



Arts & Humanities  
Research Council

## **AHRC/ESRC Religion and Society Programme**

### **END OF YEAR REPORT FOR 2010**

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## 1. Executive Summary

We are now 2/3 of the way through the Programme. All 75 awards have been made, and projects are completing all the time. The main focus has therefore shifted from commissioning projects to supporting them and helping disseminate findings.

This Annual Report indicates some of the key achievements made by awards, including:

- New research findings, methodological innovation
- Interdisciplinary linkages
- Knowledge-exchange and 'impact' activities
- Capacity building (e.g. employment of PhDs, early career researchers, growing expertise in religion across disciplines)
- International impacts and linkages.

Achievements at Programme-level in 2010 have included:

- On-going liaison and support of award holders; building a sense of engagement with the Programme
- Preparation of two books which present research from across the Programme:
  1. *Religion and Change in Modern Britain* (two conferences held with the authors, the last one to discuss completed draft chapters)
  2. *Innovative Methods in the Study of Religion* (papers presented at conference, and all chapters now submitted)

Interdisciplinary conferences organised: Phase III Launch Conference; Phase II (Youth) Follow-up Conference; Innovative Methods conference (with NORFACE Re-emerge), London; R&S stream in 'The Changing Face of Christianity' conference, Edinburgh.

Impact activities: Launch of the report on *Research Priorities for 'Religion or Belief'* commissioned by the Equalities and Human Rights Commission; 'Faith and Policy' conference and report; 'Child Abuse in the Catholic Church: what can be learned' workshop and report; media dissemination.

Planning and preparation of a series of impact events to be held in 2011 in partnership with award holders

Ongoing update of website, preparation of the 'building blocks' which summarise findings of completed awards; construction and completion of Radicalisationresearch.org website

Consolidation of international links with other Programmes, and international dissemination of Programme research findings

Budget: As Annex 1 shows, this year we broke even on the main R&S budget, and underspent on the Youth Impact budget, an underspend which will fund all the planned youth-related activities for 2011.

## 2. Report of Programme Activities

### 2.1 Programme Management and Delivery

The Programme Director's Activities in 2010 have included the following (many of them as a team, i.e. in partnership with the RA and Administrator):

Strategic planning and prioritizing the main activities at Programme level. Plans are now in place up to Programme end in December 2012, and many planned activities are in train. See 2.3 for details of planned activities.

Overseeing the preparation of publications, conferences, impact activities etc. See 2.3 for details of activities in 2010.

Evaluation. An evaluation plan was agreed by the Steering Committee and AHRC Evaluation Team last year, and the team has been involved in the ongoing collection of relevant data for final evaluation.

Overseeing the budget and liaising with AHRC and Lancaster University finance department (the budget is maintained day-to-day by the Administrator).

Liaison with Projects/Pis. The Director speaks personally with all Pis about the progress of their research every 12 months, and the RA does the same – focusing on communications – in the 6 month intervals. Both Director and RA attend selected project events.

Dissemination. The Director has travelled extensively in the UK and abroad in 2010 in order to speak about various aspects of the Programme and emerging findings. See Appendix 2, Programme Director's Activities, for details.

Public Face of the Programme. Responding to regular enquiries, requests for information (from e.g. journalists, academics), requests from the Research Councils for information etc. Making connections between various parties.

Identifying Opportunities and Challenges. This is an ongoing task, and it has been useful to remain open to unanticipated issues and opportunities. For example, in 2010 we have been able to enter into a number of partnerships with academics on the Programme who want to run impact events in partnership with the Programme. We also remain alert to opportunities for the Programme to advance the study of religion and secularity within the core field of Theology and Religious Studies (TRS), as well as in other disciplines, especially in the current context of financial cuts and policy changes.

### Research Associate's Activities

The team of three based at Lancaster is working very well together; we have adjacent offices and are in regular contact most days. The RA is now fully embedded in the Programme.

As well as the activities listed above, 'communications' is a major focus of the RA role. Award holders now know to contact her with news of events, outputs and

highlights arising from funded research, which she then posts on the Religion and Society website, as well as notifying the AHRC and ESRC, and ensuring the data are captured. The RA maintains the Programme site, and liaises with the web developers and radio producer Norman Winter for the creation and uploading of Religion and Society podcasts. She has represented and promoted the Programme at various events, such as the AHRC's RCUK showcase (July 2010, Swindon) and a closed international conference on values, religion and youth (April 2010, Marbach).

The RA is active within the team in the development of many of the Programme events and outputs. She wrote reports on two conferences: 'Innovative Methods in the Study of Religion' and 'Child Abuse in the Catholic Church- what can be learned?' which have been posted on the website.

In 2010 the RA oversaw the first phase of the Youth Impact Competition. Applications were received by September 2010 and reviewed by the Steering Committee. The successful applicants were Kaye Haw (for work with young British Muslim women), Colette Harris (for work on inter-religious violence reduction Kaduna State, Nigeria) and Betsy Olson (young people, social deprivation and spirituality).

The RA gathered data and wrote up reports on award holders' business engagement and impacts for the AHRC and ESRC. From the end of 2010 onwards she has been involved in writing up summaries of findings from completed projects as short, accessible 'building blocks' which are posted on the website and can be used in other materials.

### Research Councils

The Programme continues to be well supported at the AHRC by Katherine Warren, James Scott and Jake Gilmore and at the ESRC by Chris Wyatt.

### Budget

The budget statements for 2010 are appended (Annex 1). There are three separate budgets for the Programme, since it is composed of three separate awards.

Main R&S Budget: overspends under some budget heads were compensated for by underspends in others, and overall we broke even, with a budget of £76,490 and an actual spend of £76,824. Main spends were on conferences and impact events.

Phase II (Youth) Budget: There was a small underspend of £4168. Main spend was on a very successful conference which brought all the 'Youth' awardholders together to share findings.

Youth Impact Budget: this budget is for the duration of the Programme, and this year we spent only a fraction of it (£46,932 of £170,000), since most of the impact activities which it will fund are planned for 2011 and 2012. The largest spend this year was on the radicalisation website.

### Problems/Issues at Programme Level

Data collection has proved to be a large task which occupies all members of the team, but which is being dealt with. We now have data collection forms which all PIs complete annually, but we still have to chase quite a lot of information, and under-reporting is a problem. With 75 projects it is hard to keep track of everything. The SC and AHRC can continue to help us monitor whether data collection is producing the right KPIs.

Partnerships with academics in running events etc. have been fruitful and worthwhile, but it is often more time-consuming than running events yourself.

The Programme needs to support and engage with Theology and Religious Studies (TRS), which is under pressure in some universities. We may need to intensify efforts to engage the Programme with TRS (rather than concentrate efforts solely on boosting research on religion in other disciplines.)

All 75 projects are working well, with no significant issues to date – a fine outcome so far. One PhD has withdrawn for personal reasons.

One of the biggest challenges going forward will be to spend the allocated budget in full by the end of 2012 – erring on the side of caution is likely to result in underspend, but this is almost inevitable given that an overspend has to be avoided.

## 2.2 List of Completed Awards 2010

<b>Grant Type</b>	<b>PI</b>	<b>Project Title</b>
<b>Phase I Collaborative Studentship</b>	Isabel Rivers	The dissenting academy and the control of education by the state, 1662-1751
<b>Phase I Collaborative Studentship</b>	Douglas Davies	British Woodland Burial: its theological, ecological and social values
<b>Phase I Collaborative Studentship</b>	Michael Hebbert	Methodist Central Halls as public sacred spaces
<b>Phase I Collaborative Studentship</b>	Ivan Leudar	A study of the meaning and function of 'continuity experiences' in 'continuing-bond' bereavements
<b>Phase I Collaborative Studentship</b>	Andrew Todd	Spiritual Healthcare and Public Policy
<b>Phase I Large</b>	Kim Knott	Media portrayals of religion and the secular sacred: A longitudinal study of British newspaper and television representations and their reception
<b>Phase I Large</b>	Gill Valentine	Sexuality and Global faith Networks: A Social Topography
<b>Phase I Large</b>	David Voas	An online centre for British data on religion
<b>Phase I Large</b>	Jonathan Scourfield	Religious nurture in Muslim families

<b>Phase I Large</b>	Tej Purewal	Gender, Caste and the Practices of Religious Identities
<b>Phase II Small</b>	Peter Hopkins	Youth transitions, international volunteering and religious transformations: the experiences of young evangelical Christians in Latin America
<b>Phase I Large</b>	Ian Gregory	Troubled Geographies: Two centuries of religious division in Ireland
<b>Phase II Small</b>	Roger Jeffery	Learning at the Swami's feet: Hindu Youth and faith-based educational institutions in South India
<b>Phase II Small</b>	Liesbet Van Zoonen	Fitna, the video battle: How YouTube enables the young to perform their religious and public identities
<b>Phase II Small</b>	Alison Mawhinney	Opting Out of Religious Education: the Views of Young People from Minority Belief Backgrounds
<b>Phase II Small</b>	Basia Spalek	The Difference that 'Faith' Makes: Faith-based Organisations and the Provision of Services for Homeless People
<b>Phase II Research &amp; Network</b>	Miri Rubin	Youth, Violence and Cult: An Interdisciplinary Network on the case of William of Norwich, the ritual murder accusation and its historical legacy
<b>Phase III Small</b>	Kate Crosby	Yogavacara Traditions in Theravada Buddhist Societies

Summaries of a selection of these projects (for which we have received the final reports) are presented in Annex 6.

