

**Final Report on the Scientific Co-ordination of the NORFACE
Research Programme: Re-emergence of Religion as a Social Force in
Europe (Relemerge)**

**By Professor Roger Hewitt
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Background

Originally conceived of as a pilot programme for the NORFACE consortium, the Relemerge programme started in March 2007. The scientific co-ordination plan for the programme was launched at an inaugural meeting of member-projects at the end of the Lisbon NORFACE Conference *Bridging Knowledge: Social Sciences Collaboration in Practice* in November 2007. The basis of the co-ordination plan was to develop (1) a strong network for the exchange of information and the circulation of ideas across all partners within the programme; and (2) to build up a profile of and contacts with potential users of the research for the dissemination of its work. The role of the scientific co-ordinator was to give support to the individual projects in the realization of their objectives; to encourage and facilitate links between projects in the programme; and to build links between the programme and other relevant European programmes as well as with other interested parties. This included contributing to the strengthening of the European Research Area, particularly through capacity building and the support of early career researchers.

Although the post of scientific co-ordinator started in November 2007, for various reasons co-ordination funds were not able to be actively used until January 2008. An initial element in the plan was to organize the ten projects into small clusters based on common interests and then to encourage meetings between researchers in each cluster both internationally and across projects within countries. To this end project leaders were asked to provide project descriptions for their mutual information and to consider potential clustering. While some such links began to be established between certain projects, it became clear that, as each project - being in all cases international - had its own *internal* process of mutual knowledge to go through, there was little basis or enthusiasm for additional meetings at the earliest stages at least. This aspect of the plan was therefore shelved for re-consideration. The project descriptions did, however get circulated giving the opportunity for better mutual knowledge and became a significant part of the *Relemerge* website which was launched in June 2008 following a trial period.

What follows is an account of the main activities and outputs of the programme from 2008 until the present. Final reports of each project are, at the time of writing, not yet delivered but will be received by NORFACE by the end of the year. These will inevitably contain a fuller account of individual project outputs than is possible at this stage.

Primary Activities

Besides the individual dissemination activities of the ten Relemerge projects, the activities of the programme comprised two all-project conferences, two cross-programme thematic seminars/workshops, four capacity-building, cross-project events, one public end-of-programme conference, plus one joint conference mounted in co-operation with the UK Arts and Humanities Research Council/Economic and Social Research Council's *Religion and Society* programme, all taking place between June 2008 and June 2010. Additionally, the website, managed by our programme researcher/administrator, Charlotte Bates, provided a public face to the programme and a closed *Forum* for discussion, for the publishing of research papers of various kinds, and for keeping projects informed about relevant upcoming conferences, meeting and publications.

Full Programme Conferences

Our first programme conference was held at Goldsmiths, University of London, on April 22nd-23rd 2009. It was attended by research teams from all projects and was primarily concerned with describing the over-all progress of each project to date. Its purpose was both to inform all researchers about the work taking place across the programme and to open to constructive comment the work thus far of each team. It was widely deemed to be successful by those participating and provided the first opportunity for each to hear at first hand the work of the others. Discussion was well-focused and, despite the methodological range, there was sufficient common ground for a useful and critical exchange of ideas. Many of these presentations and their discussions were subsequently made available on our website for the benefit of those who were unable to attend. There

were also poster, photographic and video displays across the two days and a commissioning editor from Oxford University Press also attended and held meetings with several teams with a view to publications.

Our final full programme conference took place on the 2nd and 3rd of June at the Møller Centre, in Cambridge. It was very well attended and departed from the first conference in not aiming for any summative account of each project but allowed each researcher to present any paper of interest derived from their project. This enabled any variations in focus across national boundaries to be represented and enabled teams to speak to the issues that concerned them most. The full programme for both days, followed by abstracts of each presentation may be found in *Appendix 1* to this report.

Theme-based seminars

While the idea of small clusters of projects was, with one or two exceptions, little taken up, an alternative way of encouraging cross-programme contact and discussion was explored with more success. This was the initiation of discussions on certain intellectual themes that were fundamental to the initial call for proposals. Two such themes were identified through discussions between myself and a number of the project leaders. These were essentially embedded in the programme title: *The Re-emergence of Religion as a Social Force in Europe*. The first, leading to the posting of three stimulus papers by project leaders on the website Forum, was on the concept of ‘social force’ – what was meant by it and how it was interpreted in terms of the research practice of individual projects. This was the topic of the first thematic seminar we held. It took place following the first full programme conference in London, was well attended and proved a useful topic in terms of developing the intellectual coherence of the programme. The second theme, an issue implied but not expressed directly in the title of the programme, concerned European secularism. This not only lay behind the initial call but was also increasingly a topic widely discussed in a spate of books and papers appearing from the middle of the present decade. There was significant enthusiasm for holding a workshop/seminar on this theme and three specialists from outside the programme were invited to present papers at an event entitled *Secularization in Europe: Rethinking*

Concepts and Debates, hosted by Instituto de Ciências Sociais da Universidade de Lisboa, on January 15th of this year. (See *Appendix 4*.) Again it was well attended by a cross-section of researchers from the projects. The proceedings were not recorded for the website but the papers will be forming the basis of a publication together with contributions from individual projects. Oxford University Press has expressed a strong interest in publishing this volume.

Capacity Building Projects

Two capacity-building programmes of activities, one headed by Professor Andre Droogers of the Free University, Amsterdam, the other by Professor Volkhard Kretch of Ruhr University Bochum, were aimed at strengthening the ERA through the building of networks and by adding to the research experience and knowledge of early career researchers. Where possible they also aimed to be inclusive of researchers in the NORFACE network who were not included within the ten original projects of the Relemerge programme.

The programme headed by Professor Droogers encompassed early career researchers and project leaders from four Relemerge Projects and seven countries – UK, Sweden, Germany, Denmark, the Netherlands, Ireland and Portugal. The focus of the activities within this group was the development of methodological skills and theoretical insights in dialogue with other fieldworkers as well as the establishment of strong networks. They held three conferences in the Netherlands between December 2008 and February 2010. These were well attended, extremely lively and from my own observations worked particularly well for the early career researchers involved who, across the three conferences, developed strong ties with each other and engaged well with the various presentations and discussions. The programmes of these conferences are contained in *Appendix 6*.

The capacity-building programme headed by Professor Kretch was concerned with building strong European researcher networks in the field of religious pluralisation and the construction of a website for informing researchers and the wider public of

developments in the mapping of religious pluralisation across Europe and beyond. These activities were part of a range of activities conducted by the Centre for Religious Studies, Ruhr University Bochum which also provided resources to guarantee the maintenance of the created communication structures. As well as close contacts between researchers in Germany, Finland and Slovenia being maintained through the core quantitative project on the impacts of religious diversity, a conference was hosted at Bochum in October 8th-10 2009. This conference also included a session on religion and policy which Professor Kretch agreed to hold on behalf of the *Relemerge* programme as there was little support from the other projects for a dedicated conference on that theme, as originally intended in the co-ordination plan. The programme of this conference is also contained in *Appendix 6*.

Joint NORFACE/ AHRC/ESRC conference on methodological innovation

There were two other research programmes on religion running in Europe during the life of the NORFACE Relemerge programme, these were the AHRC/ ESRC *Religion and Society* Programme, and the Swiss *Religions in Switzerland* National Research Programme. An early discussion took place between myself and Professor Linda Woodhead, Director of the *Religion and Society* Programme, and Professor Christoph Bochinger, President of the Steering Committee of the Swiss programme to explore possibilities for cross-programme activities. Amongst the matters discussed was the potential for joint conferences/events. Subsequently Professor Woodhead and I pursued the idea of a conference exploring methodological innovation evident in our respective programmes and identified projects that we felt might be approached to present. The outcome was a two-day conference in London called *Innovative Methods in the Study of Religion* which took place on the 29th/30th March 2010. This was a large and highly popular conference with projects from both programmes being represented – more from the *Religion and Society* programme, it being by far the larger of the two – and joint also at the organizational and funding level with Charlotte Bates working closely in co-operation with the *Religion and Society* administrative team. There were a number of extremely interesting new methodological approaches addressed, including web-based methods – exemplified in our case in presentations by Professor Annelies Moors and Dr.

Emma Tarlo – and visual methods employed to varying degrees by four of our projects and presented at the conference by Professor Caroline Knowles and Dr. Anders Vassenden. A number of the papers have been selected for publication in a book of the conference and editorial work is currently being undertaken to that end. The full programme of the conference can be found in *Appendix 3* to this report.

Final Dissemination Conference

All of the seminars and conferences taking place within the NORFACE programme alone were exclusively for the benefit of the projects and individual researchers. However, we were keen to conclude with a conference that was open to the general public and enabled our projects to present a summary of their main results and to answer, in whatever way they chose, the question posed by the title of our programme: *Re-emergence of Religion as a Social Force in Europe?* This we mounted on June 4th of this year, also at the Møller Centre, in Cambridge. The title of each presentation was the title of each project and the presentations were all by the lead academic of each partnership. (See *Appendix 2*) These ‘final statements’ from the projects are being refined for publication on our website where they will be available to all.

Other Activities

The Relemerge Website

Our website has been an invaluable resource both for communication and networking across the programme and for profiling the programme to a wide public. It has been a site for internal discussions of theory and method, for sharing published work, for disseminating knowledge about our programme and, within our programme, about upcoming events, related websites, conferences and publications of potential interest to our research teams. From this site linked individual project sites become available providing access to a range of project materials including publications plus photographs and videos, as well as greater detail on each of the projects. It has been well-used and will be available for use – both the public site and the closed Forum – after the end of the programme for a full year. The site address is www.relemerge.org and, for those with passwords, mp3 files containing recordings of the final conference presentations are available at <http://www.relemerge.org/downloads>. All but four of the presentations are available from the site. The site has also been regularly visited by over 80 individuals and organizations on our mailing list from a wide range of locations including Canada, the USA, Europe and the far east, as well as many not on our list.

All projects are currently producing their final project descriptions including significant findings. The website will be used to disseminate these to the widest possible public, along with contact details and publications.

Bibliography

From the start of the programme project leaders have been encouraged to contribute to a bibliography of texts relevant to the theme of the programme for the benefit of other researchers and the wider academic community. That bibliography currently stands at 700 items and is accessible via an online source at: <http://www.zotero.org/groups/relemerge/items> Those wishing to use the bibliography simply install zotero and set up an account (both free.) They can then add to the bibliography if they wish and/or use the source to make their own bibliographic lists. We

regard this list as a further contribution that our programme is making to the study of religion as a social phenomenon and to the ERA specifically.

Publications

Final statements of publications and presentations are currently being made in the end of project reports of each individual project. These will be available in due course. The most recent notification we have had of publications derived exclusively from the NORFACE Relemerge programme can be found in *Appendix 5* to this report.

Audit of Early Career Researchers

Because capacity building across the ERA was an important part of the NORFACE mission and the employment of early career researchers (ECRs) in the Relemerge programme was sought as early as the call for proposals, we took seriously the need to follow through with that concern with an audit of the trajectories of ECRs in the programme. To this end we have recently gone back to project leaders for information on the current known destinations of the ECRs, as well as for information about the qualifications gained by them through the duration of the programme. Some of the information is still outstanding but at this stage I can report that there were some 41 early career researchers in the programme. So far we have information concerning 30 of these. This shows that 15 remained or became Ph.D. students; 5 are now employed as lecturers in higher education institutions; 8 are employed as full-time researchers; 2 are in other forms of employment. A more detailed account of this audit will be submitted once all the returns have been made by project leaders.

Issues and Lessons

There are a number of lessons to be derived from our experience of the Relemerge programme and some tentative suggestions I would like to put forward for the future. Assuming that the title of the first NORFACE meeting back in November 2007 remains important to the consortium - *Bridging Knowledge: Social Sciences Collaboration in Practice* – and that part of the process of ‘bridging knowledge’ is facilitating contacts between researchers at all levels, the following points might be made. The *co-ordination*

of the Relemerge programme was unable – partly at least because it was the first and a pilot – to commence until nine months or so had passed. Followed by other, probably unavoidable, issues and delays, we did not have our first full programme conference until April 2009. This certainly delayed the initiation of the kinds of contacts between projects and researchers that are necessary to facilitate the exchange of knowledge, experience and interest that we hope for. **Thus if building early contacts across the programme and encouraging researchers to talk to each other and share knowledge is the objective, whole-programme conferences should be held early on in the life of a programme.** This may be more popular with early career researchers than project leaders, but is probably very useful for all levels, if in different ways.

While we found that there was a general reluctance to have many cross-project meetings, we also found that **intellectual themes which transcend individual research endeavors can be an attractive strategy for encouraging collaboration and even non-project-based meetings** – as we found with the themes described above under ‘theme-based seminars’ (p.3.) The website also provided a significant space for pursuing over-arching intellectual concerns. It is also interesting to note how well our collaboration with the *AHRC/ESRC Religion and Society* Programme worked, possibly demonstrating that methodology can be another ‘project transcending’ area where collaboration is welcomed.

On the theme of collaboration and connectedness, I was strongly aware of how the choice of projects within our programme reflected the long-standing divisions between qualitative and quantitative social science research. It has long been my view that this stark division and frequent lack of mutual understanding is very unfortunate and frequently works to the scientific detriment of both sides of the divide. It was unsurprising to me that one of our most successful and productive projects was one that genuinely combined both approaches. Some had made rhetorical attempts, in their research designs, at the recognition of either qualitative or quantitative methods, whichever their ‘other’ may have been. However genuine, well-integrated and respectful use of both approaches is, unfortunately, rare and in my view needs encouragement in

research-commissioning processes. **NORFACE should encourage mixed method projects when announcing new calls. This could be an important contribution to the ERA.**

On the issue of commissioning, it was disappointing to me that Relemerge had no projects that examined the re-emergence of religion in post-Soviet countries. This was potentially of as much interest as that of migration yet was unrepresented. I feel that **commissioning should take care not to miss important areas and should actively reach out to research institutes with expertise in specific areas – essentially to ‘head hunt’ - where important dimensions are under-represented** in volunteered proposals.

Also on the issue of commissioning, **greater effort should be made to actively recruit researchers from NORFACE countries that are under-represented.** The capacity-building programmes intended to produce that result were less effective than had been hoped and should be improved on.

Finally, I feel that **the Early Career Researcher Audit was a good idea. It could easily be rolled out for future programmes and encouraged across the ERA.** I believe it encourages research directors to consider how junior researchers are used and to have responsible regard for their careers. It can only make a positive contribution to the ultimate structuring of research careers.

Report Coda

Expressions of appreciation to the Relemerge Co-ordination team- Professor Roger Hewitt and Charlotte Bates - and final conference evaluations from programme participants:

On Mon, June 7, 2010 8:49 am, André Droogers wrote:

Dear Roger,

As I had to leave just before the tea break Friday afternoon, I could not thank you for your role in the conference and in the program as a whole. I very much appreciate the pleasant and stimulating way in which you have played your coordinating role. Warm greetings,
André

Professor Dr. André Droogers, Vrije Universiteit Amsterdam

Dear Roger,

...I am sure my colleagues on the Norface project are with me when I express our great appreciation for the way you coordinated the programme, giving intellectual/academic freedom and moral/practical support, and for your genuine interest in our research puzzles. I too wish you the best on the other side of the Atlantic and I hope we stay in touch. Do not hesitate to contact me whenever I can be of help for you or your students in the future.

