); the increased significance of philanthropic foundation funding agendas; and the contracting out of services and associated intensification of ‘audit culture’ (Stathern 2000).



## **Geographies of division and conflict: Religious change in twentieth century Ireland**

**Ian Gregory, Lancaster University and Niall Cunningham, University of Manchester**

In 1922 Ireland was partitioned into two parts with six counties of Ulster remaining part of the United Kingdom while the remainder formed the Irish Free State which later became the Republic. This division followed explicitly religious lines with Northern Ireland being specifically designed to have a sustainable Protestant majority. On one level the divisions went far deeper than this reflecting the coalescence between ethno-national, political and economic divides. On another, a simple binary division into two states – one Catholic and one Protestant – could never represent the complexities of Ireland's religious and other divisions. Drawing primarily on census data this paper will explore the complex religious geographies of Ireland before Partition and examine how these changed over the remainder of the twentieth century. It will also look in more detail about how violence influenced these trends both in the immediate partition period and in the more recent Troubles.

## **Are doors open for all? The access of religious leaders to hospitals and prisons in Spain**

**Maria del Mar Griera, Julia Martínez-Ariño, Anna Clot, Gloria García-Romeral and Maria Forteza, Universitat Autònoma de Barcelona**

The Spanish legal system guarantees the right of every person to receive religious and spiritual assistance according to his/her religious preferences in public institutions such as hospitals and prisons. Despite this, not all the religious leaders and groups appear to be treated equally in terms of accessibility to these institutions and practical arrangements. In this regard, the growing religious diversity is making the religious minorities' claim for equality more noticeable, but the remnants of the historical Catholic monopoly are still palpable. The paper argues that although there is a trend towards greater accommodation of religious diversity in hospital and prisons, what we call 'banal Catholicism' is still visible. This paper is based on the fieldwork carried out in hospitals and prisons in Catalunya and Andalusia, and in interviews with policymakers and religious leaders.

## **Christianity and the University Experience in Contemporary England: What is visible and invisible about campus-based religion?**

**Mathew Guest, Durham University and Rob Warner, University of Chester**

Christians constitute one of the largest campus-based religious populations in the UK, and yet little is known of their size or constituency, or about associated patterns of religious expression and social engagement. This paper reports on a three-year project involving a nation-wide survey of undergraduate students, supplemented with qualitative case studies, examining how the experience of university – social networks, exposure to religious and cultural difference, and the academic learning process – shape on-campus expressions of moral and religious values. The paper will particularly focus on the challenges of mapping the population of Christian students, including a sizeable periphery who are disengaged from church but retain distinctively Christian identity markers.

## **"It will take a court case": Reviewing Special Religious Instruction in Victoria's Government Schools**

**Anna Halafoff, Deakin University**

While the role of religion in Australian schools has been vigorously debated since the 1870s, it has recently generated considerable controversy, particularly in the state of Victoria. Christian volunteers currently teach 96% of students enrolled in Special Religious Instruction (SRI) classes in Victoria's Government schools. Faith communities, including Buddhists, Jews, Hindus, Baha'is and Greek Orthodox also provide SRI taught by accredited volunteer 'teachers'. Concerns have been raised that the exclusive nature of these programs, coupled with an emphasis on instruction *into* a particular religious tradition, is problematic in an increasingly secular, multifaith society such as Victoria. While the 2006 *Victorian Education and Training Reform Act* finally allowed the teaching of General Religious Education (GRE) in Government schools, GRE programs are yet to be developed and implemented. This paper examines the clash between scholars, religious community leaders, educators and parents, who are calling for a review of SRI programs and for the introduction of General Religions and Ethics Education (GREE) in Victoria's schools, and their opponents who wish to preserve the Christian bias inherent in the current system.

## New forms of public religion: sectarian violence in 21<sup>st</sup> century Northern Nigeria

**Colette Harris, University of East Anglia**

Ever since the Congress of Westphalia that ended the Thirty-Years' War, a myth has been propagated in Europe that religion is primarily a private matter. It is my contention, however, that the public aspects of religion never ceased to hold great significance and that one of their chief functions has been as an adjunct to political organising, including in relation to politically inspired violence, while another has been their crucial contribution to the maintenance of social order.

My paper explores the nexus between these two functions as together they have shaped socio-political life in Kaduna City, northern Nigeria, and in particular their relationship to the armed violence that has had such a negative effect on life in that city from the sharia riots of February 2000 to the post-election violence of April 2011. As it does so, I address the perennial question of how far religion can be said to *cause* political violence, how far it is simply a way of rallying public support, and whether a role in this is played by the type of sect concerned (such as, for instance, the established *versus* the contemporary more fundamentalist inclined ones).

### **Making the Private Public: Violence, Ethnicity, and Religion**

**Cathy Holtmann, University of New Brunswick**

Women who have immigrated to Canada in recent years find themselves at the intersection of multiple structural inequalities based on class, gender, ethnicity, and religion. These inequalities have material consequences in the public realm (Tastsoglou 2011) yet they also manifest in the private pain of family life. When that pain is coupled with domestic violence however, it is no longer private but part of a larger public problem. A third of ever-married Canadian women have been abused by their partners. Brownridge (2009) argues that multiple inequalities make some groups of Canadian women more vulnerable than others to domestic violence. While feminist social theorists have considered complex inequalities and violence at the intersection of class, gender, and ethnicity (Walby 2009), inadequate attention has been paid to the role of religion. Based on data collected through interviews and focus groups with immigrant Christian and Muslim women, this paper will highlight the role that ethno-religious identity and practices play in terms of vulnerability and resiliency in the early years of settlement. Ethno-religious social networks can pose barriers or help to build bridges to social supports for immigrant women (Nason-Clark 2004).

### **Secularism and Citizenship Beyond the North Atlantic World**

**Humeira Iqtidar, King's College London and David Lehmann, University of Cambridge**

The analysis of state management of religion and citizenship in other, more plural, contexts allows some interesting counterpoints and lessons for North Atlantic states. The idea is not to privilege any particular type of secularism: Indian secularism is not 'better' than the British version, the Indonesian state's practices of managing religious practice are not shown to be superior to the Israeli method. The emphasis, rather, is on providing the contextual detail necessary to understand the particular ways in which state management of religion coincides with specific ideas and practices of citizenship and varying conceptions of religion itself. The assumption that European-style secularism is inextricably bound up with democracy and rights-based citizenship is a product of a specific history where the church was replaced by the nation as an organizing principle for social and political life. The questioning of this package in the European context itself as a result of both secularization and immigration forms the background against which we investigate the relationship between secularism and citizenship.

## **Religion and Education: Young People's Attitudes of Religious Diversity**

**Robert Jackson, Elisabeth Arweck and Leslie Francis, University of Warwick**

The three-year project (2009–2012) based in the Warwick Religions and Education Research Unit (WRERU) at the University of Warwick, funded by the ESRC/AHRC Religion and Society Programme, has explored the attitudes of 13–16 year-old pupils across the United Kingdom (England, Wales, Northern Ireland, Scotland, London) towards religious diversity. While religious diversity has become a feature of the religious landscape of the UK, research on this topic and the factors that shape young people's attitudes has been scarce. The media—as an arena where religion is (in the) public—point to religious difference and division in local and (inter)national contexts. While government acknowledges that religion is public and cannot be relegated to the private sphere, it wrestles with 'multiculturalism' and the role of religion in public. The presentation will report both qualitative and quantitative data collected, respectively, in focus group discussions with young people in British schools and via a survey questionnaire. It will draw out the stances young people have adopted towards religion(s) and what shapes these stances and the extent to which public discourses—whether in the media or politics—influence their thinking.