### 2.3 Programme Communication and Outreach Activities

#### Publications:

*Religion and Change in Modern Britain* (Routledge). On course for submission this spring, to appear late 2011.

*Innovative Methods in the Study of Religion*. For submission to OUP (who have expressed an interest) to secure a contract.

#### Programme events for award holders:

R&S Phase III Launch Conference (Lancaster). Attended by all Phase III projects, who networked and learned from one another. Several clear results in terms of new collaborations etc. (48 UK and 1 non-UK attendees)

Phase II (Youth) Follow-up Conference (Lancaster). Proved a good opportunity for the youth projects to share findings with one another and consolidate links. (39 UK attendees)

#### Public programme events (academic):

Innovative Methods conference (with NORFACE Rel-emerge), London (68 UK and 15 international attendees)

R&S stream in 'The Changing Face of Christianity' conference, Edinburgh (20 UK and 3 international attendees)

### Public programme events (beyond the academy):

Launch of the report on *Research Priorities for 'Religion or Belief'* commissioned by the Equalities and Human Rights Commission, Manchester (workshop, 27 UK attendees)

'Faith and Policy' conference and report (with Goldsmiths Faith and Civil Society Unit, London (conference 101 UK attendees, 17 non-UK)

'Child Abuse in the Catholic Church: what can be learned' workshop and report (with Heythrop College London), London (closed workshop 18 UK and 3 non-UK attendees)

'US/UK Police Community Engagement & Partnership Workshop' (closed workshop organised by Basia Spalek) to bring together expertise from the US and UK on partnership policing approaches to Islamic radicalisation

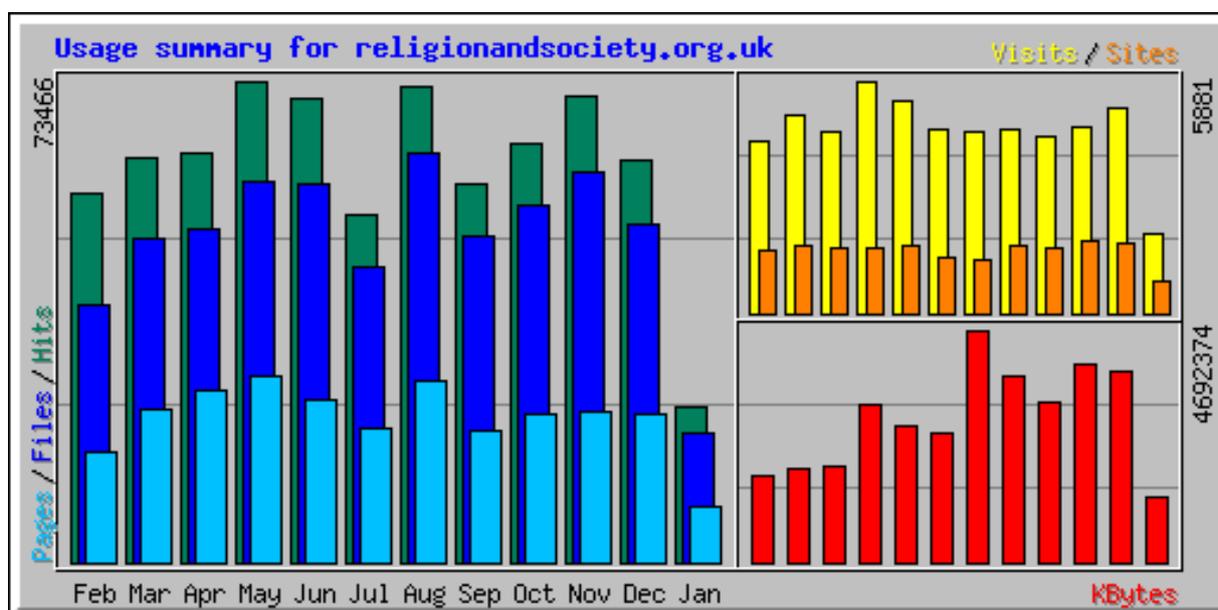
### Construction and completion of Radicalisationresearch.org website

Paul Eedle and Mat Francis were employed to construct the website in 2010. The aim is to provide policy makers and journalists with access to high quality, up to date research in this highly contested area. Paul Eedle completed the web design and Mat Francis has added the content. A first meeting of the advisory board was held to check the site before it went live in late December. There will be a formal launch in early 2011.

### Media

The Director has had discussions with Aaqil Ahmed about research on the programme, and she and the RA have been talking with the BBC's Religion and Ethics department in Manchester about the production of a TV programme featuring research on Phase II (Youth). The Director has also been involved in some media interviews and broadcasts, see Annex 3.

### Website



Since the redesigned Religion and Society website launched at the end of 2009, the above chart shows that traffic to the site has been steady and healthy, averaging approximately 5000 unique visits per month (double the amount before the redesign) from 58 different countries. There were a total of 648,066 hits on the website between March and December 2010. Podcasts are popular as are the 'Featured Event', 'Publications', 'About' pages and news items.

#### 2.4 Postgraduate Involvement and Activities

According to our records, in 2010 there were 32 early-career researchers employed on the Programme and 16 PhD students.

Several of these doctoral students, together with others from across Europe, attended the Advanced Methods in the Study of Religion, Collaborative Residential Training Event organised with Gordon Lynch (whose initiative it was) at St Catherine's College, Oxford in September 2010 (co-funded by AHRC and Religion and Society). This was a week-long event which involved 10 leading academics and which offered intensive methods training. Excellent feedback was received.

PGs and early career researchers were also involved in the Phase II follow-up conference, presenting their findings. Phase III does not include PGs, but early career researchers were invited to the Phase III launch in Lancaster, and several presented on their research. PGs and early career researchers are also contributing to both the *Innovative Methods* and *Religion and Change* volumes.

#### 2.5 Programme Linkages, UK and International

The Director (and Grace Davie from the SC) have worked closely with the Swedish Linnaeus research programme: 'The Impact of Religion: Challenges for Society, Law, and Democracy' (2009-2018), to build a platform for regular collaboration between the many research programmes on religion taking place across Europe. A first meeting of their directors was held in Uppsala in 2010, and a second one has been planned for 2011.

The joint conference 'Innovative Methods in the Study of Religion' with the NORFACE 'Relemerge' programme was held in London in March 2010.

Over the course of 2010 the Director has addressed several European conferences, informing them about some aspect of Programme research. See Annex 2, Programme Director's External Activities.

In the UK, the Director meets annually with other AHRC Programme Directors, and is on the Advisory Group of the cross-research council Programme 'Global Uncertainties'.