All best,
Karen

Professor Dr. Karen Phaet, Utrecht University / University of Leuven

Dear Roger,

I finally have some minutes of calm this afternoon in Lisbon to drop you a belated line to say thanks for the wonderful organization of the event (and the previous events too) at Cambridge, which went very well. I hope we meet again and I wish you all the best! Thanks for having been the coordinator of the programme. Lots of work, but very well done!

Very best
Ramon

Dr Ramon Sarró, Institute of Social Sciences University of Lisbon

Very nicely arranged conference! Thanks!

Thank you for excellent organization!

Thank you for all you did for our programme. During the years we had several excellent meetings, it really gave us the feeling, not only to collaborate with our own European partners, but also with the other Norface projects in the Relemerge programme.

Thanks for useful and stimulating coordination work! And to Norface for making this all possible!

Thanks for the wonderful organization of the event (and the previous events too) at Cambridge, which was WONDERFUL. Well done, really.

Congratulations on the fantastic work putting the whole event and the programme together. Excellent working conditions and chances for forum.

Thanks a lot, once more, for your kind support and for the excellent organization of the conference.

Thank you so much for organizing this great conference in superb surroundings. It was not just very inspiring but we also enjoyed ourselves!

Thank you so much for your smooth organization!

Thanks for a great conference!

This really was a great conference! Thanks for all your work and caring!

Congratulations for the wonderful event at Cambridge, fantastic at all levels.

Relemerge Conference 2 June : Programme

Time	Room A	Room B
09:00 – 09:30	Registration and Introduction to Day 1	
09:30 – 10:00	David Voas: Life after death without God: Unconventional religion or vampire romanticism?	Volkhard Krech & Markus Hero: Religious Pluralisation: Theoretical and Methodological Challenges
10:00 – 10:30	Judith Samson: Transnational pro-life activities at pilgrimage sites in Poland and Germany	Sara Silvestri: Islam and religion in the political system of the EU
10:30 – 11:00	Ramon Sarró & Ruy Blanes: This is the end: prophecy and return in two migrant churches	Emyr Williams, Andrew Village & Leslie J. Francis: Informal aspects of social capital and religion in contemporary Europe
11:00 – 11:30	Break	
11:30 – 12:00	Katrin Maier, Joana Santos & Nienke Pruiksma: “For they are not permitted to speak, but should be subordinate”?	Sara Hobolt, Hajo Boomgaarden & Claes de Vreese: Religious Intolerance and Euroskepticism
12:00 – 12:30	Lena Gemzöe: Strong and happy – reimagining femininity on the way to Compostela	Ingrid Storm: Attitudes to immigration and Islam among Christian and secular Europeans
12:30 – 13:00	Catrien Notermans: Mary and transnational motherhood: African migrants on pilgrimage to Lourdes	Daniel Stegmuller & Sigrid Rossteutscher: Deserving and Undeserving Needy
13:00 – 14:00	Lunch	
14:00 – 14:30	Mette Andersson & Anders Vassenden: Images of “religious space” in inner-city Oslo	Fenella Fleischmann & Karen Phalet: Integration and religion among the Turkish second generation
14:30 – 15:00	Kim Knibbe: Geographies of conversion: Focusing on the spatial practices of Nigerian Pentecostalism	Máire Nic Ghiolla Phádraig: A comparative study of family transmission of religious norms
15:00 – 15:30	God's City: Faith, Migration and Urban Landscape Caroline Knowles	Marike van Tienen, Peer Scheepers & Hans Schilderman: The role of religiosity for volunteering and helping in the Netherlands
15:30 – 16:00	Break	
16:00 – 17:00	Plenary	
Walk to Cambridge/Punting on the River Cam		
19:00 – 20:00	Dinner	



Relemerge Conference 3 June : Programme

Time	Room A	Room B
09:30 – 10:00	Introduction to Day 2	
10:00 – 10:30	Richard Burgess: Reverse Mission, Symbolic Mapping and the Re-Occupation of Public Space: Nigerian Pentecostals in Britain	Annelies Moors: Islamic fashion web stores: Marketing a message
10:30 – 11:00	Ben Hintze: Black Cube Hamburg 2007 Art in public space fostering social inclusion of Muslim youth?	Leila Karin Osterlind: Made in France. Marketing Islamic Fashion at the RAMF
11:00 – 11:30	Break	
11:30 – 12:00	Karen Phalet, Fenella Fleischman & Snezana Stojicic: Religious identities and reactive religiosity of second-generation Turkish Muslims in seven European cities	Connie Carøe Christiansen: Muslim women, sartorial strategies and active media audiences
12:00 – 12:30	Mieke Maliepaard & Karen Phalet: Religious Identity Expression among Dutch Muslims: Effects of Social Integration	Malte Hinrichsen: Religion and Media Use
12:30 – 13:00	Arzu Unal: “Turkish-Dutch” <i>Tesettür</i> Wardrobes: New Visibilities and Aesthetics in the Netherlands	Maria Klingenberg, Kimmo Ketola, Marjan Smrke & Stefan Huber: Religious Pluralisation: Empirical Findings in Finland, Slovenia and Germany
13:00 – 14:00	Lunch	
14:00 – 15:30	TBC	TBC
15:30 – 16:00	Break	
16:00 – 17:00	Plenary	
19:00 – 20:00	Dinner	

Abstracts – Listed by Project

What are the Impacts of Religious Diversity?
Regions in Three European Countries Compared
Project Leaders: Volkhard Krech and Markus Hero

Religious Pluralisation: Theoretical and Methodological Challenges
Volkhard Krech and Markus Hero

The project applies a multi dimensional model, which takes into consideration the different religious and social impacts of religious pluralisation. Starting with theoretical considerations on the relationship between religious diversity and its possible impacts, different measures of religious pluralisation are introduced. In order to assess religious, geographic and social factors, different political and religious backgrounds are compared. The study also uses a new measure for religious vitality as well as a broader set of variables and scales for modeling religious diversity's influence on civil society.

Religious Pluralisation: Empirical Findings in Finland, Slovenia and Germany
Maria Klingenberg, Kimmo Ketola, Marjan Smrke and Stefan Huber

The study examines the impacts of religious pluralisation in three European states: Germany, Finland and Slovenia. Each country is considered to be representative of a larger group of states, making them case studies: Does the amount of religious options in the surrounding living environment affect personal religiosity in terms of fundamentalist views, attitudes towards religious pluralism and how central a role religion plays for an individual? Moreover, does religious diversity seem to affect more general social attitudes, such as xenophobia, social distance or donation behavior? When compared to other societal and personal independent variables, is the degree of religious diversity a central explanatory factor when studying religious and social attitudes?

The Architecture of Contemporary Religious Transmission

Project Leader: Roger Hewitt

Black Cube Hamburg 2007

Art in public space fostering social inclusion of Muslim youth?

Ben Hintze

What role can public art play in light of urban development trends that tend to foster social segregation in European urban areas play? Especially minority groups such as Muslims are often neither included as target audiences of these projects nor are they asked to participate in the conceptual, organizational and implementational aspects. This paper analyses a public art project of the German installation artist Gregor Schneider that was constructed in downtown Hamburg for three months in 2007. The 13 by 14 by 12 meter large completely black cube was a reference to modernism and minimalism but also was a reproduction of the central holy site of Islam, the Ka'ba in Mecca. Before the artwork was constructed in Hamburg it was rejected both in Venice and in Berlin due to unfounded fear of Muslim terrorist threats. Based on Nancy Fraser's theory of recognition of collective cultural identities the inclusive and participatory processes behind the Black Cube project are underlined. While it is difficult to empirically measure the impact of art in urban spaces the paper shows how it can include the narratives and discourse of the marginalized through participative processes. Leaning on qualitative interviews the article shows how young Muslims in the area received the Black Cube and how it added a mark of Muslim history physically and symbolically to the layered histories of Hamburg urban space.

Images of "religious space" in inner-city Oslo:

Temporal and spatial mobility references

Mette Andersson and Anders Vassenden

Interviews with young adults of minority background who worship in the Mosques and churches of the inner-city area Grønland in Oslo, suggest that mobility experiences mark perceptions of Grønland as a "religious space". We employ transnational migration theory and findings from other research on second generation immigrants and religion in Norway to analyse our data. In the paper, we distinguish between three types of mobility: generational, intra-national and inter-national. We explore how these interrelated types of mobility, one temporal and two spatial, imply different and changing perceptions of the connotations between place and religion.

God's City: Faith, Migration and Urban Landscape

Caroline Knowles

This paper explores the dynamic between cities, churches and migrants faith. It uses religious architecture as a lens onto global-migrant social practices and ruminates on the difficulties of using photography and video to access lives and urban landscapes. It suggests that that instead of focusing on the possibilities of hidden realities in urban landscape and religious architecture we take a more empirically thorough and theoretically engaged approach to exploring the urban surface.

Ethnic Relations and Religious Mobilisation of Muslims in Europe

Project Leader: Karen Phalet

Religious identities and reactive religiosity of second-generation Turkish Muslims in seven European cities

Karen Phalet, Fenella Fleischman and Snezana Stojicic

Using the 2007-2008 TIES surveys, this study examines religious identities and reactive religiosity among the Turkish second generation comparing young Turkish Muslims in Brussels and Antwerp with their age mates in Berlin, Frankfurt, Rotterdam, Amsterdam and Stockholm. In light of high religious stability between generations across cities, our first research aim was to explore qualitatively different ways of being Muslim among the second generation. Across cities, repeated cluster analyses of religious attachment and practices reveal distinct 'private', 'social' and 'strict' ways of being Muslim. 'Private Muslims' combine affective attachment with low levels of religious practice; 'strict Muslims' display equally high levels of affective attachment and behavioural involvement; whereas 'social Muslims' combine high levels of attachment with selective religious practice. Secondly, we investigated to what extent Islamic religiosity in the second generation is reactive, i.e., a consequence of perceived discrimination and societal exclusion. At the individual level, religious attachment and practice are mainly related to religious transmission in Turkish families and communities; minority disadvantage and experienced discrimination play a minor role. Thus, the comparative analysis provides little evidence for reactive religiosity among the Turkish second generation in Europe, but rather highlight the importance of co-ethnic communities in re-creating religious identities in the second generation.

Religious Identity Expression among Dutch Muslims: Effects of Social Integration

Mieke Maliepaard and Karen Phalet

There are many different ways of expressing one's religious identity. In this study we attempt to explain how differences in both degrees and forms of religious identity expression are related to the social integration of Muslim immigrants within (a) the (almost fully Muslim) ethnic minority community and (b) the wider (majority non-Muslim) Dutch society. Using the records of Turkish- and Moroccan-Dutch Muslims from the most recent Dutch ethnic minorities survey (SRI 2005), we assessed social integration in terms of friendships and neighbourhood contacts. Religious expression was assessed with regard to religious practices in the family or community context (i.e., visiting a Mosque, praying, eating halal food) and religious assertion (i.e., claims on religious recognition and accommodation in the public sphere). Our findings suggest that social integration – taking into account socio-economic integration - shapes the expression of religious belonging in two ways: in addition to a mediated pathway through varying levels of commitment to one's religious identity, an additional pathway represents a less well-documented direct social influence of immigrant networks on the expression or suppression of religious practice and assertion. Furthermore, the impact of social integration is moderated by the domain of religious expression. Whereas integration in the minority community supports private practice as well as public claimsmaking, integration in the wider society mainly suppresses public claimsmaking. This selective impact of intergroup contact is explained in terms of conflicting group norms and expectations within minority communities and in Dutch society with regard to the public role of religion.

Integration and religion among the Turkish second generation: A comparative analysis across European capital cities

Fenella Fleischmann and Karen Phaet

How are socio-economic and socio-cultural integration related to religiosity among local-born young Muslims in Europe? Based on cross-national survey data from the TIES project, this study tests complementing hypotheses about assimilation, reactive religiosity and symbolic religion among the second generation. The assimilation hypothesis amounts to a secularisation hypothesis in West-Europe's secularised societies: the more assimilated immigrants are, the less religious they will be (for pertaining empirical research from the Netherlands, see Phaet, Gijsberts, & Hagendoorn, 2008; Van Tubergen, 2003). The notion of reactive religiosity focuses on societal exclusion and experiences of discrimination as pathways towards increased religiosity. Conversely, the idea of symbolic religion implies that the second generation maintains a high level of identification with the religion of their parents' homeland without following traditional religious practice. The wide coverage of the TIES data allows us to examine the influence of local and national contexts as institutional and discursive opportunity structures that set the boundaries in which the second generation identifies with and practices their religion. Thus, we compare the relation between integration and religiosity among the Turkish second generation in four European capital cities that represent different traditions of church-state relations, ranging from a state church in Sweden via privileged treatment of traditional Catholic/Christian churches in Germany and Belgium to institutionalised religious pluralism and state neutrality in the Netherlands.

Extending and Enhancing the ISSP 2008 Module on Religion

Project Leader: David Voas

Life after death without God: Unconventional religion or vampire romanticism?

David Voas

The ISSP 2008 module on religion provides data on belief in heaven, hell, miracles, reincarnation, nirvana, life after death, the supernatural power of dead ancestors and of course God. Belief in God follows the downwards generational trajectory that is also characteristic of religious affiliation and churchgoing. By contrast non-Christian concepts are more popular among the young than the old, which is no surprise. What is striking, however, is that belief in life after death has apparently increased at the same time as belief in God has declined. Among young adults in Britain, for example, belief in life after death is more than twice as high as belief in God. Is this phenomenon evidence of a spiritual revolution, or does it simply reflect the prominence of supernaturalism in popular culture?

A comparative study of family transmission of religious norms

Máire Nic Ghiolla Phádraig

The data from 1991, 1998 and 2008 Religion ISSP modules provide measures of current attendance at religious services and parental and own attendance levels when respondents were aged 12 years. The NORFACE study extended this review to look at norms regarding the importance of religion in the upbringing and current lives of respondents, their parents and in their own children's upbringing. Cohort patterns for Catholics and Protestants in the countries participating in the study are analysed in this paper to examine the changing patterns of religious transmission. These patterns may be interpreted in relation to broader social and cultural changes during childhood, which helped to define distinct generations.

Attitudes to immigration and Islam among Christian and secular Europeans

Ingrid Storm

While previous debates about immigration to Western Europe were mainly centred on issues of crime and economic integration, they have increasingly been focused on issues around culture and religion. As the largest non-Christian minority religion, Islam has become a particularly salient marker of cultural difference in Western Europe. Being the majority religion in all Western European countries, Christianity has a dominant position that is potentially threatened by Islam. One might thus suppose that Christians, and others who wish to protect the status of Christianity as the dominant religion, feel particularly threatened by the growth and visibility of Islam. However, it has also been suggested that it is secularism that is being most 'threatened' by Islam. Using data from the ISSP 2008 module on religion, this paper examines attitudes to immigration and Islam in four European countries: Denmark, Great Britain, Ireland and the Netherlands. How individual religious identity is associated with attitudes to immigration depends both on national identity and the perception of immigrants as religiously distinct from the dominant culture.