## **Cistercian monasticism on the borders of medieval Europe**

**Emilia Jamroziak, University of Leeds**

In this presentation I will explain the main findings of my project focusing on the strategies of Cistercian monasteries established in the twelfth century on two very different types of medieval borders – English-Scottish border and southern Baltic, a region bordering on powerful neighbours – Denmark, Brandenburg and Polish Kingdom. The monastic communities were incomers to very different cultural, linguistic and social context, but through specific strategies and adaptability were able to flourish. With the changed environment of warfare and development of much more rigid political borders in the fourteenth century the monastic communities had to face new types of challenge and different responses adopted by them are an important evidence for the changing nature of the trans-European Cistercian structures and the process of regionalisation in the later middle ages.

## **The Cathedral as a Mechanism for the Social Movement: Catholicism and Democratization in South Korea**

**Jung Soo Jo, University of Leeds**

As Catholicism played a crucial role for the third wave of democracies in the 1970s and 1980s (Huntington 1991), it also exerted an important influence on the democratization movement in South Korea. This paper aims to examine the influence of Korean Catholicism as one of the social movement organizations (SMOs) that helped the political transition of South Korea to democracy. I will discuss this theme with a particular focus on Myōngdong Cathedral, which is the cathedral of the Archdiocese of Seoul. With its long history as the centre of Korean Catholicism and its geopolitical advantage in relation to social movements, Myōngdong Cathedral was widely perceived as a sacred place symbolizing the desire of the Korean masses for democracy and became a crucial mechanism providing power to the Korean Catholics in exerting influence on the democratization movement. This paper investigates the politics of sacred space which will be addressed by elaborating on the practical impact of the symbolic power of Myōngdong Cathedral onto the participant movement groups and the masses.

## **Where's the 'faith' in faith-based organisations? The evolving expression of faith in faith-based homelessness services**

**Sarah Johnsen, Heriot-Watt University**

Drawing upon a qualitative exploration of the role of faith-based organisations (FBOs) in service provision for homeless people in the UK, this paper examines the ways in which the 'faith' in 'faith-based' services is articulated and experienced 'on the ground'. It demonstrates that the 'F' in FBO is expressed in a myriad of nuanced ways, and that the strength of 'coupling' between many welfare agencies and organised religion has diminished over time such that some projects' faith affiliation or heritage is now evident in palimpsestual form only. Homeless people do in fact often find it difficult to discern tangible differences between contemporary 'faith-based' and 'secular' services, suggesting that we should avoid exaggerating the differences between them, whilst recognising the role of the 'spiritual' dimensions of support offered by the former. The evolving expression of faith in homelessness provision

not only problematises FBO typologies but also speaks to debates about mission drift, secularisation, and post-secularism.

### **Belief, Choice and Responsibility: Fairness and Indirect Religious Discrimination Law**

**Peter Jones, Newcastle University**

This paper examines whether we should conceive religious beliefs as chosen and how our answer to that question bears on the proper content of religious discrimination law. It uses *Noah v. Desrosiers* as a focus for examining that issue. The issue of choice need be of no consequence for direct discrimination: even if people's beliefs are chosen, that does not render direct religious discrimination acceptable. But choice can be of consequence for indirect religious discrimination (IRD): if people do choose what to believe, the case for requiring employers and providers of goods and services to bear the costs of accommodating their beliefs can be seriously impaired. For 'luck egalitarians', in particular, whether people's religious beliefs are the products of choice or chance is crucial to the material claims they can justly make upon others.

Two objections stand in the way of any simple claim that we choose what we believe: (i) logically, we cannot choose what to believe; we can believe only what seems to us to be the case, (ii) sociologically, people's religious beliefs are, with significant exceptions but still overwhelmingly (viewed globally), a product of family or community socialisation. The first of these is not conclusive given that choice does not have to be arbitrary to remain choice (reasons do not preclude choice) and that religious belief occurs within a realm of epistemic discretion, though the language of 'choice' is not always felicitous. The second is harder to gainsay.

I recast the issue as a question of who should take responsibility for the consequences of belief in a plural society committed to freedom of belief. Set in that context, the obvious default position is that the costs of beliefs should be borne by their holders; people cannot reasonably avail themselves of freedom of belief while expecting others to pick up the bill for the use they make of that freedom. However, without further argument, that does see off the sociological objection. For that, the crucial issue is not how people first came by their beliefs but whether they now embrace and endorse them and whether, if they do, they can still present their beliefs to others as burdens with which they have been encumbered by circumstance and which they would rather be without. In reality, people do not 'disidentify' with their beliefs in that fashion. Perhaps we should not take their embracing their beliefs at face value; but, if we do not, we license ourselves not to take their beliefs seriously as *their* beliefs, with all that that implies for their freedom of belief.

These considerations are supplemented by others, including courts' reluctance to subject people's religious beliefs to any more than the most minimal forms of 'quality-control'. That reluctance, while understandable, argues against legal measures that transfer the costs of belief from those who hold the belief to those who do not.

In applying these considerations to the issue of IRD, a serious complicating factor is that a belief's socio-economic consequences are almost never consequences of the belief alone. Almost always, they result from the intersection of belief with the norms and practices prevalent in a society. So should responsibility for the consequences of belief be shared rather than borne by believers alone? That depends on cases but I use Rawls's basic structure approach to argue that 'normal' socio-economic activity should have priority; that current law on indirect discrimination embodies that notion through its test of 'proportionate means of achieving a legitimate aim'; and that religious organisations no less than other organisations are beneficiaries of that priority and, in some respects, even more so.

Does this leave any case for law providing against IRD? I identify a number of reasons why IRD should remain of concern (covert direct discrimination, exacerbating other forms of inequality, social cohesion, etc) and I do not rule out the claims that people have simply as conscientious bearers of belief. The practical thrust of my argument is to endorse the broad structure possessed by current IRD law. However, it does argue strongly for interpreting the legal defence of 'proportionate means of achieving a legitimate aim' as a threshold test rather than as an interest that is to be balanced against others. Employers and providers should be obliged to accommodate the demands of religious belief only up to the point at which accommodation ceases to be consistent with their using proportionate means in pursuit of a legitimate aim (where proportionality is judged only with reference to the aim); beyond that threshold their obligation should cease. The proportionality test should not be interpreted as one that requires a balancing of the interests of the believer and those of the employer/provider, so that employers/providers can be required to sacrifice means that are proportionate (with respect to their aim) provided only that that sacrifice is outweighed by the interests of believers. My argument is consistent with the wording of the Equality Act 2010 (and

earlier IRD measures) but not with the way the proportionality test has sometimes been interpreted by courts and tribunals.

