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| **SCHOOL OF PHILOSOPHY, RELIGION & HISTORY OF SCIENCE**  **faculty of arts** |

THEO1140

Religion in Modern Britain

Dr Mel Prideaux

2013-2014

Room: G02 Hopewell House E-mail: m.j.prideaux@leeds.ac.uk

Tel: 0113 343 0461

Office hours: Monday 12-1pm, Tuesday 2-3pm, Thursday 11-noon

Level: One

Semester Taught: One

**Credits:** **20**

Module Aims & Objectives:

This module introduces the study of Indian religions, Judaism, Islam, Christianity and New Age and New Religious Movements as part of contemporary social and cultural life in Britain. After consideration of key issues about the nature of academic study of religion, and approaches which can be adopted, the module introduces a range of key conceptual themes (such as secularization and tradition) before looking at the specific traditions. What does it mean to be a Hindu woman in Bradford, for instance? How does this relate to contemporary Indian experience, and also to the expectations of a citizen of Britain in the 21st century? The need to be attentive to the broader cultural, historical and philosophical backgrounds and characteristics of each form of religion is a major concern of the module.

On completion of this module students will be able to reflect critically on some of the major characteristics of religion in modern Britain, in an informed and nuanced manner; they will have explored a number of theoretical and methodological problems in the study of religion, and reflected on these in relation to specific religious traditions.   
  
Although the dominant focus of the module is on contemporary issues, they will also be able to comprehend how these issues need to be seen in broader historical and cultural contexts, and will therefore have become familiar with a range of scholarly methods and arguments.  
  
The combination of written work, oral presentations in seminars, and fieldwork studies will also have enabled the students to have some experience of a range of different academic skills. These will not only further their knowledge of the various means through which religion can be studied, but will also offer them experiences of studying of a more general value.

Teaching Methods:

You will have two lectures per week, plus either a discussion or a seminar in each week. See the course outline information below for information on the content and leaders of these sessions.

You can view all of your lecture/seminar/discussion times and locations on your personal timetable, which can be accessed via the Student Portal. **You should check your timetable regularly throughout the term in case of any location changes.**

Required Materials:

The course text will be used throughout the module and will be invaluable throughout your studies as an introductory text. This book should be purchased:

* **Woodhead et al. (Eds) (2009) *Religions in the Modern World: Traditions and Transformations.* London: Routledge**

Attendance:

Attendance at lectures, seminars and discussions for this module is compulsory. Please see the **School Undergraduate Handbook** (available in the VLE) for full details of School regulations on attendance.

Private Study:

As a level 1, 20 credit module this course has an allocation of 200 study hours. Per week you should spend 3 hours attending lectures and seminars/discussion groups, and approximately 3 hours in follow-up reading. You will spend approximately three hours planning and conducting your fieldwork visit. Your remaining time will be spent in preparing work for assessment.

**Assessment:**

There are three pieces of assessment for this module:

* ‘Secularisation’ exercise (20% of mark), submitted in week 7.
* Fieldwork Report (40% of mark) submitted in week 11.
* Essay (40% of mark) submitted during the exams period.

For all hand in dates, and feedback dates, please refer to the School Deadlines document, available on the PRHS organization area of the VLE.

Each component of assessment in this module must be attempted. If you do not attempt one of the components you will be required to resit the component in order to pass the module.

The resit method for the individual components of this module will be by resubmission of the same task for the resit deadline.

Please see the **School Undergraduate Handbook** (available in the VLE) for full details of School assessment procedures including essay presentation and submission, word limits, deadlines, extension requests, examinations and resits. Guidelines on referencing and plagiarism can also be found in the Handbook.

Essay Titles

You are not allowed to submit the same work twice. You must ensure that your essay does not overlap extensively with work submitted for your ‘Secularisation’ task, your fieldwork or later for your dissertation, or for other modules. Where questions require an example from a religious tradition this MUST NOT be the subject of your fieldwork report.

1. Is it possible to be a ‘complete outsider’? Discuss in relation to the study of religion in contemporary Britain.

1. What is ‘religion’? Discuss critically, drawing on examples of ***sociological*** attempts to define religion.
2. How has the experience of migration, diaspora and transnationalism impacted on the religious beliefs, practices and identities of any ONE religious community in contemporary Britain?
3. Critically assess the relationship between levels of women’s participation and the status of women in ONE religion in contemporary Britain.

**Feedback Arrangements:**

You will receive feedback on your assessment via the VLE within three weeks. You will receive an email notifying you when the feedback is available. If there is any delay due to unforeseen circumstances you will be notified by email. If you would like to discuss your feedback please contact the module leader.