Gender, Nation and Religious Diversity in Force at European Pilgrimage Sites

Project Leader: Willy Jansen

Mary and transnational motherhood: African migrants on pilgrimage to Lourdes

Catrien Notermans

The Marian shrine of Lourdes in southern France not only attracts large numbers of European pilgrims (from France, Italy, Spain and Ireland), but also from other parts of the world like Asia (Vietnam, India, Philippines), the French Caribbean (Guadeloupe, Martinique), and Africa (Cameroon, Congo Brazzaville, Congo Kinshasa, Ivory Coast). African pilgrims are mostly middle-aged healthy and dynamic women who come from non-secularized places in West Africa. Though only recently more research has been done on the perspective of European pilgrims going to Lourdes, little is still known about these African pilgrims visiting the shrine. In contrast to prevailing theories of secularization and the assumed disappearance of the social force of religion in Europe, recent theorizing on diasporas claims that religion acquires considerable significance within processes of migration, place-making, transnational networks and continual identifications with homelands. Migrants try to make sense of their world through religious symbolism and practices like making pilgrimages. To investigate why so many West African Catholic women visit the Lourdes shrine, this presentation focuses on the following questions: with whom and for what reasons do African women come to Lourdes? How do these migrant women relate to Mary and what specific meanings does Mary have for them? And how do migrant women connect to their homeland and the transnational family through Marian devotion and pilgrimage? The presentation will be based on ethnographic fieldwork at the pilgrimage site of Lourdes in 2009.

Strong and happy – reimagining femininity on the way to Compostela

Lena Gemzöe

The reanimation of pilgrimage to Santiago de Compostela, manifested in a steadily increasing number of pilgrims each year, has been a predominantly male phenomenon. However, in Sweden, the gendered pattern is reversed: a majority of Swedish pilgrims to Santiago are women. To Swedish women, walking to Santiago is often motivated by a sort of longing for a return to the religious, perceived as having been lost in secularized Sweden. At the same time, it involves a reimagining of femininity, stressing physical strength, solitude and independence in contrast to a traditional femininity associated with suffering and dependence on others. This reimagining of femininity is interlinked with a current trend in popular culture, focusing on personal health and physical exercise, as a way to happiness. I would like to see the reanimation of pilgrimage to Compostela in Sweden as illustrating what could be called the elasticity of pilgrimage: its capacity to absorb other cultural forms– religious or secular–creating new meanings. The Swedish pilgrimage culture expresses a post-secular longing for religion, while at the same time presenting new configurations of gender, physical health and spiritual fulfilment.

Transnational pro-life activities at pilgrimage sites in Poland and Germany

Judith Samson

Abortion is a hotly debated issue at different pilgrimage sites of the Virgin Mary in Europe where often protest against the liberal paradigm of the EU is made manifest. It is at Marian shrines that Catholic models of motherhood and marriage explicitly come to the fore, but are also negotiated and contested within the context of socio-political power developments in Europe. In my paper I want to focus on the pro-life activities of different social actors at the pilgrimage sites of the Black Madonna of Częstochowa, Poland, and the Queen of Roses in Heroldsbach, Germany. At these two places specific movements – the Spiritual Adoption of Unborn Children in Częstochowa and the annual prayer novena Mother of Life for Europe in Heroldsbach- have come into being. I will describe these movements and show how they have gained transnational significance. Furthermore, I will analyze how they can be considered as social forces against the liberal paradigm of the EU.

REM - Religion, Euroskepticism, and the Media

Project Leader: Claes De Vreese

Religion and Media Use

Malte Hinrichsen

Religion remains to be an important societal factor. Little attention, however, has been paid to the influence of the religion factor on news use outside the US. This study posits that the selective exposure approach with a focus on values helps to understand why religious people differ in terms of news use from non-religious people. This study investigates the relationship between religiousness and news use in television, newspapers, the radio and online on the basis of a broad European dataset (N: 27389). Furthermore, a more in-depth analysis is undertaken one in highly religious Ireland (N: 1437) and the other in rather secular Netherlands (N: 1089). The findings show that when taking into account the general findings of values associated with religiousness the expected news media use patterns are to be seen, this is especially the case in highly religious countries.

Islam and religion in the political system of the EU

Sara Silvestri

This article examines the increasing relevance of Islam and religion in the institutional arrangement of the EU post-Maastricht and the future policy implications for the complex political system of the EU. By adopting a combination of qualitative methodologies that are theoretically rooted in historical institutionalism and in a systemic view of the EU, the paper studies the emergence of Islam and religion as policy issues in two institutional settings, the European Commission and the European Parliament, during the 1990s and up to first decade of the 21st century. The analysis shows a steady attention to faith communities on the part of the Commission, in the post-Maastricht context, culminating in the elaboration of semi-official avenues for encounter and dialogue with religious groups. It also indicates how in turn, these semi-official practices and the ideas behind them have gradually imposed themselves upon multiple levels of the EU political system, thus opening up a space in the EU for 'informal policies' towards faith communities, both within and outside the EU borders.

Religious Intolerance and Euroskepticism

Sara Hobolt, Hajo Boomgaarden and Claes de Vreese

Religion has been a largely overlooked factor in the study of euroskepticism, except some evidence suggesting that devout Catholics are more likely to support the integration project than Protestants and non-believers. When considering the role that religion plays in shaping attitudes towards the European project, however, a potentially more important question is how people's attitudes towards other religions, that is *religious tolerance*, influence opinion. Tolerance towards other religions is likely to shape not only diffuse support for the project, but also attitudes towards specific policies, such as enlargement of the Union to Turkey. To examine the relationship between religious tolerance and euroskepticism, this paper analyzes data from two representative surveys conducted in Ireland and the Netherlands specifically designed for the purpose of investigating associations between religion and euroskepticism. Our findings show that religious tolerance is indeed a powerful determinant of attitudes towards the EU than religious affiliation and that it particularly shapes people's attitudes towards future enlargement.

'Recognizing Christianity':
How African Immigrants Redefine the European Religious Heritage
Project Leader: Ramon Sarró

“For they are not permitted to speak, but should be subordinate”? The renegotiation of women’s authority and submission in three African Churches in Europe

Katrin Maier, Joana Santos and Nienke Pruiksma

Based on ethnographic data from three African Churches in Europe – the Kimbanguist Church in Lisbon, the Redeemed Christian Church of God in London and the Celestial Church of Christ in Amsterdam – this presentation aims to address the way women of authority renegotiate their positions and as role models that of other women. All three churches link feminine identity to submission to male authority. Nevertheless, women are influential. To start with, we will briefly outline some general trends: what does it mean to be an African Christian woman in Europe? How do gender roles and identities change through migration and how does this play out in churches? The main body of the presentation will consist of three vignettes which each portray a leading woman in her respective church. Firstly, the examples will look at the way these women’s agency questions the cultural and religious perceptions of women’s authority and submission. Secondly, it will look at the way this is a consequence of life in the African Diaspora in Europe. To conclude, we will highlight the differences and similarities in the renegotiation processes concerning female authorities in the three contexts and show that looking at the ways female authority and submission are negotiated can provide a contribution to the current debates around the ‘oppression’ of migrant women in Europe today.

This is the end: prophecy and return in two migrant churches

Ramon Sarró and Ruy Blanes

In our fieldwork among Prophetic churches in Lisbon (Kimbanguism and Tokoism) within the project "Recognizing Christianity" we have been struck by the relationship between back-to-Africa ideologies and Christian beliefs. Both Tokoist and Kimbanguist churches have, in the African continent, a historical relationship with back-to-Africa ideas, a relationship that we can trace back to early and mid 20th Century. Besides, both of these churches are today quite eager to pray to their migrant members about the urgency of returning to Angola and Congo (the countries where most of them come from). As we will show in the paper, this has to do on the one hand with practical issues (crisis in Europe, thriving economic situation in Angola), and on the other hand with eschatological, spiritual and prophetic beliefs.

Religious Sources of Solidarity

Project Leaders: Peer Scheepers and Hans Schilderman

Informal aspects of social capital and religion in contemporary Europe:
An analysis of 24 European countries

Emyr Williams, Andrew Village and Leslie J. Francis

The relationship between informal aspects of social capital (as measured by the frequency with which individuals met others socially) and religion (as measured by affiliation and self-reported religiosity) was explored using combined data for 89,769 individuals in three waves of the European Social Survey dataset collected in 24 countries from 2002 to 2007. Social meeting was generally less frequent among older people, who generally scored more highly on all religion variables. After allowing for the effects of age, there were slight but statistically significant positive correlations between social meeting and religious affiliation and self-reported religiosity. Among the under fifties, religion was associated with less social meeting, while the opposite was true for those over fifty. Countrywide levels of religious affiliation or religiosity were not directly related to social meeting, but they did impact on the relationship between social meeting and religion. In countries with the highest levels of religious affiliation, which were mostly Roman Catholic or Orthodox, religious people met socially less often than their non-religious fellow citizens. Reasons for this are discussed.

The role of religiosity for volunteering and helping in the Netherlands

Marieke van Tienen, Peer Scheepers and Hans Schilderman

In this paper we answer the question to what extent do individual religious characteristics, in addition to collective religious characteristics, contribute to the explanation of volunteering and helping in the Netherlands at the beginning of the 21st century? We used Dutch data collected in a representative sample in 2005 to answer this research question.

Our results show that, controlled for other characteristics, religious attendance is related positively to volunteering and having a more Christian worldview decreases the likelihood of volunteering. In line with previous research, we found no influence of individual religious characteristics on volunteering. Surprisingly, with regard to helping, we found that collective aspects of religiosity have no influence at all. Spirituality is the only aspect of religiosity increasing the likelihood of helping behaviour. These results confirm the idea that integration in a religious community plays quite a large role in explaining volunteering. Helping behaviour, however, seems to be independent of social networks: it rather depends on individual motivation.

Deserving and Undeserving Needy: Religion and preferences for welfare state intervention in advanced industrialized countries

Daniel Stegmüller and Sigrid Rossteutscher

Recent research has shown that religious individuals oppose redistributive measures by the state. Moving beyond this broader picture, this paper examines the conditionality of religious people's solidarity for "the needy". We build on recent findings of a clear hierarchy of deservingness, where sick and old people are viewed favorably as deserving recipients of help, whereas unemployed and immigrants are "at the bottom" and depicted as responsible for their own fate.

Using individual level survey data from advanced industrial countries, we are able to examine this relationship in a comparative perspective. We employ hierarchical multivariate ordered probit models, in order to test for unobserved country heterogeneity and correlated errors between our two central constructs.

Preliminary findings show that religious individuals show clear opposition against government action (and spending) for the unemployed, while government activity directed towards sick individuals is met with less or no resistance. Furthermore, in line with previous results of our research group, we find that differences between denominations are far less important than the antagonism between religious and secular individuals.

Transnational Nigerian-Initiated Pentecostal Churches, Networks and Believers in Three Northern Countries

Project Leader: André Droogers

Reverse Mission, Symbolic Mapping and the Re-Occupation of Public Space: Nigerian Pentecostals in Britain

Richard Burgess

Nigerian-initiated Pentecostal churches in Britain are becoming increasingly visible in public space. Rather than conforming to the dominant image of migrants as victims, Nigerian Pentecostals represent themselves as agents of world evangelisation called by God to bring the gospel back to Britain, which is regarded as increasingly secular. This paper considers how Nigerian Pentecostals in Britain are seeking to re-occupy public space as part of their missionary agenda, and how this programme of 'reverse mission' is informed by a particular conception of Britain as a former missionary sending nation turned mission field in need of restoration and revival. It explores the spatial dimensions of mission and the way that the new symbolic maps drawn by Nigerian Pentecostals drive them to embark on programmes of territorial expansion through planting churches, re-occupying sacred spaces, engaging with different 'publics' and inhabiting cyberspace. While the main focus is the Redeemed Christian Church of God (RCCG), which currently has around 400 congregations in Britain, it also includes other Nigerian-initiated Pentecostal churches and pastors within its purview.

Geographies of conversion:

Focusing on the spatial practices of Nigerian Pentecostalism

Kim Knibbe

This article describes transnational Nigerian-initiated Pentecostal churches based on multisided fieldwork. Religion is often described as deterritorialized, due to processes of globalization. In this article, the author argues that territories, localities and places are in fact very important to transnational Nigerian Pentecostalism, and that African Pentecostal churches in general constitute territories and places as well as add new dynamics to cities. The persuasive power of creating tangible geographies anchored in actual buildings, tracts of land and institutions is important to understand how transnational Pentecostalism is impacting public spheres around the world.

The Emergence of Islamic Fashion as a Social Force in Europe

Project Leader: Annelies Moors

Islamic fashion web stores: Marketing a message

Annelies Moors

Islamic fashion web stores are sites where e-commerce, ethics and aesthetics come together. They are both a node in the circulation of material goods (items of dress) and a space where concepts such as 'Islamic fashion' are produced and where Islam is presented online. Bringing together images, texts, and occasionally also sound, these web stores inform the public about economic value, aesthetic styles and Islamic piety and attempt to persuade them to buy their products and to dress in a manner which fuses stylishness and modesty.

This paper addresses the double move from Muslim dress to Islamic fashion and from off-line marketing to online web stores. Discussing fashion not as a particular aesthetics, but rather in temporal terms as rapid change in styles of dress, this paper addresses how Islamic forms, such a wearing *hijab* (covered dress), are structured through the fashion discourse. The main part of the paper discusses web stores are a particular mode of presenting Islamic fashion online. Owners Islamize their webstores in a variety of ways. Through looking at images and reading texts – that center on garments, on Islam and on the nexus of both - the public engages with these web stores. While web store owners' presentations of Islamic fashion in some ways tie in with specific Islamic traditions, the formats through which these web stores work are structured by both the fashion discourse and their online presence.

Muslim women, sartorial strategies and active media audiences

Connie Carøe Christiansen

In the digital world of media terror, attacks reported from abroad are experienced as near and relevant for everyday interaction. Even though there has been no regular terror in Denmark with Muslim perpetrators, in a Danish media context Muslims are often perceived as a threat. An equally recent development, new media technologies and migration networks create a new situation for the Muslim population in Europe. Thus, during the past decade declared Muslims, often of not-so-easy-to-define ethnicity, increasingly take part in media debates in the national and interactive media. They blog on the Internet, write in newspapers and partake in televised panel debates. A significant share of these media activists are women and their reflections on clothing and appearance constitute the major part of my argument in this paper. I discuss the clothing style of eight women who all understand themselves as Muslim and who have attracted attention in different forms of media – written or visual mass media or individualized interactive media. Taking outset in the concept of sartorial strategies, I argue that apart from considering how their style of clothing may sustain an Islamic subjectivity, these women choose their style of clothing considering how to avoid being placed in negative stereotypes in everyday interaction and by media audiences.