### **Changing media representations of religion and the 'secular sacred', 1982-2010**

**Kim Knott, Lancaster University and Teemu Taira, University of Turku**

What has changed in the media portrayal of official and popular religions and the secular sacred over the last thirty years? Findings will be presented from two projects conducted at the University of Leeds in 1982/3 and 2008/10, and compared in light of changing religious and media environments and public and sociological discourses about religion in public life. In both studies data were collected over a comparable period from the same British newspapers and terrestrial television channels. References to religion and the secular sacred – both literal and metaphorical – were analysed from all genres, from articles and broadcasting focused directly on religion, through news and drama, to sport and advertising. Using content and discourse analysis, in engagement with debates in sociology of religion and media studies, key themes will be identified and compared which illustrate changing media representations of the religious and secular.

### **Piety, Pluralism and Paradox: Muslim Musical Performance and Education in Britain**

**Carolyn Landau, King's College London**

Debates on the permissibility of music within Islam have existed for centuries and continue with new complexities in the twenty-first century in both Muslim-majority and Muslim-minority settings. In Western countries these debates are often heightened by a state-imposed music curriculum on the one hand and a burgeoning 'Islamic music scene' on the other. This paper presents findings from ongoing ethnographic research (begun in 2006) into the use of, and attitudes towards, music by ethnically, denominationally and socio-economically diverse Muslim communities in London. I explore how the lens of music making—or the lack thereof and subsequent surrounding debates—can begin to uncover new insights into the nature of Islam and Muslim experience in Britain today. With particular focus on public musical performances and music education, I show how recent global trends in Islam and popular culture, as well as local and national political events and debates, are affecting Muslim musical practice, education and thought in Britain in various ways, revealing a diverse, adaptable, and at times paradoxical, 'British Islam' that is simultaneously being molded by, and contributing to, British 'mainstream' society and its relationship to the rest of the world.

### **Doing textual analysis of public Commissions on religious diversity**

**Solange Lefebvre, Université de Montréal**

This presentation provides three examples of the results stemming from textual analysis of two commissions on religious diversity in Quebec; 1) the public school system, and 2) reasonable accommodation, in a research project funded by the Social Sciences and Humanities Research Council of Canada.

- 1) Through careful analysis of the concepts of laïcité, neutrality and secularism, I will show how I reconstructed stories of conceptual hesitations and choices made within the commissions, and the influence the Chairs previous research had on the commissions;
- 2) Another important aspect I will outline details is about hidden or neglected issues, including examples from the Bouchard-Taylor Commission such as: a brief on animals, slaughter and religion was totally ignored by the commission; despite explicit invitations to submit its reflection, the private sector kept silent and did not participate. In these two cases, the findings opened the door to two very innovative projects on religious diversity.
- 3) The final example concerns the place of imaginary in the discourse on religion, the results of Lori Beaman's reflections and Louis-Charles Gagnon-Tessier's findings.

The results of this study, outlined in this talk, demonstrate the interest and necessity of a detailed analysis of public hearings and commissions to study the complex relation between religion and society.

### **Varieties of Performing Religion in the Public Sphere**

## **Mia Lövheim, Uppsala University**

The “resurgence” of religion in the public life of Western society has during recent years been a dominant theme in sociology of religion. As pointed out in the rationale for this book the media has in the European context so far largely been left out of these discussions. In the Nordic context the thesis of a mediatization of religion has in particular been the subject of discussion (Hjarvard 2008). As argued by Lövheim (2011) although the thesis contributes to these discussions, the narrow approach to religion and to the interplay between modernisation and religion limits its validity. On the other hand, advocates of the return of religion have been accused of using a vague definition of religion and thereby overstating its public presence and impact. Thus, a key issue in this discussion concerns how to define and identify “public religion”. The aim of this chapter is to present a typology of forms of performing religion in the public sphere based on differentiating between combinations of the actor and content of the communication. The chapter will further outline how this typology can be used to develop the mediatization of religion thesis and for analysing the presence of religion in public spheres in the Nordic countries.

## **‘Education for Life’: Fo Guang Shan Buddhism and Education in the UK**

### **John Mair, University of Manchester**

Religious organizations in the UK have a very long association with education, for instance through faith schools, Sunday schools, involvement in higher education, and so on. The involvement of religions in education is championed by some as a way of providing something that secular education might struggle to provide: an ethos or set of values, in addition to the academic content that other providers might also teach. However, it is less well recognised that religiously informed pedagogies often also involve specific, distinctive views on the meaning and value of academic education itself.

Based on fieldwork in Manchester and London, this paper will describe the educational practices of Fo Guang Shan (FGS), an international Chinese Buddhist organization that is popular with Chinese migrants in the UK. FGS promotes what it calls ‘education for life’ for adults and children. The paper will explore the views of FGS on the relationship of secular education to the cultivation of moral character, individual wellbeing and social cohesion and ‘harmony’.

## **An Opportunity for Redemption in Youth Justice**

### **Gary Manders, University of Birmingham**

An understanding of a young offender’s worldview, containing their beliefs and values, provides insight for practitioner’s into the motivations for their behaviour. This enables appropriate interventions to be made to tackle criminal behaviour, particularly its relevance in addressing issues of violence, as in preventing hate crime and young people being radicalised into violent extremism. This presentation draws on the findings from my PhD qualitative research project with 40 young offenders in two Youth Offending Teams in the West Midlands.

Redemption is the ability and opportunity for a young person to change the direction of their lives away from crime to a law abiding lifestyle that also incorporates re-integration back into the community. The role of the Youth Offending Team is to assist in facilitating the process of change for each young person. Comprehending the signals of desistance through examining the young person’s worldview is paramount in creating the conditions for change.

This paper will explore the notion of the Good Life, as a life worth living, especially the place of religion as a moral template for a better form of living. A comparison will be made with the Good Lives Model of Rehabilitation (Ward & Maruna, 2007). The necessity of good role models; offenders sharing conventional aspirations with the general public will be explored.

## **Opt-outs: a sufficient means to respect and protect freedom of thought in schools?**

### **Alison Mawhinney, Bangor University, Ulrike Niens, Queen’s University Belfast and Norman Richardson, Stranmills University College**

When doctrinal religion is taught in schools, the question of the right to freedom of thought, conscience and belief of those who do not wish to participate in this instruction arises. International human rights law relies on the mechanism of the opt-out clause to respect and protect the right to freedom of thought of these individuals. Our one year research project, funded by the AHRC/ESRC Religion and Society Programme and entitled ‘Opting out of

Religious Education: The Views of Young People from Minority Belief Backgrounds', examines this assumption through an investigation of the workings of the opt-out clause in schools. In this paper we present the project's findings as they relate to the following research questions: what factors influence a young person's decision to opt out (or not) of religious education?; in what ways do they believe opting out respects and protects their right to thought, conscience and religion?; how do young people from minority belief backgrounds experience opt-out provision from religious education and other religious occasions in schools?; do conflicts arise between parents and young people regarding opt out of religious education?; and how are opt-outs viewed by minority belief parents and communities?