### **3. Timetable and Milestones**

#### 3.1 Timetable and Milestones set for 2010

### Phase I: Religion and Society

- Monitor ongoing awards **done**
- Speak with all award holders who complete in 2010; attend selected Phase I project events **done**
- Present findings on website **ongoing**

### Phase II: Religion and Society: Youth

- Monitor ongoing awards **done**
- Speak with all award holders who complete in 2010; attend selected Phase II project events **done**
- Present findings on website **ongoing**
- Hold Phase II Follow up Conference **done**

### Phase III: Religion and Society

- Hold Phase III Launch conference **done**
- Monitor ongoing awards **done**
- Speak with award holders who complete in 2010 **done**
- Present findings on website **ongoing**

### Website

- Update website, e.g. new findings **ongoing**

### Dissemination and Impact

- Hold planning conference for *Religion and Change in Modern Britain* **done**
- Hold feedback conference for *Religion and Change in Modern Britain* **done**
- Hold public conference on 'Innovative Methods in the Study of Religion' (with NORFACE Relemerge) **done**
- Hold Phase III Launch Conference **done**
- Hold Phase II Follow up Conference **done**
- Hold 'Faith and Policy' conference (with Adam Dinham) **done**
- Collaborative Research Training (for PhD s; with Gordon Lynch) **done**
- Build and launch website: 'Radicalisationresearch.org' **done/ongoing**

### International

- Collaborate with Swedish Impact programme in organizing another event co-ordinating European programmes on research **done**
- More outreach into N.America **not done, but an event planned for 2011**

### Data

- Continue to collect KPI data **ongoing**

### Future Planning

- Plan impact activities on religion and education **done**
- Plan impact activities on religion and youth **done**

## 3.2 Timetable and Milestones for 2011

### Phase I: Religion and Society

- Monitor completion of final projects and attend events

- Write up and present findings on website ('building blocks')

#### Phase II: Religion and Society: Youth

- Monitor ongoing awards
- Speak with all award holders who complete in 2011; attend selected project events
- Write-up and present findings on website ('building blocks')
- Disburse more impact awards

#### Phase III: Religion and Society

- Monitor ongoing awards
- Speak with all award holders who complete in 2011
- Write-up and present findings on website ('building blocks')

#### Publications

- Submit *Innovative Methods* and *Religion and Change* to publishers

#### Programme Publicity

- Update website on ongoing basis
- Produce small Programme brochure
- Plan other printed publicity materials

#### Impact Events (for non-academic audiences)

Hold day conferences in collaboration with award holders on:

- Spiritual Progression in Economic Recession? New Agendas for Faith and Social Action
- Young People and Religion: Findings from the Latest Research and its Practical Implications
- Religion and Education
- Religion and Fashion
- Religious Discrimination Law: Comparative European Perspectives
- Young, British and Muslim: Academic Research and Real Lives

#### Academic Events

- Hold workshop on Lived Islam (for early career researchers)
- Plan the major closing conferences of the Programme (2012):
  1. Sacred Practices of Everyday Life
  2. New Forms of Public Religion

#### International

- Collaborate with Swedish Impact programme in co-ordinating European programmes on research
- More outreach into N.America

#### National

- Consider how best to interface with TRS in the UK

Data

- Continue to collect KPI data on an ongoing basis

## Annex 2: Programme Director's External Activities and Expenses 2010

<u>DATE</u>	<u>EVENT</u>	<u>LOCATION</u>	<u>COST</u>
January 2010			
18 <sup>th</sup> January	AHRC Directors Day	Bristol	Rail £83.50 Hotel £94 Meal £34
26 <sup>th</sup> /27 <sup>th</sup> January	RCMB Planning Conference	Lancaster House Hotel, Lancaster Uni	None
February 2010			
3 <sup>rd</sup> – 6 <sup>th</sup> February	Impact Project Meeting	University of Uppsala, Sweden	Flights £225. Taxi £99 Meals £48
10 <sup>th</sup> February	DMI Final Conference	London	Flight £87.39 Hotel £108.10
18 <sup>th</sup> -21 <sup>st</sup> February	PluRel Meeting (Nordic Programme)	University of Oslo, Norway	Flight/Hotel refunded. Taxis (Manchester airport return & Oslo return) £234 Meals £40
March 2010			
8 <sup>th</sup> March	Workshop	University of Glasgow	None
22 <sup>nd</sup> March	Talk: CME, Chester Diocese (Anglican)	Warrington	Rail £15.40
23 <sup>rd</sup> -24 <sup>th</sup> March	Symposium on Islamic Studies in Europe	London	Rail £57 (from Warrington) Hotel £182.62
29 <sup>th</sup> /30 <sup>th</sup> March	R&S Innovative Methods in the Study of Religion Conference	London	Rail £135
April 2010			
6 <sup>th</sup> -8 <sup>th</sup> April	BSA Study Group Conference	University of Edinburgh	Rail £56.80
19 <sup>th</sup> April	Meeting Aaqil Ahmed, BBC	London	Rail £78.50 Taxi/meal £18
20 <sup>th</sup> April	Religious Literacy Meeting	Goldsmiths, University of London	Rail £78.50 Hotel £123
30 <sup>th</sup> April	'Debating Matters' Panel Debate	Blackburn	Mileage £15
May 2010			
4 <sup>th</sup> -6 <sup>th</sup> May	BASS Study of Spirituality Conference	Cumberland Lodge, Windsor	Refunded
11 <sup>th</sup> -13 <sup>th</sup> May	R&S Phase III Launch Conference	Lancaster House Hotel, Lancaster Uni	None
14 <sup>th</sup> May	Richard Sennett event	LSE	Rail £119 Taxis £22
18 <sup>th</sup> -19 <sup>th</sup> May	Presentation on 'Religion in Liberal Society', with Raymond Plant	University of Bristol	Rail £104
21 <sup>st</sup> May	BBC Religion Workshop	Manchester	Rail £16.20
24 <sup>th</sup> May	ESRC Troika Meeting	London	Refunded

25 <sup>th</sup> -28 <sup>th</sup> May	Advisory Board Meeting	University of Uppsala, Sweden	Flight/Hotel Refunded Taxi £39
June 2010			
4 <sup>th</sup> June	NORFACE Relemerge Final Conference	Moller Centre, Cambridge	Rail £91.80 Hotel £106
24 <sup>th</sup> -25 <sup>th</sup> June	Religare EU project Meeting	QMUL, London	Rail £74.10
July 2010			
29 <sup>th</sup> June-1 <sup>st</sup> July 2010	R&S Faith & Policy Conference	London	Rail £58 Hotel £313
6 <sup>th</sup> -8 <sup>th</sup> July	European Research Council Meeting	Brussels	Refunded
11 <sup>th</sup> -17 <sup>th</sup> July	Sociology World Congress Conference Two papers on religion and society Presented	Gothenburg	£269.60 air fare £503.03 meals & Transport £1022.52 Conference Registration, membership & Hotel
20 <sup>th</sup> July	Global Uncertainties Meeting	London	Refunded
23 <sup>rd</sup> -27 <sup>th</sup> July	Catholic Ethics Conference Paper on religion and equality presented, Child abuse conference planned	Trento, Italy	Flight: £235 Hotel £402 Meals £86
August 2010			
4 <sup>th</sup> -6 <sup>th</sup> August	Nordic Sociology Conference Paper presented	Agder, Norway	Flight £241 Hotel £373 Meals £105 Taxis £100
September 2010			
5 <sup>th</sup> -6 <sup>th</sup> September	Advanced Methods in the Study of Religion conference	St Catherine's College, Oxford	Rail £78.70
13 <sup>th</sup> -15 <sup>th</sup> September	RCMB Feedback Conference	Lancaster House Hotel, Lancaster Uni	None
October 2010			
7 <sup>th</sup> October	Talk at Southwark Cathedral, to Anglican clergy	London	Rail £36.50
8 <sup>th</sup> /9 <sup>th</sup> October	Religare 'Religion Public & Private' Conference	Como, Italy	Flight/Hotel Refunded Taxi £88 Airport Hotel £85 Meals £35
19 <sup>th</sup> -22 <sup>nd</sup> October	European Research Council Meeting	Brussels	Flight/Hotel Refunded Taxi £60
November 2010			

4 <sup>th</sup> November	Sexual Abuse in the Catholic Church – What can be learned?	Heythrop College, London	Taxis £30 (tube strike)
5 <sup>th</sup> November	Radicalisation.org Advisory Meeting	RIBA, London	As above
8 <sup>th</sup> November	AHRC Directors Day	Swindon	Rail £87 Hotel £275 (2 nights)
9 <sup>th</sup> November	Lecture at Limerick University	Limerick, Ireland	Refunded
10 <sup>th</sup> November	Lecture at Birkbeck College	London	Refunded
15 <sup>th</sup> -17 <sup>th</sup> November	European Research Council Meeting	Brussels	Flight/Hotel Refunded Taxi £100
18 <sup>th</sup> -20 <sup>th</sup> November	Lecture at University of Lucerne	Lucerne, Switzerland	Flight/Hotel Refunded Taxi £60
23/24 <sup>th</sup> November	R&S Phase II Follow Up Conference	Lancaster House Hotel, Lancaster Uni	None
December 2010			
1 <sup>st</sup> -4 <sup>th</sup> December	Conference	Aarhus University	Refunded
9 <sup>th</sup> December	PG seminar at King's College London	London	Refunded
16 <sup>th</sup> December	Lecture at Leiden University, Planning of Lived Islam workshop	Leiden, Netherlands	Rail/Hotel Refunded Taxi £100

### Annex 3: Programme Director's Media Activities 2010

DATE	DESCRIPTION	MEDIUM	AMOUNT SPENT (£)
January 2010	LW Interviewed by Robert Piggott on Winter Solstice Festival in Britain	BBC TV News	0
January 2010	LW interviewed on Newsnight re French ban on burqa	BBC Newsnight	0
April 2010	LW interviewed by Tariq Ramadan on Press TV 'Are the Media to Blame for Islamophobia?'	Press TV	0
August 2010	LW participant in Radio 4 Thinking Allowed Programme with Laurie Taylor	Radio 4	0

## **Annex 4: Data & Key Performance Indicators (KPIs) 2010**

For two years we have been keeping ongoing records of data relating to the Programme, partly with a view to being able to evaluate the Programme on completion (e.g. books published, impact activities etc.). Rather than present the raw data tables, we indicate here how the data relate to Programme Evaluation/KPIs.