Made in France. Marketing Islamic Fashion at the RAMF (Rencontre Anuelle des Musulmanes de France)

Leila Karin Osterlind

This paper focuses on the marketing strategies of three Islamic fashion companies that produce their collections in France: Knz-creation based in Lille, Saouli based in Brussels and Amal based in Paris. It focuses, in particular, on how the companies presented and marketed their products in at the 25th RAMF in 2008. To be present at the annual RAMF meetings (known amongst French Muslim as “le Bourget”) is strategically and symbolically important for businesses targeting French Muslims. Knz-creation’s, Amal’s and Saouli’s stalls stood out as being more professional and well organized than most other retailers that presented items of clothing for sale in the RAMF bazaar. The three companies are family businesses founded by young hijab wearing women. Although the collections presented included somewhat similar garments, the companies managed to communicate that they were targeting different consumer groups. Knz, for example, primarily attracted clients in their 20’s or younger with their up to date collections. Amal, Knz-creation and Saouli all have coherent strategies and managed to signal distinct business identity. Still, when presenting their collections at a Muslim event such as the RAMF the differentiation is somewhat tuned down in favour of unity. To be associated with Muslim consumer groups and clearly signal Muslimness becomes more important. Normally, while mainly targeting female Muslims, the companies tend to also attract non-Muslim buyers. The young founders take pride in producing the collections in France and hence being able to label them “Made in France”.

“Turkish-Dutch” *Tesettür* Wardrobes: New Visibilities and Aesthetics in the Netherlands

R.Arzu Unal

This paper focuses on young “Turkish-Dutch” women who wear recognizably “Islamic” styles of clothing (*tesettür*) in the Netherlands. Through looking at *tesettür* wearers’ wardrobes and listening to their narratives about the daily dilemma of assembling an outfit, I discuss how women find ways to fulfill their ideals of piety and modesty, and develop a new aesthetics of *tesettür* while striving to achieve meaningful appearances for themselves and others. This paper approaches wardrobes as a personal repertoire through which identity and piety, styles and taste, past memories and future-plans are intertwined and constitute each other. It aims to shift attention from Islamic clothing as a mere practice of wearing a headscarf to the total look of *tesettür* wearers. Young “Turkish-Dutch” *tesettür* wearers constitute and transform their subjectivities with respect to distinct yet intersecting publics. In this paper, I will illustrate and discuss how and why women prefer particular combinations (colors, patterns, fabrics, different styles of headscarf donning etc.) for their meaningful and complete *tesettür* look, and how they endow Turkish *tesettür* with different meanings in the Netherlands.

* *Tesettür* is an umbrella term that includes various styles of recognizably “Islamic” clothing among Turkish women.

Relemerge : End of Programme Conference 4 June 2010 Cambridge UK

09:00 – 09:30	Coffee & Registration
09:30 – 09:40	Welcome & Introduction: Roger Hewitt, Scientific Co-ordinator
09:40 – 10:00	1. What are the Impacts of Religious Diversity? Regions in 3 European Countries Compared Volkhard Krech and Markus Hero
10:00 – 10:20	2. Ethnic Relations & Religious Mobilisation of Muslims in Europe Karen Phalet
10:20 – 10:40	3. Religious Sources of Solidarity Peer Scheepers and Hans Schilderman
10:40 – 11:00	Discussion
11:00 – 11:30	Break
11:30 – 11:50	4. Transnational Nigerian-Initiated Pentecostal Churches, Networks & Believers in 3 Northern Countries André Droogers
11:50 – 12:10	5. 'Recognizing Christianity': How African Immigrants Redefine the European Religious Heritage Ramon Sarró
12:10 – 12:30	6. Gender, Nation & Religious Diversity in Force at European Pilgrimage Sites Willy Jansen
12:30 – 12:50	Discussion
12:50 – 13:30	Lunch
13:30 – 13:50	7. Extending & Enhancing the ISSP 2008 Module on Religion David Voas
13:50 – 14:10	8. REM - Religion, Euroskepticism, & the Media Claes De Vreese
14:10 – 14:30	Discussion
14:30 – 15:00	Break
15:00 – 15:20	9. The Emergence of Islamic Fashion as a Social Force in Europe Annelies Moors
15:20 – 15:40	10. The Architecture of Contemporary Religious Transmission Roger Hewitt
15:40 – 16:00	Discussion
16:00 – 16:30	Summary & Close



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AHRC/ESRC RELIGION & SOCIETY PROGRAMME
RELEMERGE RESEARCH PROGRAMME

Innovative Methods in the Study of Religion Conference

29th / 30th March 2010

The Rouble Suite, Dexter House, 2 Royal Mint Court, London EC3N 4QN

PROGRAMME

Monday, 29th March 2010 (Day 1)

9.30 a.m.	Registration & coffee – 3 rd floor foyer, Dexter House		
10.30 – 11.15 a.m.	<u>Rouble Suite</u> Plenary: Autobiographical Reflections on Method Lori Beaman is author of <i>Defining Harm: Religious Freedom and the Limits of the Law</i> , and studies religion through the lens of law David Morgan is author of <i>The Lure of Images: A History of Religion and Visual Media in America</i> and has pioneered the study of religion through material culture Isabel Rivers is author of <i>Reason, Grace, and Sentiment: A Study of the Language of Religion and Ethics in England, 1660–1780</i> , 2 vols, and is involved a major cross-disciplinary study of dissenting education in Britain		
11.30 – 1.00 p.m.	<u>Rouble Room LW</u> Combined Methods 1 (Chair – Singh) Gauthier Khan Tarlo	<u>Kopek Room RC</u> Discourse and Tacit Knowing (Chair -Weller) Harris, A Power Todd	<u>Peso Room RH</u> Religion and Location (Chair – McAndrew) Gray & O’Sullivan Gregory & Cunningham Valentine et al
1.00 – 2.00 p.m.	<u>Mint Restaurant</u> Lunch		

Monday, 29th March 2010 (Day 1) Continued ...

2.00 – 3.30 p.m.	<u>Rouble Room RH</u> Researching Material Culture (Chair - Vis) Connelly & Hebbert Harper Knowles Vassenden	<u>Kopek Room RC</u> New Approaches to Sensitive Research (Chair – Todd) Adamson et al Gilliat-Ray Johnsen van Eck Duymaer van Twist	<u>Peso Room LW</u> ‘Disciplining’ the Study of Religion (Panel) Zene (Chair) Hawthorne Lobetti Tremlett
3.30 – 4.00 p.m.	<u>Rouble Suite foyer</u> Afternoon tea		
4.00 – 5.30 p.m.	<u>Rouble Suite</u> Plenary Researching ‘Religion’: The Conceptual Implications of Method, and the Methodological Implications of a Concept Granholt, Lynch, Martikainen (See abstracts)		
6.30 p.m.	Dinner at Ping Pong Dim Sum Restaurant		

Tuesday, 30th March 2010 (Day 2)

8.30 a.m.	Registration		
9.00 – 10.30 a.m.	<u>Rouble Room RH</u> Multimedia Research (Chair – McAndrew) Haw Moors Poole & Taira Vis	<u>Kopek Room RC</u> Method and the Category of ‘Religion’ (Chair – Catto) Guo Salomaa Weller	<u>Peso Room LW</u> Collaborative Research Methods in the Humanities (Panel) Rivers (Chair) Dixon, S Roberts & Dixon, R Gartner & Iourinski
10.30 – 11.00 a.m.	<u>Rouble Suite Foyer</u> Morning Coffee		
11.00 – 12.30 p.m.	<u>Rouble Room RH</u> Participatory Action Research (Chair - Wolffe) Harris, C Pain et al Cameron	<u>Kopek Room LW</u> Developments in Qualitative Psychology of Religion (Panel) Selvam Coyle (Chair), Steffen & Jackson Collicutt	<u>Peso Room RC</u> Online Survey Research & Dissemination (Chair – Vis) Keenan, Yip & Page McAndrew & Field Madge & Hemming
12.30 – 1.30 p.m.	<u>Mint Restaurant</u> Lunch		

Tuesday, 30th March 2010 (Day 2) Continued

1.30 – 3.00 p.m.	<u>Rouble Room RC</u> Integrating Historical Research (Panel) Wolffe (Chair) Stanton Maiden Jacob	<u>Kopek Room RH</u> Qualitative Longitudinal Research (Panel) Bowman Dodson & Zaid Day (Chair)	<u>Peso Room LW</u> Combined Methods 2 (Chair – Tarlo) Conroy Devine & White Molle
3.00 – 3.20 p.m.	<u>Rouble Suite Foyer</u> Afternoon tea		
3.20 – 5.00 p.m.	<u>Rouble Suite</u> Plenary: ‘Insider’ and ‘Outsider’ Methodological Experts Reflect on the Conference - followed by Plenary Discussion Andrew Sayer is author of <i>Method in Social Science</i> and <i>Realism and Social Science</i> Ole Riis is author of Danish volumes on method in the study of religion, and combined methods		
5.00 p.m.	Close		

Methodological issues in researching Spirituality in Contemporary Funerals

Margaret Holloway, University of Hull

Sue Adamson, University of Hull

Vassos Argyrou, University of Hull

Peter Draper, University of Hull

Daniel Mariau, University of Hull

This paper discusses the methodological issues encountered in an AHRC funded study completing in March 2010. Through a focus on contemporary funerals, this aimed to explore: the changing nature of belief in contemporary society; the search for rituals and practices to express contemporary spiritualities; the impact of secularising and postmodern trends on an established socio-religious event (the funeral); the ascription of meaning, both individual and subjective and socially prescribed; the connections between meaning and identity, including spiritual and religious identities; and the ethnically diverse and pluralist contexts in which these phenomena are played out. The research involved case studies of around 50 funerals, and 30 interviews with professionals involved in the funeral industry. Each case study comprised: observation of pre-funeral meetings between families and funeral directors and celebrants; observation of the funeral; a post-funeral focused interview with the bereaved person(s). The paper will consider the ethics and practical factors, both in accessing a sample and in developing the research relationship, in conducting research around a sensitive event where participants may be vulnerable. It will describe the process of analysis of the data obtained concerning religious and other beliefs and comment on the value and difficulties of a multidisciplinary approach.

"Spiritual Journeys, Research Journey: New Methods for a New Area of Inquiry"

Nancy Alexander, University of Lancaster

Despite wide use in the U.S. of the phrase, "I'm on a spiritual journey", the small group of academicians who have noted it have not defined the term. This research in process proposes to explore the meaning and importance of the metaphor, create a working definition and conceptual "map" of the journey, and suggest gender differences. Primarily qualitative, it focuses on "concept formation, elaboration, and refinement" (Ragin 2004).

How does one study people's journeys, and in the process open a new area of academic inquiry? This mixed-method research design begins with a short survey to uncover and suggest the prevalence of the spiritual journey phenomenon. At the heart of the research are case studies in the form of autoethnographical, active interviews, in which participants share physical artifacts and documents ("souvenirs"), visit significant sites, reflect on, synthesize, and create visual representations of their journeys; the interviews may even form a *part* of their spiritual journeys. The participants will then work in focus groups to co-create the definition and map.

The researcher is an "observing participant" (Anderson, National Science Foundation 2004) and the subject-researcher relationship is intended to be non-hierarchical, collaborative, iterative, and intuitive, not pre-scripted but a joint improvisational production.

"Theological Action Research". A formative method for theology and for practice.

Helen Cameron *on behalf of the ARCS team.*

(Helen Cameron, Catherine Duce, James Sweeney, Clare Watkins)

The paper presents a methodology developed over a number of years by the research team 'Action research - Church and Society (ARCS)*'. The methodology is described as 'Theological Action Research', and has been worked out through co-operative research with nine outreach initiatives working in Roman Catholic and Anglican contexts.

The paper sets out the thinking behind Theological Action Research (TAR), drawing attention to significant characteristic features: the commitment to a thoroughly *theological* use of action research; the concomitant theological complexity then involved, and its systematisation into a 'four voices' approach; the resultant discursive method of TAR; its formative and transformative effects for *both* practice *and* theology.

This methodology is tested through case studies from the ARCS research. Evidence is given *both* of the theologically (trans)formative effects of TAR for the practitioners involved; and of the theological learning that TAR offers the 'academic' theologian. In the first instance, a claim is made for the transformation of practice through the practitioner commitment to a specifically *theological* reflective practice. Secondly, ecclesiological and sacramental points of learning are identified for the theologian from the emergent data.

*See <http://www.rcc.ac.uk/index.cfm?fuseaction=research.content&cmid=104> for details of the team

"Learning from Buildings: typological method in the collaborative project *Methodist Central Halls as Public Sacred Spaces*"

Angela Connelly, University of Manchester

Michael Hebbert, University of Manchester

Central Halls exist in every town and city and are the most tangible high water mark of Methodist witness in British society, but they have never been systematically studied - even their number and locations were unknown until tabulated by the AHRC/ESRC project *Methodist Central Halls as Public Sacred Spaces*.

Our paper begins with the distinctive research orientation of MARC, the Manchester Architecture Research Centre, towards social studies of architecture. We explain the concept of building type and the dimensions of social and cultural analysis that may be explored through typology.

The method is then demonstrated through our work on Methodist Central Halls from the 1880s to the present. The doctoral project, now approaching completion, has combined an overarching national narrative with six case studies of individual halls. Analysis of the building type offers insights into many aspects of Methodism through the long twentieth century - the church's spatial distribution, its modes of mission and worship, its cultural identity and its business model.

Furthermore, these centrally located assembly halls with their landmark architecture are for many towns still the top venues for meetings and entertainment.. The typology of such *public* sacred spaces is not only a chapter in the history of Methodism, it provides findings of wide interest for religion and society.

Does Religious Education Work? An Analysis of the Aims, Practices & Models of Effectiveness in Religious Education across the UK

Jim Conroy, University of Glasgow

This paper provides an overview of the research methodology and underpinning rationale adopted by a major three-year (Jan 2009-Dec 2010) project undertaken by the Centre for Studies in Faith, Culture and Education at Glasgow University. The project is funded by the Arts & Humanities Research Council's Religion and Society programme and is intended to create the single most comprehensive study to date of the state of religious education across the combined jurisdictions of the United Kingdom.

The study uses a combination of discourse analysis on policy, philosophical reflection on coherence and ethnographic study of experience to explore the various claims made with respect to Religious Education in the domain of Religious Education in secondary schooling across the very different contexts of England and Wales, Northern Ireland and Scotland.

The mixture of philosophical, theological and detailed ethnographic approaches used by the multi-disciplinary research team allows for a substantial analysis of the aims, pedagogical practices and models of effectiveness of Religious Education in twenty-four secondary schools across the UK and draws on a range of theoretical perspectives including philosophical analyses of ontological, epistemological and cultural **enstrangement** and contact theory.

It can be argued that, until recently, religious education theory and practice has suffered from being under-researched and under-theorised and lacking the theoretical insights and resources of the social sciences in particular. This project is seen as offering an important corrective to this situation and aims to make a major contribution to the establishment of a substantial, multi-faceted evidence base enabling subtle comparisons of aims and practices across the social and schooling spectrum.

Preliminary findings would suggest that high ranking professionals who appear to make policy are less influential than is popularly imagined (most especially by themselves). Those who create resources and who structure assessment convey much greater influence in shaping the experience of students. Moreover, these preliminary findings also point to the emergence of a range of interesting discursive gaps between the prosaic descriptive language of religious and ethical concern and the theological and spiritual import.