### **Managing the conflict between religious freedom and anti-discrimination law in the UK and the USA**

**Iain McLean and Scot Peterson, Oxford University**

Every democracy, and in particular every member state of the Council of Europe, must balance the sometimes conflicting claims to religious freedom and to freedom from discrimination. To privilege either one, on every occasion when they conflict, is to negate the other. Therefore each democracy needs a framework of regulation and case law. The frameworks in place in the UK and the USA are examined. They share a common-law background and roots in the political philosophy of the Enlightenment, but differ, inter alia, because of the difference between the European Convention of Human Rights and the First Amendment to the US Constitution. Leading cases in both jurisdictions are discussed.

### **Changing Patterns of Hajj-going from Britain: pilgrims, operators and government**

**Seán McLoughlin, University of Leeds**

This paper begins the task of tracking changing patterns of Hajj-going and its structure and organisation in England, especially in the last two decades. Funded as part of the AHRC award to the British Museum for its research on Hajj, it is based mainly on interviews conducted in late 2011 with a small sample of representatives from: the two main British Muslim pilgrim welfare organisations; two tour operators and their guides; UK government and trading standards. The research also draws on interviews with 30 pilgrims in different parts of England and an online survey of around 200 pilgrims. Overall, the paper reflects the general dynamics of an increasingly commercialised and regulated Hajj-going in late modernity, both in terms of the opportunities that this presents for tour operators and pilgrims but also in terms of meeting various challenges in the UK and in the Holy Places.

### **Critical Islam: Beyond Dogma towards New Forms of Social Critique**

**Dilyana Mincheva, Trent University**

A new class of Muslim intellectuals working in western academic environment has been engaged actively in the last 20 years in the controversial enterprise of developing a theoretical approach on Islam, which "liberates" the theological message from its strict reference to dogma. In a number western debates which concern the presence and visibility of Islam in the West today these critical Muslim scholars express readiness to leave the strict disciplinary boundaries of their academic research in order to make statements on Islam, western society, values, and religious universalism in general.

The hypothesis of my paper, therefore defends the emergence of a *Western-Islamic public sphere* (which is secular but not secularist and which is Islamic but not Islamist), within which a critical intellectual universe can unfold, dealing hermeneutically with texts and politically with lived practices, and which, moreover, has to emerge from within the arc of two alternative, conflicting, yet equally dismissive suspicions defined by a view that critical Islam is the new imperial rhetoric of hegemonic orientalism and the opposite view that critical Islam is just fundamentalism camouflaged in liberal rhetoric. The Western-Islamic public sphere offers a third view, arising from an ethical commitment to intellectual work as a portal to the open horizons of history.

### **Passion Play: The Mysterious Revival of Religious Drama**

## **Jolyon Mitchell, University of Edinburgh**

Over the last two decades there has been a significant growth in the number of passion plays performed in the UK. During 2011 and 2012 there have been productions put on in public spaces all over the country including in: Aberdeen, Brighton, Edinburgh, Glasgow, Leicester, Leominster, Lincoln, London (Trafalgar Square), Port Talbot, Preston, Southampton, and York. The Oberammergau Passion Play, performed since 1634 in Bavaria Germany, is the best-known example of this theatrical tradition, though these British productions are part of a wider European and Global movement, which currently numbers over 2500 productions. Drawing on the work of writers such as Constantin Stanislavski (1863-1938), Bertolt Brecht (1898-1956) and Peter Brooks (b.1925) I analyse the different dramatic styles that are employed: from 'traditional' interpretations, via medieval scripts to contemporary adaptations of the biblical stories. While a few professional actors are sometimes employed, the vast majority of the casts are invariably amateurs. In this illustrated paper I investigate the reasons for a renaissance of public religious drama, and the implications for understanding new forms of religious expression in public spaces.

### **Religion as the Subject of Hate Speech**

## **Richard Moon, University of Windsor**

Many recent hate speech cases in Canada and elsewhere involve religion either as the source of views that are alleged to be hateful or as the subject of such views. These cases are difficult for the reason that all hate speech cases are difficult. There is significant disagreement in the community about whether or to what extent the restriction of hate speech can be reconciled with the public commitment to freedom of expression. However, there is another reason the religion cases are so difficult, which has to do with our conception of religious adherence. While religious commitment is sometimes viewed as a personal judgment made by the individual that is in theory revisable, it is also, or sometimes instead, viewed as a central element of the individual's identity. In hate speech regulation a distinction is generally made between attacks on the individual/group, which if sufficiently extreme may amount to hate speech, and attacks on the individual's or group's beliefs, which must be open to debate, even that which is harsh and intemperate. However, our complex conception of religious adherence/membership – as personal judgment and cultural identity – complicates this distinction in several ways.

### **The Saint in the Banyan Tree: Christianity and Caste Society in India**

## **David Mosse, School of Oriental and African Studies (SOAS)**

My paper will provide a synthesis and overview of research over three decades on Christianity's remarkable trajectory as a social and cultural force in southern India. I will present key arguments of a book in press – *The Saint in the Banyan Tree: Christianity and Caste Society in India* that combines archival research and anthropological fieldwork to explain how from the seventeenth century Jesuit missionary Catholicism was localized into Tamil institutions of caste and popular religiosity, while in the twentieth century Christianity opened space for political assertions of those subordinated as 'untouchable.' I will argue that caste was central to the way in which the categories of 'religion' and 'culture' were formed and negotiated in missionary encounters, and that the social and semiotic possibilities of the new domain of Christian religion incubated a politics of equal rights for *dalits*. I will discuss the cultural impact of Christianity on everyday religious, social and political life in rural south India. Connecting historical ethnography to the preoccupations of priests and Jesuit social activists, I will throw light on the contemporary nature of caste, conversion, religious synthesis, secularisation, *dalit* politics and the pressing issues of the negotiation of religious pluralism and the struggle for recognition among subordinated people.

### **When Domestic Violence Strikes Families of Faith: The Problem, the Politics and the Potential of Religion**

## **Nancy Nason-Clark, University of New Brunswick**

Men who act abusively have their own story to tell, a journey that often begins in childhood, ripens in the teen years, and takes them down paths they were hoping to never travel. The stories of the men and the snapshots of their journey is based upon four years of fieldwork, including interviews and focus groups with 50 men, many of whom were re-interviewed every six to nine months, four or five times—told against the backdrop of a case file analysis of over 1000 men who were participants in a batterer intervention program.



Women who are the victims of domestic assault tell of their fear, financial vulnerability, the shame and the despair that accompany living with a partner who abuses them. Yet, many women, particularly those of deep religious convictions, cling to the hope that someday their partners will receive help and thereafter change their violent ways. Moreover, workers in the criminal justice system, domestic violence advocates, therapeutic staff, and perhaps especially religious leaders want to see change in the lives of men too.

Harnessing this data, I intend to highlight three areas in the presentation: the problem, the politics and the potential that emanates from research to uncover abuse in families of deep religious convictions. Included in the discussion will be the multi-disciplinary challenges surrounding social action, and whether there is any evidence on which to claim changed attitudes and changed action in the aftermath of violence at home.

### **Public religion in post-communist countries: the specificity of Romania**

**Sebastian Năstură, Romanian Academy, Iași Branch**

Once liberated by the communist regimes some of the CEE countries could enjoy the freedom of religious manifestation. After 1989, many new religious denominations (e.g. Mormons) entered in Romania while the activity of some sects <sup>1</sup> practically flourished on the unrestricted religious market.