We present:

- the headline evaluation strategy
- a table showing raw totals of data
- text/data relating to each of the evaluation KPIs

How best to collect, present and analyse data is in an ongoing process of review and improvement.

## Religion and Society Programme Evaluation: Headline Strategy

### A. Research

Targets	KPIs
A.1 New research findings	Evidence gathered under 'findings' on R&S website; publications
A.2 Theoretical advances	Case studies; closing conference on theory
A.3 Methodological advances	Case studies; closing conference on method
A.4 Interdisciplinary collaborations	Audit (AHRC data)
A.5 Stimulate research on religion across a range of disciplines	Audit of award holders, range of journal publications, applications across research councils
A.6 Capacity building (personnel)	<ul style="list-style-type: none"> <li>• Number of PhDs &amp; RAs trained (and backgrounds)</li> <li>• Future careers of PhDs and RAs</li> <li>• R&amp;S training events &amp; attendance</li> </ul>

### B. Knowledge Exchange

Targets	KPIs
B.1 Engagement with policy makers and public sector	<ul style="list-style-type: none"> <li>• Number of project partnerships</li> <li>• Number of engagements</li> <li>• Demonstrable impacts</li> <li>• Case studies</li> </ul>
B.2 Engagement with research partners, religious groups, voluntary sector	<ul style="list-style-type: none"> <li>• Number and range of engagements</li> <li>• Demonstrable impacts</li> <li>• Case studies</li> </ul>
B.3 Engagement with general public and the public arts	<ul style="list-style-type: none"> <li>• List of engagements and events</li> <li>• Numbers involved</li> <li>• Website hits</li> </ul>

### C. International

Targets	KPIs
C.1 Make a significant international impact within the field (academic)	<ul style="list-style-type: none"> <li>• Citations of R&amp;S publications outside UK</li> <li>• International links</li> </ul>

**KPIs – raw data, annual totals**

-	<u>Total No.</u>		<u>No. of Papers Given</u>		<u>UK attendees</u>		<u>Non-UK attendees</u>	
	to 2009	2010	to 2009	2010	to 2009	2010	to 2009	2010
<b><u>Events</u></b>								
Academic Conferences Attended & Papers Presented	96	85	96	85	1993	1832	1249	3298
Academic Conferences Organised	44	28	n/a	n/a	590	692	92	243
Policy Events Attended	26	10	26	9	1262	371	259	218
Policy Events Organised	6	9	n/a	n/a	125	280	23	?
Stakeholder Events	40	22	n/a	n/a	748	571	477	113
Exhibitions, Creations, Performances	10	10	n/a	n/a	65407	478	62078	83
Policy Impact Activities	38	11						
<b><u>Publications</u></b>								
Policy Reports	2	5						
Books	8	5						
Chapters in Edited Volumes	13	7						
Articles in UK Journals	61	27						
Articles in Non-UK Journals	6	3						
Electronic outputs	38	37						
<b><u>Media</u></b>								
Media Impacts - press	26	10						
Media Impacts - TV	6	0						
Media Impacts - Radio	7	20						
<b><u>Capacity Building</u></b>								
Early Career Employed by Programme	22	32						

## **Presentation of 2010 Data in relation to Evaluation Headline Strategy**

(numbering below corresponds to the headline evaluation aims on p.19 above)

The examples selected below are indicative rather than exhaustive.

### **A. Research**

#### **A.1 New research findings**

*Evidence gathered under 'findings' on R&S website; publications.*

Findings from completed projects are posted on the Religion and Society website. An accessible summary featuring a relevant image and approved by the award holder is uploaded to the project's listing under 'Projects', in a format settled following on from Steering Committee discussions. These are also added as 'Featured Findings' and linked through to as the homepage feature when created. Please see Annex 6 for the summaries of projects completed in 2010 now available on the website.

In 2010 5 policy reports were produced by projects, 5 books, 7 chapters in edited volumes, 27 articles in UK journals and 3 articles in non-UK journals. There were also 37 electronic outputs.

Notable findings and publications 2010 include:

Tej Purewal and her team (Phase I Large Grant) found that religious shrines and traditions and music in the former undivided Punjab region are much more shared by Hindus, Muslims, Sikhs than is normally thought, and concludes that attempts to separate them tend to be politically motivated (especially by Pakistani authorities). Shrines provide women and low caste groups with freedom for religious practice and interpretation. The project led to an article published in the journal *Women's Studies International Forum* about women's popular religious practices in Indian and Pakistani Punjab (vol, 33, no 4, pp383-389). The project also produced a music CD: *Mittar Pyaare Noon: Contemporary Sounds of the Rababi Tradition of Kirtan from Lahore* Shabad Kirt, podcasts from which are now available on the Religion and Society website. These recordings preserve and publicise a tradition which might otherwise be lost.

Mark Burden (PhD student on Isabel Rivers' Phase I Collaborative Studentship) researched 17<sup>th</sup> and 18<sup>th</sup> century English dissenting academies taking full advantage of his privileged access to the archives of Dr Williams's Library (the project partner institution). He has found assumptions made by historians about these institutions to be false, such as that they were necessarily progressive and radical. His data indicate how difficult it is for a state to suppress a religious minority with popular support and Mark is producing of a new digital archive of dissenting library holdings.

In July 2010 the book *The Practices of Happiness: Political Economy, Religion and Wellbeing* ed. by Ian Steedman, John R. Atherton and Elaine Graham was published by Routledge. It developed from the Phase 1 Network 'Promoting Greater Human Wellbeing' led by Professor Elaine Graham, and is moving the agenda concerning the relationship between the economy and wellbeing forward by drawing attention to the under-examined yet specific contribution of religion to wellbeing.

#### **A. 2 Theoretical advances**

*Case studies; closing conference on theory*

*Queer Spiritual Spaces: Sexuality and Sacred Places* by Sally R. Munt, Kath Browne and Andrew Yip published by Ashgate July 2010 arising from Phase 1 Small Grant 'Queer Spiritual Spaces'. A reviewer notes:

'This volume defines a compelling new agenda for queer scholarship, moving into the much neglected area of spiritual and religious experience. Its emphasis on crossing cultural borders, on addressing both mainstream religious institutions and seemingly marginal spiritual movements, and its insistence on establishing empirical foundations for future studies, all signal a meaningful shift in the field.'

Ellen Lewin, University of Iowa, USA

Robert Hoffmann (Phase I Small Grant) of the International Centre for Behavioural Business Research at Nottingham University researched trust behaviour and its relationship to religious affiliation and degrees of religiosity through experiments conducted with students at the university's UK, Malaysia and China campuses. His research is undermining previous theoretical assumptions made in Economics about the relationship between religion and trust.

### **A. 3 Methodological advances**

#### *Case studies, closing conference on method*

In March 2010 the R&S Programme co-organised with the NORFACE Relemerge Programme the conference 'Innovative Methods in the Study of Religion' held at the Royal Mint, London. This brought together academics from across the world and many disciplines to discuss cutting edge methods and methodological issues in the study of religion. The value of cross-disciplinary and combined methods research became apparent with the opportunity to test assumptions, methods and findings and find out more. The panel featuring Programme award holders presenting their projects' online methods, the opportunities, pitfalls and ways forward, was a particular highlight, and several attendees adopted methods learned from this.