Researching Religion and wellbeing in India and Bangladesh. A methodological journey.

Joe Devine, University of Bath

Shreya Jha, University of Bath

Sarah C. White, University of Bath

This paper reflects on the experience of undertaking research on everyday religion and wellbeing in India and Bangladesh, to consider what this suggests about how religion may be understood in South Asia. In particular, it introduces a series of tensions: between tangible and intangible; between saturated and elusive; between exogenous and embedded. It describes the experience of attempting to capture religion through a mixed method approach, involving community profiles, a quantitative survey, and qualitative interviews and focus groups. These sought to explore three faces of religion: as social identity; as organisations; and within subjectivity. It describes the different ways that research partners understood what the research might be about, and how this affected the shape the study might take. It reflects on the conundrum of asking people about religion in South Asia, as at once a public and intimate matter, and how this challenges dominant approaches to religion in the social science literature.

Where is the youth? Déjà heard 'innovative' reflections on the study of youth and religion

François Gauthier, Université du Québec à Montréal (UQAM)

Using the experience of co-editing a recent book on the topic of youth and religion in Quebec as a primer, this paper voices some reflections at the crossing of method and epistemology, arguing that both are intrinsically bound. The subject of youth and religion has received very little attention in Quebec apart from confessional perspectives deeply concerned with Catholicism's 'transmission crisis' and the ensuing 'alarming spiritual void'. While the Quiet Revolution saw an extremely rapid drop in churchgoing, social scientific work on youth and religion has been almost monolithically concerned with youth and Catholicism, be it in quantitative or qualitative work. The portrait is unsurprisingly that of decline as secularization 'ravages' or 'liberates' from religion (depending on the viewpoint) and consequently seems much more concerned with orthodox Catholicism and the Church's destiny than by youth. In addition to the obvious critique of similar reductions of religion to its traditional Christian institutional forms, the question I would like to ask then is this: If youth are inheritors of the baby boomers breakup with institutional religion and cannot consequently be found in church, *where are they?* This paper analyzes some of the reasons for this awkward ignorance of social sciences and suggests complementary methods and epistemological ground which may allow phenomena such as youth and religion be treated without either term ideologically thwarting.

Doing 'Sensitive' Research: some methodological, security, and spiritual implications of research with South Asian Muslim chaplains in Britain

Sophie Gilliat-Ray, Cardiff University

This paper offers a series of short reflections on some of the issues that have arisen during fieldwork undertaken as part of a project on Muslim chaplaincy in modern Britain.

Firstly, the intensive training that many Deobandi '*alims* (scholars) receive encourages a deep sense of humility and piety. Individuality and individual agency are discouraged. During the course of research, many chaplains found it impossible to answer interview questions that focused upon *the impact or value* of their chaplaincy practice. How have we tried to work around this methodological dilemma?

Secondly, our project has gathered extremely sensitive data...Muslim chaplains have given confidential accounts of their (confidential) pastoral work. Amid growing concerns about the security of data, I shall report briefly some of the steps taken to protect the identity and confidentiality of our data via digital means.

Thirdly, the paper reflects on the fact that similar qualities are required in both a good chaplain, and a good qualitative researcher. In both cases, good communication skills, empathy, and an ability to retain confidential data, are paramount. Arguably however, both chaplain and researcher must 'suspend' self in order to focus on 'the other', and this requires a particular openness of spirit.

New Arenas of Religion and the Demand for New Methodological and Theoretical Approaches

Kennet Granholm, Stockholm University

The visibility of religion in the public sphere is increasing in the contemporary West. However, religion also increasingly operates in ways which are commonly not regarded "religious" at all, such as functioning as entertainment and pastime (e.g. in different fields of popular culture and secular media). This puts the

classic conceptualization of religion as dealing with “ultimate concerns” into question, and requires that we approach and conceptualize our subject matter in new ways. The apparent superficiality of these religious engagements does not mean they would not have a considerable impact in people’s construction of identity and worldview. A discursive approach, focusing on religion as communication rather than belief, is a suitable way of approaching the diverse contemporary religious field – as questions of “sufficient” levels of seriousness in people’s religious practices along with approaches of determining what people “really” think or do when they engage with religion become irrelevant. What is also needed is a method which combines historical awareness (too often lacking in sociological approaches) with sociological method and theory (the lack of which puts e.g. the historical study of Western esotericism in a serious disadvantage when dealing with contemporary phenomena).

Researching a transnational church in a nation-state context. A case study of the Irish Catholic Church and migration politics

Breda Gray, University of Limerick

Ria O’Sullivan-Lago, University of Limerick

Religious communities and institutions pre-dated most in becoming transnational. However, the ways in which they are transnational vary in time and place. In contemporary Ireland, a traditionally emigrant Church is becoming increasingly immigrant and new forms of communication, travel and technologies are seen as intensifying church transnational practices particularly in work with migrants. In this paper, we report on our study which is analysing the interface between the Irish Catholic Church and the civil society activities of pro-migrant NGOs in the past decade, exploring transnational practices in transferring religious and social capital across borders. Our fieldwork involves interviews with Irish Catholic religious, immigrant chaplains, lay NGO workers and NGO funders. Although we see migration and the Catholic Church as transnational formations, our research is located within the nation-state of the Irish Republic at a time of dramatic change. Consequently, we are faced with the question of how to best adopt a transnational lens within a state-bounded research site. This paper will present some of the methodological tensions we are encountering, including: how to distinguish the boundaries between national and transnational; faith and politics; the universal and the Irish church; the institutional Church and the practices of individual religious members; immigrant and local church. Overall, it will be argued that the contours of the study site are unsettled by our methodological assumptions enabling new insights into the transnational dynamics between the Church and civil society activism at this moment in time.

Troubled Geographies: Ireland’s religious divides in the nineteenth and twentieth centuries.

Ian Gregory, University of Lancaster

Niall Cunningham, University of Lancaster

Religion in Ireland has been extensively studied its geography has been overlooked to an extent that may be considered remarkable given the territorial aspects of religious geographies. This paper explores how patterns of religious geography in Ireland have changed from the Famine period in the mid-nineteenth century, to the present day. In particular the paper explores the extent to which whether there has been change or stability over this time period and, when there has been change, whether it has been sudden in response to shocks such as Partition and the Civil War in the 1920s, or a more gradual process linked to longer-term demographic change. The paper combines a long-term study of the whole island with a short study of the period through the Northern Ireland Troubles from the late 1960s in which patterns of political and sectarian violence are also considered.

Artificial Intelligence and the Study of Religion

Ting Guo, University of Edinburgh

My paper will investigate the emergence of Artificial Intelligence (AI) research as a distinctive phenomenon focusing on concepts of belief and transcendental, spiritual concepts of being, which brings out new meaning of religion and spirituality in the modern context by creating a new human species.

As both the agent and the object, and itself a creation of human beings through immanent practice, AI as such puts mankind into a paradox as both *creature* and *creator*. By simultaneously contributing to a better understanding of how both science and religion “works” and how the study of emergent spiritualities and religious movements cannot be limited to secularized categories, frameworks, and taxonomies that would posit humanistic science as a domain entirely distinct from the religious, I am seeking to provide some illumination as to the nature of spirituality in contemporary society. In sum, a critical analysis of AI from this perspective will offer a novel way to value modern practice and phenomenon and provide a unique perspective on broader research values in religious studies.

Releasing the latent: an approach to late medieval liturgy

John Harper, University of Bangor

Christian Scripture is read in both historical and contemporary contexts, but this is rarely the case for Christian liturgy or buildings. Of course, liturgical texts and buildings do not provide the self-sufficient narrative of Scripture; indeed they are far more akin to musical scores and instruments in their latency (for liturgy, like music, only exists when it is enacted). The extensive inheritance of late medieval liturgical buildings, music and artefacts surviving in Western Europe can seem at odds with contemporary parameters of worship; yet it is part of the continuing Christian story, a rich resource that needs to be understood in both the historical and contemporary contexts of worship, and not just as cultural heritage. This paper explores ways in which late medieval liturgical texts, buildings and artefacts might be investigated, the latency of medieval liturgy embodied in them realised and better understood, and nineteenth-century constructs stripped away.

Focusing on Embodied Knowing: An Embodied Hermeneutics

Adrian Harris, Roehampton University

The growing interest in the lived religion of personal practice (inter alia McGuire 2008) brings methodological challenges: the beliefs and understandings of lived religion are not institutionalized or textual but grounded embodied knowing. How can we access this tacit knowing?

My research into embodied knowing in contemporary Paganism faced this problem early on: if embodied knowing is largely outside conscious awareness, how could I ask people about it?

I developed an embodied hermeneutics to articulate embodied knowing using Gendlin, who describes a “bodily sensed knowledge” - the ‘felt sense’ - which can be accessed through ‘Focusing’ (1981). Todres uses Focusing to explore “interembodied understanding” (Todres, 2007), and although it evolved independently, my methodology parallels his.

My Focusing Interview can enable a respondent to carry forward a felt sense to “complete and form” (Gendlin, 1964) an implicit meaning into one which is explicit and verbal. It also tunes the researchers

embodied sensitivity to the interview situation, helping to realise goal of "...raising intuition to the level of consciousness". My embodied hermeneutics develops the work McGuire, Gendlin and Todres and proved to be a powerful and flexible means of researching embodied knowing.

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Innovative methods for researching Religion

Colette Harris, University of East Anglia

The kinds of methods to be used in researching religion will depend in the first place on what it is about religion that is to be researched. My own research is about the relationship between identity and religion in particular in regard to the use of religion for social and political control. Since gender plays such an important role in identity, one of my hypotheses in carrying out the research for my religion and society project was that the gender identities of the Muslim and Christian youth with whom I was working would be distinct, despite significant similarities in ethnic identity. In order to deconstruct gender identities I asked the youth with whom I was working to identify the male and female characteristics they found most important in their own particular communities. The ensuing discussions revealed a great deal about the role of religion and identity in this part of Nigeria. Further discussions with religious leaders gave me further insights into the connection between religion and identity in Kaduna. My paper will explain in more detail how these were uncovered and elucidate some of the most important characteristics.

'Voice' and Video as a Means of Creating Critical Dialogue Within the Participatory Research Process: From hijab to jilbab

Kaye Haw, University of Nottingham

Within an age in which visual imagery is challenging the authority of written text video has become quickly established in a range of research forms, from the academic to the applied and indeed video in this sense can be viewed as a nexus crossing domains and disciplines. Not only has the use of video grown in popularity because of the increased availability of new technology, and the relative increase in cost of direct observation, but also because of the cultural cache associated with it as a medium. Generally the methodological issues arising from the use of video within various forms of research is well documented. This ranges from visual ethnographers and anthropologists (Margolis, 1998, MacCanell, 1994, Banks, 1995) looking at peoples' construction of their lives and representation within the media to educational technologists using video to examine the learning of young people within classrooms (Noyes, 2004). The problem here though, is that these methodological discussions tend fall into several distinct 'camps' in

which the specific methodological issues of video usage within the research process either become submerged or 'bolted on' to the dominant methodological discourse within a particular field. This presents a fragmented body of work that makes it difficult for researchers to gain a comprehensive understanding of the issues related to the use of video and its potential as a research medium in the participatory process.

This paper draws on two recently completed projects. The first funded by the ESRC aimed to promote a critical dialogue within the research community around the methodological issues of working with video in participatory research aiming to give 'voice' to young people. Methodologically such projects are complex, and have a broader relevance, particularly when studying a complex phenomenon such as religion with various social locations and faces, due to:

- The complex relationships between researchers, practitioners and young people.
- The integration of technical and creative process within the research process.
- The intention to impact on a wide range of audiences.

The second was funded as part of the Religion and Society Programme. It was an inter-generational study of Muslim communities working with co-researchers who had participated, when at school, in a previous study carried out some 15 years earlier. Participating families made video diaries of their everyday lives and this was incorporated into a final DVD 'Being, Becoming and Belonging' aimed at triggering discussion amongst young people around issues of citizenship and multiculturalism. This paper will draw on the findings from the first project focussing on the methodological and ethical issues of working with video and using the participatory process of the second project to illustrate key issues that arise in working this way on sensitive and complex issues to do with religion and identities.

Religion and homelessness: ethical issues in conducting sensitive research with vulnerable groups

Sarah Johnsen, University of York

Drawing upon a recent study exploring homeless peoples' experiences of 'faith-based' and 'secular' support services (such as hostels, day centres and soup kitchens), this paper reflects on the ethical issues arising in research examining sensitive topics with vulnerable groups. In particular, it considers the implications of bringing issues of faith, religion and/or spirituality into conversations with interviewees who are in crisis situations and may be experiencing multiple forms of 'deep' social exclusion such as street homelessness, drug/alcohol addiction and/or mental health problems. The paper will conclude with some brief reflections on the positionality of the researcher in studies exploring matters of religion/faith, and its influence on the reception of findings by different audiences.

Making plans, paying attention to detail and getting a good fit: researching the sexual attitudes and practices of religious young adults.

Michael Keenan, Nottingham Trent University

Andrew Yip, Nottingham University

Sarah Jane Page, Nottingham University

Drawing upon an AHRC/ESRC-funded project entitled 'Religion, Youth and Sexuality: A Multi-faith Exploration', this paper reflects on the research team's decision-making and experiences in the planning and implementation of certain aspects of the research design. As this project is ongoing, our reflections are therefore tentative to a certain extent. The research methods employed by the project are: (1) online/e-mail/printed questionnaire; (2) semi-structured interview; and (3) video diary.

Our reflections can be divided into three themes:

1. Making Plans: Here the paper reflects on the construction of the research design, informed by the primary aims of the project. In doing so it reflects the inter-relationships between theory and method; and how the methods employed complement each other to generate extensive quantitative and in-depth qualitative data.
2. Paying attention to detail: The research team felt strongly the need to be able to explore the influence of faith in respondents' everyday lives. The sociology of religion often downplays these significant everyday occurrences. This detail is specifically explored in the project through the use of video diaries. Here the paper will reflect on the reasons why this method is so important to the project and our experiences of implementing this method (although this stage of the fieldwork will be in progress at the time of the conference).
3. Getting a good fit: Finally, it is important the methods undertaken in research connect with the research population. The RYS project particularly connects with its young adult respondents through embracing relevant technologies and giving space for self-reflection. Here the paper specifically reflects on the appropriateness of online questionnaires and video diaries.

Critical reflections on researching religious nurture

Asma Khan, University of Cardiff

This paper will offer some (self) critical reflections on some of methods used in the AHRC/ESRC project 'Religious Nurture in Muslim Families'. The methods discussed are not innovative in themselves. They are familiar enough in social science research and will have been used to varying degrees within sociological studies of religion. They may, however, be considered innovative in their application to research on the religiosity of Muslim families in the UK, and particularly research which looks at the issue of religious transmission. (Most existing research on religious transmission is solely quantitative in design and is focused on Christianity). There is a lack of academic publications, based on actual fieldwork experiences, which critically reflect on methodological issues in research with Muslims families in the UK and this paper goes some way towards addressing this issue. The methodological issues discussed are as follows:

- Statistical analysis of individual-level data on religious transmission in three generations of the same family.
- The variety of innovative recruitment methods used for recruiting a socially and religiously diverse sample.
- Reflections on the benefits and challenges of an inter-disciplinary, ethnically, culturally and religiously diverse team.
- The use of audio and photo diaries with children.
- Interviews with very young children.