On the same time, the **Romanian Orthodox Church (BOR)** became one of the most important *social and economic actors* from Romania. Its increasing social activism and economic relevance, its media power and visibility made BOR to have a strong-enough voice able, for example, to stop any legislative intention on gay marriage.

In this paper we intend to demonstrate that “public religion” was created in Romania mainly through an ongoing process managed by the BOR. Although there are many religious actors involved in this process, this Church created a social desirability of being religious in public spaces for all age cohorts.

Analyzing the BOR annual reports we’ll underline those factual elements that contribute progressively to the construction of a public religion in Romania. For depicting the trends of religion de-privatization within Romanian population <sup>2</sup> we’ll analyze data from ISSP, ESS, EVS, WVS and Romanian BOP.

**Acknowledgement:** This paper was made within The Knowledge Based Society Project supported by the Sectorial Operational Programme Human Resources Development (SOP HRD), financed from the European Social Fund and by the Romanian Government under the contract number POSDRU ID 56815.

<sup>1</sup> Previously interdicted, like Jehovah’s Witness, or strictly controlled by State, like Pentecostals or Seventh Day Adventists.

<sup>2</sup> For comparative purposes we’ll also analyze data from other Central and Eastern European post-communist countries

### **Religion, women and citizenship: a case study of Muslim and Christian women in Norway, Spain and the UK**

**Line Nyhagen Predelli, Loughborough University**

Feminist citizenship theorists have challenged the limitation of the concept of citizenship to the public sphere and the narrow view of citizenship as status, rights and duties, claiming that citizenship encompasses lived practices connected with identities, belonging and participation within all spheres of life, and that citizenship practises are gendered. At the same time, linkages between democracy and religion are increasingly being debated in mainstream contemporary social theory. The term ‘religious citizenship’ appears to be of a rather recent coinage, however; its usage gaining momentum alongside the development of an increasing number of distinctions between different citizenship dimensions. With the exception of Wayne Hudson (2003), few scholars offer a precise definition of what religious citizenship entails.

This paper explores how Christian and Muslim women in different national and religious contexts talk about and practice citizenship in their everyday life. It seeks to identify and assess how women’s individual religious identities and practices may provide both resources and/or barriers to citizenship, where citizenship is viewed in a broad sense, referring not only to the status, rights and duties of individuals, but also to their participation, identity and belonging. The paper, which is based on qualitative interviews with Christian and Muslim women living in Madrid

(Spain), Oslo (Norway) and the East Midlands region of the UK, also discusses the extent to which the concept of 'religious citizenship' might be useful.

### **Spirituality in New Social Movements: A Case Study of Non-Governmental Organization Embercombe**

**Jana Obrovská, Masaryk University in Brno**

In contrast with many sociological theories which presuppose the privatized and socially insignificant character of individualized and de-institutionalized forms of spirituality, this paper explains the de-privatized character of spirituality of employees and volunteers in the non-governmental organization Embercombe (UK). Embercombe facilitates both spiritual development courses and environmental and social programmes. The organization is conceptualized as part of new social movement, new religious movement (New Age) and holistic milieu which constitute the structures of so-called holistic movement.

The author spent four months in the research field and used a case study design to explain the ways actors interconnect their own spiritual development with an effort to transform the community and wider society. In the organizational culture individuals are inspired to contribute actively to the vision of a „truly sustainable world“. Spirituality is perceived as a life force which empowers the individuals to change. The processes of exploration and experimentation on the level of the individual and collective identity are positively valued.

Spirituality is presented as a cultural resource for grasping problems which transcend the private lives of individuals rooted in the culture of Embercombe. This paper is a contribution to the study of religion in the public sphere (civil society) and its relationship to social change.

Key words: New Age spirituality, new social movements, social change, privatization and de-privatization of religion

## **The Passage of the Shari'at Act 1937: Lessons and Questions for the Present?**

**Sean Oliver-Dee, London School of Theology**

This paper is drawn from chapter five from my new book *'Muslim Minorities, Citizenship and Shari'a'* (IBTauris, 2012). It will analyze the passage of the *Shari'at Act 1937* through the parliamentary assemblies to the point that it became law. In particular, it will explore the motives and implications of the identity politics that lay behind the Act's passage, drawing out some observations that are very pertinent for today's religio-political dynamics.

The Act allowed for a unified Indian Muslim identity in a way that had not existed to that moment and gave power to a handful of Indian Muslim politicians who could claim to speak for all Indian Muslims in a way previously unheard of. This Act therefore provides an excellent example of the 'issue politics' around which identity can be formed and interest groups can be founded to the betterment, or otherwise, of society as a whole. It is therefore a historical paper that provides a platform for discussing current religio-political movements in Europe and the United States.

## **"Value Added?" Faith-Based Organisations and the delivery of social services to the UK's homeless**

**Katie Orchel, University of Exeter**

Where is the 'faith' element in FBOs? How does religious belief in an 'ultimate reality' or God, and notions of 'spirituality', 'sacredness' and 'evil' shape landscapes of care and set them apart from 'secular' alternatives? Does the quality and experience of the 'care relationship' change - for better or worse - due to religious ethics held by staff and client? This study uses thematic data from 36 semi-structured interviews with Salvation Army hostel managers and participatory observation ethnographic fieldwork to explore the nature and role of 'faith' as it is spoken-about, enacted and experienced by staff and clients in Salvation Army run 'Lifeshouses' (homeless centres) across the UK. Drawing on poststructural themes of performance, embodiment and affect, and using a feminist methodology focusing on emotions, the body, and an ethic of care, the idea of how 'faith' makes a difference is explored. The key notion of 'therapeutic landscape experiences' (Conradson 2008) is drawn in to conversation with theologically-inspired ideas of 'radical faith praxis' and 'theo-ethics' (Cloeke 2011) to provide a critical account of the co-construction of "spiritual landscapes" in the provision of homeless services. Furthermore, foregrounding this study in its political context - where FBOs are frequently positioned either as 'insiders' or 'outsiders' to the government's neoliberalising welfare agenda - it is revealed that the spiritual imaginaries, religious interpretations, and notions of the divine/sacred held by staff in government-contracted services can play a critical role in challenging hegemonic 'neoliberal subjectivities' from within this contracted relationship.

## **Muslim Participation in Governance**

**Therese O'Toole, Tariq Modood, Daniel Nilsson DeHanas, Stephen Jones, University of Bristol and Nasar Meer, University of Northumbria**

The position of Muslims within the UK, as in other European societies, has been a topic of intense debate in recent years. Following the 2001 Bradford, Burnley and Oldham disturbances, 9/11 and the 2005 London attacks, there have been intense debates concerning the compatibility of Islam and the West, the supposed failure of (especially young) Muslims to integrate into British society and the perceived weaknesses of multiculturalism in fostering exceptional Muslim claims-making. New Labour's policy response to these issues, it is claimed, served to cast Muslims as a 'suspect community'. Less often observed, however, is the increased role for Muslim civil society actors within governance that occurred under New Labour, at both national and local levels, as well as the growing recognition of religion and Islam within equalities legislation and strategies. This paper presents findings on Muslim engagement in UK participative governance, charting developments from New Labour's rise to power in 1997 to the present Coalition government. Based on qualitative research with state and Muslim civil society actors, this paper evaluates modes and practices of Muslim engagement in participative governance, paying particular attention to how Muslim identities and religious norms have been perceived or recognised within governance, the impact that Muslim engagement has had on policy outcomes and participatory practices, and the implications of Muslim participation in governance for the wider infrastructure of Muslim civil society organisations.