Another example of innovation which attracted a lot of interest was the development of an online tool for capturing and analysing video data from YouTube presented by the team of the Phase II 'Fitna - the YouTube Battle' project. They made this tool available to others. A report from the conference was posted on the Religion and Society website

The book *Innovative Methods in the Study of Religion* being edited by Linda Woodhead will bring methods developed on the Programme to the attention of an international readership.

### **A.4 Interdisciplinary collaborations**

#### *Audit (AHRC) data*

Interdisciplinary collaborations are a major part of the Programme's strength. Being part of a strategic programme has enabled researchers to form new links and exchange theoretical and methodological perspectives.

For example, since meeting at an event for award holders, PIs Kim Knott (Media portrayals of religion and the secular sacred) and Liesbet van Zoonen (Fitna- the YouTube Battle) have worked together on disseminating their findings collaboratively. Jasjit Singh (PhD student, Keeping the Faith: The transmission of Sikhism among young British Sikhs (18-30) became an advisor on Andrew Yip's Phase II Large Grant 'Religion, Youth and Sexuality', and contributed knowledge about how to recruit respondents via Facebook, and Paul Weller (PI, Religion and Belief, Discrimination and Equality and based in Religious Studies at Derby) was asked to act as an advisor on a Phase III Large Grant 'Multi-faith Spaces', based in the School of Environment and Development at Manchester.

Many projects are interdisciplinary in themselves, such as 'Multi-Faith Spaces' which combines urban sociology with architecture and theology, or 'Does RE Work', which brings together researchers in philosophy, theology, education, policy, sociology etc. and which has forged innovative methodological approaches in the process.

Miri Rubin's network on William of Norwich has led to major advances in knowledge by bringing together musicologists, liturgists, historians, theologians, and other disciplinary specialists, few of whom had worked together. The same is true of Isabel Rivers and Knud Haakonseen's projects on dissenting academies and libraries.

The Phase I Network 'Performance, Politics, Piety' led to the foundation of a new interdisciplinary journal, *Performing Islam*, co-edited by PI Kamal Salhi and Karin Van Nieuwkerk (Radboud University).

#### **A.5 Stimulate research on religion across a range of disciplines**

*Audit of award holders, range of journal publications, applications across research councils.*

An audit of the disciplines represented in the Programme shows that there are 29 different disciplines involved – see Annex 5.

We will monitor the different disciplinary journals in which articles appear. To date these include:

#### **List of Journals Award Holders Published in**

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##### **Journal Title**

1. *Annals of the Association of American Geographers*
  2. *AVEK: Journal of the Promotion Centre of Audiovisual Culture*
  3. *British Journal for Religious Education*
  4. *British Museum Journal*
  5. *Childhood*
  6. *Children & Society*
  7. *Critical Social Policy*
  8. *Crucible*
  9. *Discourse & Society*
  10. *Ecclesiastical Law Journal*
  11. *Evangelical Review of Theology*
  12. *Geoforum*
  13. *Homo Oeconomicus*
  14. *International Journal of Public Theology*
  15. *Journal of Beliefs and Values*
  16. *Journal of Contemporary Religion*
  17. *Journal of Ecclesiastical History*
  18. *Journal of Pragmatics*
  19. *Journal of Research in Character Education*
  20. *Journal for the Scientific Study of Religion*
  21. *Journal of Scottish Education*
  22. *Journal of Social Policy*
  23. *Management in Education*
  24. *Oxford Review of Education*
  25. *Policing & Society*
  26. *Prison Service Journal*
  27. *Social Policy & Society*
  28. *Totalitarian Movements and Political Religions Journal*
  29. *Transactions of the Institute of British Geographers*
  30. *Welsh History Review*
  31. *Women's Studies International Forum*
-

## **A.6 Capacity building (personnel)**

- *Number of PhDs & RAs trained (and backgrounds)*
- *Future careers of PhDs and RAs*
- *R&S training events & attendance*

According to our records, in 2010 there were 32 early-career researchers employed on the Programme and 16 PhD students.

The Programme has organised a workshop for PhDs (2009) and co-organised with Gordon Lynch an 'Advanced Methods in the Study of Religion, Collaborative Residential Training Event' (2010).

In 2010 Hannah Rumble (Phase 1 Collaborative Studentship 'British Woodland Burial') successfully defended her PhD and Angela Connelly submitted hers (Phase 1 Collaborative Studentship 'Methodist Central Halls', see Annex 6). Dr Farida Vis (RA on 'Fitna- the YouTube battle') has gone on to a lectureship at Leicester University.

## **B. Knowledge Exchange**

### **B.1 Engagement with policy makers and public sector**

- *Number of project partnerships*
- *Number of engagements*
- *Demonstrable impacts*
- *Case studies*

Our records show 215 informal partnerships with individuals and organizations across the 75 awards, and 18 formal partnerships where organisations and/or individuals are part of the award (e.g. collaborative studentships). In 2010 11 policy engagement activities were led by projects on the Programme.

For example:

Alison Mawhinney and her team for Phase II Small Grant 'Opting Out of Religious Education' (see Annex 6) appeared in front of the All-Party Committee for Ethnic Minorities at Stormont to present their findings. Two Members of the Legislative Assembly said they would be putting questions (based on Project recommendations) at ministerial question time. One of the committee members passed the project report to the Assembly's Racial Equality Panel, a body which is currently involved in redesigning Northern Ireland's Racial Equality Strategy.

We learned from Francis Davis (advisor on faith to the government) that Sarah Johnsen's findings on Faith-Based Homelessness Provision which showed that faith-based provision does *not* come with 'strings attached' had been widely discussed in the Department of Communities and Local Government (see Annex 6).

Basia Spalek's activities with police forces sharing good practice on community policing with Muslim groups have been well received, and she has letters from senior policemen expressing that appreciation.

The Programme's commissioned report for the Equalities and Human Rights Commission identified research priorities which informed a new round of commissioning by the EHRC.

## **B.2 Engagement with research partners, religious groups, voluntary sector**

- *Number and range of engagements*
- *Demonstrable impacts*
- *Case studies*

Project members attended 9 religious group and voluntary sector related events and organised 9 in 2010. The Director spoke to 2 faith groups, and a number of Programme events, e.g. 'Faith and Policy' attracted attendees from the faiths and voluntary sector.

Peter Hopkins' Phase II Small Grant 'Youth transitions, international volunteering and religious transformations' about young Christians' volunteering in Latin America (see Annex 6) produced a final report available online in English and Spanish. The Spanish version has been downloaded 130 times from the Religion and Society website. The project involved collaboration with evangelical Christian voluntary organisation Latin Link, including meetings to discuss the research and disseminate the project's findings. This collaboration has led Latin Link to review its practices, especially in terms of how it promotes its volunteering programmes and trains young people before they volunteer overseas.

## **B.3 Engagement with general public and the public arts**

- *List of engagements and events*
- *Numbers involved*
- *Website hits*

The table below (Exhibitions and Performances 2010) lists events for the general public and public arts. There were 10 in 2010 involving a total of 478 UK and 83 non-UK attendees. 30 items of media engagement were recorded. The Religion and Society website received 648,066 hits between March and December 2010.

Ewan Fernie's Phase III Small Grant 'The Faerie Queene Now' has not only involved the Poet in the City event listed below, but also attracted extra funding from the Arts Council and Higher Education Innovation Fund to commission new music composed by Tim Garland for jazz trio Acoustic Triangle and the Royal Holloway College Choir.