Photography, Religion and Urban Landscape

Caroline Knowles, Goldsmiths.

Based on the London data from the NORFACE 'Architecture of Contemporary Religious Transmission' project this paper discusses the issues posed by ethnographies capturing snapshots of global migration through the staging of religious worship. It focuses on Nigerian Catholic congregations in North London as observation posts for the chains of (un)settlement composing in-migration. In doing so it questions the

efficacy of photographic and video methods and the relationship between what we see and what we know.

Searching for religion and the sacred in media and popular culture

Gordon Lynch, Birkbeck College

This paper reviews methodological developments in the study of religion, media and culture over the past decade, noting important areas for future reflection. This paper traces significant theoretical and methodological shifts during this period, for example discussing the significance of the shift from the study of textual content to the study of life-worlds, and the recovery of the sacred as a concept for framing the study of media and culture. Whilst researchers from disciplines such as media studies and anthropology often bring a strong methodological training to this field, researchers from religious studies have not always had such a strong methodological orientation. The author's own attempts (Lynch, 2005, 2007) to develop such methodological reflection within religious studies are briefly discussed. Although evidence of increasing methodological sophistication amongst researchers within religious studies is to be welcomed, it is also important that the field does not become too lead purely by advanced methodological issues to the detriment of theoretical concerns or an awareness of the nature of the role of this scholarship as a form of cultural and political intervention. The future challenge of integrating reflexivity, theoretical awareness and methodological sophistication in this field is discussed.

Youth On Religion: The use of an online questionnaire to investigate the role of religion in young people's lives

Nicola Madge, Brunel University
Peter Hemming, Brunel University

The first stage of the *Youth On Religion* project is to carry out a large-scale survey of young people at secondary schools in several areas of the country. The purpose of this survey is to provide a picture of the meaning of religion in young people's lives, whatever their religion and whether or not they are religious, and to highlight questions and issues to be addressed in more detail in the second qualitative stage. This paper considers some of the methodological, practical and ethical issues inherent in using survey methods to investigate religion and youth, and the advantages and disadvantages of paper and internet-based surveys. Specifically, and drawing on experiences from the YOR project, it provides a critical discussion of the challenges faced in deciding to use an online questionnaire in our research, choosing the survey tool to be employed, selecting appropriate content and suitably wording the questions, administering the survey in schools, and ensuring a high level of consistency in data collection across research sites. New technologies are important for engaging the interests of the latest generation of young people – but useful only if they generate valid and reliable information.

Researching 'Religion' in neo-liberal context

Tuomas Martikainen, Åbo Akademi University

The neoliberal impulse of global capitalism and associated political changes in western states are posing a challenge to the study of religion. Among others, supranational forms of governance, new public management, outsourcing and community-based politics are trends that unite most western societies. Historical models of state-church relations are limited in explaining the scope and background of these changes, even though they cast light on the particular forms that emerge. As such the very notion of 'religion' is transforming in public space, administration and everyday life. The paper discusses the

implications of this shift, and argues that methods of collecting data and methods of analysis should be tuned accordingly; and that new methods and forms of analysis are changing the way we conceptualise religion and 'public religion'. Examples to highlight these transformations will be based on recent changes in Finland.

British Religion in Numbers: Innovation in Access to Religious Data

Siobhan McAndrew, University of Manchester

Clive Field, University of Birmingham

British Religion in Numbers (BRIN), an online data resource funded by the Religion and Society Programme, is being launched in 2010. It will serve a wide range of users: researchers, policy-makers, those working within religious organisations, the media and the general public. BRIN provides the following: a searchable database documenting the full range of historical and contemporary religious statistics in Britain, covering organisational, governmental, academic survey and opinion poll data; essay guides to their use and interpretation; and tables and charts exhibiting the information most in demand, including figures illustrating change over time. These time series will cover a range of commonly-cited measures including religious affiliation and membership, attendance, belief in God, numbers of ministry, and so on. We will demonstrate BRIN's core features, especially its interactive tools.

BRIN aims to be innovative in its presentation of data sources via digital media, through integrating quantitative historical and sociological approaches to religion, and through providing a bridge to religious data for those working outside academic quantitative sociology. To place BRIN in its methodological context, we also discuss the strengths and weaknesses of the data, and the uses and abuses of statistics in studying religion in Britain. We consider the evolution of survey research and religious censuses in historical perspective, and evaluate current weaknesses in coverage. Finally, we look to the opportunities and challenges provided by webometrics, social networking sites, and the Government's 'Beyond 2011' programme.

Grounded Theory Driven Agent-Based Simulations (GTDABMS): exploring the potential of a new integrated methodology to the study of religious terrorism.

Andrea Molle, University of Padova

The paper addresses the issue of religious terrorism proposing a way to combine the methodologies of Grounded Theory and Agent-Based Simulation. The presentation is positioned within a body of work that seeks to understand the relevance of religion in connection with emerging forms of globalised terrorism, and the cultural significance of new religious movements with particular reference to their apocalyptic doctrines. A discussion of Agent-Based Simulation and Grounded Theory from a sociological perspective is presented. We begin by defining the two approaches by positioning them with respect to the issue of the religious research area. We then discuss how an integrated approach may be helpful for the study of such religious terrorism.

From a theoretical standpoint, religious terrorism exhibits characteristics which can be labelled as complex, a condition in which agent behaviour and social interaction combine to generate macro-level outcomes that could not easily be analysed from knowledge of the behaviour and nature of micro-interactions alone. Thus, from a methodological angle, by its very nature, any qualitative study would not provide an adequate representation if it does not cover the deeply rooted features that characterize violent new religions. On the other hand, also quantitative statistical

data are scarce and unreliable in the context of apocalyptic terrorism, constraining the scope of applicable methodological tools.

This is the reason Agent-Based simulation seems to be a particularly adequate choice of methodology, considering the complexity of the situation and the type of questions that are normally addressed with this topic, and Grounded Theory offers a complete vision of how to do bottom-up oriented and theoretically consistent research. The main issue that is pointed out is that by means of the proposed combined approach the researcher would be able to “discover generated ideas” rather than describe events or test hypothesis using a simple collection of data followed by the analysis.

“Discover the beauty of modesty”: Webstores, Islamic fashion and public Islam

Annelies Moors, University of Amsterdam

Islamic fashion web stores are sites where e-commerce, ethics and aesthetics come together. They are both a node in the circulation of material goods (items of dress) and a space where concepts such as ‘Islamic fashion’ are produced and where Islam is presented online. Bringing together images, texts, and occasionally also sound, these web stores inform the public about economic value, aesthetic styles and Islamic piety and attempt to persuade them to buy their products and to dress in a manner which fuses stylishness and modesty.

This paper addresses the double move from Muslim dress to Islamic fashion and from off-line marketing to online web stores. Discussing fashion not as a particular aesthetics, but rather in temporal terms as rapid change in styles of dress, this paper addresses how Islamic forms, such as wearing *hijab* (covered dress), are structured through the fashion discourse. The main part of the paper discusses web stores as a particular mode of presenting Islamic fashion online. Since their emergence in the late 1990s, Islamic fashion web stores have become increasingly sophisticated in linking into other formats of Islamic fashion online, such as weblogs, YouTube videos, and facebook fan pages. Still, there are major differences between off line stores and web stores, in terms of the presentation of garments, interactions between store owners and the public, and the engagements of the public with items of dress.

This paper discusses the various ways in which web store owners Islamize their webstores. Through looking at images and reading texts – that center on garments, on Islam and on the nexus of both – the public engages with these web stores. While web store owners’ presentations of Islamic fashion in some ways tie in with specific Islamic traditions, the formats through which these web stores work are structured by both the fashion discourse and their online presence.

Hanging out and hanging on: researching religion amongst economically marginalized youth

Rachel Pain, Durham University

Elizabeth Olson, University of Edinburgh

Giselle Vincett, University of Edinburgh

Eduardo Serafin, University of Edinburgh

Peter Hopkins, Newcastle University

This paper discusses the conceptual and practical approaches deployed to study the spiritual lives of young people living in economically deprived areas of the UK. We begin by describing some of the difficulties of conducting research on religion with young people and in ‘poor’ places in the UK which are often beset by rapid demographic or physical transformation of neighbourhoods and other kinds of uncertainty. We then consider our selected methodologies – best summed up as ‘hanging out’ and ‘hanging on’ – and their effectiveness in accessing the meanings and beliefs of these British youth. By deploying a range of

techniques including ethnography, interviews, workshops and participatory video production, we create a multi-layered and often contradictory image of young people's spiritual and religious lives. We conclude by considering the implications of our experiences for the broader study of youth, spirituality and religiosity.

Media Portrayals of Religion and the Secular Sacred

Elizabeth Poole, University of Staffordshire

Teemu Taira, University of Leeds

Kim Knott, University of Leeds

This paper details the methodology of the AHRC project 'Media Portrayals of Religion and the Secular Sacred', a 2 year study examining representations of religion in the British media and their reception. The methods are complex in that they are longitudinal, comparative and triangulated. The study seeks to compare data from a previous project 'Media Portrayals of Religion and their Reception', 1982/3, from the University of Leeds. This comprised of quantitative and qualitative content analysis of media outputs from newspapers taken over a two-month period, plus an additional event analysis, and television recorded over a seven day period as well as a questionnaire survey. Whilst seeking to replicate the methods of this study to enable a comparative analysis the team have been confronted with issues raised by changes in the media and in developments in understanding the media over the last 30 years. The aim of team is to examine differences in representation based on changing perceptions of religion and its place in the public sphere in this time. However, the challenge has been whether this is possible in simply replicating the methods of the past. This paper will reflect on these challenges, discuss the solutions followed and consider other issues raised by undertaking a variety of research methods.

Talking Religious Identity

Kate Power, Lancaster University

This paper argues for a focus on the "social practice" (Fairclough and Wodak 1997:258) of "talking [religious] identity" (Hadden and Lester 1978) by demonstrating the usefulness of two discourse analytic frameworks to the study of religion. In particular, it shows that Membership Categorization Analysis (MCA) (Hester and Eglin 1997; Lepper 2000; Schegloff 2007) and stance Analysis (Du Bois 2007; Englebretson 2007; Jaffe 2009; Kockelman 2004) both shed light on the discursive construal of religious identity, conceptualized here as a "transportable" (Zimmerman 1998: 90-91) discursive accomplishment. As a case study based on thirty one qualitative interviews and two group discussions conducted in rural Canada, this paper has an intentionally local focus. It does not claim to represent Canada or other parts of the world. Nor does it address the discourse of religious élites. Rather, it provides a detailed analysis of how individuals in one location produce a sense of their own religious affiliation and/or differentiation in conversation – both directly, by discussing religion, and indirectly in talk about other matters. The analysis presented in this paper is applicable, however, to studying both (i) the subject positions construed by religious institutions, and (ii) the representation of religion in mass media and other contexts.

Kate Power is a doctoral candidate in Applied Linguistics at Lancaster University, with Masters' degrees in English and Christian Studies. Prior to immigrating to Canada, she worked as a Community Consultant in the Settlement and Multicultural Affairs Branch of the Australian Immigration Department. Her current research involves critical discourse analysis and the discursive construal of religious identities in rural Canada.

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Comprehensive Design in Social Research on Religion

Ole Riis, Agder University

Introduction

Social problems are complex, but social researchers generally reduce the complexity by focusing on a singular dimension in order to fit the problem to the available methodological toolbox. (Riis: 2005) The challenge of complexity is also present when 'religion' is involved. The term was coined in a European historical context and is associated with the institutionalization of Christianity through the public establishment of a church. Religion is thereby investigated either its institutional status in society or its status in individual agents' lives. Thereby, the complex involvement of unchurched, implicit forms of religion in late modern society is missed. Some of these forms are dismissed as not properly or seriously religious. Still, religious themes pervade late modern culture and spiritual concerns influences life in late modern society in many ways. Social research may contribute to illuminate the presence of religion in the life of late modern society. However, this calls for comprehensive research designs which go beyond the standard quantitative and qualitative approaches presented by basic textbooks. Complex problems call for recognizing how different research designs can be combined, either through major projects using mixed methods or as a synthesis of a series of single-method studies. This presentation argues for comprehensive designs which enable researchers as a collective to confront the complexity of social problems. Complexity involves both a creative combination of classic designs and creativity and flexibility during research. A single project may have to follow a limited, classic design, due to limitations in time, workpower and economy. However, this must be seen as a addition to a set of projects which together can illuminate the basic research problem in its complexity. (Extract from full paper)

Learning from the past: The history of science and learning in comparative religion and its undefined methods

Ilona Salomaa, University of Helsinki

The purpose of my paper is to analyse the complex position of the history of science and learning within comparative religion. Many scholars examine the past of comparative religion and analyse questions about the origin of the study of religion. They are not studying the history of religions as such but the past of their own discipline. They are thinking and knowing about religion in a historical context. Furthermore, they

endeavour to understand the problems of religion and the theories, which concern these problems. However, they are creating their theories and solving their problems in a methodologically heterogeneous atmosphere. Today, it appears that the history of science and learning does not belong anywhere within comparative religion.

The history of science and learning within comparative religion is a significant research area. However, a scholar of religion examining the past faces many difficulties and ambiguities in her work. The one problem concerns the methods used in a historical study. A scholar examining the past employs the methods of a historian. As a result, she considers her more a historian than a scholar of religion. The methodological support she receives is almost totally from 'other' fields. Furthermore, in an interdisciplinary methodological pressure she is in danger to lose her academic identity as a scholar of religion.

How are the methods of historical research integrated to comparative religion? Does it mean that a scholar of religion is, and has to be, at the same time, a competent historian? Obviously, a scholar of religion examining the past needs a redefined, innovative methodological solution/direction/position for her study. She has to know how to study the heritage of 'others' without being plunged herself among 'the host of others' within comparative religion. Here, the question of a method also concerns the complex role of the history of science and learning within comparative religion.

Distant Intimacy and Virtual Materiality: Developing flexible methodologies for the study of religious dress practices

Emma Tarlo, Goldsmiths

Standing on the border between the biological and social self, and caught up in local and transnational polemics concerning gender, identity, politics, fashion, religious interpretation and cultural affiliation, the dress of visibly Muslim women constitutes a complex and sensitive arena for research. The challenge lies in how to develop research methods which capture both the intimacy and emotional charge of individual clothing choices whilst at the same time recognising the complex web of cultural ideas and material possibilities in which these choices are formulated. This paper argues that in order to gain insights into the visual, material and ideological landscapes which inform new Muslim looks in Britain today, it is necessary to develop mixed methodologies which combine localised ethnographic studies of embodied practice with the analysis of public debates, media representations and internet sources. Whilst websites advertising Islamic goods, including fashion constitute a popular visual and material resource for young women, it is in the chat rooms, sisters forums, blogs and advice lines that we encounter intimate and transnational exchanges on issues of modesty, morality, fashion and faith. Here images and ideas are exchanged, intimate personal and familial dilemmas debated and new looks imagined into being, sometimes across continents. Whilst many scholars of religion might consider both dress and internet chat rooms as trivial and peripheral to religious practice, this paper argues that they are playing a significant and formative role in the building and sustaining of religious subjectivities.