**Pre-Assessment Feedback**

Assessment for this module is staggered in order to allow you some time to address any issues raised in feedback before completing the next piece of assessed work. Responding to suggestions made in feedback will improve the quality of your work. Seeking feedback before you submit assessed work will help you avoid errors of understanding about content or format.

You should use seminars and discussion groups as opportunities to test your knowledge and understanding and to ask any questions on which you require feedback. The module leader is also available during her office hours to answer any questions and provide assistance.

**Module Outline:**

**Lecture schedule** (MP – Dr Mel Prideaux, JSI- Dr Jasjit Singh, RM – Dr Rachel Muers)

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| **lecture Title** | **Week** | **LECTURER** | **PREPARATION** |
| Module Introduction and Orientation | **1** | **MP** | Review module handbook and materials available on the VLE. Read ‘Introduction’ of course text |
| What is ‘religion’? | **1** | **MP** |
| Studying Religion in Modern Britain | **2** | **MP** | Read chapter 1 (How to Study Religion in the Modern World) in course text |
| Empirical approaches and the fieldwork assessment | **2** | **MP** | Read Weller ‘Religious Diversity in the UK’ Chapter 2, available on the VLE. |
| Secularisation | **3** | **MP** | Read chapter 21 (Secularization and secularism) in course text |
| Secularisation | **3** | **MP** |
| Gender | **4** | **MP** | Read chapter 19 (Religion and Gender) in course text. |
| Gender | **4** | **MP** |
| Diaspora, migration and transnationalism | **5** | **MP** | Read McLoughlin, S. (2010) ‘Chapter 33: Religion and Diaspora’. In Hinnells, J. (Ed) The Routledge Companion to the Study of Religions, pp558-580. EBook available in library catalogue. ***NB this is a higher level text, but worth having a go at!*** |
| *New Religious Movements and the New Age* |  |  |  |
| What’s the difference? | **5** | **MP** | Read the summaries for chapters 12, 13, 14 and 15 in the course text. |
| *Christianity* |  |  |  |
| Mapping Christianity in Britain | **6** | **RM** | Read chapter 8 (Christianity) in course text |
| New Forms of Christianity | **6** | **RM** |
| *Judaism* |  |  |  |
| Judaism: an introduction | **7** | **MP** | Read chapter 7 (Judaism) of the course text |
| Judaism in Britain | **7** | **MP** |
| *Islam* |  |  |  |
| Islam: an introduction | **8** | **MP** | Read chapter 9 (Islam) of the course text |
| Islam in Britain | **8** | **MP** |
| *Indian Religions* |  |  |  |
| Hinduism: Unity and Diversity | **9** | **MP** | Read chapter 2 (Hinduism) of the course text |
| Hinduism: People and Places | **9** | **MP** |
| Sikhism: an introduction | **10** | **JSi** | Read chapter 4 (Sikhism) of the course text |
| Sikhism in Britain | **10** | **JSi** |
| Buddhism: ‘Protestantisation’ and Hybridity | **11** | **MP** | Read chapter 3 (Buddhism) of the course text |
| *Conclusion* |  |  |  |
| Assessment Preparation and Module Review | **11** | **MP** |  |

**Seminars**

You will have either a seminar or a discussion group each week. The seminars are led by postgraduate tutors and members of academic staff. They are an opportunity to cover key issues in preparation for assessment. You will benefit most from small group teaching if you undertake the preparation activities and as a result these activities are **compulsory**.

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| **Seminar** | **Title** | **Preparation** |
| 1 (week two or three) | Fieldwork preparation | 1. Review the materials available on the VLE module area in the ‘Fieldwork’ folder. 2. Research possible locations for fieldwork and decide on a religion you wish to look at. 3. Read Knott ‘How to Study Religion in the Modern World’ chapter 1 in the course text. |
| 2 (week four or five) | ‘Secularisation’ assessment preparation | 1. Review the assessment guide sheet (appendix A). 2. Identify key issues you will want to include in your essay plan and come prepared to share them with the group. 3. Review the materials on the Harvard referencing system available here: <http://library.leeds.ac.uk/skills-referencing#harvard_style>.   ***NB if you have the seminar in week 5 note that you will only have just over one week to complete the assessment. You should therefore aim to have a substantial amount of this exercise done before the seminar, and use the seminar to check what you have done.*** |
| 4 (week eight or nine) | Writing up the fieldwork report | 1. Review the assessment guide sheet (appendix B) 2. Come prepared to share your experience of carrying out fieldwork. 3. Collect all your fieldwork notes and research additional information about the tradition you have visited.   ***NB The report is due in at the beginning of week 11. You are being assessed on fieldwork – so do not be concerned if the lecture for the tradition you have chosen is after the point where you have written your report!*** |
| 3 (week six or seven) | Fieldwork experience – to what extent are you an ‘outsider’? | 1. Listen to this podcast on the insider/outsider problem: <http://www.religiousstudiesproject.com/2012/02/20/podcast-george-chryssides-on-the-insideroutsider-problem/> 2. How do you position yourself in relation to religions you are studying? Come to the seminar prepared to discuss your opinions |
| 5 (week ten or eleven) | Essay assessment preparation | 1. Review the assessment guide sheet (appendix C) 2. Review the feedback you received from your ‘Secularisation’ assessment 3. Collect the notes you have already made for your essay, identify questions and problems to discuss in the seminar |