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**EXHIBITIONS & PERFORMANCES 2010**

<u>Award Holder</u>	<u>Project</u>	<u>Date</u>	<u>Event (Description)</u>	<u>No. of UK Participants</u>	<u>No. of non-UK Participants</u>	<u>No<sup>24</sup> Events</u>
<b>Davies, Douglas Rumble, Hannah</b>	British Woodland Burial: its theological, ecological and social values	16.6.10	Arbory Trust Open Day/10th Anniversary. Poster presentation (Rumble) to public/media	200	5	1
<b>Fernie, Ewan</b>	The Faerie Queene Now	25.3.10	Poetry and Spirituality evening at Roehampton University organised by the Poet in the City arts organization. Event free and open to all.			1
<b>Harper, John</b>	The Experience of Worship	22- 25.06.10	Pilot enactment of the ceremony for the Reconciliation of penitents on Maundy Thursday, in collaboration with the existing AHRC 'Interpreting Medieval Liturgy' Network			1
<b>Hornby, Emma</b>	Compositional Planning, Musical Grammar and Theology in old Hispanic Chants	01-Mar- 10	Workshop on Old Hispanic chant for local schools, Victoria Rooms, Bristol	18	0	1
<b>Hornby, Emma</b>	Compositional Planning, Musical Grammar and Theology in old Hispanic Chants	01-Mar- 10	Public workshop on Old Hispanic chant, followed by a meditation at St Mary Redcliffe, Bristol	80	1	1
<b>Hornby, Emma</b>	Compositional Planning, Musical Grammar and Theology in old Hispanic Chants	01-Feb- 10	Lecture-rectical at Victoria Rooms Bristol	40	0	1
<b>Hornby, Emma</b>	Compositional Planning, Musical Grammar and Theology in old Hispanic Chants	01-May- 10	Lecture-recital through Institute for Musical Research, London, at Goodenough College, London	40	2	1
<b>Hornby, Emma</b>	Compositional Planning, Musical Grammar and Theology in old Hispanic Chants	Jul-1-	Concert at St Adel Church, Leeds, as part of the Leeds International Medieval Congress	25	75	1

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<b>Purewal, Tej</b>	Gender, Caste & the Practices of Religious Identities	26.6.10	Sacred & Secular Music of Punjab - presentation & performances by Pundit Yash Paul (retd. Prof Panjab Uni) facilitated by Tej Purewal at Punjab Research Group Meeting, Coventry University.	n/a			1
<b>Purewal, Tej</b>	Gender, Caste & the Practices of Religious Identities	2.7.10	Manchester City College, 'A Journey through the Musical and Spiritual Traditions of Punjab,' lecture followed by performance by Pt Yash Paul	75	0		1

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### C. Make a significant international impact within the field

- Citations of R&S publications outside UK
- International links

A total of 439 non-UK attendees were present at events organised by projects. Three journal articles were published in non-UK journals and project personnel presented at 23 international conferences. In 2010 the Director has spoken at several European universities and conferences about the Programme.

Basia Spalek (PI 'A Study exploring Questions relating to Partnership between Police and Muslim Communities in the Prevention of Violent Extremism amongst Muslim Youth') was supported by the Programme to run an event at Birmingham University in December 2010 on 'Police-Community Engagement and Counter-Terrorism: Developing a hub' which brought together experts from the UK and USA to share their knowledge, experience and thoughts on how to develop a platform for collaboration between researchers, communities, policy makers, police officers and other practitioners in order to produce applied, policy and practice-focused outputs based on rigorous research in relation to examining the role of communities in helping to defeat and/or endorse terrorism and the interface between community and state efforts to counter terrorism. This work is ongoing.

David Lehmann's Phase I network was designed as a reappraisal of institutional arrangements for religious regulation: secularism. It involved over 30 academics from 7 countries talking about and comparing secularism and governance of religion arrangements in Argentina, France, India, Indonesia, Pakistan, Russia, the UK and the USA. The network is leading to two special journal issues: of *Citizenship Studies* and *Modern Asian Studies*.

Roger Jeffery's Phase II Small Grant was an investigation of Hindu schools (mathas) in the southern Indian state of Karnataka. The project's RA Dr Aya Ikegame presented the project's findings at an international seminar on 'Hindu Organizations in Education, Healthy and Development' work held in New Dehli in March 2010 and one of the matha's gurus responded. In May she secured funding from the National Institute of Humanities, Japan, to continue her research on gurus and mathas in Karnataka. In February 2011 she became Research Associate on an ESRC funded research project - 'OECUMENE: Citizenship after Orientalism' - at the Open University (UK) where she will contribute her research to a larger comparative project enquiring into citizenship and political subjectivities in the non-European world.

**Annex 5: Analysis of Awards by Discipline of Academic Staff**

<b>Discipline</b>	<b>Number of Personnel</b>
1. Theology	21
2. Sociology	19
3. Education	12
4. Psychology	4
5. Social Policy	6
6. Social Work	3
7. Geography	15
8. History	20
9. Anthropology	24
10. Law	6
11. Art	2
12. Architecture	6
13. Criminology	4
14. Media	4
15. Religious Studies	21
16. Interdisciplinary	2
17. Philosophy	1
18. Statistics	2
19. Middle Eastern Studies	2
20. Economics	1
21. African Studies	1
22. Women's Studies	3
23. Archaeology	1
24. Politics	2
25. Modern Languages	1
26. Music	4
27. Gerontology	3
28. English Literature	4
29. Design	2

## Annex 6 End of Project Summaries ('Building Blocks') for Projects Completed in 2010

### Volunteering in Latin America helps young British Christians become religious adults

**Award Title**

Youth Transitions, Religious Volunteering and Religious Transformations

**Team**

Peter Hopkins, Senior Lecturer in Social Geography, Newcastle University

**Award Type**

Phase II Small Grant



Why volunteer in Latin America? Today British young people are choosing to undertake volunteer work overseas, usually in poorer countries. Such volunteering can be seen as a way to develop your CV and the popular aim in the professional NGO community is to turn young people into 'global citizens'. However, volunteering arranged by Latin Link seems to operate differently. Latin Link is an evangelical Christian organization founded in 1991 to support service to God in Latin America. It focuses on Christian mission and discipleship. Young people apply and pay to take part in short-term voluntary work in Latin American countries as part of what Latin Link calls 'step teams'. Latin Link provides them with training and support throughout. In 2009 Peter Hopkins led a research team who engaged with young people before, during and after their volunteering in Brazil, Bolivia, Argentina and Ecuador as part of 'step teams'. They found that the experience appears to help young people to grow in confidence and spirituality. Some subsequently became leaders in their local churches, others now plan to work with children or in international development. Retaining closeness to God once back in the UK was hard for some of them. The stark inequalities between Latin America and 'materialistic western society' present a challenge and the young people involved in this project funded by [the Religion and Society Programme](#) voiced frustration over how little they felt they could do to help. Many were students and felt the experience helped develop independence. It helped their transition to adulthood, even though parents had often influenced the initial decision to volunteer.

The team also found young people invoking popular images of 'the global South' as impoverished in interviews, but reflecting in more depth in the diaries they'd been asked to keep whilst in Latin America. This shows not only the influence of the idea of the North/South divide, but also the value of combining methods in research. Contemporary volunteering is so multifaceted, development studies alone cannot keep track and risks missing the potential significance of faith as motivation. The young people involved chose to volunteer with Latin Link mainly on the basis of personal recommendations. The organization has learned from this research to improve its brand in relation to the wider international volunteering sector, as well as its intercultural training. Faith-based volunteering is alive and well in the UK and appears less focused on personal development than other (e.g. gap year) schemes, though the greatest change still seems to be in the volunteers themselves rather than communities visited.

## Hindu Schools in S.India are more interested in success than militancy

### *Award Title*

**Learning at Swami's Feet: Hindu Youth and faith-based educational institutions in South India**

### *Team*

**Principal Investigator:** Prof Roger Jeffery (Edinburgh)

**Research Associate:** Dr Aya Ikegame (Edinburgh)

### *Award Type*

Phase II Small Grant



Religion has become more militant in India in recent decades, and religious identities more divided. There is a concern that religious schools are stoking Hindu nationalism and Islamic militancy. A number of studies of Islamic madrasas have been undertaken, but until now Hindu schools have been more neglected. This research project directed by Professor Roger Jeffery, researched in India by Dr Aya Ikegame in 2009-10 and funded by [the Religion and Society Programme](#) sought to shed light by looking at schools in Karnataka in South India.

Karnataka is distinctive in its high number of caste-based schools run by Hindu religious organizations (mathas). These have grown in number since the 1990s and expanded to include lower caste schools, often receiving government assistance. The educational market in Karnataka is now diverse and competitive. Aya interviewed students, parents, teachers, administrators and gurus in a metropolitan, high-caste school, a rural, middle-caste school and an urban, lower-caste one. She also conducted archival research.

She found that the 'Hindu-ness' of each of the three schools was important. Each had different ways of inculcating this identity, including through communal readings of sacred scripture. The faith dimension of what the schools had to offer added value in the educational market place. But far from being militant, it was more of a comfortable majoritarianism, a calm sense of superiority, and a 'banal', even taken for granted Hinduism which was being propagated, with no explicit anti-Muslim or anti-Christian aspects. The project found very little history, nationalistic or otherwise, or other religions being taught in the schools. Nor was there reflection or instruction on how to engage with a multi-religious society. Dr Ikegame also found that each school reflected and appealed to distinctive class and caste aspirations. The lower-caste school struggles to maintain sufficient student numbers for government aid, and mathas like those researched are in different ways contributing towards the disparity of Indian society, even though they may try to overcome class differences.

