



Religion and Education

British Sociological Association Sociology of
Religion Study Group Annual Conference

10th July to 12th July 2018

© 2018 BSA Publications Ltd.

BSA Publications Ltd. is a subsidiary of the British Sociological Association (BSA), registered in England and in Wales. Company Number: 01245771. Registered Offices: Chancery Court, Belmont Business Park, Belmont, Durham, DH1 1TW. VAT Registration Number: 416961243.

Please note that the views expressed and any advertisements are not necessarily those of the BSA or BSA Publications Ltd. whilst every care is taken to provide accurate information, neither the BSA, the Trustees, nor the contributors undertake any liability for any error or omission.

The abstracts in this volume are not for reproduction without the prior permission of the authors. All rights reserved. This publication may not be reproduced in whole or in part without the express permission of the BSA.

ISBN: 978-0-904569-54-4

Welcome

We are delighted to welcome you to the **British Sociological Association Sociology of Religion Study Group Annual Conference**. This year we are excited to be hosting the conference at the University of Strathclyde, supported by the School of Education at Strathclyde.

This year's conference theme is **Religion and Education**, inspired by the recognition that religion and education are complex social forces that interact in significant ways.

Contemporary geopolitics has shone a light on the extent to which religious identity is used, and abused, as a marker of social identity in the face of fracturing publics. Education is increasingly expected to carry the load, traditionally ascribed to religions, of providing social contexts that bind communities. Because education is both formative and informative, it is often regarded as a key mechanism through which identities and publics can be shaped, and where subversive tendencies, often framed in terms of extremism, can be monitored. How should we understand the role of education in forming religious identities (and communities) alongside other complex dimensions of identity formation?

Questions of indoctrination, or of competing rights (between parents, children, religious groups and state authorities) are relevant in the current educational landscape, especially schooling. These questions frame religious and non-religious identity in particular ways, displacing or excluding certain marginal religious and non-religious voices. Beyond schooling, education entails formative processes from pre-school parenting to lifelong learning, from formal educational spaces, to more progressive and informal spaces. It is among these complex and contested settings that certain questions come to the fore:

- Are religious identities in tension with other aspects of identity, such as gender, sexuality, race, ethnicity, etc.?
- How do forms of social change affect the ways religious and non-religious identities shape, and are shaped by, education?
- How do children and young people situate themselves in relation to religion?
- How can we best mediate the competing rights of children, parents, religious groups, and state authorities?
- In what ways do secularism and 'post-secularism' relate to education?
- What are the places for humanism, atheism, or non-religion within these debates?
- What opportunities are there for the inclusion of diversity of religious practice and identity in public schooling?
- How does the way we frame religion and education affect the social problems that emerge from their relations?

These and other questions are raised by the papers presented at this year's conference and we look forward to exploring them in a convivial atmosphere. We welcome all the delegates and particularly the keynote speakers: Dr Anna Strhan (University of York), Associate Professor Liam Gearon (University of Oxford), Professor Mary Lou Rasmussen (Australian National University), Dr Mathew Guest (University of Durham), and our own Professor Yvette Taylor (University of Strathclyde).

We hope you have an intellectually invigorating time during the conference.

David Lewin, Lecturer in Philosophy of Education - on behalf of the 2018 Organising Team:
Claire Cassidy, David Lewin, and Yvette Taylor.

Acknowledgements

We are very pleased to host this year's conference and to be part of exciting discussions here at the University of Strathclyde. All of us involved with organising the conference would like to give a huge thank you to Jan Bissett and her Research and Knowledge Exchange Team at the University of Strathclyde for all their help in planning this year's conference and supporting us. We would also like to thank Glasgow City Council for sponsoring and hosting one of our drinks receptions at Glasgow City Chambers.

We would very much like to thank Sinead Magorrian, Events Coordinator at the BSA, for her excellent and efficient organisation of the conference. The BSA office is committed to supporting study groups, and we have enjoyed the opportunity to collaborate and work with our BSA colleagues.

We would like to thank the Sociology of Religion Study Group (SocRel) for supporting the conference and SocRel committee members Adam Dinham, Céline Benoit, Josh Bullock, Peter Gee, Liam Metcalf-White, Michael Munnik and Rachael Shillitoe for all of their help. We are all extremely grateful for the immense efforts of Rachael Shillitoe, SocRel Events Officer, whose help and guidance has been absolutely fantastic.

We are very grateful to our University of Strathclyde student volunteers Philip Anderson, Owen McGill and Oliver Morrison for their support in assisting with the smooth running of this conference.

We would like to thank Bloomsbury Academic, Combined Academic Publishers, Oxford University Press and University Press Wales for their presence and contribution to this year's conference.

Finally, thank-you to all delegates, keynotes, colleagues and friends who have come to present their work and who have agreed to chair a session.

We hope that you enjoy the conference.

Claire, David and Yvette.

Contents

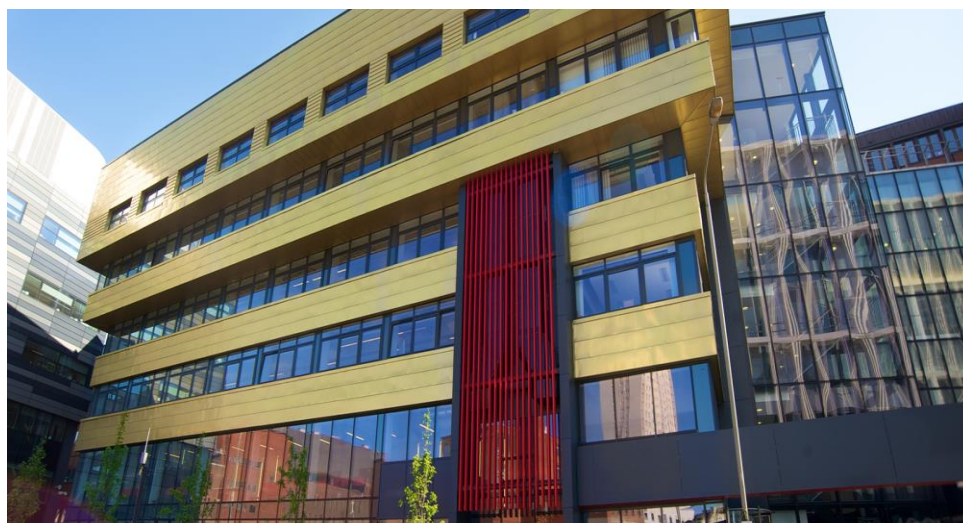
Key Information	4
Conference Registration:	4
Accommodation:.....	4
Meals, Refreshments and Gala Dinner:	5
Guidance for Presenters, Chairs, Panel Hosts and Discussants:	5
Wireless Internet Connection.....	6
Parking:	6
Facilities:.....	6
Publishers:.....	7
Telephone Numbers:	7
Transport:	7
Outline Programme	8
Keynote Speakers	9
Keynote: Yvette Taylor.....	9
Keynote: Liam Gearon.....	10
Keynote: Anna Strhan.....	11
Keynote: Mathew Guest	12
Keynote: Mary Lou Rasmussen.....	13
Parallel Sessions	14
Parallel Session 1: Tuesday 10 th July, 14:45.....	14
Parallel Session 2: Wednesday 11 th July, 09:00.....	15
Parallel Session 3: Wednesday 11 th July, 14:30.....	16
Parallel Session 4: Thursday 12 th July, 09:30	17
Parallel Session 5: Thursday 12 th July, 11:30	18
Abstracts	19
Parallel Session 1	19
Parallel Session 2	24
Parallel Session 3	33
Parallel Session 4	40
Parallel Session 5	48
Panel	55
Notes	57

Key Information

Conference Registration:

The SocRel Annual Conference 2018 is being hosted by the University of Strathclyde. Conference registration and exhibition space can be found in Stenhouse Wing, 199 Cathedral Street, Glasgow, G4 0QU.

At registration you will be provided with your conference pack, including your conference programme and name badge. We request that your conference badges be worn at all times for security reasons and the provision of meals. Should you have any queries please ask a member of staff who will be available at the registration desk.



Accommodation:

Accommodation is in **James Young Hall**, 41-45 Rottenrow, East, Glasgow, G4 0NG. James Young Hall is based in the Campus Village, next to Thomas Campbell Court and James Blyth Court. Each flat in James Young Hall is shared between four, five or six residents. It is a five minute walk from the Stenhouse Wing. Please note that the accommodation does not have a 24 hour concierge but security are available 24 hours.

To check in please go to: Village Office, Weaver Street, Glasgow, G4 0NG

Check in: after 2.00 pm

Check out: 10.00 am

Please check out of your room and return your key to the Village Office on your day of departure. There is a £20.00 charge for no return of key.

Breakfast:

Delegates are asked to arrive for breakfast at **8am**. Breakfast will be served in the **Lord Todd Building**, 11 Weaver Street, Glasgow, G4 0NS. The Lord Todd building is only a three minute walk from the James Young Accommodation. Breakfast will be available on the mornings of Tuesday 10th, Wednesday 11th and Thursday 12th **only**.

On the first day, you will be able to leave your luggage in Stenhouse Wing building, room **SW109**. We will be able to direct you to this room from the Registration Desk. Please note that any luggage left in the luggage room is the responsibility of the owner and not the SocRel committee, BSA or Strathclyde University.

Car parking: there is an NCP car park on Montrose Street, a five-minute walk from the Stenhouse Building.

Meals, Refreshments and Gala Dinner:

Lunch and refreshments will be served in Stenhouse Foyer on the 10th, 11th and 12th July.

Drinks Reception will take place on 10th July at 18:30 in the Glasgow City Chambers, George Square, Glasgow G2 1DU

Glasgow City Chambers are on George Square. Here are instructions to get there:

- Come out of the Stenhouse Building onto Cathedral Street.
- Turn left (away from the Cathedral).
- Walk along Cathedral Street, crossing the road at one set of traffic lights.
- At the second set of traffic lights, a disused college building will be on your right, turn left and go down John Street.
- You will pass the Students' Association on your left and at the bottom of the street a mural on the wall of the building to your right.
- Turn right at the mural (this is George Street).
- When you reach the traffic lights you're at George Square.
- The City Chambers is the large building that will be on your left-hand side that faces into George Square.
- The entrance to the City Chambers is at the mid-point of the building, facing into George Square. As you go through the revolving doors you'll be met by someone at reception who will tell you where to go when you say that you are there for the SocRel conference hosted by Strathclyde University.

Dinner will be available on the 10th July in the Lord Todd building from 20:00.

On Wednesday 11th July the **Gala Dinner** will take place, the evening will start with a drinks reception at 18:30 followed by dinner at 19:00. The drinks reception and the gala dinner will both take place in the Lord Todd Building.

All guests are welcome to the drinks receptions on both days. Attendance at the gala dinner is by prior booking only, please ensure that you wear your conference badge at all times. Dinner on Tuesday 10th is included in the full conference registration fee, for those only attending for the day this dinner requires booking at the time of registration.

Guidance for Presenters, Chairs, Panel Hosts and Discussants:

Laptops and linked electronic display equipment will be available for your use. Each room is equipped with computers for presenters and will be running the Microsoft Windows operating system and Microsoft Office software. Please use Microsoft PowerPoint for visual aids. Presenters, Chairs, Panel Hosts and Discussants should ideally arrive at least ten minutes prior to the commencement of their sessions to discuss the running of the sessions and check that

visual aids are displaying correctly. Please have your PowerPoint presentation available on a USB flash drive and ensure that you are easily able to locate it in the file structure. If you use a Mac, please bring the required cables to connect to a PC as these will not be available at the venue.

It is essential that presentations run in accordance with the scheduled times. This will allow delegates to move between presentation rooms during the parallel sessions. We ask that Chairs place due emphasis on the importance of adhering to the schedule in running the parallel sessions. The general expectation is that a half-hour paper slot should consist of a twenty-minute paper presentation followed by a ten-minute opportunity to ask questions. Chairs should bring their own timepieces to their appointed sessions and provide five-minute and two-minute warnings to presenters to enable them to conclude their papers properly while providing sufficient time for questions.

Wireless Internet Connection

Wireless internet is available within the conference venue. Please use your own laptop or mobile device if you wish to use this facility, as neither the venue nor the BSA will provide laptops or computers.

Visitors that are not able to connect via Eduroam can use the free network 'WiFi Guest' to access the Internet via their own equipment while on campus.

Parking:

There is an NCP car park on Montrose Street, a five-minute walk from the Stenhouse Building. For more information and prices on car parks in Glasgow please visit www.parkopedia.co.uk

Facilities:

Banks and Cash points - There is a Santander located on the ground floor of the Lord Todd building. There are also several major banks & further cash points available within a short walking distance of the university.

Food, coffee, bars & shops – There are several coffee shops located in the University campus, though these will be on reduced hours as term time has ended. There are also many cafes in the surrounding area. City Centre shops generally open between 09.00 and 17.30 Monday to Saturday, with late opening on Thursdays, and 10.00 to 16.00 on Sundays. Please note, opening times of campus facilities may vary during the summer period.

Accident and Emergency department – the nearest is at the Glasgow Royal Infirmary, telephone 0141 211 4000 and is situated a 10 minute walk from the main conference venue.

Smoking and drinking alcohol:

Smoking, Health and Social Care (Scotland) Act 2005 was brought in banning smoking in all public places. As per University policy, all University buildings are signed to indicate that smoking is prohibited. Non-smokers' health is also at risk from smoking fumes and it's for this reason we encourage smokers to be considerate to non-smokers by distancing themselves at least 15 feet (4.6 metres) away from doorways and office windows.

Drinking alcohol in public places, unless on licensed premises, is illegal in Glasgow.

Publishers:

We are pleased to have the following publishers sponsoring this year's conference: Bloomsbury Academic, Combined Academic Publishers, Oxford University Press and University of Wales Press.

Telephone Numbers:

BSA Events Team can be contacted on the following numbers should a member of staff not be available at the registration desk.

Main office: 0191 383 0839 **Events Mobile:** 07719008665

Email: events@britsoc.org.uk

In the event of any serious problems, for emergencies, or for first aid please contact University of Strathclyde's Security (24-hours):

- From any academic building Dial ext. 3333
- For general enquiries (from external phone line): +44 (0)141 548 3333
- For emergency use only +44 (0)141 548 2222

The emergency number in the UK for fire, ambulance or police is 999.

Transport:

Strathclyde University is a city centre campus and has excellent public transport links. The campus is less than 1 mile from Glasgow central train station, approximately a 15 minute walk to the Stenhouse building. Details regarding the University buildings can be found on the University website: <https://www.strath.ac.uk/maps/>

Bus:

There are excellent bus services throughout Glasgow. If you would like to travel to the conference by bus please visit the following website which will help you plan your journey.

<https://www.strath.ac.uk/sustainablestrathclyde/sustainabletravel/publictransport/>

Rail:

There are a number of train stations close to the University including Glasgow Central Station, Queen Street, Argyle Street and High Street. Information regarding train stations and timetables can be found at: www.scotrail.co.uk/

Taxi:

Glasgow Taxis: 0141 429 7070

Hampden Cabs: 0141 332 5050

City Cars: 0141 959 1212

Outline Programme

Tuesday 10th July 2018

11.30 Registration
12:00 Lunch
12.45 Welcome from the Dean of Humanities and Social Sciences, Prof Douglas Brodie
13.00 Keynote Plenary Session 1
14.15 Refreshments
14:45 Parallel Sessions
16:15 Refreshments
16:45 Keynote Plenary Session 2
18:30 Wine reception (Glasgow City Chambers)
20:00 Dinner

Wednesday 11th July 2018

08.00 Breakfast (for those booked to stay in campus accommodation)
09.00 Parallel Sessions
11.00 Refreshments
11.30 Keynote Plenary Session 3
12.45 Lunch and Post-graduate Lunch
13.30 SocRel Annual General Meeting
14.30 Parallel Sessions
16.30 Refreshments
17.00 Keynote Plenary Session 4
18.30 Wine Reception
19.00 Gala Dinner

Thursday 12th July 2018

08.00 Breakfast (for those booked to stay in campus accommodation)
09:30 Parallel Sessions
11.00 Refreshments
11:30 Parallel Sessions
13.30 Lunch
14:30 Keynote Plenary Session 5
15:45 Close of Conference

Keynote Speakers

Keynote: Yvette Taylor

University of Strathclyde

Tuesday 10th July 2018 at 13:00, room SW105, Stenhouse Wing

Chair: Claire Cassidy

Queer religious youth in faith and community schools

Queer youth are positioned as 'at risk' and queer youth in religious settings and communities are seen as especially vulnerable due to the anti-LGBT sentiment assumed to inhere there. Governmental funding has recently been directed towards challenging homophobia, biphobia and transphobia in English faith schools specifically, as the political discourse of 'British values' comes increasingly to include an ostensible commitment to LGBT rights. It is in this context that I present qualitative research with queer religious youth who attended both faith and community schools in England. The lived experience of queer religious youth in faith schools is much more multi-faceted than is commonly represented – this was also the case for pupils in (non-faith) community schools. Rather than locating the problem within religion, attention needs to be paid to the heteronormativity and gender binarism that structures the entire educational experience. Furthermore, in engaging with the experiences of queer youth who are also religious, I explore the ways in which religion can be mobilised as a form of support, and more broadly argue against the tendency to see queer youth exclusively in terms of their queerness.