## **The Paradoxes Of New Monasticism In Consumer Society**

**Stefania Palmisano, Università de Torino**

The rise of consumerism in the post-Second World War years, accompanied by the ever-growing and globalizing media sphere, has not left even Roman Catholic Monasticism untouched. In this talk, I analyze the relationship between New Monasticism – conceived after Vatican Council II as a new form of traditional monasticism – and contemporary consumer society. I argue that the processes of renewal in monasticism, especially New Monasticism, have been shaped by contemporary social and cultural changes driven by the all-pervasive influence of capitalistic market dynamics. I discuss particularly how and why New Monasticism stands in a paradoxical relationship with the contemporary social landscape. Through a qualitative study of seven New Catholic Monastic Communities in Italy, I show that if, on one hand, they are an alternative to the accelerated, profit- and success-oriented demands of consumer capitalism, on the other, they affirm and internalize some aspects of the ambient culture.

**Reading Christian Ethos: Comparing the Intentions of Leaders with the Experiences of Students aged 14 (in 2008) and 18 (in 2012)**

**Mark Pike, University of Leeds**

This paper explores the relation between leaders' intentions and students' experiences in a school with a Christian ethos. A case study was carried out of a school that served a social priority area and data was collected in its sister schools for comparative purposes. Drawing upon a survey of 543 14-year-olds (Year 9), 311 teachers and 11 Principals and Vice Principals, and also analysis of transcriptions of extensive semi-structured interviews and focus groups, I suggest that ethos is brought about by the transaction between the beliefs expressed by those who lead a school and those educated in it. What is of particular interest in here is the way this transaction occurs when schools leaders are evangelical and/or reformed Christians and most of their students come from non-church attending homes. How school leaders' theological beliefs inform aspirations for, and expectations of students, and the extent to which secular parents support an educational vision underpinned by religious belief is reported. The results of this partnership are considered. This paper draws upon findings from the original project (2008) and from more recent data (2012) obtained as a result of Follow-On funding that enabled the researcher to re-engage with (and re-survey) students, aged 18, who first participated in the research when they were aged 14.

**The influence of the market on faith-based youth work**

**Nigel Pimlott, University of Staffordshire**

Faith-based youth work organisations working in communities are often the forefront of expressions of public religion. The age of austerity has had a marked effect upon such work with the role of the market significantly impacting what is done and how it is done. For some, this has meant a contraction of their public role, whilst for others new market-orientated opportunities have arisen as demands have been made upon the sector to fill the gaps resulting from the curtailment of state provisions and services. This paper will consider the impact of these market changes, how faith-based youth work organisations respond to isomorphic threats and the risks of mission creep. Based upon my postgraduate research of such faith-based youth work, consideration will be given to how young people have become commodified economic units and how a more holistic and sustainable rationale is required if transformational religious and spiritual objectives are to be realised that continue to afford faith-based youth work as a key exponent of public religion.

**Eastern Orthodox Christianity as public religion in post-communist Romania**

**Simion Pop, Central European University**

The paper is focused on the ways in which the Romanian post-communist public debates around the appropriate ways of transmitting the Orthodox tradition impact on the articulation of Eastern Orthodoxy as public religion. More specifically, it seeks to understand how different Orthodox actors variously articulate authoritative tradition-based arguments into public spheres, how modes of religious reasoning are socially and politically embedded, and how new Orthodox (counter-)publics emerge. From a post-secular perspective, the paper argues against two major

shortcomings of the scholarly approaches to modern public Christianity. One tends to take into account only the officially institutionalized (often in relation to the nation-state) sources of discourses and practices concealing, for that matter, the pluralist (and often contentious) definition of a tradition. The other assumes that modern public spheres are already configured (in rather secularist terms) and the religious actors only inhabit them reactively. The ways in which the debates *within* a tradition are enmeshed in the ongoing production of modern public spheres, especially in the Orthodox case, are thus poorly understood. If these ways are properly considered one can go beyond the limitations of the still dominant *institutionalist perspective* that seems to exhaust the possibilities of a tradition and, for that matter, sets aside the significant alternative modes of transmitting tradition establishing new Orthodox (counter-)publics and having in fact a great impact on Eastern Orthodoxy's public reconfiguration. The understanding of the new forms of public religion, in the Orthodox case, is deeply connected to a more complex understanding of how "tradition" works beyond definite institutional boundaries.

### **Updating Religion in Japan: Two Case Studies in the Tokyo Area**

**Elisabetta Porcu, University of Leipzig**

The need manifested by Japanese religious organizations to cope with an increasing loss of adherents and estrangement from religion, as well as to present themselves as "modern" forces that are relevant to present-day society seems to be central in shaping their communication strategies. In this context, formats taken from popular culture—such as manga and anime, promotional videos, and CDs—have been employed by both well-established religious organizations, including various Buddhist denominations, and new religious movements to motivate followers and attract potential adherents, particularly setting their sights on younger generations. In this regard, one interesting aspect is represented by religious institutions' attempts to "brand" themselves to enhance their profiles and visibility, specifically by drawing on popular media coverage. Based on extended fieldwork in Japan, this paper examines some features related to these phenomena, with a particular focus on the activities of two Buddhist temples in the Tokyo area that are attempting to revive Buddhism and make its teachings attractive to an audience greater than the elderly parishioners who still maintain contact with their temples mainly for funerary rites and other memorial rituals related to the ancestors.

### **Religious and juridical norms in secular countries: the case of legislation on euthanasia in France**

**Claude Proeschel, GSRL (EPHE-CNRS) (Groupe Sociétés, religions, Laïcités), Paris**

This presentation wants to highlight the role played by religious groups, and the influence of religious norms on standard legal procedures about euthanasia in France. It will focus on the activity of the CCNE (Comité consultatif national d'éthique), an ethics committee that also includes representatives from different religions. CCNE was created before the parliamentary mission that resulted in the 2005 adoption of the law concerning euthanasia. Several questions should be asked here: which faiths are present in this ethics committee, and to what extent are the opinions of these faiths viewed as being legitimate in a political sphere? What is the actual influence that the various religious laws have on the law that is being elaborated upon? However, in this study we more generally reflect on how modern states called secular on the one hand incorporate their right of religious presuppositions, and on the other hand remain states that continue to have morals. If, indeed, the behavior of the administration is no longer based upon what sacred religious assemblies deem sacred and unsacred, however, as shown by example of the CCNE, the religious are inherent in these decisions.