At the end of the day, what mattered most to these schools was the educational advancement of their pupils, and their own survival in a competitive market.

In May 2010 Dr Ikegame secured funding from the National Institute of Humanities, Japan, to continue her research on gurus and mathas in Karnataka. In February 2011 she became a research associate on an ESRC funded research project - 'OECUMENE: Citizenship after Orientalism' - at the Open University (UK) where she will contribute her research to a larger comparative project enquiring into citizenship and political subjectivities in the non-European world.

## Faith-based services for the homeless have fewer 'strings attached' than secular provision

### **Award Title**

**The difference that 'faith' makes: faith-based organisations and the provision of services for homeless people**

### **Team**

**Principal Investigator:** Dr Sarah Johnsen (Heriot-Watt University)

**Co-Investigator:** Deborah Quilgars (York)

### **University**

University of York

### **Award Type**

Phase 1 Small Grant



The Role of Faith-Based Organisations in the Provision of Services for Homeless People

What difference does faith make? This was the question Sarah Johnsen and Deborah Quilgars set out to address in relation to the running of services for the homeless in a project funded by [the Religion and Society Programme](#). Their working hypothesis was that faith-based provision would make more demands on its clientele than secular provision. There might be preaching, 'Bible-bashing', moral demands, and a quest for conversion. To the surprise of the researchers, the opposite was found to be true: faith-based provision came with fewer strings attached than secular provision.

For centuries religious communities have provided welfare services for the very poor. Faith-based Organisations (FBOs) have retained a significant presence in the homelessness sector in Britain even after the establishment of the welfare state. In a climate in which government is increasingly 'outsourcing' services, it is important to make a systematic analysis of the 'difference that faith makes'. To do so, Sarah and Deborah made use of British welfare service databases and undertook research in a range of voluntary agencies – both secular and religious – in London and Manchester offering services to homeless people. Christians, Hare Krishnas, Hindus, Muslims, and Sikhs were involved, as well as people describing themselves as agnostics or atheists.

They found that whilst FBOs continue to play a significant role in Britain's homelessness sector they have evolved diversely and there is generally little significant difference between FBOs and secular agencies. Although there is a continuum of 'interventionism' across agencies, the strongly interventionist end of this continuum was dominated by secular agencies whilst FBOs were clustered at the non-interventionist end. The research also found a significant mix of beliefs amongst staff in both faith-based and secular services. Profession of faith was not a prerequisite for frontline staff in any FBO, but sometimes was for those in managerial posts, introducing a controversial 'glass ceiling' for staff without faith. Significantly, many homeless people found it difficult to discern whether projects they used regularly had a faith affiliation at all. The majority of users were indifferent with respect to services' faith affiliations.

Given that there is no clear-cut distinction between faith-based and secular provision, the research finds that the all-too-common distrust of FBOs which endures in the wider sector is misplaced. The findings should allay concerns about the propriety of using public funds to support faith-based services. There was no evidence that FBOs expended such funds inappropriately to propagate religion, or excluded potential users on grounds such as religious belief or sexual orientation. Although many FBOs have positive relationships with statutory bodies, it is ironic that in a wider climate of increasingly interventionist homelessness policy, it may be the religious providers who find themselves out of step.

## Opting out of RE could and should be easier: a case study from Northern Ireland

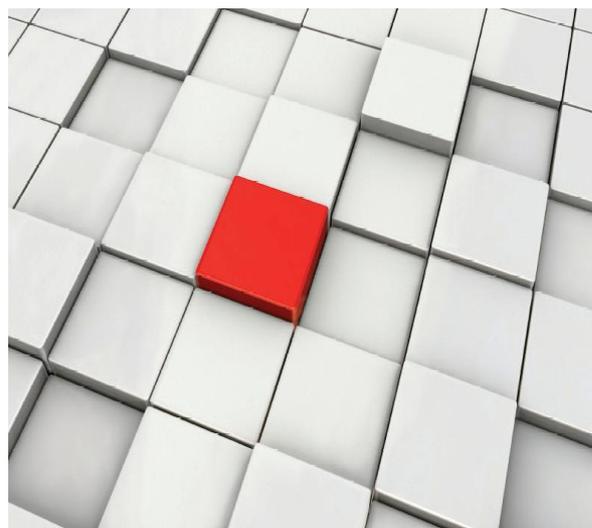
### **Award Title**

**Opting Out of Religious Education: The Views of Young People from Minority Belief Backgrounds Team**

**Principal Investigator:** Dr Alison Mawhinney (School of Law, Queen's University Belfast)

**Co-Investigators:** Dr Ulrike Niens (School of Education, Queen's University Belfast) & Mr Norman Richardson (Stranmillis University College)

**Research Fellow:** Dr Yuko Chiba (School of Law, Queen's University Belfast)+



### **Award Type**

Phase II Small Grant

In international human rights law, doctrinal religious instruction may take place in any school and an opt-out is regarded as sufficient protection for the freedom of thought, conscience and religion of those who do not wish to take part. Alison Mawhinney and her team, funded by [the Religion and Society Programme](#), set out to explore this opt-out's suitability for protecting religious liberty in the diverse society that is contemporary Northern Ireland, and found ignorance surrounding the option, difficulties and concerns about taking it, and desires for more inclusive Religious Education (RE).

Most schools are state funded in Northern Ireland and Christian in character. They are all obliged to provide RE according to the Core Syllabus for Religious Education, drawn up between the Catholic, Presbyterian, Anglican and Methodist Churches in Ireland, and hold a daily act of religious worship. Parents are entitled to opt their children out of both.

Interviews were conducted with Atheist, Baha'i, Hindu, Humanist, Jehovah's Witness, Jewish, Mormon and Muslim young people, parents and community representatives about opting-out, alongside a Pagan representative. Interviews revealed great variety of experiences, but the majority of parents had not been informed by their school about the opt-out. Some teachers and school management were also unaware of it. There was parental concern that children would stand out and feel excluded if opted-out. Dissatisfaction with the Christianity-focused curriculum was the chief reason for parents' decision to withdraw their children from RE (often the children had been attending and felt uncomfortable with the lesson content). The process of opting-out had been difficult for some. No conflict between young people and parents regarding their opt-out decisions was found. The young people learned about their belief systems mainly at home with their families. Generally students felt their faith respected in schools and appreciated efforts at inclusion, but some experienced embarrassment in RE classes and racist bullying at school. Overall, Northern Ireland was seen as a Christian country and so to know about this religion was felt to be helpful.

Based on their findings, the team concludes that the RE opt-out is at times insufficient to protect and respect minority beliefs. They recommend children be more directly involved in decision making. RE would be improved by requiring teaching on a range of beliefs. Standardized guidelines for appropriate practice for schools should be produced, and schools should explain the opt-out and content of the RE curriculum to parents and teachers and make good alternative provision for those pupils who do withdraw. In Northern Ireland specifically, consulting much more widely to rework the Core Curriculum for RE could reduce the number of pupils opting out.

## Shrines in India and Pakistan demonstrate shared practices of Sikhs, Hindus and Muslims

### *Award Title*

**Gender, Caste and the Practices of Religious Identities**

### *Team*

**Principal Investigator:** Dr Navtej Purewal

**Co-Investigator:** Dr Virinder Kalra

### *Award Type*

Phase 1 Large Grant



Modern scholars and politicians tend to assume that the 'world religions' are separate and bounded entities with their own unique institutions and texts. State policies reinforce this 'reality' by relying upon tools of enumeration and labeling to perpetuate religious difference. The partition of colonial India in 1947 and the mass expulsion of Muslims from East Punjab and a similar movement of Hindus and Sikhs from West Punjab, was an extreme example of the accentuation of religious difference. What this research in the region of Punjab (Pakistan and India) shows, however, is that despite all this, many holy places, shrines and tombs of saints (pirs) are regularly used by Hindus, Muslims and Sikhs.

This research project was conducted between 2008 and 2010 by Dr Navtej Purewal, Dr Virinder Kalra and their interdisciplinary team, funded by [the Religion and Society Programme](#). Fieldwork took place at a mixture of mainstream and marginal shrine sites in Punjab, and used a combination of surveys, participant observation, ethnography and interviews, as well as study of oratory and music such as *qawalli*, *kirtan* and *dhadi*. The team found that various forms of social exclusion and everyday necessity are addressed through spiritual idioms. In 'DIY' shrines and practices the mixing of symbols is common, and self-run rituals and spiritual services exhibit a considerable freedom of interpretation and practice which empowers dalit/low caste groups and women. These sites are used not only for worship and spiritual practice, but serve a wide variety of personal, social and community functions.