Biography

Yvette Taylor is Professor in the School of Education, University of Strathclyde and is the School of Education Research Director. She was previously (2011-2015) Head of the Weeks Centre for Social and Policy Research, London South Bank University. Yvette received the Lillian Robinson Fellowship, Concordia University (2009) and a Fulbright Scholarship, Rutgers University (2010-2011). She has obtained a wide variety of funding, including an EU Norface (£1.4m) 3 year project 'Comparing Intersectional Life Course Inequalities amongst LGBTQI+ Citizens in Four European Counties'. Other projects include ESRC funded 'From the Coal Face to the Car Park? Gender and Class in the North East of England' (2007-2009), 'Making Space for Queer Identifying Religious Youth' (2011-2013) and British Academy mid-career fellowship 'Critical Terrain: Dividing Lines and Lives' (2013-2014). Yvette has published four sole-authored books based on funded research: Working-class Lesbian Life (2007); Lesbian and Gay Parenting (2009); Fitting Into Place? Class and Gender Geographies and Temporalities (2012) and Making Space for Queer Identifying Religious Youth (2015). Yvette edits the Palgrave Gender and Education Series and co-edits the Routledge Advances in Critical Diversities Series.

Keynote: Liam Gearon

University of Oxford

Tuesday 10th July 2018 at 16:45 in room SW105, Stenhouse Wing

Chair: David Lewin

The educational sociology and political theology of disenchantment: From the secularisation to the securitisation of the sacred

At Munich University in 1918 the sociologist Max Weber (1946) delivered a lecture entitled ‘Science as a Vocation’, famously defining the consequences of increased intellectualisation, rationalisation and technologisation as a ‘disenchantment’ of the modern world. The same period also saw publication, in 1922, of Schmitt’s (2004) *Political Theology*, delineating the transference of theological influence to political power in the governance of States. Weber’s metaphor has had resonances across the 100 hundred years which followed, particularly influencing sociological theory and research on secularisation, and seemingly challenged by the apparent resurgence of religion in global governance. Schmitt’s originating conceptualisation of ‘political theology’ has been equally influential in framing modern-day relations between religion and politics, increasingly in areas related to security and securitisation. This presentation provides a theoretical synthesis of Schmitt and Weber, arguing that theories of secularisation and securitisation provide important sociological and political insights on and research agendas for examination of the shifting sources of authority amongst what C. Wright Mills called the ‘power elites’. The conjoint processes of the secularisation and securitisation of the sacred are, in closing, illustrated through exemplar of new political and security roles of religion in global education.

Biography

Liam Francis Gearon is a Fellow of Harris Manchester College, and Associate Professor in the Department of Education, University of Oxford. He is also Conjoint Professor at the University of Newcastle, Australia. He formerly held professorships at the University of Roehampton and the University of Plymouth. He has received research funding from the Arts and Humanities Research Council, the British Academy, the Canadian High Commission, the Canada Council for the Arts, the Leverhulme Trust, the Philosophy of Education Society of Great Britain and the Society for Educational Studies. With a doctorate in English Literature, he has published in a range of academic fields, including literature, philosophy and the study of religion in education. Notable works on religion and education include *On Holy Ground* (2015) and the co-authored *State Religious Education and the State of the Religious Life* (2018). With specialist research interests on the relationship between universities and the security and intelligence agencies, in 2017 he convened a major Colloquium on Universities, Security and Intelligence Studies, at Oriel College, University of Oxford. A member of the Royal Society of Literature and Fellow of the Royal Society of Arts, 2018 sees the publication of a debut novel, *Eleven Notebooks*.

Keynote: Anna Strhan

University of York

Wednesday 11th July 2018 at 11:30 in room SW105, Stenhouse Wing

Chair: Rachael Shillitoe

The agency of children and the Sociology of Religion

What does it mean to take children's agency seriously in the sociology of religion? There is often a tendency in how people talk about children and religion to treat children as passive subjects, underlying the fears of some groups about children's religious indoctrination and of others about children being formed by wider cultural values at odds with religious lifeworlds. As adults often seek to form children as able to have particular kinds of experience in relation to religion, indeed, to be particular kinds of people, what does this mean for how we understand children's agency in relation to religion? This paper reviews dominant approaches to the study of childhood and religion and assesses the underlying assumptions about the meanings of childhood, agency, society, and religion they index. I situate these approaches in relation to two different strands taken to children's agency in wider Childhood Studies. I then examine how we can see two different understandings of children's agency in play in conservative and charismatic evangelicalism through discussing two different national evangelical events focused on childhood. I argue that these events empirically demonstrate the importance of attending to childhood in the study of religion and suggest a way of understanding children's agency in relation to religion as a fluid, dynamic convergence of different elements, which affords children more or less capacity to act as agents and shape the social worlds they inhabit.

Biography

Anna Strhan is Lecturer in Sociology at the University of York. She is the author of *Aliens and Strangers? The Struggle for Coherence in the Everyday Lives of Evangelicals* (Oxford University Press, 2015), shortlisted for the BBC/BSA Ethnography Award 2016, and *Levinas, Subjectivity, Education* (Wiley-Blackwell, 2012), and is the co-editor of *Religion and the Global City* (Bloomsbury, 2017) *The Bloomsbury Reader in Religion and Childhood* (Bloomsbury, 2017) and *Religion, Media and Culture: A Reader* (Routledge, 2011). She is currently completing a monograph based on a three-year Leverhulme Trust-funded project, drawing on ethnographic fieldwork exploring evangelicals' engagements with children across the spaces of home, church, school, and broader political life. She is also leading a 19-month ethnographic project exploring what it means to be nonreligious for children in the UK.

Keynote: Mathew Guest

Durham University

Wednesday 11th July 2018 at 17:00 in room SW105, Stenhouse Wing

Chair: Michael Munnik

Religion in the contemporary university: Recovering the institution within the Sociology of Religion

In this lecture I'll be bringing together research I've pursued over the past ten years or so in reflecting on how religious identities inhabit the social spaces of higher education. Universities in western cultures have usually been characterised by traditions of knowledge production conceived as at odds with religious commitment. While empirical research has uncovered good reasons to challenge this assumption, much writing on universities continues to privilege discursive-rational over embodied-cultural dimensions, and in so doing risks overlooking important ways in which religion occupies the university campus. Institutional diversity is an important part of the picture, with universities shaped by diverse histories, understandings of institutional ethos, demographics of the student intake, academic specialisms and their associated cultures of practice, the topography of the 'campus', and the distinctive socio-economic constituency of the local area. All of these factors play a part in framing the ways in which religion - and its opposing forces - occupy university spaces. But it is the behavioural patterns that they foster - emerging as social norms that, while unstable, nevertheless take on distinctive, durable forms within university settings - that have most profound influence over the place accorded to religious identities amongst the staff and student populations. In this paper I will draw on recent research into the status of religion on UK campuses - focusing particularly on Christianity and Islam - in order to explore how this illuminates relationships between the state, educational processes and the religious lives of individuals. In so doing, I hope to make a case for revisiting the importance of institutions and institutional forms within the sociology of religion.

Biography

Dr Mathew Guest is Reader in the Sociology of Religion in the Department of Theology and Religion at Durham University, where he has taught since 2004. He has published widely on contemporary Christianity within western cultures, on the evangelical movement, religion and generational change, and on religion within university contexts. He is the author of *Evangelical Identity and Contemporary Culture* (Paternoster 2007), *Bishops, Wives and Children: Spiritual Capital Across the Generations* (with Douglas Davies; Ashgate 2007), and *Christianity and the University Experience: Understanding Student Faith* (with Kristin Aune, Sonya Sharma and Rob Warner; Bloomsbury 2013), and editor of *Congregational Studies in the UK* (ed. with Karin Tusting and Linda Woodhead, Ashgate 2004), *Religion and Knowledge: Sociological Perspectives* (ed. with Elisabeth Arweck; Ashgate 2012) and *Death, Life and Laughter: Essays on Religion in Honour of Douglas Davies* (ed. with Martha Middlemiss-Le Mon; Routledge 2017). His current research is concerned with two empirical dimensions of religion within higher education contexts: the work of university chaplains, how it is resourced and informed by the changing contexts of university life; and how Islam occupies higher education institutions as an object of study, curiosity and suspicion.

Keynote: Mary Lou Rasmussen

Australian National University

Thursday 12th July 2018 at 14:30 in room SW105, Stenhouse Wing

Chair: Yvette Taylor

What's the relationship between sexual freedom, religious freedom, and education? The perspectives of Australia's Gen Zs.

Mary Lou Rasmussen, Gary Bouma, Anna Halafoff and Andrew Singleton

Currently, there is no coherent, evidence-based understanding of young Australians' perspectives on the intersections between religious and sexual diversity, specifically as they impact the field of education. In this keynote, I am going to report on a study of how young Australians' understand intersections between religion, belief and sexuality. And, on how they think these things should intersect in education contexts. How might young people's perspectives on religious and sexual diversity inform contemporary Australian debates about sexual and religious freedom within education? This study involved 11 focus groups with Years 9 and 10 students aged 15-16 in three states; a nationally representative telephone survey of 1200 people aged 13-18; and, 30 in-depth, follow-up interviews with survey participants. It is an Australian Research Council funded national study that explores teenagers' experiences and understandings of religious, spiritual, gender and sexual diversity. Coincidentally, data collection for the survey occurred in 2017 at same the time as the non-compulsory survey on same sex marriage was being administered. While the majority of our participants were excluded from voting on the survey, their opinions on same sex marriage, and, on education about sexuality and LGBT issues in education were sought as part of our study. Our project is informed by a companion study undertaken by our partner investigators in the United Kingdom (Francis, Arweck and Jackson). It is the first Australian project to systematically elicit diverse young people's perspective on these intersections. It is an interdisciplinary project drawing on researchers with expertise in sociology of religion, queer theory, and education about religion, belief and sexuality.

Biography

Professor Mary Lou Rasmussen is located in the School of Sociology at The Australian National University. She is part of the ARC Discovery Project Queer Generations, investigating the experiences of two generations of LGBT young people in Australia. She leads an ARC Discovery investigating Worldviews of Australia's Generation Z. She is co-editor, with Louisa Allen, of the Handbook of Sexuality Education (2017, Palgrave). Her monograph, Progressive Sexuality Education: The Conceits of Secularism (2015, Routledge) is available in paperback.

Parallel Sessions

Parallel Session 1: Tuesday 10th July, 14:45

	SW104	SW106	SW107	SW108
	Chair: Carl Morris	Chair: Ruth Wareham	Chair: Stephen Pihlaja	Chair: Karen O'Donnell
14:45 – 15:15	Samuele Grassi How to grow a liveable queer life: On queer youths in Italy	Panel: Mary Lou Rasmussen Leslie J. Francis Elisabeth Arweck Robert Jackson	Lin Ma (Un)expected journey: International students encountering religion and diversity in Britain	Rob Barward-Symmons Space, play, and the formation of the young evangelical subject
15:15 – 16:45	Seán Henry Queer temporalities and the faith school: Responding educationally to heteronormativity	Gary Bouma Andrew Singleton Anna Halafoff Young people, religion and non-religious worldviews: Findings from Australia and the United Kingdom	Peter Hemming Diversity of religion and belief in schools: Recognising, valuing and accommodating difference	Tim Hutchings Playing the Bible: Digital media and Christian pedagogy
16:45 – 16:15	Caroline Starkey The Lincoln Letters: Social change, institutional tensions and vicarious religion		Anna Bachmann Faith and finance: financial literacy education, small business training and debt counseling in faith-based microfinance institutions in Uganda	

Parallel Session 2: Wednesday 11th July, 09:00

	SW104	SW106	SW107	SW108
	Chair: Dan DeHanas	Chair: Sarah Jane-Page	Chair: Galen Watts	Chair: Abby Day
09:00 – 09:30	Rachael Shillitoe Hands together and eyes closed? Constructing broadcast worship for children, c.1940 to the present	George Amakor The construction of Mary in Catholic churches in South Eastern Nigeria and its impact on the sexual life of young unmarried women	Eugenie Samier Cultural security problems under globalized education: The erosion of tradition and de-Islamisation in the Arabian Gulf in educational administration and leadership	Celine Benoit Exploring childhood paradigms: how to conduct ethical research in RE?
09:30 – 10:00	Lee-Shae Scharnick-Udemans Siyakholwa We Believe: The politics of Religion Education on public broadcast television in post-apartheid South Africa	Chloe Gott "Unfit for education, fit for work" – Magdalene laundries within the Irish educational system	Ina Ter Avest Acculturation, integration and the dialogical formation of young migrant identity: religious voices in diaspora (An exploration of religious identity development of Dutch-Turkish Muslims)	Sophie Gilliat-Ray 'Sleeping on the job': ethnographic fieldwork, sleep-work and insomnia
10:00 – 10:30	Michael Munnik Religious Literacy Education for journalists: Normative and pragmatic arguments	Inga Koralewska Lessons on abortion: the Roman Catholic Church vs. individual experience. A case study of Polish religious women who performed abortion.	Riyaz Timol Peter L. Berger and a sociology for contemporary Islam?	
10:30 – 11:00	Lucinda Murphy The British Nativity Play: An initiation into the cultural ideology behind the familiar tea towel		Carl Morris Islamic cosmopolitanism: Muslim minorities and the future of religious pluralism in North America and Europe	

Parallel Session 3: Wednesday 11th July, 14:30

	SW104	SW106	SW107
	Chair: Caroline Starkey	Chair: Josh Bullock	Chair: Jo Pearce
14:30 – 15:00	Sarah-Jane Page Understanding attitudes to sexuality qualitatively: What can be learned?	Aleksandra Lewicki Christianity, care and race: The making of community	Sarah Lawther Widening the lens: talking about everyday beliefs and practices on campus
15:00 – 15:30	Shona Hayes How do university Christian Union women interpret the gender roles in the Bible?	Laurens de Rooij Muslims, media, education, and discursive formation	Sandra Maurer Sacred texts, the making of citizens and belonging: religious societies on campus
15:30 – 16:00	Ann MacDonald Christian identity as standpoint: studies in the lives of religious women teachers	Siobhan McAndrew Sunday activity, religiosity and sociality among English urban youth in the 1950s	Michael Scott Conflicts of faith in Higher Education: Some approaches from Philosophy
16:00 – 16:30	Yaron Schwartz Religious tradition and gender equality - Educators' dilemmas teaching "New Masculinity" to religious teenage boys		Galen Watts Millennials, Higher Education, and the "Spiritual but not Religious"

Parallel Session 4: Thursday 12th July, 09:30

	SW104	SW106	SW107	SW108
	Chair: Aleksandra Lewicki	Chair: Celine Benoit	Chair: Alessandra Palange	Chair: Rachael Shillitoe
09:30 – 10:00	Lucy Peacock How does Three Faiths Forum foster peaceful relations in London's schools?	David Lewin The pedagogical reduction of religion and education	Joshua Heyes Religion and Sex Education in England: Pluralism, advocacy and outcome	Isaac Hershkowitz Modern education as a religious trait within the religious curriculum: R. Reines' Yeshivah as a case study
10:00 – 10:30	Abby Day Liberating the curriculum: how to create more inclusive knowledge production and teaching.	Jo Pearce Good and bad religion? The importance of resisting essentialism in Religious Education.	Celia Jenkins RE as a battleground for marginalised faith communities: A comparative analysis of the in/exclusion of Alevism in Turkey and Europe	Ruth Wareham The faith-based curriculum and priming pedagogies: A way forward for religiously-minded educators?
10:30 – 11:00	Rebecca Catto Constitutional principles, religion in schools, and social cohesion within multi-faith, multi-cultural states: England and Canada compared	Martha Shaw Representation of religion and belief in curricula	Neeti Chaudhary The agenda of Religious Education: School curriculum and textbook visuals	Greg Smith British evangelicals and their involvement in education