Discourse Analysis and the re-contextualisation of biblical interpretation

Andrew Todd, Cardiff University and St. Michael's College, Llandaff

This paper grows out of an in-depth study of three Bible-study groups in East Anglia, in which transcripts were analysed using approaches drawn from Discourse Analysis. This approach re-contextualised previous understandings of the practice of biblical interpretation. This paper will demonstrate two ways in which this is the case.

First, the paper will show that attention paid to speech-exchange patterns in groups reveals the significance of conversational structure for an understanding of groups' interpretation of the Bible. For example, particular questions or prompts from group leaders project the possibility of kinds of response that are not necessarily dependent on the strategies for interpreting the text espoused by the leader/group.

Secondly, the paper will demonstrate how close attention to the interaction of different 'voices' in groups' discussion challenges the use of labels such as 'conservative' or 'liberal' to describe group members or the group as a whole. For example, 'voices' from contemporary society (relating to inclusiveness) are held in dialogue with more traditional 'voices' (relating to such matters as divine judgement), rather than being seen as in opposition to them.

The paper will argue, therefore, that Discourse Analysis throws considerable light on how groups achieve interpretation through their social interaction.

Researching global faith network: a framework for transcending conventional perspectives on international comparative research

Gill Valentine, University of Leeds

Robert Vanderbeck, University of Leeds

Kevin Ward, University of Leeds

Johan Andersson, University of Leeds

Joanna Sadgrove, University of Leeds

This paper draws on recent geographical theorisations of space to provide an innovative framework for researching global faith networks. Hantrais (1999) has argued that international comparative studies often fall into the trap of implicitly regarding countries as closed systems as they seek to explore the impact of processes in particular national contexts. In doing so, she suggests that they frequently emphasise either the commonality of experiences between different national case studies which are read as universal patterns that lose sight of the relevance of different spatial and temporal contexts; or they stress the specificity of each case study to such an extent that any sense of cross-national comparison is lost. Rarely do they recognise the complex webs of connections and relations across case study sites. Yet, global faith networks are interdependent such that transformations in attitudes and practices associated with one place may necessarily affect others. This paper therefore draws on a research project about the debate over the morality of homosexuality, the recognition of same-sex unions, and the ordination of LGBT people within the global Anglican/Episcopal communion to argue for a social topographical approach to studying global faith networks. This is an innovative framework for transcending conventional comparative perspectives developed in geography, to explore qualitatively some of the networks, and flows that connect places. The geographical term *topography* refers both to the detailed description of a particular location and the features that comprise the landscape itself. Physical geographers use contour lines to connect places at a uniform altitude to reveal the three-dimensional form of the terrain. In a similar way, the notion of social topographies links 'different places analytically in order to both develop the contours of common struggles and imagine a different kind of practical response to problems confronting them (Katz 2001: 722)'. Although this research project is organised at the national scale – focusing on case studies in UK, USA and South Africa -- we are also sensitive to both smaller and larger scale processes, as well as connections that are not capturable with conventional notions of scale (e.g. trans-national linkages between individual actors, parishes, localities, etc.). In this sense our paper argues for a methodological approach which captures the uniqueness of local situations while linking these situations to wider processes.

The methodological complexities of being a research and information centre

Amanda van Eck Duymaer van Twist, Inform, London School of Economics

Inform researches and provides information on new, alternative and minority religions using the methodology of the social sciences; its main aim being to take the results of its research out of the proverbial ivory tower and make it accessible to public and private institutions, other research centres, government bodies, and the general public whilst still maintaining academic rigour. This interaction with 'information seekers' also means information comes to Inform from enquirers - many want information or seek advice as a result of personal interaction with a religious group. Collecting data from a range of sources can get complicated in cases where information is scarce because groups are underground, when the law or state authorities become involved, when groups attempt to manipulate their public image - or all of the above.

Furthermore, staff at Inform have to navigate intricate confidentiality rules while also liaising with authorities, the media, and other 'cult watching groups', and deal with consequences when, occasionally, information is 'misused'. This paper will discuss some of the unique methodological and ethical dilemmas in light of recent cases with which Inform has been involved. More than simply explaining Inform's methodological choices in a challenging field, the paper hopes to open a discussion with other social scientists about these methodological choices and their practical applications.

When an image becomes sacred – photo elicitation with images of holy books

Anders Vassenden, International Research, Institute of Stavanger (IRIS)

The last decades' increase in the visual methods in social science has not been reflected in the study of religion. There is a rather perplexing absence of such methods in the study of religion, given the importance of visual symbolism in many religious traditions. This presentation is about photo elicitation among young Christians, Muslims and non-religious in the multicultural Grønland area in inner-city Oslo, Norway. We focus on two images of holy books: a Bible with a pair of aged hands folded on top, and a Qur'an with a prayer bead. Four narratives that these two images elicited form the basis of the discussion: (1) 'Everyday life sociologists of religion'; (2) 'Cousin Religion's holy book: tool for everyday cosmopolitanism'; (3) 'Translating holy books'; and (4) 'The image becomes sacred'. From these narratives, we discuss how photo elicitation can work in the study of religion. We outline which participants provided which narratives. We discuss the potential of images for tapping silent knowledge about different religious life-worlds, and for bridging different social and cultural worlds.

Challenging dominant representations of Islam online: innovative methods for studying YouTube.

Farida Vis, Loughborough University

Mike Thelwall, University of Wolverhampton

Liesbet van Zoonen, Loughborough University

Sabina Mihelj, Loughborough University

This paper highlights some of the methodological challenges for researching religion, specifically the representation of religion, on YouTube. Focusing on the current limits of the YouTube search engine and web interface, corpus selection, automated coding of metadata, downloading and archiving videos, it looks at the software currently available for such analysis.

The paper presents these innovative methods as part of a larger project that examines online responses to short anti-Islam film 'Fitna', released on the Internet by right-wing Dutch MP Geert Wilders in the spring of

2008. In it he predominantly relies on reproducing dominant media stereotypes about Islam and Muslims, and mostly amplifies these through the use of shocking imagery not normally shown in the mainstream media. Quickly following its release a global youth audience used YouTube to upload thousands of short videos in response to the controversial film. We have systematically selected 1413 of these videos, in part using a purpose built e-Research tool, developed as a result of an interdisciplinary collaboration. With the proliferation of online material available for analysis, the paper argues for the increased importance and necessity of such collaborative work with computer scientists in solving potential methodological obstacles in researching religion and new media.

"What Evidence and on Whose Terms ?

Researching Religion and Evidence-Based Policy-Making"

Paul Weller, University of Derby

Issues of religion have "returned" to the public sphere and thus to policy-making in a post Cold-War world in which it is claimed that the political ideologies of left and right have increasingly been replaced by a concern for more pragmatic management of the political economy, within which government policy development has sought rationales based upon "evidence-based policy making".

The relationship between scholarly expertise and research, advice to government, and the conduct of government are complex, and can sometimes become controversial - as in the so-called "Nutt affair" in which Professor David Nutt, the Chair of the Government's Advisory Council on the Misuse of Drugs was dismissed by the Home Secretary after publishing a paper in which he questioned Government policy.

The "Religion and Society" programme aims include to: "provide insights of practical and policy relevance". Aspects of the sensitive relationship between research and scholarly activity in the study of religion, public debate and policy-making will be explored through the "Religion and Belief, Discrimination and Equality in England and Wales: Theory, Policy and Practice (2000-2010)" and the 1999-2001 "Religious Discrimination in England and Wales Research Project" that was commissioned and conducted under contract for the UK Government Home Office.

SUBMITTED PANELS

PANEL

Collaborative Research Methods in the Humanities: The Dissenting Academies Project 1660-1860

Simon Dixon is a Leverhulme funded Postdoctoral Research Fellow on the Dissenting Academies project at Queen Mary, University of London.

Rosemary Dixon and **Kyle Roberts** are AHRC-funded Postdoctoral Research Fellows for the Dissenting Academy Libraries Project at Queen Mary, University of London.

Richard Gartner is the Information and Knowledge Specialist at the Centre for e-Research, King's College, London. Previously he worked as a Research Assistant on the Surman Index project for Dr. Williams's Library.

Dmitri Iourinski is the AHRC-funded Technical Research Assistant for the Dissenting Academy Libraries Project at Queen Mary, University of London.

Isabel Rivers, PI for the Leverhulme and AHRC/ESRC projects, is a Research Professor at Queen Mary, University of London.

Dissenting academies were first established in England as a result of the 1662 Act of Uniformity, and were intended to provide Protestant students dissenting from the Church of England with a higher education similar to that available at the Universities of Oxford and Cambridge, from which dissenters were excluded. In the nineteenth century the academies' original purpose was largely superseded by the founding of London and the provincial universities, which were open to dissenters, and by the reform of Oxford and Cambridge. Two major new research projects – *A History of the Dissenting Academies in the British Isles, 1660-1860*, supported by the Leverhulme Trust, and *Dissenting Academy Libraries and their Readers, 1720-1860*, supported by the AHRC/ESRC Religion and Society programme – will transform our understanding of these institutions. The results will be a new multi-authored study of the dissenting academies, the online publication of the core empirical data in a series of supporting databases, and the creation of an innovative bibliographical database which will reconstruct the libraries of the principal academies. The projects are drawing on an international team of thirty-three scholars, including specialists in intellectual, social and religious history, theology, English literature, the history of science, economics and humanities computing.

This panel will begin with a brief introduction to the projects by **Isabel Rivers**. In the first paper, **Simon Dixon** will outline the research questions addressed by the academies project, describe the methodologies used to answer them and explain the importance of the interdisciplinary approach taken. He will introduce a series of databases that are a key part of these research methods. **Kyle Roberts** and **Rosemary Dixon** will explain the objectives of the libraries project. They will focus on the libraries database, which will not only provide scholars with a better understanding of the education of students at the academies, but will also be a crucial research tool for those concerned with the history of libraries and collecting, the publishing and retailing of books, and the history of reading. **Richard Gartner** and **Dmitri Iourinski** will speak about the technical aspects of the projects: Richard will discuss the recently-completed online conversion of the Charles Surman Index of Congregational Ministers; and Dmitri will describe the techniques he has developed to enable twenty-first-century professional library software to capture the organization and working of eighteenth- and nineteenth-century libraries.

PANEL**Conducting Qualitative Longitudinal Research in the Study of Religion****Chair: Abby Day, Department of Anthropology, University of Sussex, UK**

How and why do religious beliefs, behaviours and belongings change over time?

That question animates public debate and underpins many related research questions in the academic study of religion, yet there is scant rich, informative, qualitative evidence to illuminate the issue. Papers here focus on the methodological challenges and opportunities involved in doing qualitative longitudinal research on religion. Projects range from single-researcher, ethnographic 'return to the field' studies to large-scale, long-term, follow-up projects.

Papers:

Academics going native or natives going academic? Glastonbury and the impact of qualitative longitudinal research in and on the field.

Marion Bowman, The Open University

One aspect of conducting Qualitative Longitudinal Research that traditionally has been anticipated and frowned upon is the 'danger' of the academic 'going native'. Of course, there are numerous assumptions underlying that attitude: that the academic was not a native at the start, that 'going native' necessarily compromises the soundness of the data and analysis, and so on. There are numerous counter-arguments, and examples of scholarship where 'going native' (temporarily or permanently) might be said to bring greater understanding of the phenomenon and depth of analysis. However, for many working in the field of contemporary religion, an equally pressing issue is that of our influence in and on the field of study through our presence, our questions and our writings. In the context of Qualitative Longitudinal Research can there be 'clear blue water' between us and the focus of research, or do we simply muddy the waters by our long-term presence? This paper explores some of these issues through the lens of long term ethnological study of Glastonbury.

Understanding *religion* means long-term living: Field research in Cuba

Jualynne E. Dodson and Shanti Ali Zaid

African Atlantic Research Team, Michigan State University

This is a proposal to present methodological findings of the African Atlantic Research Team (AART) from its interdisciplinary field research on religion in Oriente Cuba. The focus will be how AART adjusted to challenges presented by the field encounters and adjustments made from those opportunities. We have worked in Oriente for some nine years to develop and refine our techniques for collectively conducting cross-cultural interviews, observations, participations, and historical literature analysis. The conference presentation will discuss our philosophical and conceptual under-pinning, how we work, epistemological shift the experiences led us to make, as well as how all of these inform how we analyze our data.

AART is a mentoring collective of graduate, undergraduate, faculty, and community persons interested in historical and contemporary presences of African descendants in the Americas. Five members comprise our core and each has conducted research in Cuba. One result of the long-term collective investigation is the book *Sacred Spaces and Religious Traditions of Oriente Cuba* and one team member who participated in the research and production of the volume will make the conference presentation. Minimally, our

investigative work has involved culturally sensitive research, mixed methods, and the integration of historical techniques.

Belief over time in Yorkshire and beyond: three generations of believing in belonging

Abby Day, University of Sussex

How and why do religious beliefs, behaviours and belongings change over time?

That question animates public debate and underpins many related research questions in the academic study of religion, and yet there is scant rich, informative, qualitative evidence to illuminate the issue. Part of the problem is philosophical: is qualitative longitudinal research, at its epistemological and ontological core, unique? How does it differ from quantitative research? If we are to conduct longitudinal research by asking a series of set questions over time, as may occur in large-scale panel surveys or in semi-structured interviews, we risk reproducing the set of assumptions that may bedevil, rather than inform, current and future researchers. And yet, if we are to reinvent questions over time, we complicate potential for comparability and consistency.

Methodological innovation is clearly required. This paper describes my current research in Britain where I am returning to the field first encountered five years ago, reconnecting with people who were then aged between 14 and 83: 'A Longitudinal Qualitative Study of Belief and Identity' (funded by the Economic and Social Research Council), Co-Investigator Prof. Simon Coleman.

My original methodological innovation was to research belief without using religious vocabulary or selecting people based on their orientation to, or away from, religion. Now I am developing a unique ethnographic approach for researching belief and identity across time, avoiding the imposition of assumptions about, for example, religion, change, time or life course.

PANEL

Developments in Qualitative Research in the Psychology of Religion

Adrian Coyle, University of Surrey

Much research within the psychology of religion has been conducted within a positivist-empiricist framework, using orthodox designs and quantitative methods, partly due to the domain's need to establish 'scientific' credibility in light of historical tensions between religion and psychology. The growing acceptance of qualitative research in UK psychology offers some hope for greater methodological diversity, even if 'innovation' and 'radicalism' within a qualitative psychology of religion are relative terms when compared to other disciplines involved in the study of religion. This panel considers three instances of such 'relative radicalism' which point to future methodological possibilities within the psychology of religion.