### **The Use of Sacred Teas and the "War on Drugs" in the United States, Canada, and Europe**

**James T. Richardson and Jennifer Shoemaker, University of Nevada**

Freedom of religion sometimes conflicts with other societal concerns, including the "War on Drugs" in many Western nations. Recent major cases in several nations concern the use by religious groups of substances regulated under international treaties and national legislation. In 1999 United States Customs agents confiscated hoasca tea (or ayahuasca) from the headquarters of a small religious group, O Centro Espirita Beneficente Uniao do Vegetal (UDV), in Santa Fe, New Mexico. The UDV filed a successful lawsuit, representing the first occasion in memory where the U.S. Supreme Court allowed a freedom of religion related claim to prevail over efforts to control Schedule I drugs. Another recent "tea case" from the State of Oregon also depended heavily on the UDV case in its ruling. Other legal and governmental actions concerning hoasca from selected European countries and Canada also will be

examined. Implications of the “tea cases” for the societal place of religion are discussed, since use of hoasca seems to contravene efforts to control Schedule I drugs that has dominated policy making for years in some western nations.

### **The Muslim diaspora one year after the Arab Spring: is it the same story between integration attempts and religious identity revivals?**

**Roberta Ricucci, University of Turin**

In numerous European cities, Muslims organized events to commemorate the Arab Spring. From Egyptians to Tunisians, first and second generations living in the Western immigration countries met together to discuss what happened and what is happening in their former countries. The point of view of the Muslim diaspora has been underestimated in the political debate about the Arab Spring, yet the consequences of those events have reached some immigration countries, such as Italy, where there are significant North African communities. On the other hand, those events had both a political and religious impact in Italy, refocusing the media attention to Muslims, stressing how difficult is to integrate them. The paper will present an initial attempt, through 60 qualitative interviews, to analyse how Muslims living in Italy have reacted and whether or not they continue to be linked with those events in the framework of a renewal negative attitude against them, answering the following questions: Are they really interested? Is there a generational effect in their involvement? Or, do they prefer to take distance from those events, living their both political and religious belonging without public expressions?

### **Free Market of Religions and Religious Lobbying**

**Ringo Ringvee, Religious Affairs Dept, Estonian Ministry of the Interior**

The paper examines how the relations between the State with neoliberal governance practice and religious lobby are arranged in Estonia, and what is the outcome of free market religious economy for different religious institutions.

From 1992 onward Estonia has practiced a neoliberal free market governance model in all spheres of society. It includes also religion where the State has practiced the equality principle concerning the legislation. Equal treatment has been the basis also in practice. At the same time it has been claimed by the critics that the State has preferential policy towards Christian denominations. How does this fit to the context of free market ideology? What are the reasons for these claims? What are the possibilities for religious groups to influence the decision making processes and administrative arrangements in a highly secular society? What type of religious institutions may have more success in their lobby? Or is it about the efficiency of governance? These are the questions explored in the paper.

### **The conceptual fuzziness of ‘religion’ in anti-discrimination legislation as an example of the paradoxical translations of ‘religion’ in the public domain**

**Yvonne Sherwood, University of Glasgow**

[NB: though based on an analysis of a particular legal case, this paper attempts to make broader statements about the translation of religion. It need not necessarily be in a ‘Law and religion’ panel, therefore, and could equally be in a panel on Politics and Religion, say].

This paper explores the conference statement that ‘talk of “public religion” can be vague and unfocussed’ by analysing unfocussed (in fact split and paradoxical) criteria for defining ‘religious belief’ in the Racial and Religious Hatred Act (2006) (see <http://www.legislation.gov.uk/ukpga/2006/1/contents>) and the case of the so-called ‘Green martyr’, Tim Nicholson. In testing Nicholson’s claim that his commitment to environmentalism qualified as a ‘philosophical belief’, the judge applied criteria that distinguished ‘belief’ from ‘fact’ and ‘opinion’ (‘fact’ and ‘opinion’ qualifying as both greater and lesser than ‘belief’ in the uncertainty of a not- quite-‘secular’ state). He also appealed to definitions of the truly religious (and its secular ‘philosophical’ cognates) as that which is ‘weighty’, ‘substantial’, ‘cogent’, ‘serious’ and ‘cohesive’ -- and also not incompatible with others’ ‘fundamental rights’. In this

paper I explore how these distinctions unconsciously repeat a Kantian (i.e. two hundred year old) model of religion based on distinctions between believing (*glauben*) opining (*meinen*) and knowing (*wissen*). They also institutionalise, in law, a paradoxical definition of religion. Floating above knowledge, and much stronger than mere opinion, 'belief' is institutionalised as a dangerously volatile force--and also a form of knowing that is more than knowledge: hence the basis of a (deep) ascriptive identity like sexuality or race.

### **The Public Debate about Private Identities: Religion, Sexuality and Education in Ontario**

**Heather Shipley, University of Ottawa**

This paper will explore recent controversies in Ontario regarding proposed sex education curriculum and anti-discrimination policies for public schools to highlight the challenges faced when researching religion and sexual diversity, in policy, discourse and legislation. Identity categories are often essentialized within discursive regimes, particularly those that seek to regulate behaviour. These essentializations are further reinforced and repeated when talking about spaces where sexuality is hyper-regulated, educational institutions, and become the centre of public debate when the identity categories are framed as colliding, as they are when non-discrimination policies are created for faith-based schools and when the assumed vulnerability and morality of youth is faced with discussions about sexuality and sexual orientation. There is much research regarding religious and sexual identities that demonstrates the nuance with which identity is lived; data will be presented regarding youth identity negotiations, contrasted with public debates and policy decisions in educational settings.

### **Mapping the Realms of Religion. The Case of a Montreal Prison**

**Barbara Thériault and Étienne Tardif, Université de Montréal**

This paper inquires places where religion takes shape and how it is individually experienced. It first presents an instrument we developed to assess religion in a qualitative manner—a game board picturing various places (green areas, houses, a church and its cemetery, a library, sports grounds). The players are invited to locate places where they make—if they do—experiences of transcendence and to reflect on them. Still on the same board, they are then enjoined to gauge and comment on the presumed locations of their contemporaries' experiences. Finally, they are asked to locate the members of the prison chaplaincy staff on the board. Beyond this instrument and the study of the subjective forms religion can take, we also look at some of its objective forms, the material treatment of religion and its officially assigned space within a particular setting. Our paper is based on the results of a research undertaken among a sample of women convicted to short sentences in a Montreal prison. The case study provides an opportunity to examine G. Simmel's insights on religion and explore how its material and immaterial dimensions are entangled and reflected upon in an environment where the control of one's space is in itself an important issue.

### **Managing Spiritual Care? Contemporary Healthcare Chaplaincy and Public Policy**

**Andrew Todd and Layla Welford, Cardiff Centre for Chaplaincy Studies**

This presentation will consider key areas of healthcare and related policy and their impact on healthcare chaplaincy. Areas considered will include healthcare policy (the emphasis on patient experience and patient choice, the prominence of 'evidence-based' approaches to healthcare and the economic importance of measurable outcomes). They will also include wider policy that impinges on healthcare, specifically equality and diversity and data protection policy.

The presentation will provide key examples of the way in which chaplaincy has been shaped by such policies. It will offer an evaluation of the way in which espoused chaplaincy practice has been reshaped around a focus on spiritual (rather than just religious) care and a language of assessing spiritual need. It will also provide a critical picture of the 'professionalization' of chaplaincy, seen in the development of regulatory frameworks akin to those developed by other healthcare professionals; and of the changing status and statutory basis for a contested practice.