Parallel Session 5: Thursday 12th July, 11:30

	SW104	SW106	SW107
	Chair: Peter Hemming	Chair: Joshua Heyes	Chair: Michael Munnik
11:30 – 12:00	Lois Lee Nonreligion and the future of religious in education in the UK	Alessandra Palange Education as civic engagement and political renewal in online religious learning contexts	Dan Whillis Beyond ‘postsecularity’ to the ‘religion of the future’? A consideration of Roberto Unger and ‘body pedagogics’
12:00 – 12:30	Rachael Shillitoe Nonreligious childhood: growing up unbelieving in contemporary Britain	Stephen Pihlaja Ask the Sheikh: authority and the text in YouTube dawah videos	Jack Coopey The ethics of evil: Teleology and the History of Religion in Foucault
12:30 – 13:00	Josh Bullock Reaching for a new sense of connection? The diversity of unbelief in Northern and Central Europe — An early analysis	Karen O'Donnell Digital pedagogy and education for ministry (Or is it ok to train to be a vicar online?)	Ali Siles Becoming Mormon/men in Mexico City
13:00 – 13:30	Joanna Malone Insights into the experiences, stability and nature of unbelief for older adults in the UK – non-religious transmission.	Daniel DeHanas Religion and the rise of Populism	

Abstracts

Parallel Session 1

Room: SW104

“How to grow a liveable queer life: On queer youths in Italy”

Samuele Grassi

In both her Introduction to *Epistemology of the Closet* (1990) and her essay, “How to Bring Your Kids Up Gay” (originally published in *Social Text* in 1991, and included in *Tendencias* 1993), Eve K. Sedgwick developed a critique of institutionalised homophobia and of fears of “liveable” gay citizenship, but she also warned of the dangers of essentialism in gay-affirmative, constructivist nature/culture approaches. Sedgwick has taught us how the minoritizing view (when issues of homo/heterosexualities appeal only to a restricted number of people) and the universalizing view (when they trigger a response from people of all sexualities) permeate the sites of both nature and culture overlapping with institutional discourses and technologies – by the State, the military, the church, the family, education, psychology, and psychiatry. In this paper I shall read the recent Italian Family Day’s campaign with the “Stop Gender” buses (see image below) advertising “stop gender theory in schools” through Eve K. Sedgwick’s “discussion of institutions”. I will ask key research questions from a queer pedagogical perspective, such as: where can young people get good advice on gay options in Italy? Does neo-liberal popular culture show any signs of erotic investment in “gay” identities? In addressing Sedgwick’s insistence on gay youths, as opposed to queer youths, I investigate the possibility that spaces “closed off” by the State may puncture the institutionalised view of “a liveable life”, and perform thereby the kind of “erotic investment” (1993: 164) in queer citizenship that Sedgwick called for in her writings.

Biography

Samuele Grassi is a part-time lecturer in Italian Studies, Faculty of Arts, Monash University, where he teaches the intensive Italian language and culture programme at their Prato Centre, and a research fellow at University of Florence (“Classed, Raced, and Gendered Narratives in AU mobility students: The case of Italy”). He has published in both English and Italian on queer and performance studies, feminist and lesbian theatres, and recently, the connections of queer theories and contemporary anarchisms.

Queer temporalities and the faith school: Responding educationally to heteronormativity

Seán Henry

This paper seeks to contribute to the critique of heteronormativity in faith school settings by shedding light upon the educational necessity of such an endeavour. It will begin with an analysis of how the temporal conditions necessary for education to happen have an intrinsically queer quality in their disavowal of reproductive determinism, a disavowal that renders heteronormativity problematic in settings committed to education. From here, the paper will engage with voices critical of heteronormativity in faith schools, with the view to demonstrating how these voices inadvertently appeal to reproductive temporalities that propound the heteronormative logics with which they take issue. In an effort to respond productively to such tendencies, the paper (drawing from Lewin (2017)) will argue that in disrupting heteronormativity in faith schools in temporally queer ways, a conceptualisation of

the faith school is needed that is pedagogically submissive, is attentive to the world around us, and entails mystical union with that which is other (including the possibility, but not inevitability, of that other being God). It will conclude with the assertion that, so conceived, the faith school becomes a site in which its educational priorities, coupled with its 'faithful' commitments, are simultaneously realised in ways that necessarily disassociate faith schools from heteronormative hegemonies.

Biography

Seán Henry is a final year PhD candidate from the School of Education, Maynooth University, Ireland. Seán's thesis aims at offering a queer theory of ethos as it relates to religious schools. His interests are in the philosophy of education, queer theory, queer theology, and feminist theory. His research is funded by the Irish Research Council.

The Lincoln Letters: Social change, institutional tensions and vicarious religion

Grace Davie and Caroline Starkey

On Friday 2nd September 2016, *The Guardian* published an online article entitled 'Bishop of Grantham first C of E bishop to declare he is in a gay relationship.' The reason for the article was the threatened 'outing' of the Bishop by a Sunday newspaper. Within four days, 410 pieces of mail arrived in the Diocesan office, the vast majority of which expressed support for the Bishop's position. Almost 100 more arrived in the next few weeks. Intrigued by this unsolicited and unexpectedly positive response, the Bishops of Lincoln and Grantham asked us to analyse this corpus of material and the positions of the authors. In this paper, we set this episode and the empirical data contained in the letters themselves within a context of continuing change in both society and the church – specifically the Church of England. We consider the reactions of the Church at 'tipping points' of social and cultural change as it seeks to balance its responsibilities as a guardian of 'truth' and moral educator with the need to keep in touch with modern ways of living. The letters speak powerfully to the existence and (non-) resolution of these tensions. A key concept underpinning our analysis will be the notion of 'vicarious religion', which deals with the subtle but continuing relationships between the actively faithful and a wider body of more loosely attached adherents, including those that relate directly and indirectly to education and authority.

Biography

Professor Grace Davie is Emeritus Professor of Sociology at the University of Exeter. Her latest publications are *Religion in Britain: A Persistent Paradox* (Wiley Blackwell) and *Religion in Public Life: Levelling the Ground* (Theos 2017), see <https://www.theosthinktank.co.uk/research/2017/10/28/religion-in-public-life-levelling-the-ground>

Dr Caroline Starkey is a Teaching Fellow in Religious Studies at the University of Leeds. Her research focuses on religion in contemporary Britain, particularly minority religions and social welfare. Her latest publication is *Women in Contemporary British Buddhism: Ordination, Community and Connection*, which will be published in the Routledge Critical Studies in Buddhism monograph series in 2018.

(Un)expected journey: International students encountering religion and diversity in Britain

Lin Ma

The role of religion on campus is rarely examined in Britain. Internationalisation of higher education in Britain has diversified the cultural and religious backgrounds of the student population. The phenomenon of Chinese international students converting to evangelical Christianity has been well researched in the US since the 1980s. In the UK where religious nones have become the majority, how Chinese students actively respond to the evangelical outreach and participate in multi-ethnic religious environments is understudied. This study seeks to broaden the focus of religious conversion by examining the experience and sensemaking of converts alongside faith ‘explorers’, the often majority in the course of conversion. I use mixed methods to explore how the contexts of transient student identities in campus diversity trigger religious identity formation. Life-story interviews enable a holistic understanding of initial motivations of seekership. While the qualitative data imply a keen interest of international students to integrate into British campus diversity, a belief and belong survey is conducted to evaluate if this interest is commonly shared among Chinese international students, or if it is unique to those who have sought to participate in multi-ethnic religious environments. Data found that while the majority of Chinese international students identify themselves as religious ‘nones’, upon arrival they possess predisposed beliefs and high interests in campus integration. While this contradicts the media image of East Asian students as not well integrated, it raises further question on whether religious channels of integration are complementing or substituting the civic integration on campus.

Biography

Lin Ma is a Sociology PhD student at the University of Bristol, researching on evangelical conversion of Chinese students in Britain. My PhD seeks to contextualise the religious conversion on campus under the broader contexts of migration and internationalisation of higher education.

Diversity of religion and belief in schools in England and Wales

Peter Hemming

Over time, Britain has become increasingly religiously diverse and religion or belief has now been recognised in equalities legislation as a protected characteristic. A focus on religious diversity in schools is related to, but distinct from, longstanding concerns with ethnic and cultural difference in education, and is of relevance for schools both with and without a religious character. The importance of valuing such diversity is also given an additional impetus through various curriculum and inspection frameworks. This paper draws on the concept of ‘religious citizenship’, as well as the existing body of research literature and the author’s own studies, to explore some of the issues facing schools in this regard. It considers the extent to which schools in England and Wales recognise and accommodate diversity of religion and belief through aspects of education such as faith schools and pupil admissions, religious education and festivals, collective worship and prayer, and pupil values and interfaith relations. In so doing, it highlights an important dimension of the informal citizenship education that schools provide to pupils on the basis of their religion and belief.

Biography

Dr Peter Hemming is a lecturer at Cardiff University's School of Social Sciences where he teaches sociology of education and childhood studies. Peter's research interests include childhood and youth, faith-based education, schooling, religion, mindfulness and wellbeing. He is the author of *Religion in the Primary School: Ethos, Diversity, Citizenship*.

Faith and finance: Financial Literacy Education, small business training and debt counseling in faith-based microfinance institutions in Uganda.

Anna Bachmann

In Uganda, following the collapse of the state-lead co-operative banking system, non-state agencies including faith-based development organizations now provide financial services to the very poor. Charitable microfinance initiatives emphasize the importance of their role in providing financial literacy education, business training and debt counseling alongside lending services. The three organizations where I conducted my ethnographic fieldwork each have a strong evangelical Christian ethos and heritage. All three organizations emphasize the importance of providing education and training to their clients as an integral part of their service. They identify that their training, particularly around issues of managing debt, is a key element of their work and it distinguishes their microfinance services from other 'unethical' small-loan providers. In a Ugandan context, using religious ideas and language are seen to be central to the training provided to both loans officers and clients with both clients and service providers identifying the relevance of this training to both their faith and work. The use of religious language and imagery in the 'biblical business training' provided by these organizations is of particular relevance to the sociology of religion, education and development. It brings together development initiatives and the new emphasis in evangelical Christianity worldwide on 'empowerment' and the gospel as the restorer of agency to marginalized people. It also highlights ways in which contemporary Christian practice, exhibited through the work of faith-based development organizations, is part of a wider elaboration of a theology of lending and debt and provides insight into the relationship between religion, indebtedness and aspiration in Uganda.

Biography

Dr Anna Bachmann completed her PhD in Sociology at the University of Cambridge in 2015. Her doctorate was supervised by Dr David Lehmann, examined by Sir Richard Jolly and passed without correction by Lord Rowan Williams. She has previously worked as a solicitor in New South Wales, as a policy advisor for the Federal Labor Party and currently works at the Department of Education and Training in Canberra, Australia.

Room: SW108

Space, play, and the formation of the young Evangelical subject

Rob Barward-Symmons

This paper presents preliminary findings from an ethnographic project exploring how young people (aged 14-18) within a large British charismatic evangelical church come to understand and present themselves as evangelical subjects. Despite the emphasis that the evangelical movement has placed on youthwork and young people over the past fifty years, this age group has frequently been overlooked in sociological literature. Drawing on ethnographic fieldwork with a church youth group in North London over nine months, this paper explores the role of

youth focused space and social play on the formation of the young evangelical subject – and how this might lead to challenges as they begin to move into the adult evangelical world. While ethnographies of evangelicalism have often referenced the variety of spaces in which adult congregations meet, the distinctive form and usage of youth space within larger intergenerational contexts has rarely been given the attention it deserves. Similarly, while embodied social play is a regular feature of youth groups across the country, with the flexibility of youth space an important factor in this, it is rarely seen within adult evangelical contexts. This paper therefore asks what influence these aspects have in the formation of the young evangelical subject. How, for example, are they incorporated into the creation of a sacred space in which the divine might be encountered? How is the evangelical body formed through these experiences? To what extent does the discontinuity between youth and adult contexts in these regards contribute towards a failure in evangelical socialisation?

Biography

Rob Barward-Symmons is a PhD student in his second year at the University of Kent, supervised by Gordon Lynch, Anna Strhan, and Lois Lee. He is currently in the middle of his fieldwork studying the formation of evangelical subjectivity in a youth group in North London. Rob's PhD is funded by the Arts and Humanities Research Council.

Playing the Bible: Digital media and Christian pedagogy

Tim Hutchings

The digital environment offers new opportunities and challenges for religious education and training. Videogames are a particularly complex example to study, because learning takes place on multiple levels at once: through explicit content, the process of gameplay, the interactions between players, and so on. This paper offers a critical analysis of one Christian example, to show how the youth-focused charity Scripture Union is trying to adapt principles of digital pedagogy drawn from game design and education theory. The British project *Guardians of Ancora* (2016) is a game for children aged 8-11, intended to encourage engagement with Bible narratives. *GoA* introduces players to a fantastical world in which light comes only from stories; the futuristic society of Ancora has been forgetting the Bible, and is falling into darkness. As players complete each "quest" (guiding them through a new story from the Bible), they bring light back to Ancora. Interaction is central to *GoA*'s vision: this gameworld is designed for shared use in families, church groups and school clubs, and also allows players to communicate with each other in carefully limited ways. However, unlike most contemporary educational games, *GoA* gives players extremely limited opportunities to experiment with models of reality, to make meaningful choices or to actually change the story. This paper is based on interviews with *GoA*'s development team, analysed alongside published advertising and magazine coverage. We will explore how *GoA* has been adopted into education contexts, what *GoA* is trying to achieve, how the game draws on (and sometimes rejects) wider discourses in media education, and what underlying assumptions this reveals about the processes of faith formation and media influence.

Biography

Tim Hutchings is a sociologist of digital religion. His PhD (Durham 2010) was an ethnographic study of five online Christian churches, and his subsequent postdoctoral work has included sociological research on digital Bible apps and death online. He is currently a Research Fellow of the CODEC Research Centre at Durham University, where he studies "digital discipleship" and teaches on a new MA in Digital Theology.

Parallel Session 2

Room: SW104

Hands together and eyes closed? Constructing broadcast worship for children, c.1940 to the present

Stephen G. Parker and Rachael Shillitoe

This paper draws upon data gathered from a Leverhulme Trust-funded project on religious educational broadcasting. Since 1940, the BBC has broadcast a weekly radio religious service for schools, aimed at 8-13-year-olds (extended to 16 year olds in the 1960s). From its inception in wartime, during the height of the blitz, the BBC's religious broadcasting for children has shown remarkable resilience within the broadcast schedule, being one of the longest running forms of school broadcast. The BBC has continued to provide religious broadcasting for children to the present through its school's radio service, still producing two sets of collective worship programmes, *Something to Think About* and *Together*.

This paper will trace the content and development of religious educational broadcasting for children from the 1940s to the present, examining the continuities, discontinuities and developments to broadcast worship across a changing religious landscape. In particular, this paper focuses on the strategies programme-makers have developed within such outputs which seek to influence and shape children's worship experience. Through exploring the acoustic architecture, musical aesthetic and discourse of such programmes, in both historical and contemporary perspective, this paper will consider the embodied dispositions that are cultivated during such programmes. How children are expected to sit, listen and participate during moments of prayer, reflection and singing is particularly revealing of the different ways programme-makers construct and understand religion for this imagined child audience. In examining the reasons for changes and developments in religious educational broadcasting, this paper highlights how these adult-generated constructions of religion *for* children have shaped 'Faith on the Air' across generations.