State authorities and religious leaders are not always happy about this situation. When they intervene, practices become more disciplined, and surveillance of performance, sermon and ritual comes into operation. Yet the popularity of these sites makes them hard to police effectively, and these forms of 'everyday' or 'lived' religion continue to thrive on both sides of the border which today separates India and Pakistan. To some extent, the effect is to undermine the reality of separate, 'communal' religious communities, but nationalism, physical separation of religiously defined communities across the border, and enforcement of 'big' religion through politicised religious ideologies act as a countervailing force.

## **Anxiety about ‘religious academies’ is nothing new; in some ways our forebears were more tolerant of radical religion than we are**

### ***Award Title***

**The dissenting academy and the control of education by the state, 1662-1751**

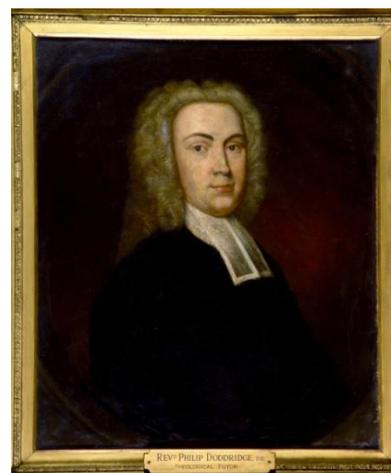
### ***Team***

**Principal Investigator:** Prof Isabel Rivers (QMUL)

**PhD Student:** Mark Burden (QMUL)

### ***Award Type***

Phase 1 Collaborative Studentship



In the period between the Restoration and 1720 Protestant dissenting ministers faced persecution in England. Nonconformist academies were established principally in order to train candidates for ministry, but some also aimed to provide the young men with an education equivalent to that of the Anglican Oxford and Cambridge. Following the disorders of the Civil War and Interregnum and uncovering of conspiracies against the government, there were state efforts to suppress dissent and nonconformist education. These constituted a means of maintaining the Church of England's monopoly in school and university education. The 1662 Act of Uniformity led to just over 2000 ministers and teachers refusing to conform to the Church of England and risking prosecution. The 1689 Act of Toleration then improved circumstances for dissenters, but left in place the restrictions on nonconformist teaching and the 1714 Schism Act initiated by the High Church party sought to exclude dissenters from teaching. However, it was repealed in 1719 and dissenters gradually achieved freedom to teach.

Doctoral student Mark Burden undertook to investigate dissenting academies, their tutors, courses and students during this turbulent period through archival and primary research at Dr Williams's Library – the pre-eminent library for the study of Puritanism and English Protestant Dissent – under the joint supervision of Professor Isabel Rivers (Queen Mary, University of London) and Dr David Wykes, the library's director, as part of the large-scale, collaborative and cross-disciplinary 'Dissenting Academies Project.' He looked at the structures, methods and content of courses taught including Logic, Physics, Moral Philosophy and the experiences of students including Daniel Defoe and Samuel Wesley. It appears that the term 'academy' was very broad – not all were primarily focused on academic development, there were also more pastoral concerns. The academies did not necessarily teach a modern or progressive curriculum quite distinct from Oxford or Cambridge's, as assumed by early twentieth century historians and often since repeated, and Marxist historians' representations of the 1680s dissenting academies as radical institutions are inadequate. Historically, attempts by the state to suppress religious minorities which possess significant public support have failed. Dissenters gained first relief from, and then repeal of, the offending legislation in alliance with their Whig political allies. Mark is now working to produce an online biographical dictionary of the tutors and students involved.

## The trail of a deadly cult which resulted in the persecution of thousands of Jews leads back to Norwich

### **Award Title**

**Youth, violence and cult**

### **Team**

Principal Investigator: Prof Miri Rubin (QMUL)

### **Award Type**

Phase II Network & Workshop Grant



In 1144 the body of the 12-year-old William was found in Thorpe Wood just outside of Norwich. The sheriff dismissed rumours that he had been murdered by Jews for want of evidence. But once a monk developed a tale about how this innocent child had been murdered by Jews in a bizarre ritual, no-one could stop the persecutions which ensued. The boy William became the focus of a local cult, and tales of Jews murdering innocent children in a reenactment of the Crucifixion entered the Christian imagination and remained there for centuries. They have led to numerous outbreaks of violence and persecution in Britain and beyond.

Medieval historian Professor Miri Rubin, already famous for books like 'Mother of God' (a history of Mary), led a research network funded by [the Religion and Society Programme](#) in order to investigate this first known ritual murder accusation. Her aim was to bring together scholars from across the world from a wide range of disciplines. Together they could assemble clues and information to shed light on the William of Norwich story, its contexts and consequences. Participants came from literature, law art history, music and other disciplines, and research students were actively involved. A highlight was a visit to Norwich Cathedral Priory; another was Professor Susan Boynton's (Columbia University) reconstruction of the 13<sup>th</sup> century liturgy for the feast of William.

The network has spawned many new collaborations and had many academic benefits. It has resulted, for example, in a deeper understanding of the 12<sup>th</sup> century locality, its topography, economy and politics. Medieval Norwich turns out to have been a complex 'multicultural' society with its mix of French-speaking Normans, Anglo-Saxons and a recently arrived community of Jews. At this time Christianity in Europe was helping to define boundaries around dynastic kingdoms with elaborate ecclesiastical bureaucracies. Those who did not fit began to be persecuted. What is more, this investigation of an event which took place almost a thousand years ago helps us understand how religious minorities become subject to accusations which can be used to justify violence against them.

## Satirical, cosmopolitan, hostile and absurd: *Fitna* prompts massive reaction but not interaction on YouTube

### **Award Title**

**Fitna, the video battle**

### **Team**

**Principal Investigator:** Dr Lisbet van Zoonen (Loughborough)

**Co Investigator:** [Dr Sabina Mihelj](#) (Lecturer in Communication, Media Studies and Culture, Loughborough)

**Researcher:** Dr Farida Vis (Lecturer, University of Leicester)

### **Award Type**

Phase II Small Grant



In March 2008 Dutch anti-Islam politician Geert Wilders released a 16 min anti-Islam video called *Fitna*. It generated immense global controversy. European mainstream media coverage of this controversy offered little space for ordinary citizens, including Muslims, to participate, and young people across the world felt compelled to post protest videos on YouTube. Between 2009 and 2010 Liesbet van Zoonen, Sabina Mihelj and Farida Vis set out to investigate this on-line reaction, funded by [the Religion and Society Programme](#). The team discovered young, actively Muslim women from around the world amongst those responding on YouTube, including an exceptional group of young Egyptian women, contrasting greatly with *Fitna's* Orientalist portrayal of Muslim women as victims of oppression. Yet, the great majority of communications surrounding *Fitna* (85%) consisted of reactions without interactions: one off 'acts of citizenship'. On average, Muslim YouTubers displayed a more open, cosmopolitan attitude than posters of a 'western' background who generally argued from a freedom of speech perspective. Rare cases of discussion turned YouTube into an antagonistic battlefield. So, YouTube offers a unique space for young people to express their views in their own ways on a global platform and opportunities for public recognition of irreconcilable differences and conflicts, but few take the opportunity to expand this into dialogue.

The team found YouTube to be in constant flux and struggled to keep track. Thus, they developed with Professor of Information Science Mike Thelwall, a new electronic tool for capturing and analyzing its videos. This helped them analyze over 700 posts and discover 4 main types of video response to *Fitna*: Muslims expressing their own understanding of Islam as a peaceful religion; organised sets of 'Sorry-videos' apologizing for Wilders; 'cut and mix videos' satirizing and parodying Wilders and frequently using the Bible in the same way as *Fitna* uses the Qur'an, paralleling 17<sup>th</sup> century pamphlet culture; popular stand-up comedy responses (those by the Muslim America Foundation and Pat Condell were particularly popular). These all showed a desire to connect and were more humorous, denigrating and absurdist than violent or aggressive. Having shown *Fitna* to different groups of Dutch young people, the team concludes that the more informed about debate viewers are, the less susceptible to *Fitna's* Islamophobic message they are, suggesting that silence around Islamophobia is counterproductive.