Adaptations to the practice, role and status of chaplaincy will then be further evaluated, to assess the extent to which they: are concerned with political legitimization; have actually changed chaplains' interaction with patients and staff; are a contribution to a more holistic approach to healthcare.

### **Transnational religious networks: sexuality and the changing power geometries of the Anglican Communion**

## **Gill Valentine, University of Leeds**

This paper focuses on the response of the global Anglican Communion to the issue of homosexuality, drawing on case studies of parishes in three different national contexts (UK, USA and South Africa). It traces some of the complex connections (e.g. through flows of money, resources and discourses) between places differently located within this transnational religious network to identify a complex geometry of power. Through its attention to the deployment of racist, disablist, colonial, and sexist discourses in debates about homosexuality, this paper contributes to geographies of difference by showing how prejudices can intersect in complex ways to facilitate but also to undo or cancel each other out. The conclusion reflects on issues of authority, the meaning of 'communion' and how local insights might be scaled-up to imagine a practical response to the institutional crisis about homosexuality in the global Anglican Communion. In doing so, the paper contributes to understanding how differences may be reconciled within a transnational religious context.

## **Religious Literacy and the creation of the religiously literate citizen in Ontario Public Education**

### **Leo Van Arragon, University of Ottawa**

In this paper I examine the ambiguities around the role of religion in education through the discourse of religious literacy. In Ontario, religious literacy is an elusive concept with shifting meanings going back to the 19<sup>th</sup> Century when an imagined common Christianity was considered essential for public order. Competition over religion and education during the 1980s led to a reconceptualization of religion as private, captured in the binary, "education about religion" and "religious education"; however, ongoing challenges from parent groups within public education and from independent faith schoolers demonstrate that religion is not easily contained through regulation and that the goal of religious literacy remains contested.

Examination of government reports, legal cases and Ministry of Education policy documents demonstrate two themes which have remained constant throughout the changes in Ontario public education. The first theme is the elusive quest for a common religion within which religious literacy and religious illiteracy are defined. The second is that the state has continued to be heavily implicated in defining and delivering intellectually respectable religiously literacy and socially acceptable public religion.

## **Professional Islamic Social Work in the UK: Opportunities and Challenges**

### **Rosalind Warden, Centre for the Study of Islam in the UK, Cardiff University**

This paper will explore the emerging role of Islamic social work organisations and initiatives which have developed in Britain during recent decades. With British Muslim communities experiencing considerable levels of socio-economic disadvantage, there is a need to explore how service provision for these communities may be augmented. It can be suggested that analysis of such organisations and initiatives may provide a source of significant input as to how faith-sensitive services may be developed to better meet the needs of British Muslims.

Drawing upon PhD fieldwork of an Islamic organisation, this paper will explore some of the opportunities and challenges facing such organisations as they seek to establish themselves in the field of professional service provision. In particular, overlap between theological concepts and professional social work discourse will be explored. Additionally, the concept of spirituality will be analysed in its appropriateness for working with Muslim service users. The difficulty in accommodating for the wide cultural and theological diversity within the category of British Muslims will also be discussed.

## **Promoting freedom of conscience as a good for all rather than a right for some**

### **Daniel Webster, Evangelical Alliance**

Christians in Parliament, an all party parliamentary group, recently found that there was a narrowing of the space for Christians to exercise their freedom of conscience and expression in the UK. In line with these findings, and on an



international level, a Global Charter of Conscience will be published in June that seeks to supplement the Universal Declaration of Human Rights to emphasise freedom of conscience in societies with deep and irreducible differences.

This paper seeks to examine the way in which this narrowing of space is presented through popular discourse and how this in turn affects how such issues are dealt with in the political system.

Principally it will suggest that while issues of freedom of conscience are presented as the protection of religious rights they will be viewed as self serving and thus more easily relegated below other goals that are considered universal rather than sectional. Therefore, the paper will propose, freedom of conscience should be framed and defended as a common good that enables societies with deep differences to live in recognition of their diversity. The Christians in Parliament inquiry identified the problem and the Global Charter of Conscience proposes the first steps towards a longer lasting solution.

### **Religion and Belief, Discrimination and Equality in England and Wales: Some Emergent Provisional Findings**

**Paul Weller and Sariya Contractor, University of Derby**

Issues around discrimination and equality in religion or belief are sensitive and highly contested, involving freedom of conscience and speech; religious activity in community and public life; employer and service provider responsibilities. They connect with understandings of religion, social policy and the law. Put alongside issues of gender and sexual orientation, there has often been tension and conflict.

The "Religion and Belief, Discrimination and Equality in England and Wales: Theory, Policy and Practice (2000-2010)" research project is in its final year. It aims to be a benchmark study, including comparison with results of 1999-2001 research on "Religious Discrimination in England in Wales". The completed research includes a national questionnaire survey of religious organisations and fieldwork among religious, public, private and voluntary sector groups (including focus groups with the "non-religious"). Review of legal cases and policy developments continues while a review on religious discrimination evidence was published in 2011 by the Equality and Human Rights Commission ([http://www.equalityhumanrights.com/uploaded\\_files/research/research\\_report\\_73\\_religious\\_discrimination.pdf](http://www.equalityhumanrights.com/uploaded_files/research/research_report_73_religious_discrimination.pdf)). At the conference it will be possible to present some provisional findings and emergent themes which will then be tested further during Autumn 2012 in a series of Knowledge Exchange Workshops with practitioners from the public, private, voluntary, religion and belief, and legal sectors.

### **Evangelical Protestants and Social Engagement in Canada: Comparing new Immigrant and Non-Immigrant Responses**

**Michael Wilkinson, Trinity Western University and Sam Reimer, Crandall University**

Institutional forms of Christian religiosity continue to decline in Canada, with one exception: the evangelical or conservative Protestants. Recent immigrants contribute significantly to this growing congregational base with the majority of new evangelical congregations servicing minority groups. In this paper, we analyze the implications of a growing minority and immigrant presence in evangelical congregations. Comparisons are made between new immigrant and non-immigrant congregations and their responses to questions about mission, evangelism, and social engagement. Recent literature on religion and public life in Canada shows that evangelicals volunteer and give more than other Christian traditions (both inside and outside the church), yet little is known about how immigrant churches compare. Data are from the Canadian Evangelical Churches project conducted by the authors and includes face-to-face interviews and survey interview data from nearly 500 evangelical pastors across Canada.

### **What Bloggers Write about Religion: Themes of Religion's new Visibility?**

**Erika Willander, Uppsala University and Sverker Sikström, Lund University**

Habermas (2008) claims the resurgence of religion and suggests that religion has gained visibility in European public debates concerning: global conflicts, immigration, opinions raised by religious organizations and the ethic concerning recognition of religiosity. The present study investigates if public discussions on religion in the Blogosphere (n=220 000 blog posts) follow the themes stipulated by Habermas in Sweden. For this purpose a new methodology based on quantitative semantics is used which makes an inductive large-scale categorization of naturally occurring word-

associations possible. The results suggest that religion is thematically discussed in three separate clusters of associations. More specifically, religion is associated with (a) politics, (b) Islam and (c) religiosity.