Biography

Stephen Parker is Professor of History of Education, Religion and Civil Society at the University of Worcester, and an Associate Fellow in the Centre for Education Studies at the University of Warwick. His research interests include the history of, and philosophical reasoning about, faith/denominational schooling in England since the eighteenth century; the relationship and dynamics between the state, civil institutions and the education system; and the history, typology, and understandings of religious education in maintained (faith, non-faith and supplementary) schools. Stephen is Editor-in-Chief of the *Journal of Beliefs and Values: studies in religion and education*, and of a new journal in Brill's *Research Perspectives* series on religion and education. He is senior editor for volumes in the Peter Lang series on Religion, Education and Values. Stephen has published widely in the field of religion, education and civil society, including the books: *Religious Education and Freedom of Religion and Belief* (Oxford, 2012); *History, Remembrance and Religious Education* (Oxford, 2014) and the *Bloomsbury Reader in Childhood and Religion* (London, 2017). He is soon to publish a book based upon Leverhulme Trust-funded project on religious education in British broadcasting with Oxford University Press. He has published articles in *Paedagogica Historica*, *British Journal of Religious Education* and *History of Education*. Stephen has taught widely across education sectors, and was for many years an RE adviser to Church schools. He is also current Vice-President of the History of Education Society, UK.

Rachael Shillitoe is a research associate at the University of York, working with Dr Anna Strhan on the Templeton Funded, ‘Growing up Nonreligious: Understanding Unbelief in Contemporary Britain’. Her PhD, from the University of Worcester, was part of a wider Leverhulme funded project and investigated children’s experiences of collective worship in schools. Rachael is also a Research Fellow at York St John University and is the events officer for the BSA study of religion group.

Siyakholwa We Believe: The politics of Religion Education on public broadcast television in post-apartheid South Africa

Lee-Shae Salma Scharnick-Udemans

In 2007 the South African Broadcasting Corporation (SABC) commissioned the production of a 24-minute children’s programme that fulfilled the broadcaster’s editorial policy on religion. The successful producers developed the television series *Siyakholwa We Believe*. *Siyakholwa* is the first children’s multi-faith programme series to be screened on South African television. The programme foregrounds teaching about “religion, religions, and religious diversity”, it affirms cultural and religious pluralism as a constitutionally endorsed national ideal, and as a result conforms to the deeply positivist educational and national role for religion that the 2003 Religion in Education Policy envisages (Chidester 2008, 278). This paper conceptualizes *Siyakholwa* as a product of the 2003 National Policy on Religion in Education and, more generally as a part of a national project in the mediatisation of religion directed by the SABC. It examines how the constitutional ideal of religious pluralism is mediated through SABC editorial policy, broadcasting practices, and programmatic content and shows that through religious broadcasting in general and the example of *Siyakholwa* in particular, a regulated and mediatised version of religion that endorses the “state’s commitment to constitutional values, respect for cultural diversity, and transformational promise of moving a divided society towards national unity” is produced (Chidester 2006, 272).

Biography

By Dr Lee-Shae Salma Scharnick-Udemans, Researcher, Desmond Tutu Research Chair, University of the Western Cape, holds a PhD degree in Religious Studies from the University of Cape Town. An emerging scholar, Dr Scharnick-Udemans has developed and demonstrated expertise in the study of religion, education, politics, and media through her postgraduate research, her contributions to international conferences, and her outstanding undergraduate teaching in in Religious Studies.

Religious Literacy Education for journalists: Normative and pragmatic arguments

Michael B. Munnik

In this paper, I argue for better religious literacy education for journalists. Religion has re-emerged as a socially significant element, which challenges assumptions about secularisation and the journalistic identity in the Global North. But a lack of interest and familiarity with the subject (Thurman et al. 2016) means journalists are reporting on religion without a grounding in its specifics. Religion is not widely taught as a subject of interest in journalism departments, in the way that political or science journalism is a specialism (Perreault 2015). This practice of inattention needs to change, and I argue that education in religious literacy will help. I distinguish literacy from affiliation and advocacy: journalists must be independent, free to interrogate the subject as they would any other. But without a baseline knowledge and an

awareness of religion's social significance, journalists will not be able to do their job properly. I suggest both normative and pragmatic arguments for improved education in religious literacy for journalists. For the former, I highlight the social importance of religion, the social harm that results from misrepresentation, and the journalistic value of social responsibility. Pragmatic considerations include the importance of getting religion "right" in order to fulfil professional expectations, maintaining relations with sources and audiences, and the business case of being seen to cover religion well. I argue for the need for increased education both through professional development and formalised tertiary education.

Biography

Dr Michael Munnik is Lecturer in Social Science Theories and Methods at Cardiff University, with the Centre for the Study of Islam in the UK. His research concerns Muslim participation in the production of news about Muslims in Britain. He previously worked as a journalist for Canada's national public broadcaster.

The British Nativity Play: an initiation into the cultural ideology behind the familiar tea towel

Lucinda Murphy

The school nativity play has become an ingrained part of British culture, and for some, perhaps even something of a rite of passage. An enactment of the Christian narrative of Jesus' birth, this play is still performed by children in many churches and schools across the country; including significantly, secular state primary schools. Perhaps unsurprisingly, however, the play by no means now occupies a non-contested space. If not simply abandoned, nativity plays are 'nowadays' frequently tweaked and reinterpreted to accommodate for a plurality of potentially conflicting worldviews. Indeed, such inventive adaptations have subsequently been incorporated into fond cultural conceptions of the tradition in which the baby Jesus is able to share centrestage with an unassumingly triumphant lobster. Drawing upon some of my recent empirical research, this paper considers the dynamically interactive nature of personal and collective identity formation in this context. Taking an interpretative phenomenological approach, I explore the matrix of emotions, as well as the mode of experience through which repetitions of such ritual performances appear to be perceived. In doing so, I suggest that Geertz' (1973) concept of "webs of significance" might provide a useful framework for understanding the kind of holistic syncreticism which many seem so well adept at balancing during the festive season. Hence, whilst the nativity 'moment' represents many children's first debut on the cultural stage; for those proud relatives who come to watch, it appears to constitute a re-connection with a lost naiveté – with that which is considered to be genuine, touching, and 'true'.

Biography

I am currently in my second year of a PhD in the Department of Theology and Religion, Durham University. Drawing upon recent anthropological fieldwork/interviews I have conducted (lucindaslog.com/thefestivelog), my thesis (supervised by Professor Douglas Davies) explores themes of emotion, identity, memory and meaning in British celebrations of 'Christmas'.

The construction of Mary in Catholic Churches in South Eastern Nigeria and its impact on the sexual Life of young unmarried women

George Amakor

Churches in South Eastern Nigeria and in several other societies are largely known for their ability to regulate the sexual behaviour of young people, particularly young unmarried women. In South Eastern Nigerian Catholic churches, groups such as the Legion of Mary (also known as The Mary League Girls) are used to drive home the message of abstinence and sexual control preached by the church. Within this group, Mary (the mother of Jesus Christ) is constructed as a holy and pure young unmarried woman who abstained from all forms of sexual activity and remained a virgin. This construction of Mary lays emphasis on her “virginity”, and non-sexual conception (conception by the holy ghost), while keeping attention away from her unmarried motherhood status. To this end, the Mary League Girls Association, by playing the gatekeeper role, regulates and constrains the sexual activities of young unmarried women in Catholic churches in South Eastern Nigeria and beyond. This presentation argues that the construction of Mary in the Catholic Church, particularly within the Legion of Mary organisation, affects the sexual life of young unmarried women who are members of the organisation. It also looks at how this construction fails to highlight the unmarried motherhood status of Mary, while expressing negative reactions towards members who get pregnant and consequently become unmarried mothers. It concludes by drawing attention to how the Legion of Mary organisation punishes its members who become pregnant outside of marriage.

Biography

George Amakor is a final year PhD candidate in the Department of Sociology, School of Language and Social Sciences, Aston University, Birmingham. His research interests are in unmarried young mothers/fathers, religion, teenage pregnancy, families, sexualities, African studies, gender and feminism. George is a fellow of the Higher Education Academy. He works part-time as a Sociology Tutor at Aston University and other educational institutions in the local area. He is also a youth mentor.

“Unfit for education, fit for work” – Magdalene laundries within the Irish educational system

Chloe Gott

Fuller writes that “one of the most outstanding features of Irish Catholic culture in the post-independence era was the extent to which the State, by the actions, words and public appearances of its representatives, legitimated the Catholic ethos”. Nowhere was this more apparent than in the educational system, which after 1922 became a site increasingly controlled by the Church. Even today, approximately 90% all state-funded primary schools are under church control. Magdalene laundries functioned in parallel to schools, operated by the same religious orders and frequently claiming to provide an education for ‘problem women’ incarcerated within. It was not unusual for girls to move from industrial school to Magdalene laundry with little time spent outside of an institution. Survivor testimony from those who worked there indicates many were sent to laundries with the promise of gaining a better education than they might otherwise receive, as ‘fallen women’ with no prospects; however, this was never the case, and instead women were forced to work long hours for no pay, deemed ‘unfit for education but fit for work’. Drawing on specific examples from survivor testimony,

I will explore the place of Magdalene institutions within the religiously saturated educational environment of 20th century Ireland. I will also discuss the ways in which religious control of education and the support given by the State created a cultural context in which institutions like the laundries could flourish.

Biography

Chloe Gott is a third year PhD Student in the Religious Studies department at the University of Kent. Her work looks at the experiences of women who spent time in Magdalene laundries, thinking about issues of silence, voice and agency within carceral religious institutions.

Lessons on abortion: the Roman Catholic Church vs. individual experience. A case study of Polish religious women who performed abortions

Inga Koralewska

Poland is perceived as one of the most religious Catholic countries in Europe: as much as 87% of Poles identify with Roman Catholicism (Pew Research Center 2017). The Roman Catholic Church (RCC) is very active in the public sphere and takes an educational role, especially in debates related to reproductive issues. In spite of those educational efforts performed in media, in parliament and at schools, many studies show that the religious identity of Poles is shaped in a way that differs from the dominant institutional discourse of the Church (Mandes, Rogaczewska 2013). In particular, this discrepancy is vivid on the example of abortion. While, as studies show, religiosity affects attitudes towards abortion, it turns out that religiosity doesn't stop women from the practice of abortion. According to research, as many as one in four Polish women performed at least one abortion (CBOS 2013). It is known that an official RCC educational discourse uses religion as an argumentative resource to consolidate anti-abortion attitudes. It is not clear, however, how religious women who performed abortion cope with their own religiosity and how they use religious arguments in their narrations about abortion. Therefore, it is far from clear how religion regulates individual choices. How is the educational discourse of the RCC reflected in individual narratives regarding abortion? The answer to the question will be based on narrative interviews with religious Polish women who have performed abortion and on the analysis of official RCC documents published in 2005-2015.

Biography

Inga Koralewska is a PhD student in the Institute of Sociology, Jagiellonian University. Her research focuses on how religiosity shapes women's reproductive decisions and how religion shapes public discourse on abortion. She is a member of The International Society for the Study of Religion and The International Study of Religion in Eastern and Central Europe Association.

Room: SW107

Cultural security problems under globalized education: The erosion of tradition and de-Islamisation in the Arabian Gulf in educational administration and leadership

Eugenie A. Samier

This paper examines globalised education in the Arabian Gulf region from a postcolonial perspective as a de-Islamicising and de-traditionalising enculturation force and therefore as a cultural security problem. Drawing on globalisation critiques of authors like Dresch (2013) and Kirchner and Sperling (2010), and postcolonial critiques of globalised education as neoimperialism (e.g., Quist, 2001), recolonisation (e.g., Brock-Utne, 2000), colonisation of

mind (e.g., Thiong'o, 1986) and subaltern identities (e.g., Spivak, 1987), the problem in fields like educational administration and leadership for indigenous communities like those of the Gulf is that predominantly foreign, secular models are taught (Donn & Al Manthri, 2010) reflecting other kinds of social institutions and culture. The focus of this paper is one of cultural security, in which religious values that have informed a long history of effective leadership and its status as an intangible cultural construction (Arizpe & Amescua, 2013; Biagetti & Lugli, 2016; Ruggles & Silverman, 2009) are being replaced in curricula by models that do not reflect the religious and cultural values and norms for cultural sustainability, and, in fact, may represent what Bourdieu (1977, 1993) refers to as symbolic violence. For this purpose, constructivist approaches in security studies including critical discourse analysis (e.g., Buzan, Wæver & de Wilde, 1998), critical theory (e.g., Krause & Williams, 1997) and Bourdieuan security analysis (e.g., Bigo & Tsoukala, 2008) along with a growing body of literature on the importance of intangible culture like authority roles are applied to both a critique of current practices and principles of constructing curricula that serve the needs of Muslim societies.

Biography

Eugenie A. Samier is a Reader in educational administration and leadership at the University of Strathclyde, and also lectures and publishes in public administration. She is author of articles on organisational culture, values and ethics, the New Public Management, history, comparative management, Weberian foundations, postcolonial critiques, historical and biographical studies, and cultural security. She is editor and contributor to seven titles with Routledge, on Ethics, Aesthetics, Politics, Emotional Dimensions, Trust and Betrayal, Ideologies, and Maladministration and is author of *Secrecy and Tradecraft in Educational Administration: The Covert Side of Educational Life*, Routledge (2014). She has contributed many articles and chapters in the field, including encyclopaedia and handbooks. During her years in Dubai, she also published on Islamic ethics, leadership and public administration traditions, and has worked on postcolonial critiques and the critique of neoliberalism and globalization. She has been a guest researcher and lecturer at universities in Germany, Estonia, Finland, Norway, Lithuania, Russia, the US, the UK, the United Arab Emirates, Qatar, Bahrain and Austria and serves on the boards of a number of journals and a book series with Springer.

Acculturation, integration and the dialogical formation of young migrant identity: religious voices in diaspora. An exploration of religious identity development of Dutch-Turkish Muslims

Muhammed Akdag, Ina ter Avest, Ömer Gürlesin and Alper Alasag,

Internationalisation and globalization are ongoing developments. People – belonging to a minority or majority group - have to live together on a local and at an international level at the same time. This affects individuals and their cultures, of which religion is an integral part, living in a diverse and secularized context. Religion lies at the heart of every culture and accordingly plays a role in the educational processes of Muslim migrants – a minority group in the countries in Western Europe. The plurality of religious orientations – of which their parents' religious heritage and the western (religious and secular) value orientation are only a few – gives rise to conflicts, possibly resulting in radicalization and fanaticism.

Our research question is: What is needed for the development of an integrative religious identity for Dutch-Turkish Muslim youngsters living in diaspora in the culturally and religiously plural society of the Netherlands? An innovative intervention in education, to facilitate the ongoing development of the religious identity of muslim youngsters in diaspora (based on the Dialogical Self Theory, DST; Hermans & Hermans-Konopka 2012), is developed

and piloted. This innovative intervention, based on the DST is paired with traditional narratives about the lives of leaders and followers of the Prophet. The *Satrançı Urafa* ('Wise Man's Chess') of the philosopher Ibn Al-'Arabi offers interesting anchor points for structuring this innovative intervention.

We expect that the innovative intervention contributes to a better understanding of the process of religious identity development in a plural society, and point to possibilities for prevention of radicalization.

Biography

Muhammed M. Akdag received his PhD degree from the University of Tübingen, Department of Asian and Orient Studies. During his Doctoral Studies he has been visiting researcher in Paris, Rotterdam, Brussels and Copenhagen and implemented his researches on Intercultural and interreligious activities as well as the education and integration problems of Muslim migrants. He worked as adviser, research fellow and docent since 2012 in Berlin and Dortmund and gave extern lectures for students of the University of Münster and Osnabrück.

Ina ter Avest is educated as a Psychologist of Culture and Religion. Her PhD study was dedicated to the religious development children in an intercultural and interreligious context. She was Assistant Professor in the Department of Behavioural and Movement Sciences at the Vrije Universiteit Amsterdam, Netherlands. In her teaching as well as in her research (religious) identity development is central.

Ömer Faruk Gürlesin is educated as a sociologist and psychologist of religion. He graduated from the faculty of Philosophy and Theology at the University of Marmara in Istanbul. He did his master in the University of Leiden. In his MA studies, he focused on the theoretical and practical aspects of Islamic environmental ethic. In his PhD research in Leiden University, he focuses on the socio-psychological aspects of elite and popular religiosity among Dutch-Turkish Muslims in the Netherlands. In his private practice he combines his theoretical frame of reference of the Dialogical Self Theory with his studies as a sociologist and psychologist of religion.

Peter L. Berger and a Sociology for contemporary Islam?