Constituent Papers

Back to Methodological Basics: Qualitative Thematic Analysis in the Psychological Study of African Traditional Religion

Sahaya G. Selvam, Heythrop College, University of London, UK

In the time since qualitative psychological research has gained greater disciplinary acceptance, qualitative psychology has fragmented as a plethora of analytic approaches has developed, characterised by diverse

theoretical origins and epistemological stances. Recently a call was made to resist this process through the use of thematic analysis in qualitative psychological research. Researchers were encouraged to use common analytic procedures (with some flexibility) and locate these within whatever theoretical and epistemological bases best suited a particular study. This paper reviews this call to return to methodological basics in qualitative psychology and considers some benefits and challenges in using thematic analysis in research within the psychology of religion, drawing upon its use in a psychological study of African traditional religion. Located within the framework of positive psychology, the study aimed to explore whether core virtues and character strengths that are said to play a vital role in human well-being could be consistently discerned within anthropological data on African traditional religion. The researcher used a hybrid approach of deductive data analysis and inductive theme development. The paper reflects upon the research process and considers the potential utility of thematic analysis for the effective use of qualitative methods in the psychological study of religion.

Exploring the Value of Interpretative Pluralism in Qualitative Psychological Studies of Religious/Spiritual Issues: Principles and Practicalities

Adrian Coyle & Edith Steffen

Department of Psychology, University of Surrey, UK

Joanna Jackson

Pall Mall Mental Health Centre, Central and North West London NHS Trust, UK

Very recently, questions have been raised about what might be overlooked in psychological studies that adhere rigidly to one qualitative method. Consequently, the adoption of a pluralist interpretative stance has been advocated within qualitative psychology. This involves examining the same data through a range of analytic lenses to extract maximum 'analytic value'. This paper reflects upon the principles of interpretative pluralism and examines its practical value in qualitative psychological work on religious/spiritual issues, drawing upon two studies which used a pluralist stance. One study examined reports from people who claimed to have experienced the presence of someone who had died; it considered how these accounts might be understood. The other study focused on ethical and boundary issues in accounts of practice provided by counsellors who were employed within their churches to provide counselling services to other members of the congregation. Both studies interpreted accounts primarily in qualified phenomenological ways but, when adopting a social constructionist stance, they discerned consistent rhetorical business around the establishment of credibility and the deflection of non-desired versions of events. The paper considers how interpretative pluralism might be especially useful in psychological research on religion and spirituality, while noting further developmental work that is needed.

Psychology as a Methodological Resource in Reading Sacred Texts: Possibilities and Problems

Joanna Collicutt

Heythrop College, University of London

The use of psychology in the interpretation of sacred texts has a chequered history and has aroused objections both from psychologists and from scholars in Biblical studies and related domains. This paper examines the possibilities and problems associated with psychological readings of sacred texts. The possibilities are based on the contention that psychological approaches are non-literary in that they are interested in people (for example, characters in the text and readers/hearers across the text's history) and what texts can tell us about them, rather than primarily in texts as texts. Thus they can offer the possibility of fresh insights into the meanings and uses of sacred texts. Among the problems there is the question of the appropriateness of applying a twenty-first century Western psychology to texts that originated in and

concerned different historical and cultural contexts. At the level of interpretation, there is the question of what criteria can be used to determine the most appropriate psychological concepts and theories for analysing a given text. The paper advocates psychological readings of sacred texts as a form of qualitative research within the psychology of religion, while acknowledging that further developmental work is needed before this becomes standard.

PANEL

'Disciplining' the Study of Religion

Panel:

Cosimo Zene, SOAS, University of London

Sian Hawthorne, SOAS, University of London

Tullio Lobetti, SOAS, University of London

Paul-François Tremlett, Birkbeck College, University of London

Proposal:

What is the study of religion(s)? Is religion an object of a disciplinary gaze, or do religions constitute a field in which facts change under different forms of enquiry? As a discipline, the study of religion authorizes a specific theoretical and methodological apparatus, concrete career paths, institutional locations and funding opportunities. The disciplinary object and disciplinary intellectual are subject to the constraints of a normative gaze that structures what can be known, who is qualified to know and how what is known is to be disseminated, in advance. By contrast, as a field these certainties are cast into disarray. The study of religions loses disciplinary identity, throwing into doubt normative questions about what kinds of facts are being investigated, what kinds of theories and methods are legitimate in such an investigation and the vocation of the intellectual who no longer knows which game he or she is supposed to play. In this panel, we will subject to rigorous analysis the differing dimensions of these problems engaging with empirical materials from field research as a means of disclosing the field rather than the object of religion (Zene), the contradiction that interdisciplinarity poses to the field of the study of religion (Hawthorne), the advantages and disadvantages of the multi- or cross-disciplinary intellectual (Lobetti) and the vocation of the study of religions (Tremlett).

PANEL

Integrating Historical Research

John Wolffe (The Open University): Religious Conflict in Historical Perspective

This paper will first offer introductory comments on the panel as a whole, noting how it will explore not only the interface of the historical and contemporary study of the religion, but also the potentialities for knowledge exchange in work with Christian practitioners. The paper will then argue for the value of a *longue durée* historical perspective in understanding religious conflicts in the contemporary world. In particular the history of anti-Catholic movements will be examined both as a context for understanding residual issues in twenty-first century Northern Ireland and in the United States, and as a parallel for evaluating present-day Islamophobia.

Naomi Stanton (The Open University): From Sunday Schools to Christian Education

This case study combines archival research on the decline of the Sunday School movement since the early twentieth century with investigation of contemporary young people's engagement with organized Christianity. The analysis so far indicates that Sunday Schools in the 20th century were so rigidly institutionalised and had so many organisational needs to accommodate, that they no longer were able to focus on the self-identifiable needs of young people. Social capital building and maintaining flexibility appear to be important elements to be considered by those working with young people today.

John Maiden (The Open University): Building on History: the Church in London

This case study offers insights from *Building on History: the Church in London*, an AHRC-sponsored Knowledge Transfer project which integrates historians and their research with the contemporary practitioners, strategy and ministry of the Anglican Diocese of London. Offering examples from knowledge exchanges relating to historical and contemporaneous themes such as 'secularization' and church and congregation building, this paper describes the potentialities for this innovative method both to inform the outlook and policymaking of present-day religious institutions and stimulate and shape ongoing historical research.

W.M. Jacob (University of Wales Lampeter): Historical awareness and contemporary pastoral theology and theory

This presentation will investigate how studies of congregations might be informed by research about a congregation's past, and its changing socio-economic context, and of theories of pastoral ministry that have been practiced there in previous generations. It will be suggested that such research may prevent current practitioners and congregations from having unrealistic expectations about present approaches to pastoral ministry, and repeating mistakes that have been made in the past. This will be explored with particular reference to the conventional expectation that 'visiting' is an essential component in pastoral strategy in a parish or church.

Workshop NORFACE

NORFACE Research Programme: Re-emergence of Religion as a Social Force in Europe?

‘Secularization in Europe: Rethinking concepts and debates’

Institute of Social Sciences - University of Lisbon

Organization: Roger Hewitt (Goldsmiths’ College, London) and
Ramon Sarró (ICS-UL)

15th January 2010
Auditorium

Programme

9'30: Welcome coffee at ICS hall

9'45: Opening remarks

10-10'45: Steffen Dix (Lisbon): *“The restructuring of a traditional belief system in a secularized society: Portugal as a case study”*

10'45-12: Discussion

12-13'30: Lunch at ICS

13'30-14'15: Hubert Knoblauch (Berlin): *‘The transformation of religion: The case of popular spirituality’*

14'15-15'30: Discussion.

15'30-16'15: Anton Van Harskamp (Amsterdam): *“Secularisation and secularity as the cultural context and cradle of religion in Western Europe”*

16'15-17h: Discussion.

Apoio:

FCT Fundação para a Ciência e a Tecnologia
MINISTÉRIO DA CIÊNCIA, TECNOLOGIA E ENSINO SUPERIOR Portugal

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What are the Impacts of Religious Diversity? Regions in Three European Countries Compared

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NORFACE Capacity-building programme 'Religion, Mobility and Place'

First Winter School

Amsterdam, VU University, Dec. 4-6, 2008

Metropolitan Building, Buitenveldertselaan 3, Amsterdam

This capacity-building programme brings together early career researchers and project leaders from 4 NORFACE projects working on the theme of Re-emerging religion in Europe. There are a few places available for early career researchers working on similar issues outside these projects. The capacity-building programme consists of three meetings, the first of which will take place in Amsterdam, at the Vrije Universiteit from 4-6 December. This meeting will focus on methodology, interdisciplinarity, and the role of media. Furthermore, it will include an exploration of the religious landscape in the Bijlmer, an area of Amsterdam with a very high concentration of multicultural churches. Information about the subsequent meetings will become available at a later date.

The programme as a whole will focus on the relationships between *religion, mobility and place*. All of the NORFACE projects study the role of religion in contemporary Europe, and several of them do this by focusing on migrants who are possibly motivated in a religious way. However, religion can also require other forms of mobility, such as pilgrimage, the expeditions of modern missionaries and the ceaseless travels of some religious leaders. Transnational experiences and the circulation of goods, ideas and practices bring their own specific methodological difficulties: how should we incorporate in our methodological approach and understanding of the lived reality of religion the fact that people's lives take place in various geographical locales? How should we study the role of media – in the widest sense - in these lives? How do people signify the relationships between religion, geographical mobility and social mobility? How do particular styles of dress travel between different countries in Europe and beyond? Furthermore: How are mobility, religious ideologies and practices of gender related?

At the same time, processes of globalisation and transnationalism give new salience to the way people relate to the actual *places* where daily life and religious practices are carried out: countries, cities, neighbourhoods, the streets, buildings. They may view these as territories to be missionized, spaces to be sacralized for worship, public spaces to be present in, nations to be reconverted, sacred sites to be visited. How do various religious practices and expressions enable people to conceptualize their relationship to specific places? How are identifications, loyalties and feelings of belonging to specific places mediated by religion? How are religious expressions used to claim space?

Programme:

Thursday 4th of December:

11.00- 13.00 *welcome with coffee, tea and sandwiches*

13.00- 17.00

Researchers: methodology workshop with Lorraine Nencel (room Z 009)

Supervisors: round table discussion on methodology and supervision (room Z 113)

Coffee break around 15.00

18.00 Dinner with all participants

Friday 5th of December (Room Z 009)

8.30-9.00 *Welcome with coffee and tea*

9.00- 10.00 Birgit Meyer: Sensational forms: experience and movement

10.00- 10.45 Marleen de Witte: Spirit media: the question of mediation in the study of religion

10.45- 11.15 *Coffee and tea*

11.15-12.30 Lectures on Interdisciplinarity by Martha Frederiks (tbc) and André Droogers

12.30- 13.30 *Lunch*
 13.30- 14.30 Presentations by project leaders of their projects
 14.30- 15.00 *Coffee and tea*
 15.00- 17.00 Short presentations by the fieldworkers in the various projects and round table discussion on methodological issues.

Saturday 6th of December

10.00- 14.00 Exploration of urban religious landscapes in the Bijlmer (Amsterdam).

NORFACE Capacity Training Febr. 22-24 2010

Religion, Cosmopolitanism and Hybrid Identities

Times	Monday February 22nd	Tuesday February 23rd	Wednesday February 24th
7.30	Arrivals	Breakfast	Breakfast
09.00		Key note 2: Dr. Henri Gooren** Responses by Prof. Dr. Willy Jansen and to be confirmed	Presenting research findings: Judith Samson Aslan Yildiz Ingrid Storm
10.30		Tea/Coffee break	Tea/Coffee break
11.00		Presenting research findings: Leila Karin Österlind Irene Bregenzer Richard Burgess	How and where to get your work published?
12.30	Lunch	Lunch	Lunch
14.00	Key-note 1: Prof. Dr. Robert Schreiter* Responses by: Dr. Kim Knibbe and Dr. Ramon Sarro	Workshops <i>Junior researchers:</i> Presentation skills Ike Smitskamp*** <i>Senior Researchers:</i> Brainstorm session on future joint research projects	Departures
15.30	Tea/Coffee break	Tea/Coffee break	
16.00	Presenting research findings: Katrin Maier Joana Santos Nienke Pruiksma	Continuation workshops	
17.30	Drinks		
18.00	Dinner	Dinner	
	What next: applying for post-doc grants	Possibility for team-meeting	

	Irene van Renswoude		
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Religious Pluralisation in Europe – Conditions, Dimensions, Consequences

Conference of the NORFACE Capacity Building Programme: “Re-emergence of Religion as a Social Force in Europe?”, hosted by the *Center for Religious Studies* (CERES) at Ruhr University, Bochum, Germany, October 8th-10th 2009

Thursday, 8th	Conditions to Religious Pluralisation in Europe
9:30-10:00	Welcome and Introduction <i>Volkhard Krech, Bochum</i>
Exogenous conditions to Religious Pluralisation in Europe	
10:00-10:45	Social and economic driving forces - Governance of Religious Diversity: <i>N.N.</i>
10:45-11:30	Religion and Law: A religious studies perspective <i>Hans G. Kippenberg, Bremen</i>
11:30-11:45	<i>Coffee break</i>
11:45-12:30	Legal and political conditions to religious pluralisation <i>Berengere Massignon, Paris [requested]</i>
12:30-13:30	<i>Lunch break</i>
Endogenous conditions to Religious Pluralisation in Europe	
13:30-14:15	The religious situation in Europe <i>Detlef Pollack, Münster [requested]</i>
14:15-15:00	Religious corporative actors as agents of religious pluralism <i>N.N.</i>
15:00-15:45	The social structure of religious diversity <i>Petur Petursson, Reykjavík</i>
15:45-16:15	<i>Coffee break</i>

16:15-17:30	<p>Policy making and religious stakeholders in the EU-context: The Organisation of religious interests under the conditions of European integration: religious corporative actors as agents of religious pluralism <i>Consultation of religious stakeholders</i></p> <p><i>Moderation: Friederike Böllmann, Marburg</i></p>
Friday, 9th	Dimensions and Consequences of Religious Pluralisation in Europe
	Dimensions: Presentation of current NORFACE-project “What are the impacts of religious diversity”
9.00-9:30	<p>Introduction to the comparative setting <i>Volkhard Krech, Bochum</i></p>
9:30-10:30	<p>Results from country case-studies Finland, Germany and Slovenia <i>Kimmo Ketola, Tampere / Markus Hero, Bochum / Marjan Smrke, Ljubljana</i></p>
10:30-11:00	<i>Coffee break</i>
11:00-12:30	<i>Group discussion: chances and pitfalls of cross-country-comparisons</i>
12:30-14:00	<i>Lunch break</i>
	Consequences of religious Pluralisation in Europe
14:00-14:50	<p>Exogenous consequences: Diaspora and social cohesion <i>Peter Beyer, Ottawa</i></p>
14:45-15:30	<p>Endogenous consequences: Reconfigurations of the religious field <i>Anne Sophie Lamine, Strasbourg [requested]</i></p>
15:30-16:00	<p>Endogenous consequences: vitalisation vs. indifference <i>Eva Hamberg, Lund</i></p>
Saturday, 10th	Religious Pluralisation as an academic and political challenge
10:00-12.00	<p>Shaping policy of religion: perspectives of European actors and conclusions <i>Consultation of European policy makers</i></p>

12:00-13:00	<i>Lunch Break</i>
13.00-15.00	Establishing a European research perspective: suggestions and discussion of a collaborative research proposal