Riyaz Timol

One of the most influential sociologists of the twentieth-century, Peter L. Berger's (1929 – 2017) prolific output straddled multiple fields of intellectual concern including globalisation, capitalism, pluralism and the relationship of religion with modernity. Additionally, despite the ramifications of his own sociological theorising, Berger remained personally committed to faith resulting in a stream of books which examined the relationship of sociology with theology. This paper, based on a close and extensive perusal of his writings (including recent blog articles published at the *American Interest*) as well as the author's personal correspondence with Berger, innovatively argues for a hitherto underdeveloped application of his ideas: to comprehend better the phenomenon of contemporary Islam. Utilising the core concepts of primary and secondary socialisation elaborated in *The Social Construction of Reality*, the paper draws upon sustained ethnographic fieldwork conducted by the author with British-born Muslims to examine the subtle and overt mechanics through which meaning-systems are internalised into interior consciousness both at home (primary) and educational establishments (secondary) to result in hybridised identities that draw upon both immigrant and indigenous cultural repertoires. Further, Berger's life-long preoccupation with pluralism is deployed to

theorise the twin phenomena of conversion to and apostasy from Islam in European liberal democracies by arguing that the impact of one of modernity's core dynamics – the contiguous jostling of multiple perspectives in a single social arena – forces *all* taken-for-granted suppositions to be undermined, sometimes fatally. Finally, the paper draws on Berger's personal religiosity to examine the role of faith in secular higher education for increasing numbers of Muslims navigating the tightrope of intellectual rigour with private belief.

Biography

Dr Riyaz Timol is a Research Associate at Cardiff University's Centre for the Study of Islam in the UK where he obtained his PhD in June 2017. His research interests include ethnographic methodology, intergenerational transmission of Islam in Britain and the relationship of Islam with modernity. He has taught courses on religion, theology and qualitative research methods at both undergraduate and postgraduate levels and supervises Islamic Studies dissertations at Manchester University.

Islamic cosmopolitanism: Muslim minorities and the future of religious pluralism in North America and Europe

Carl Morris

The relationship between minority communities and majority cultures/polities has been at the heart of political and social debates in North America and Europe for many decades. Transitioning from race to religion, these discussions often turn upon the management of difference alongside the maintenance of social coherence and national solidarities. Responses to this phenomenon have ranged from liberal exhortations to protect, recognise or promote difference (e.g., Habermas, Taylor and Modood) through to populist and ethnically-conceived forms of right-wing nationalism. A common assumption is often that religious and ethnic minorities are a dilemma to be *addressed* by Western political projects, rather than an active or dynamic voice *within* wider conversations of late modernity. Muslim minorities in North America and Europe are emblematic of this claim. They are either a challenge to existing political settlements and values, or, from another perspective, they are a threatened minority that requires accommodation and protection. Rarely is a counterview considered: that Muslim minorities can be an active vanguard in social and political change. This paper considers the unique role played by an emergent Muslim middle class in debates relating to diversity, pluralism and the future of increasingly complex and borderless societies. It considers a recent academic turn towards cosmopolitan theory and suggests that there is a rooted, natural cosmopolitanism within inherently transnational and globalised Islamic discourses. Using examples from recent fieldwork in the UK, this paper explores different facets of this phenomenon and considers the implications of this for the future of religious pluralism.

Biography

Carl Morris is a lecturer in Religion, Culture and Society at UCLAN. His primary research interests relate to Muslims in Britain, sociology of religion, music, spirituality and popular culture. He is currently engaged in an ongoing project looking at Muslims in Britain and popular culture (e.g., television, comedy, film etc).

Exploring childhood paradigms: how to conduct ethical research in RE?

Céline Benoit

In my research, I examine how religion is constructed through educational practices, and how religious communities are represented in primary education. As I conducted my literature review, I realised that the vast majority of research tended to work *on* children rather than *with* children. Indeed, until recently, children have tended to be excluded from research because their competency has long been doubted. For a long time, children were constructed as being caught up in the process of ‘developing’, ‘becoming’ adults and therefore lacking competency. However, Uprichard (2008) argues that tensions between ‘being’ and ‘becoming’ should not be simplified and crudely understood as ‘competent’ and ‘incompetent’. Instead, he suggests that every social agent is caught up in the process of ‘being’ (present self) and ‘becoming’ (future self). Therefore, the notion of (in)competency should not be a concern to researchers. As I collected data for my PhD in several primary schools across the West Midlands, I chose to interview headteachers, teachers and pupils. My aim was to give a voice to participants who had traditionally been silenced. Such an approach, however, raises issues as children continue to be constructed as a ‘vulnerable’ group in society. In this paper, I will address methodological and ethical concerns when conducting interviews with children of primary school age. I will draw on my experience of conducting focus groups and semi-structured interviews with young children and will address issues pertaining to informed consent, voice, participation, agency and children’s subjectivities.

Biography

Céline Benoit is a PhD Researcher at Aston University, Birmingham. Her PhD, entitled *Representing Religions in Schools: Locating the Self and the ‘Other’* explores the construction of religion and the representation of religious communities in primary education.

‘Sleeping on the job’: ethnographic fieldwork, sleep-work and insomnia

Sophie Gilliat-Ray

Abstract: This paper explores and problematizes the question of sleeping (or not) during the course of ethnographic fieldwork, and the potential for ‘data analysis’ to occur in liminal states of consciousness between waking and sleeping. The first part of the paper questions the relative silence about sleeping and fieldwork in the literature about qualitative research methods. The second part suggests that data analysis should not be seen as an activity that only occurs in states of wakefulness. Hypnagogia, that liminal state of consciousness between sleep and waking, offers opportunities for a different kind of ‘data analysis’, especially in relation to research projects that are emotionally challenging for the fieldworker. Many world religions have something to say about sleeping and dreaming that could contribute to more enriching and insightful fieldwork. The paper concludes by suggesting some methodological strategies for incorporating ‘sleepwork’ into fieldwork.

Biography

Sophie started her career in 1994 working with Professor Jim Beckford at the University of Warwick, and then worked with Professor Grace Davie at the University of Exeter. Sophie Gilliat-Ray is currently Professor of Religious Studies at Cardiff University, and the Founding

Director of the Islam-UK Centre. She has authored a number of books concerned with religion in public institutions, chaplaincy, qualitative methodologies, and Islam in Britain.

Parallel Session 3

Room: SW104

Understanding attitudes to sexuality qualitatively: What can be learned?

Sarah-Jane Page

Statistical research suggests that religious individuals are more conservative on intimate life matters (Gerhards 2010; Pew Research Centre 2013). Religion has been a traditional regulator of sexual and gender behaviour and some religious traditions remain committed to promoting traditional views on intimate life (Hunt and Yip 2012). Homosexuality and abortion are two issues that generate broader public anxiety regarding the impact of religious perspectives on culture and policymaking (European Union Agency for Fundamental Rights 2009; Page and Shipley 2016). The seeming reluctance of religions to cohere with sexuality and gender equalities has been used to consolidate the status of religion as conservative, tradition-bearing and at odds with liberal values. But what remains poorly understood is how religious individuals construct their worldviews on intimate life, the extent to which this worldview is influenced by religion, and to what extent this is impacted on by their own intimate life experiences. This is impacted upon by the methods by which we assess attitudes, where, typically, survey participants are asked their levels of agreement or disagreement with particular statements. In some cases, complex issues such as abortion and homosexuality are reduced to a singular measurement tool on a questionnaire. This paper is based on a pilot project funded by Socrel's *seed corn fund* and explores what happens when attitudes of religious individuals to sexual issues are investigated through life history interviews and face-to-face questionnaires. The findings reveal that attitude construction is multi-layered and complex, with religion being one factor participants draw from among many.

Biography

Sarah-Jane Page is senior lecturer in Sociology at Aston University, Birmingham. She specialises in religion, gender and sexuality issues. In 2017 she co-authored the monograph, *Understanding Young Buddhists* (with Andrew Yip; Brill). She also recently co-edited a special issue entitled 'Class and Christianity' for *Sociological Research Online*.

How do university Christian Union women interpret the gender roles in the Bible?

Shona Hayes

Drawing on semi-structured interviews with young women who attend an evangelical Christian Union whilst at University, this paper discusses the theme of anticipated violence that emerged while analysing the passages of Proverbs 31, 1 Timothy 2, Judith and Tamar. Reader response theory shows the relationship between reader, text and author. This creates a basis for understanding how the participants in this project interpret the Bible through a fourth component, an anticipation of the male gaze (Mulvey, 1975, 837). Participants past experiences of male violence, male domination and the patriarchal church shape their engagement with the

text. Conservative evangelism is popular within British Universities (Strahn, 2013), juxtaposing the traditional University 'Lad Culture'. The participants in this study express feelings of being lynch pins in creating the sexually sanitized social space that is demanded by the conservative community they are a part of, meaning they are constantly aware of their sexuality and 'to-be-looked-at-ness' (Mulvey, 1975, 837). Throughout this paper I examine the anticipation and fear of sexual violence on campus and the tactics participants use to counteract this, such as dressing modestly, avoiding university drinking culture and surrounding themselves with 'Christian Brothers'.

Biography

I have recently graduated from my MA Religious Studies programme at the University of Chester. I am currently in the application process for entry to the PhD programme also at the University of Chester starting September 2018.

Using Christian identity as standpoint: studies in the lives of religious women teachers

Ann MacDonald

Faith and rationality are often oppositionally constructed, yet Habermas calls for secular societies to grant that religious convictions have an epistemological status that is not simply irrational. Further, while researchers acknowledge and mitigate for their positionality, whether theist, atheist, or agnostic, we all take 'a view from somewhere'. This paper reflects on a narrative research process in which I foreground my own Christian identity, and locate myself with my participants on a continuum of faith which encompasses doubts and ambiguities as well as beliefs. I contend that Christian identity might be understood as a subject position analogous to other committed subject positions such as gender, race, or sexual orientation. Just as feminist-standpoint epistemology makes women's experience its point of departure, so might a Christian claim that her 'view from somewhere' enriches the research endeavour.

This paper emerges from a broader project which explored the intersections between Christian faith, gender and primary teaching as work. It uses an interpretive approach to Life-History narrative which reflexively explores interconnections in the lives of the participants and of the researcher. Insofar as I shared the religious identities of my respondents, this created possibilities of understanding their worlds in ways which contested the secular-normative view. It allowed me to engage with concepts of faith from within a shared set of understandings and to produce solutions from within the respondents' own terms of reference. This approach facilitated an understanding of the faith of participants as authentic, whilst acknowledging the institutions of education and religion as bound up in hegemonic processes of gender-power relations.

Biography

Dr Ann MacDonald is a Senior Lecturer in Education at The Moray House School of Education, University of Edinburgh. Her research interests include gender, sexuality, feminisms, teacher-identities, Christian faith and identities, and, in particular, the intersection of gender and Christian faith.

Religious tradition and gender equality - Educators' dilemmas teaching "New Masculinity" to religious teenage boys

Yaron Schwartz

For the last two decades, various schools have attempted to challenge the traditional conception of masculinity amongst young men, based on the understanding that many men adopt abusive behaviors as a part of their masculine identity formation. Until recently, the practical solution these schools adopted consisted of extracurricular intervention programs, in which male instructors moderated a number of meetings dealing with different topics relating to gender equality and masculinity. Surveys of the participants of these sessions revealed only minor changes relating to their positions on gender, while the core topics, i.e., subordination of women, sexual abuse and violence, attitudes towards pornography and homophobia, were unaffected. In light of these findings, the Hartman boys' high school in Jerusalem developed the idea that changing young men's attitudes toward gender might most effectively be accomplished by using homeroom teachers, rather than outside instructors. Over the last five years, a program called "Masculinity, Judaism and Gender" has been developed in our school, and it is taught weekly to all age levels, from 7th through 12th grade. Nonetheless, being responsible for cultivating religious commitment on the part of the students while teaching gender equality can create many dilemmas. The purpose of this lecture is to present those dilemmas arising from the attempt to conserve traditional Jewish laws, on the one hand, and the recognition that, given geopolitical changes, gender equality and religious feminism need to be incorporated as inherent parts of religion today.

Biography

Yaron Schwartz Ph.D. - I specialize in creating educational curricula for teaching safe and healthy gender and sexual practices in Israeli schools. In this capacity, I direct and oversee a six-year curriculum for teaching gender and tradition, which is taught on a weekly basis in the Hartman religious boys' high school, in Jerusalem.

Room: SW106

Christianity, care and race: The making of community in Germany

Aleksandra Lewicki

The majority of health and social care services in Germany is provided by two Christian welfare organisations, Caritas and Diakonie. Both currently seek to mitigate the effects the 'care crisis' with those of the so called 'refugee crisis', in that they appeal to newly arrived refugees to fill staffing shortages in care of older people. Drawing on qualitative research into both organisations, this paper examines the ways in which community is made and comes into being in the welfare sector, how it is deployed and invoked, enacted and built – especially in relation to non-Christian Others. The analysis further disentangles Christianity's contribution to the making of race – however, rather than focusing on theology or doctrine, I investigate institutional practices and everyday ethics in Christian welfare institutions. The paper shows that both Christian Churches deploy race as a technology of power to retain their eroding social, economic and political privileges in the German public. Yet, this racialization of Muslims cannot only be seen as the continuation of historic colonial repertoires. Rather, as I argue here, secular and neoliberal discourses and practices intertwine in producing and obfuscating the distinct contours of contemporary anti-Muslim racism. My analysis draws on and contributes to scholarship that accounts for the growing role of faith-based organisations in the provision of welfare across Europe. While many works in this area have related this trend to the neoliberal

restructuring of European welfare states, they have engaged less explicitly with the ways in which these developments (re-)configure ideas of race and entitlement.

Biography

Aleksandra Lewicki works as a Lecturer in Sociology in the School of Law, Politics and Sociology at the University of Sussex and is a member of the Sussex Centre for Migration Research. Her work lies at the intersection between the Sociology of Race and the Sociology of Religion. She is interested in how race is made, by whom, and to what end – as well as how it aligns with and is reinforced by discursive practices across various realms of public life. Her most recent research has investigated the Christian Churches' contribution to the making of Islamophobia in Germany.

Muslims, media, education, and discursive formation

Laurens de Rooij

Public debates dealing with the integration, and the compatibility, of Islam, with British values and society, are relatively commonplace. However, what does the persistency of media narratives tell us about the way it is used to conceptualise Islam in Britain and define its place and role in society. Much of the current scholarship examines the content of media representations of Muslims and Islam, and yet little attention is paid to the position of the consumer. The existing protocols of religion, media and public space characterise that environment, as well as dictating the participation of members in that space. Education, RE and media literacy courses in particular, are meant to challenge existing stereotypes and critique this context. Yet as my own research will show, many audience responses are still inextricably linked to stereotypical (British) media constructions of Islam, through user appropriation of the symbolic material. In turn my paper suggests that education and media are parts of a larger systemic discursive formation, that defines Muslim - non-Muslim relations. My paper explores these issues by discussing: (1) how the conceptualisation(s) of religious identities and religious expression are constructed within British education, (2) how the media protocols of media discourse affect the framing of (British) religious identities, and (3) how consumer responses are evidence of larger discursive formations. Findings suggest that instead of challenging the orientalist stereotypes present in media discourses and aesthetic representations, education seems unable to change the representations of Islam and Muslims, in turn, reinforcing and regulating a standardised and acceptable form of Islam.

Biography

Laurens de Rooij (post-doctoral research fellow, University of Cape Town) completed his PhD at Durham University, UK, in 2017. His present research analyzes how the media discourse on minorities (particularly Muslims and Islam) affects how they are conceptualized, understood, and treated. This work is based on the research supported in part by the National Research Foundation of South Africa (Reference number (UID) 85397). The opinions expressed herein are that of the author, and the NRF accepts no liability whatsoever in this regard. He was a visiting researcher and scholar at Jakarta's Graduate School Syarif Hidayatullah State Islamic University (March-April 2013), Duke University's Department of Religion (fall 2013), the University of Colorado-Boulder's Centre for Media, Religion, and Culture (spring 2014), and at Brazil's Fundação Joaquim Nabuco (summer 2016).

Sunday activity, religiosity and sociality among English urban youth in the 1950s

Siobhan McAndrew

We examine the structuring of everyday sociality, particularly the effect of religious affiliation, attendance, education and socio-economic status on leisure, among English urban youth at the dawn of the affluent society. We use fresh evidence from a hitherto-lost representative survey of reported activities on the previous Sunday, and explore the dimensionality of youth social activity. We find that traditional activity dominated emerging mass and youth culture but that contextual effects are weak to non-existent for the latter. The varying effects of sex, social class, education and religious affiliation illustrate the structuring of traditional cleavages as well as how British society was gradually to become democratized. We also identify effects of religious context on the extent of social engagement of young people in 1950s England: 'religious supply' supported the provision of youth social activities through enabling the voluntary engagement of parents and others, and these activities provided via religious social capital provided a real competitive constraint on commercial culture. We conclude by suggesting a reconciliation of value change and 'youthquake' accounts of the late 1950s.

Room: SW107

Widening the lens: talking about everyday beliefs and practices on campus

Sarah Lawther

Religious identity is, for many higher education students, more important than any other aspect of their identity, including ethnicity, gender, or class (Stevenson, 2013). However, the student experience of faith and belief has been underexplored, and research here has primarily focused on students that are affiliated to a religious organisation (Weller, Hooley and Moore, 2011; Guest et al, 2013; Stevenson 2013, 2017). This paper presents preliminary findings of a PhD project that adds to this research by focusing on students' everyday beliefs and practices, their 'lived religion' (Ammerman, 2007; McGuire, 2008). By taking students' everyday experience as its starting point, it aims to capture those that associate with a religious organisation *and* the voices of the less visible, including students with non-religious beliefs. This paper will also critically reflect on the project methodology. Postcards were used to provide a safe method of starting conversations about religion and belief with students, anonymously, even when in front of peers. These used non-religious language and offered the opportunity for students to draw as well as write their response. Students' experiences were then explored in more depth using photo-elicitation interviews. It is hoped that the research will contribute to an evidence based understanding of students' everyday experience of faith and belief, from which to inform practice and policy, as well as starting new conversations about religion and belief on campus.

Biography

Sarah Lawther's PhD research focuses on the student experience of religion and belief. This builds on her previous work exploring how universities can support and value the differences that students bring to higher education. Her research interests include: student transition, retention, and success; religion and media; and visual research methods.

Sacred texts, the making of citizens and belonging: Religious societies on campus

Sandra Maurer

Gender, sexuality and religion have become protected characteristics on campus due to the 2010 Equality Act. Recent research projects by the ECU (Equality Challenge Unit) and the NUS (National Union of Students) show increasing awareness and emphasis on the religious aspect of student identity. Based on a multi-sited ethnography of nine Hindu, Muslim and Sikh student groups in the South East of England between 2014 and 2016, I will discuss members of religious societies as political actors on campus. I observed their religious activities and will address how this relates to what is often called ‘the making of global citizens’ as part of the student experience. I will do so by presenting case studies on my observations of the presence of scripture in collective prayer, charity and educational events. As I discuss the social role of sacred texts in these religious societies as a distinct form of student activism, I begin to deconstruct the dualist notion of student body and institution by shedding light on the frequently omitted influence of umbrella associations FOSIS (Federation of Student Islamic Societies), NHSF (National Hindu Students’ Forum) and BOSS (British Organisation of Sikh Students). Religious societies create ‘a home from home’ (NHSF slogan) seeking to educate members and the wider student body, form partnerships with university administrations and often speak on behalf of (all) religious students. Some religious students align themselves with these wider networks and their religious ethos of identity claims (being a British religious citizen). This reaches far beyond institutional walls.

Biography

Sandra Maurer is a third year PhD student at Goldsmiths University of London.

Conflicts of faith in Higher Education: Some approaches from Philosophy

Michael Scott, Finlay Malcolm

Many university students come to their studies with a well-established religious faith. However, students with religious faith will likely have their faith challenged by the content of their courses (Guest et al. 2013, 131). Whilst these challenges may be valuable to their intellectual development, they can also be the cause of psychological distress, anxiety, a loss of identity, and dissatisfaction with studying. Empirical research on religious faith is sometimes hampered by a lack of clarity on what kinds of mental states, dispositions, beliefs, and desires are required by faith. This paper aims to clarify the nature of religious faith by drawing on a recent resurgence of ideas from philosophical approaches to faith, and to use these to better understand how students experience conflicts of faith. By deploying theoretical work from recent philosophical treatments of faith, we hope to facilitate applied research in this area. We will consider the role of faith in expressions of resilience (Howard-Snyder 2017) and perseverance (McKaughan 2017), even when facing conflict. We will look at the connections between faith and plans to pursue a particular course of action or way of life, that is, its role as a ‘venture’ (Bishop 2007), ‘goal’ or ‘ideal’ (Swinburne 2005; Kvanvig 2013). We also assess the idea that faith requires a desire for the realisation (Howard-Snyder 2013) of, or affection towards the object (Plantinga 2000) of one’s faith. With a better understanding of the relationship between faith, commitments, what we care about, desires and emotions, we will consider the implications of a conflict of faith on the cares and commitments of university students.

Biography

Michael Scott is Reader in Philosophy at the University of Manchester. He is the author of *Religious Language* (2013) and has published numerous articles in philosophy.

Finlay Malcolm is a Research Fellow at the University of Hertfordshire. His main research publications are in philosophy of religion and epistemology.

Millennials, Higher Education, and the “Spiritual but not Religious”

Galen Watts

How does higher education shape the religious imaginary of young people? Millennials (born between 1980-2000) are the most educated generational cohort in history. Moreover, in Canada and the UK the rise in post-secondary education has accompanied the decline in the number of individuals who identify as “religious,” and an increase in those who identify as “spiritual.” Might there be a connection between higher education and the category “spiritual but not religious” (SBNR)? Drawing from in-depth interviews conducted with thirty-seven Canadian millennials who self-identify as SBNR, I identify three areas where contemporary higher education (especially in the humanities and social sciences) works to legitimize and inform the discourse of SBNR, as expressed among these young people. The first is the general approval of social liberalism, as well as second and third-wave feminism on university campuses. The truth and tenability of these discourses, my study participants suggest, is incompatible with the truth and tenability of “religion,” as they see it. The second is the rise of a post-colonial ethos; this ethos has produced a university climate in which what is considered “Western” in origin—for instance, “religion”—is deemed either less authentic, or less morally sound than that which is considered “non-Western.” Last, is the authority of social scientific discourse within the academy; the disenchanting perspective endorsed within the social sciences creates a vacuum of meaning that “spirituality” eventually comes to fill. In conclusion, I argue the discourses of “spirituality” and “non-religion” operationalized by millennials are deeply informed by their experiences of higher education.

Biography

Galen Watts is a PhD Candidate in the Cultural Studies Graduate Program at Queen’s University. He researches the basic values, belief-systems, and practices that inform contemporary spirituality among millennials in Canada in order to discern its social and political implications, broadly understood.

Parallel Session 4

Room: SW104

How does Three Faiths Forum foster peaceful relations in London's schools?

Lucy Peacock

How are peaceful relations fostered by interfaith charity The Faith and Belief Forum (formerly Three Faiths Forum)? By establishing the role and impact of the charity's Faith School Linking Programme, the research aims to provide original insight into the complexity of interfaith encounters and relationship building among young people in London's faith schools. The research is structured in three phases. Phase one establishes whether The Faith and Belief Forum's historical evaluation data accurately captures the impact proposed and reported in their programme literature, through statistical analysis of secondary data drawn from over 1,300 survey documents collected from students and teachers in the 2016-17 academic year. Phase two asks if and how the Faith School Linking Programme informs or inhibits peaceful relations in schools at interpersonal and structural levels, through London-wide school surveys plus participant observation in six Christian, Jewish and Muslim secondary schools throughout the 2017/18 academic year. This primary data aims to inductively uncover and trace changes in attitudes, perceptions and behaviour. By identifying the information that needs to be captured to accurately demonstrate the change attributed to The Faith and Belief Forum, phase three will use the findings reflectively to construct a new framework for impact assessment and establish a set of tailored monitoring and evaluation tools for the Faith School Linking Programme. The research takes a unique approach, combining an investigation of religion and education with impact evaluation to provide an original account of the role and effectiveness of interfaith approaches as a tool for fostering peaceful relations among young people in London's faith schools.

Biography

Lucy Peacock is a second year PhD student at Coventry University's Centre for Trust, Peace and Social Relations. Lucy holds a first-class BA in Theology and Religious Studies from the University of Cambridge and an MSc with distinction in Global Governance and Ethics from University College London.

Liberating the curriculum: how to create more inclusive knowledge production and teaching

Abby Day and Lois Lee

This paper discusses a current project created in response to concerns about the dominance of a narrow set of perspectives and interests in the production and dissemination of academic knowledge through teaching and research, namely those of elite groups. The Socrel Panorama Archive & Network (SPAN) pilot project aims to build on previous interventions by extending and systematising *practical* responses to these issues. Its main objective is to develop a set of tools for academics within Sociology of Religion to respond to issues of elitism that are impacting on the quality of our work. We will discuss two such tools currently being developed, thanks to BSA Socrel seed-corn funding: SPAN bibliographies: 15-20 alternative bibliographies covering key areas in the sociology of religion, and outlining contributions from non-elites, (operationalised as non-White Males) in the beta version and SPAN guidance: Online guidance making best practice guidelines (e.g. 'How to avoid a gendered conference'),

citation quota strategies (e.g. Ahmed 2017), events organising and other strategies for improving Socrel coverage and inclusion more widely available, easily accessible and open to discussion and debate. We hope the presentation generates more ideas and practical additions to the above initiatives.

Biography

Professor Abby Day, Department of Sociology, Goldsmiths, University of London. Abby's teaching, research, writing and supervisions cover sociology of religion, media and religion, and critical criminology. She is Past Chair of the Sociology of Religion Study group in the British Sociological Association.

Dr Lois Lee is Research Fellow / Lecturer in Secular Studies in the department of Religious Studies, University of Kent, and PI of the Understanding Unbelief programme funded by the John Templeton Foundation. Lois is also Director, Nonreligion and Secularity Research Network (NSRN).

Constitutional principles, religion in schools, and social cohesion within multi-faith, multi-cultural states: England and Canada compared

Rebecca Catto

In England, the landscape in terms of religion in schools is fast-moving. There has been the shift to academies with less local authority oversight, the continuing impact of the 2014 Trojan Horse controversy in Birmingham, fears and concerns regarding violent Islamic extremism and radicalization, and the concomitant general lack of prioritizing of or investment in Religious Education. There are also concerns regarding too many different burdens being placed upon Religious Education in English state-funded schools: teaching about religions, about ethics, about citizenship and values. Despite its colonial inheritance of English common law and a tradition of "passive" secularism, the situation in Canada differs somewhat from that in England in terms of religion and education. The state is expected to be "neutral" *vis-à-vis* religion, with no established church (though there are nonetheless publicly-funded schools with a Christian ethos), the distinctive province of Québec with laws derived from the French civil code and a more "assertive" understanding of secularism, and significant legal and educational autonomy in the eight other provinces. Similarly to England, there have been recent public controversies regarding the place of religion in schools. In this paper, we draw out how comparison between these two similar, and yet contrasting, national contexts, can help understand the connection between constitution and practice and the distinct challenges of religions-secular relations in context. A multidisciplinary approach is vital.

Biography

Rebecca Catto is an Assistant Professor in the Department of Sociology at Kent State University in the US. Her research is qualitative in approach and framed by an overarching interest in religious-secular relations. She has published articles on atheism, Christian mission, youth and religion, state-religion relations, and science and religion.

The pedagogical reduction of religion and education

David Lewin

In the social sciences reductionism gets a bad press. Many ‘classic’ theories of religion, from Frazer to Marx to Freud, appear to be reductive, and are often rejected on that basis. But how is understanding possible without reduction? This paper argues that reduction is an essential component of pedagogical understanding. Daniel Trohler presents pedagogical reductionism as the “selection, condensation, composition, didactic structuring, and streamlining for classroom instruction.” (The textbook in early modern Europe). These processes are not only concerned with reduction, but also with construction and projection. This paper will consider how projection in pedagogy operates to give form to that which eludes direct formation. Religious educators often distinguish between a kind of theoretical/conceptual appreciation of religions, typically in a pluralist, or non-confessional, context, and the lived experience of a particular religious tradition, belief, or practice. Framed by ideas of insider/outsider understanding, and different forms of learning (e.g. learning about and learning from), one perspective sees religion as broadly reducible to conceptual knowing and therefore more amenable to transmissive forms of education, the other sees it as intrinsically irreducible and thereby resistant to transmission. As well as raising scepticism as to whether education should be understood in transmissive terms, this paper will question the view of pedagogical reduction as being only a subtractive process. The argument will suggest that pedagogical reduction is positive because it recognises the hermeneutical nature of learning.

Biography

David Lewin, Lecturer in Philosophy of Education, University of Strathclyde. His research interests include philosophy of education, philosophy of religion and philosophy of technology. He is author of *Technology and the Philosophy of Religion* (Cambridge Scholars 2011) and have co-edited (with Todd Mei) *From Ricoeur to Action: the Socio-Political Significance of Ricoeur’s Thinking* (Continuum 2012) and (with Alexandre Guilherme and Morgan White) *New Perspectives in Philosophy of Education* (Bloomsbury 2014) as well as numerous articles and chapters. He has recently published *Educational Philosophy for a Post-secular Age* (Routledge, 2016).

Good and bad religion? The importance of resisting essentialism in Religious Education.

David Smith, Graeme Nixon and Jo Pearce

In 2014, President Obama stated: “ISIL is not ‘Islamic.’ No religion condones the killing of innocents.”(<https://obamawhitehouse.archives.gov/the-press-office/2014/09/10/statement-president-isil-1>). Here, Obama sanitised religion – separating it from murderous contamination. This same definitional turn is seen in wider cultural discourse in which ‘true’ religion, being good, is distinguished from ‘false’ religion, which constitutes a distortion. Our national dataset shows some UK RE teachers similarly sanitise religion. This bad-religion-is-false-religion discourse is unsurprising for two reasons. First, many teachers are concerned to counter media representations of Islam as violent. Second, a presentation of religion as a monovalent, homogenous, essentialist concept is commonplace. Such an understanding misrepresents and distorts complex social realities (Religions) - rendering it impossible for Buddhism, for example, to be enacted as both peaceful and violent. In an apologetic turn, the latter is deemed a ‘false’ representation. To be religiously literate is to understand the

complexities of religion - to appreciate that Buddhist monks attacking Muslims in Myanmar is an expression of Buddhism. The counterbalance is also valid: Muslim Aid giving out food to people in need is an expression of Islam. We can reasonably distinguish between: desirable and undesirable; non-harmful and harmful; or good and bad expressions of religion. However, it is flawed to present these distinctions as synonymous with 'true' and 'false' religion. RE can only foster religious literacy if religions are presented as multifarious and complex. This cannot be predicated upon a conceptualisation of bad religion as 'false' religion.

Biography

Dr David Smith, of the School of Education at the University of Aberdeen, is an Educationalist with a specialism in Religion. Dr Smith's research pivots around the study of Education and Religion. David is currently involved in a transnational European Erasmus Plus funded exploration of Religious Education and Diversity (READY).

Dr Graeme Nixon is a senior lecturer in the School of Education at the University of Aberdeen. Dr Graeme Nixon is a leading figure in the on-going development of Religious Education curricula in Scotland. He has contributed publications, guidance, and advice to bodies who oversee the provision of Scottish education.

Dr Pearce is Programme Director on the MA in Education at the UCL Institute of Education, University College London. Dr Pearce has ten years' experience teaching Religious Education in secondary schools in and around London, and a further ten years' experience in initial and continuing teacher education for Religious Education.

Representation of religion and belief in curricula

Martha Shaw

The phrase 'Religious literacy' is increasingly used both within religious Education and more broadly in a range of professions and settings to describe a level of knowledge and understanding about the diverse religion and belief landscape and the skills to be able to engage with that diversity in a positive way. This paper takes as its starting point the four-part theoretical framework for religious literacy developed by Dinham (2016), consisting of a) category b) disposition, c) knowledge and d) skills. This framework is examined in relation to learning about religion or belief in schools and developed into an educational model. This draws on data from a national study into stakeholders views on the future of teaching and learning about religion or belief in schools, *RE for Real*, exploring how aspirations for the future nature and shape of such learning might be reconciled within a religious literacy model. A key issue is around representation of religion or belief in school curricula. In recommending a national framework for Religious Education that balances key entitlement with school level flexibility, *RE for Real* recommended that content should reflect the real religious landscape, as revealed by cutting edge theory and data in the study of contemporary religion and belief, and always include: a) The study of a broad range of religions, beliefs and non-religion b) Exploration of religion, belief and non-belief as a category c) Exploration of the changing religion and belief landscape and its impacts on contemporary society d) A focus on contemporary issues and the role of religion and belief in current affairs and controversies e) A focus on the relevance of religion and belief for workplaces and working life f) Exploration of religion and belief as lived identity as well as tradition (Dinham & Shaw, 2014). This paper considers the nature of representation of religion and belief within such a model and explores the how knowledge and understanding about religion or belief is constructed through realist, phenomenological and hermeneutic approaches and their relation to religion or belief literacy.

Biography

Martha Shaw is a Senior Lecturer in Education at London South Bank University. She is a qualified teacher in Sociology and RE. Prior to taking up her current post, she was a researcher at Goldsmiths, University of London in the faiths and Civil Society Unit, where she undertook a range of research projects focusing on the role of religion in the public sphere. She was lead researcher on a recent, national project into the future of learning about religion and belief in schools, RE for Real.

Room: SW107

Religion and Sex Education in England: Pluralism, advocacy and outcome

Joshua Heyes

The UK government recently passed a bill making relationships and sex education (RSE) statutory for all schools in England, with the accompanying condition that it be made 'religion appropriate'. Framed by this development, this paper will outline three important areas of complexity in the relationship between sex education and religion in England. First, addressing what 'religion appropriate' might entail will be a major task for those constructing the curriculum, requiring careful work towards how this might be possible in light of the significant religious/non-religious pluralism present in the English sex education classroom. Second, although religious groups are typically perceived to be resistant to statutory RSE, there are a variety of positions taken on statutory RSE amongst, for example, Christian groups, with different involvement in both advocacy and provision. Understanding the range of this engagement will help address the ways in which religion might continue to be involved in RSE as the new curriculum is rolled out. Third, we have little understanding of the outcomes of sex education for religious young people or their experience of it. This will be important if sex education is going to be sensitive to all young people's needs, especially those who might attribute different cultural meanings to sexuality and relationships. In outlining these three areas of complexity, this paper will examine the (limited) literature and suggest how further sociological research might improve our understanding of this controversial but important facet of the educational landscape and enrich the coming debate.

Biography

Joshua Heyes is an ESRC funded doctoral researcher at the University of Birmingham, School Of Education. His work draws on narrative, theology and post-secular theory to engage with the relationship between sex education and religion through in-depth research with Christian young men on their sexual and romantic-relational ethics in practice.

RE as a battleground for marginalised faith communities: A comparative analysis of the in/exclusion of Alevism in Turkey and Europe.

Celia Jenkins and Umit Cetin

The aim of this paper is to explore the ways in which one transnational ethno-religious community has approached the inclusion of their religion in the national RE curriculum through comparison of their campaigns in their country of origin and host countries. We will use our case study of the ethno-religious Alevi community in Turkey and UK to explore the possibilities of RE as a site of contestation of religious identities in each setting, in particular its scope for identity reinforcement (emic and etic) or exclusion. Alevis are the second largest

religious group in Turkey but have been subject to persecution and religious assimilation and their own religion denied. This is critical in the current climate in Turkey, where there have been rapid changes in the restructuring of the education system to drive forward the national project of Islamisation, making Sunni Islamic religious knowledge and identity far more central to pupils' ability to progress through the education system. In contrast, in the Western European countries, Alevi communities have sought to introduce Alevism as a distinct religion into the RE curriculum and their experience of inclusion has positively impacted on their sense of belonging. This paper demonstrates how communities invest in RE, how their demands change in response to the broader national policy context and how their ex/inclusion in RE impacts on their sense of their religious cultural and political identity at both personal and community levels.

Biography

Drs Celia Jenkins and Umit Cetin are lecturers in Sociology at the University of Westminster and have been doing research with and for the transnational Alevi community in London and Turkey around issues of suicide, gangs, identity, religion, education and community settlement.

The agenda of Religious Education: School curriculum and textbook visuals

Neeti Chaudhary

Education is one of the tools that represent the individualistic ethos of different communities. Educational vision and mission of any institution represents its convictions of what the nation should be? An educational agenda of different communities has a long history of propagating their community's identity and shaping the citizens of the nation. Schools also stand for catering to the agenda of these religious communities by formulating its curriculum, vision, mission, pedagogy of different subjects, curricular and co-curricular activities and most importantly making the students of the institution as Hindu citizens, Muslim citizens or Christian citizens. Teaching-Learning process is of prime concern to different religious institutions. Education as a motive is used and how the contestation between different motives of education had its roots in the religion of their respective propagandas. This ultimately lead to the development of the cultural community consciousness of different religion on educational lines. The space for the moral and spiritual education in these religious education institution is throughout their entire curriculum and textbook visuals. Religious neutrality was the core educational policy of the British Government whereas the missionaries' motive was religious one. On the same line, different religious institutions emerged in India. They propagate their religious identity with continuous reference to the religious figures. Educated reformers regulated the content of the curriculum by glorifying their religions. This process started the codification and institutionalizing of the knowledge for building the religious identity using education as a tool.

Biography

Neeti Chaudhary is a Ph.D. student in the Modern History at the Jawaharlal Nehru University, India. Her research interests focus on the educational agendas of the religious organisations and visual representations in the textbooks. She currently serves as a history instructor at The Shri Ram School.

Modern education as a religious trait within the religious curriculum: R. Reines' Yeshivah as a case study

Isaac Hershkowitz and Amir Mashiach

The studying of Torah (Jewish holy scriptures) is considered the highest of educational goals within Jewish religious circles for centuries. Vocational training, on the other hand, is usually attributed a much lower value, *prima facie* - nature's coercion on humanity. Yet the establishment of Rabbi Yitzchak Ya'akov Reines' Yeshivah *Torah u-Madah* (in 1882 in Švenčionys, Lithuania, and after two decades in Lida, now the Belarussian: Лідэ) became a turning point in Jewish education and theological perspectives. This yeshivah, traditionally perceived as the educational holy of holies, initially introduced a curriculum combining sciences and foreign languages. This educational endeavor was a sequel to Reines' personal influence by mathematics and logics, an influence salient in his early Talmudic writings. Reines did not see this influence as alien to his rabbinical upbringing. He identified any tool that allowed him a deeper understanding of God's words in the holy scriptures as a Divine blessing, that must be embraced and embedded within the curriculum of the next generation *a priori*, and not only as a method of allowing them better employment options. In this sense, the *Torah u-Mada* yeshivah was unique and groundbreaking, even though it wasn't the first to include non-rabbinical studies (i.e. the Fürth Yeshivah high-school, the Würzburg Israelitische Lehrerbildungsanstalt, et al.). Reines' influence went far and beyond his proximity. The Religious-Zionist movement of Judaism adapted a similar understanding of the theological importance of general studies, and eventually became a prominent movement within Jewish ideologies and political trends.

Biography

Isaac Hershkowitz is a lecturer of Jewish Philosophy at Bar-Ilan University. His research deals with modern rabbinic literature, Religious-Zionism, philosophy of Jewish Law, and religious responses to the Holocaust. His Book, *Religious Zionism and the Settlement Project: Politics, Ideology, and Civil Disobedience*, is in press in SUNY Press.

Amir Mashiach is a lecturer of Jewish Philosophy at Ariel University. He is also chair of the Jewish Philosophy Division in Orot Israel College. His studies deal with modern Jewish identities, rabbinic studies, and militarism.

The faith-based curriculum and priming pedagogies: A way forward for religiously-minded educators?

Ruth Wareham

Traditionally speaking, philosophical accounts of the possible harms engendered by faith schools focus on the claim that, when such institutions teach for belief in religious propositions, they are indoctrinatory. But, while there is considerable disagreement over whether indoctrination is a necessary consequence of confessional religious education, liberal educators — both those in favour of and those against faith schooling — tend to share the view that indoctrination is morally problematic because it a) bypasses the rationality of pupils and b) violates their autonomy. This engenders a further assumption, namely, that if religious schools are somehow able to alter their practices so as to avoid indoctrination, they can also avoid the charge that they threaten autonomy. In this paper, I contend that religiously distinctive, non-

indoctrinatory models of faith schooling (models I call ‘priming pedagogies’) may still be problematic for autonomy if their sole or primary aim is to enrol pupils into comprehensive ways of life (see Clayton, 2006). Nevertheless, by adapting Michael Hand’s proposal for a faith-based curriculum (Hand, 2012), and drawing on recent contributions to the literature on Christian pedagogy, I go on to suggest a way in which religiously-minded educators can avoid both indoctrination and comprehensive enrolment whilst drawing on insights from their favoured conception of human flourishing. I contend that this transformational model represents the most promising way for liberal states to accommodate morally permissible, religious schools which adequately respect the rationality and autonomy of their pupils.

Biography

Ruth Wareham is a Postdoctoral Research Fellow on the Faith Schooling: Principles & Policies project based in the Department of Politics and International Studies (PAIS) at the University of Warwick.

British evangelicals and their involvement in education

Greg Smith

A high proportion of evangelical Christians in the UK are involved in the education system as students, parents, teachers and school governors. Panel surveys by the Evangelical Alliance provide extensive data about the extent and shape of this involvement, and about their attitudes and priorities on educational issues. In this paper some of the key findings will be presented and set in the historical context of evangelical thinking on education. It will examine the hypothesis that evangelical Christians, usually understood as a “sect” within Christianity, prioritize the transmission of their religious beliefs and values to the next generation. Or is it the case that they have a wider humanistic vision of education and are more concerned with human flourishing in the school setting. Could it be that they seek simply to offer service in education to the wider community and in doing so compromise and adapt their beliefs to bring them more in line with a secular education system that operates in a context of increasing religious diversity?

Biography

Greg Smith has worked for forty years in urban mission, community development and social research in London and Preston. He has published extensively on religion in the inner city, faith involvement in urban regeneration, and urban theology. From 2011-2016 he worked for the Evangelical Alliance managing the [21st Century Evangelicals research programme](#).

Parallel Session 5

Room: SW104

Nonreligion and the future of religious in Education in the UK

Lois Lee

Given its prominent role in contemporary societies, religion has a significant role to play in school-level education, be it as object of study, debate or identification for students. At the same time, however, the number of students identifying as ‘not religious’ continues to increase, with the overwhelming majority of young people now identifying in this way (British Social Attitudes survey 2016). This apparent paradox raises significant questions and challenges around the future role of religion in teaching. It also means that the sociology of nonreligion – with its deep and growing knowledge of the outlooks and identities of nonreligious people – provides a crucial resource for those seeking to address them. This paper provides an overview of the issues and opportunities arising for religion in education as a consequence of the ‘nonreligionisation’ of young people (Lee 2014), including (i) concerns around ‘religion’ as a ‘toxic brand’ and barrier to entry to this subject area, (ii) an identified lack of resources for teachers wishing to engage with nonreligion (e.g. Everington 2016), and (iii) new and emerging resources for improving engagement with both nonreligious worldviews and nonreligious young people. The paper also argues that empirically grounded strategies for engaging with nonreligious students are crucial for the long-term viability and success of education about religion in nonreligious contexts, and that pathways for sustained engagement with scholars of nonreligion and emerging topics such as ‘worldview’ or ‘existentiality’ that cut across religious/nonreligious divides need to be established.

Biography

Dr Lois Lee is Research Fellow in the department of Religious Studies, University of Kent, and PI on the Understanding Unbelief programme (funded by the John Templeton Foundation). Lois is also co-director of the Nonreligion and Secularity Research Network (NSRN). Her books include *Recognizing the Non-religious: Reimagining the Secular* (OUP, 2015) and the co-edited volume *Negotiating Religion: Cross-disciplinary Perspectives* (Routledge, 2017). @loielee

Nonreligious childhood: Growing up unbelieving in contemporary Britain

Rachael Shillitoe and Anna Strhan

This paper draws on data from a multi-sited ethnographic project exploring what it means to grow up unbelieving in contemporary Britain. Quantitative research has drawn attention to the significance of the family, education, and geographical variation in contributing to declining religious belief, affiliation, and practice, and to increasing numbers of children identified as nonreligious. There is however a lack of knowledge about the nature, varieties, and substance of children’s unbelief, in the UK and other global settings. As the growth of people identifying as nonreligious continues to rise, this project focuses on how, when and where children learn to be nonreligious and experience this across home and schools. Attentive to children’s agency, this project also explores the material, emotional, embodied, and relational dimensions of children’s unbelief and to what extent such unbeliefs are interrelated with particular worldviews and existential cultures. This paper presents preliminary findings from the project and draws on ethnographic fieldwork with three primary schools in contrasting geographical

microclimates of unbelief. We examine the ways in which children negotiate, construct, and reconstruct unbelief, and how this is shaped by the actions of adults in relation to them. By foregrounding the everyday lived realities of nonreligious childhood, this paper considers how children's unbelief is experienced, performed and negotiated in relation to the spaces of school, home, and local geographical setting.

Biography

Rachael Shillitoe is a research associate at the University of York, working with Dr Anna Strhan on the Templeton Funded, 'Growing up Nonreligious: Understanding Unbelief in Contemporary Britain'. Her PhD, from the University of Worcester, was part of a wider Leverhulme funded project and investigated children's experiences of collective worship in schools. Rachael is also a Research Fellow at York St John University and is the events officer for the BSA study of religion group.

Anna Strhan is Lecturer in Sociology at the University of York. She is the author of *Aliens and Strangers? The Struggle for Coherence in the Everyday Lives of Evangelicals* (Oxford University Press, 2015), shortlisted for the BBC/BSA Ethnography Award 2016, and *Levinas, Subjectivity, Education* (Wiley-Blackwell, 2012), and is the co-editor of *Religion and the Global City* (Bloomsbury, 2017) *The Bloomsbury Reader in Religion and Childhood* (Bloomsbury, 2017) and *Religion, Media and Culture: A Reader* (Routledge, 2011). She is currently completing a monograph based on a three-year Leverhulme Trust-funded project, drawing on ethnographic fieldwork exploring evangelicals' engagements with children across the spaces of home, church, school, and broader political life. She is also leading a 19-month ethnographic project exploring what it means to be nonreligious for children in the UK.

Reaching for a new sense of connection? The diversity of unbelief in Northern and Central Europe — An early analysis

David Herbert and Josh Bullock

Surveys shows that unbelievers have a distinctive profile compared to the general population on several indicators related to sociality, collective identity and cultural transmission. For example, they tend to rank family as less important and to identify less with people for whom tradition is important; but more likely to rate friendship as very important. This evidence suggests a distinctive, less (or differently) embedded, sociality, and lower social conformity, compared to believers. This paper presents early analysis from our Templeton funded Understanding Unbelief project. Reaching for a New Sense of Connection contributes to mapping the diversity of unbelief in Northern and Central Europe by using surveys, interviews and social media across six countries (UK, Netherlands, Germany, Poland, Norway, and Romania). In particular this paper focuses on innovative digital network analysis of social media data to capture network formations and gain insights into unbelievers' cultural production. The countries in this study offer diverse (non-) religious backgrounds including post-Communist societies, (eastern Germany, Poland, Romania), environments with strong pressures to religious conformity, in strong welfare state environments and in less secure contexts; in mixed Christian heritage environments, and with different majority religious heritages (Protestant, Catholic, Orthodox). The sample includes environments which have experienced rapid (Netherlands) and gradual (UK) secularization, in cosmopolitan and parochial environments, and in environments that have high and low levels of unbelief. In analysing our data, we will bring new theoretical perspectives to the study of unbelief, beginning by using Herbert's theory of religious publicisation (2011).

Biography

David Herbert's research interests are in religion, non-religion, politics and society, and especially how migration and secularisation have reshaped the dynamics between these across Europe during the last 30 years. He is working on new mixed methods to research these dynamics, bringing together qualitative, survey and big data approaches. He is currently Professor of Sociology at Kingston University, where he teaches on migration and social change.

Josh Bullock's research interests are in the sociology of religion, specifically non-religion. He is currently a postdoctoral researcher at Kingston University.

Insights into the experiences, stability and nature of unbelief for older adults in the UK – non-religious transmission.

Joanna Malone

This paper will discuss the role that non-religious older adults play in relation to the transmission of non-religious worldviews to younger generations. In relation to transmission of religious worldviews and commitment, Voas (2010) suggests that one factor relating to the decline in religious commitment in younger generations could be due to changes in values among parents, including transmission of religion becoming less of a priority. Thus exploring the accounts of the older generations who helped influence the way the world is today, perhaps through the transmission of nonreligious worldviews is worth consideration. This paper draws on of ongoing doctoral research which will qualitatively explore the nature of unbelief for older adults from a range of different ethnic and social backgrounds, and who do not participate in a non-religious organisation in the UK. Specifically, the research aims to investigate the life histories of older adults in relation to their unbelief (including their backgrounds, childhood, religious background), the significance and expression of unbelief in older adults' everyday lives and the implication of their unbelief in relation to specific life events (e.g. education, relationships, family, illness, death, loss).

Biography

Joanna Malone is a PhD student in The Understanding Unbelief programme. The studentship is a funded Collaborative Doctoral Award PhD studentship between the University of Kent and the John Templeton Foundation. Her research is focusing on the experiences, understandings and significance of unbelief for older adults in the UK.

Room: SW106

Education as civic engagement and political renewal in online religious learning contexts

Alessandra Palange

One under-investigated area of research in the field of online religion is the existence of private online educational institutions dedicated to the teaching of religion from a faith-based perspective. I have come across a number of such institutes during my research, many of which engage in different forms of transnational formal and non-formal religious education online. Researching online faith-based learning poses various challenges, for example, in terms of finding appropriate methodologies to identify the true extent of the phenomenon and assess its impact within specific religious communities. In my research, I focused in particular on the

study of Islam online (also at times called “Islamic e-learning”) and developed a number of typologies of online Islamic education. My research begins from Asad’s understanding of Islam as “discursive tradition” as I set to analyse the curriculum content of two online courses on the “prophet’s biography”. These courses run simultaneously over a few months at two different educational institutions, which could be broadly classed as traditionalist in their orientation. The aim of this research was primarily to understand whether the notion of “civic engagement” was discussed and developed in the online classroom (if not disregarded altogether) and how it was informed by different sources, religious or non-religious. My findings suggest that not only were civic concerns prominent in the two courses, but also that education itself was perceived, albeit in very different ways, as an essential aspect of civic engagement and political renewal. This research emphasises the importance of analysing curriculum content to add nuance to broad categorisations of religious orientations and to draw attention to complex interpretative processes that contribute to the formation of political ideas in faith-based education.

Biography

My name is Alessandra Palange. I am a PhD candidate at the UCL Institute of Education in the Department of Curriculum, Pedagogy and Assessment. I have a keen interest in different forms of civic engagement, activism and social movements as they are formulated, experienced and developed online.

Ask the Sheikh: authority and the text in YouTube dawah videos

Stephen Pihlaja

This presentation focuses on how instruction and interpretation of sacred texts occurs in interaction among religious practitioners in a corpus of public, informal interaction among believers through mediums meant for larger audiences, particularly podcasts and YouTube videos. I present an exemplar case study of one YouTube video from the corpus, in which a popular YouTube dawah preacher asks users questions of a Sheikh. Using positioning analysis (Bamberg, 1997; Harré & van Langenhove, 1998), I discuss the relationship between the speakers and the YouTube audience, and how imagined audiences (Goffman, 1959; Litt, 2012) create complexities to the presentation of authenticity and belief, specifically on new and social media platforms. Although none of the interaction is presented explicitly as formal teaching or instruction, the Sheikh is positioned as an authority in a variety of ways and positionings often include reference back to the Quran, and practices are identified for quoting and referring to texts in a variety of ways to establish authority. Although authority figures and leaders (e.g., Imams) are seen as holding specialist knowledge, individual believers also can challenge and question their conclusions, particularly when their teaching or practices are seen as contradictory. The performance of authenticity then becomes an important prerequisite for speaking about doctrinal issues.

Biography

Stephen Pihlaja is Reader in Stylistics at Newman University Birmingham. Stephen studies language use in religious interaction, particularly among Evangelical Christians, Muslims, and atheists. His second book *Religious Talk Online: the evangelical discourse of Muslims, Christians, and atheists* is forthcoming on Cambridge University Press.

Digital pedagogy and education for Ministry (Or is It ok to train to be a vicar online?)

Karen O'Donnell

In the UK, there is a tradition of sending aspiring clergy to study at theological colleges, typically for at least three years pre-ordination. These colleges are residential, requiring the 'living-in' of students during term time, as an essential part of their formation for ministry. A recent survey of Anglican training colleges reveals that such residential training overwhelmingly favours a particular type of student: young, white, male, and able-bodied. Students who do not fit into these categories are much more likely to study at one of the newer, non-residential colleges that offer part-time, distance, and online training. Although, ostensibly, all these students are studying for the same qualification, in practice, this system produces a 'two-tier' clergy, with those who have studied in part-time, hybrid (on & offline) models perceived to have received an inferior education. This paper will consider some of the critiques of this style of education for ministry before arguing that such a system provides an excellent platform for ministerial training. Hybrid models offer collaborative practice, extend the reach of opportunity, and honour the learning eco-systems in which all students are formed. Furthermore, students who learn in this manner are better prepared for the life-long, self-directed learning, necessary for the often solitary life of a parish. In answer to the question posed in the title: yes, it is ok to train to be a vicar (mostly) online!

Biography

Dr Karen O'Donnell is the research fellow in Digital Theology & Pedagogy at the CODEC Centre for Digital Theology at Durham University. Alongside her theological interests in the body and digital spaces, she researches digital pedagogy in the context of the Anglican Common Awards Ministerial Training qualification around the UK.

Religion and the rise of Populism

Daniel Nilsson DeHanas

The recent rise of populism has caught sociologists by surprise. Narendra Modi's Hindu nationalist government in India, Donald Trump's election in the United States, and the Brexit referendum in the UK are just three of many examples in which populism has significantly influenced contemporary politics. While these developments are receiving increasing attention, very little academic work has looked into the relationships between religion and populism. In this paper, I will consider the roles that religion can play in enabling or constraining populist politics. Leading analysts have argued that populism is a particularly 'thin' kind of politics that lacks its own fully developed ideology. When religion is employed in populist politics, does it likewise tend to resonate most in places where religious literacy is at its 'thinnest'? Or, conversely, do some elements of populist campaigns make use of relatively sophisticated theological ideas or imagery, requiring religious literacy for their successful interpretation? Finally, can education in religious literacy be part of the 'solution' to reduce the public appeal of populism? I will compare a range of case studies in Europe, North America, and Asia to understand various connections between religion and populism.

Biography

Daniel Nilsson DeHanas is lecturer of political science and religion at King's College London. He is also Editor of the journal *Religion, State and Society*. DeHanas is co-editing a 2018 special issue of the journal on religion and populism, and its articles will form the basis of this conference paper.

Beyond ‘postsecularity’ to the ‘religion of the future’? A consideration of Roberto Unger and ‘body pedagogics’

Dan Whillis

According to Roberto Unger (2014), a ‘religion of the future’ must be one oriented by a spirit of existential confrontation, not consolation. It must respond to the three ‘irreparable flaws’ of the human condition (mortality, insatiability, and groundlessness) in ways that ‘enhance life’ – both individually and collectively (neither submission to the long march of history nor heroic individualism will suffice). The primary question addressed by this paper concerns the extent to which Unger’s construction maps on to the much debated – and oft-derided – concept of the ‘postsecular.’ Might it in fact offer a more useful way of characterising the central thrust of postsecularity? Supplementing this, we can also consider how far Unger’s ideas (given his emphasis on spiritual commitment, and the practical, emancipatory education of desire) can be brought into productive conversation with the sociology of religion, around the themes of religious habituation and ‘body pedagogics’ (Mellor & Shilling).

Biography

Teaching Associate in Sociology at the University of Bristol, primarily teaching social theory. For the past 3 years I have been running my own specialist 3rd Year/PG unit on ‘Belief in Contemporary Society.’ My PhD (2012) explored the theoretical viability of ‘postsecularism’ through an empirical study of Western Buddhism.

The ethics of evil: Teleology and the History of Religion in Foucault

Jack Coopey

To undo teleology one must use teleology, perhaps this is a maxim that in-itself has teleological truth, value and meaning in our understandings of what this previous mode of representation provided. The work of Michel Foucault dealt with, and perhaps effectively parried teleology in its three distinct stages of historical understanding and historiographical methodology. The early Foucault used genealogical techniques borrowed from Nietzsche to separate and discern continuities and discontinuities in several areas of human life, knowledge itself, medicine, power and sexuality. The later Foucault in his theorization of his previous methods in his *Archaeology of Knowledge* attempts to understand how these earlier genealogies, which seem ethereal teleologies become inculcated and made concrete in material, physical reality within historical contexts. And in the last ten years of his life, Foucault attempted to destroy teleology altogether in his *College de France* lectures by practicing a new historical methodology on himself in a new ethics of resistance inspired by his interlocutor of Heidegger. Now, teleology itself can be seen as one that does not just appear as ideal, continuous and uninterrupted but perhaps fragmented teleologies remain in its place, as a last shade cast by the shadow of its legacy. Teleology's being as one as a *Begriffsleiche* is too generous, in reality it may appear as a spectre, that even during its supposed life before its death, the teleological beliefs were in actuality, far more fragmented and non-totalizing as once believed. In this paper using Foucault's *College de France* lectures as a context, we shall see that any critique or deconstruction of teleology leads to not only a re-affirmation and re-animation of the corpse of teleology, so therefore, within intellectual history and history of philosophy whilst teleological understandings permeate orthodox understandings, teleological fragmentations are inherent to the fragmentary nature of thought itself.

Biography

As a PhD German candidate at Durham University, my doctoral work concerns the concept of totality in German Idealism. I read English Literature and History at the University of Leicester (2012-2015). I worked with Ian Harris on a dissertation on Locke and the State of Nature which consolidated my interests in philosophy of history and literature. After my bachelor, I undertook a Masters of Letters in Intellectual History at the University of St Andrews (2015-2016) working with Caroline Humfress on essays concerning Derrida, Badiou's and Nietzsche's Saint Paul, and a master's thesis on Foucault in the College de France lectures.

Becoming Mormon/men in Mexico City

Ali Siles

Beyond the notion of 'personal progress' (the process through which men draw near to 'exaltation'), in earthly, practical terms, Mormon men's 'progress' in life is often conceived of as their advance through a linear and well-defined path made up by a succession of life stages, marked by a series of rituals, relevant events, and experiences that take place along those stages. This path can be seen as a linear movement in time that (ideally) starts at the beginning of their lives and stretches until the end. However, the routes that Mexican LDS men follow to Mormon masculinity are more varied and nuanced. Through the biographic accounts produced by these men, I identify three main routes to Mormon manhood. These routes are defined by the relation that the men establish with the hegemonic model of masculinity in Mormonism, understood as the normative ideal that embodies the "current most honored way of being a man" (Connell and Messerschmidt, 2005: 832) within this particular group. Said relation can, of course, be characterised by a comprehensive *adoption* of the model, accompanied by a constant effort to enact it throughout the life course. But it can also be marked by moments of *negotiation* with the model, that imply for the participants to draw close to it and removing themselves from it at different times, or by overt *contradiction* with the hegemonic model of Mormon masculinity, which results in outward trajectories that draw men away from this hegemonic model and, eventually, Mormonism altogether.

Biography

I have a BA in sociology from the Autonomous Metropolitan University (Mexico City), and a MA in Social Sciences from the Latin-American Faculty of Social Sciences, with a dissertation on Mormon fatherhood. I am currently a PhD student in the Sociology department at the University of Manchester, researching the construction and experience of Mormon masculinities in Mexico City.

Panel

Young people, religion and non-religious worldviews: Findings from Australia and the United Kingdom

Leslie J. Francis, Elisabeth Arweck, Robert (Bob) Jackson, Gary Bouma, Andrew Singleton, Anna Halafoff and Mary Lou Rasmussen

This panel comprises investigators researching young people and religious worldviews in Australia and the United Kingdom (UK). Researchers are using qualitative and quantitative methods in order to understand how young people learn about religion and non-religious worldviews within and outside secondary school contexts. The Australian study, *Worldviews of Australian Millennials*, was inspired by an earlier UK-wide study, *The Young People's Attitudes to Religious Diversity* project. This panel brings together findings from both these studies. The UK team comprises Leslie Francis, Elisabeth Arweck, and Robert Jackson from the University of Warwick, with input from Ursula McKenna, and the Australian team comprises Gary Bouma (Monash University), Anna Halafoff (Deakin University), Andrew Singleton (Deakin University) and Mary Lou Rasmussen (The Australian National University). Together, the researchers assert that knowing more about young people's perspectives on religions and non-religious worldviews, and what influences those perspectives, is integral to the design of appropriate educational policies and programs that can equip young to live in their diverse society and help minimise social tensions and threats.

Francis and McKenna's focus is specifically on the vulnerability and victimisation experienced among self-identified Muslim adolescents in the UK. Utilising the quantitative survey (carried out as part of the Young People's Attitudes project) of young people across the UK and within London (as a special case), they explore the extent to which young people conceptualise victimisation in religious terms. They also consider the extent to which individual differences in Muslim young people's experience of victimisation are related to personal factors, psychological factors and religious factors. Francis and McKenna consider the implications of their findings for educational practice in schools.

Arweck considers how religious education contributes to young people's religious socialisation, looking at their perceptions of the content of Religious Education (RE) and the skills and knowledge that young people derive from RE. Attention is also given to how the notion of 'nonreligion' fits in young people's perceptions of RE. This research is based on the survey and focus group discussions with young people across the UK, conducted with the Young People's Attitudes project.

Non-religious belief was also a focus of Halafoff, Bouma, Singleton and Rasmussen's study of Australian young people, across three states (Western Australia, New South Wales and Victoria). Focus groups were conducted in diverse public and private school contexts in order to discover how young people in Australia learn about religion and non-religious worldviews. This presentation, which brings together findings from a national survey and the focus groups, identifies and analyses the factors and influences shaping young people's learning. The authors offer suggestions for how these findings might influence education about religion in diverse Australian schooling contexts.

Biography

Professor Leslie J. Francis is Professor of Religions and Education and Director of the Warwick Religions and Education Research Unit, and Dr Ursula McKenna is a Research Fellow within the Warwick Religions and Education Research Unit, at the University of Warwick, Coventry, England.

Dr Elisabeth Arweck is a Principal Research Fellow in the Warwick Religions and Education Research Unit (WRERU), University of Warwick, and editor of the *Journal of Contemporary Religion*. Her research focuses on young people, religion, and education and the religious socialisation of young people. She edited *Young People's Attitudes to Religious Diversity* (Routledge 2017).

Professor Robert (Bob) Jackson is WRERU's Founding Director. He is a leading figure in international debates about religions and education in Europe and beyond. In 2016, he was appointed as Visiting Professor in the Department of Humanities and Social Sciences Education at the University of Stockholm, Sweden.

Professor Gary Bouma has researched in the sociology of religion using both qualitative and quantitative methods. His book, *The Research Process* (OUP) is in its 6th edition and a standard text in the area. He has numerous publications and is involved in international research programs into education for living in religious diversity.

Associate Professor Andrew Singleton is one of Australia's leading sociologists of religion; research interests include spirituality, youth religion, new religious movements, secularisation, non-religion, and religious movements in the Global South. Publications include *Religion, Culture and Society: A Global Approach* (Sage 2014) and *The Spirit of Generation Y: Young People's Spirituality in a Changing Australia*.

Dr. Anna Halafoff is a member of the Alfred Deakin Institute for Citizenship and Globalisation at Deakin and a Research Associate of the UNESCO Chair in Interreligious and Intercultural Relations and of Canada's Religion and Diversity Project. Research interests include countering violent extremism, education about religions and worldviews, and Buddhism in Australia.

Professor Mary Lou Rasmussen has conducted numerous research projects looking at diverse young people growing up in Australia. She recently completed a monograph *Progressive Sexuality Education: The Conceits of Secularism* (Routledge) and is co-editor, with Louisa Allen, of the *Palgrave Handbook of Sexuality Education*.

Notes