**Discussions**

Discussions are facilitated by level 3 undergraduate students. The facilitators are there to help keep discussion going and to ensure everyone participates. They are specifically briefed not to add new information to the discussion – they are not there to teach but to help you learn the skills of discussion. These groups are designed to help you to feel confident in expressing your ideas and discussing issues. This will help you to get more from seminars, and engage more with discussion during lectures. You must spend some time in preparation each week to ensure that you have something to add to the discussion. You will benefit most from small group teaching if you undertake the preparation activities and as a result these activities are **compulsory**.

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| **Discussion** | **Title** | **Preparation** |
| 1 (week two or three) | Is religion important in the UK? | 1. Watch and listen to the ‘Westminster Faith Debate’: <http://www.religionandsociety.org.uk/faith_debates-2012/public_life> 2. Check the BBC news website regularly and identify key issues concerning religion in the UK. |
| 2 (week four or five) | Why bother studying religion? | 1. Make a list of reasons why you think it is worth studying religion in the UK. 2. Talk to others, research on the internet, and try to come up with a corresponding list of reasons why studying religion may be considered contentious. |
| 3 (week six or seven) | Is religion bad for women? | 1. Review the lecture material on gender 2. Identify issues in the news or elsewhere which might indicate that religion is bad for women 3. Identify issues in the news or elsewhere which might indicate that religion is good for women 4. Decide on your own answer to the question |
| 4 (week eight or nine) | What are the challenges of undertaking fieldwork? | 1. Review your fieldwork experience – what did you find difficult? 2. Review your fieldwork experience – what did you find valuable? |
| 5 (week ten or eleven) | What do you think is the most important current issue regarding religion in the UK? | 1. Review the BBC news website and lecture materials 2. Identify one issue which you think is significant 3. Why do you think it is significant? 4. Who is it significant for? 5. What are the potential outcomes or implications? 6. How could academics studying religion help the debate? |

**Please contact the module leader before the seminar or discussion group if you are unable to complete the preparation activities due to illness or family emergency.**

**Resources & Reading List:**

*Pay close attention to bibliographies from lectures as a start to selecting appropriate reading. Browse this list to find further texts to refer to. Particularly useful books are highlighted.*

**Encyclopaedias**

*The following encyclopaedias, among others, are available in Leeds University Libraries and will be useful for background reading on various issues:*

Encyclopaedia of Religion

Encyclopaedia Judaica [electronic resource]

The Encyclopaedia of Islam [electronic resource]

**General**

Badham, P. (ed.) (1989) *Religion, State and Society in Modern Britain*. Lampeter: Edward Mellen Press.

Berger, P.L. (1990 [1967]) *The Sacred Canopy*. New York: Doubleday.

Boyer, P. (2001) *Religion Explained: the Human instincts that fashion gods, spirits and ancestors*, London: Heinemann.

**Brown, C. (2006) *Religion and Society in Twentieth-Century Britain*, New York: Longman.**

Bruce, S. (1995) *Religion in Modern Britain*. Oxford: O.U.P.

Davie, G. (2000) *Religion in Modern Europe*. Oxford: O.U.P.

**Davie, G. (1994) *Religion in Britain Since 1945*. Oxford: Blackwell.**

Davie, G. (2007) *The Sociology of Religion*. London: Sage.

Hammond, P. (ed.) (1985) *The Sacred in a Secular Age*. Berkeley, CA: University of California Press.

Hinnells, J. (Ed.), (2010) *The Penguin Handbook of Living Religions*. London/New York: Routledge.

Luckmann, T. (1967) *The Invisible Religion*. New York: MacMillan.

Thomas, T. (ed.) (1988) *The British: Their Religious Beliefs and Practices 1800-1986*. London: Routledge.

Turner, B.S. (1991) *Religion and Social Theory*. London: Sage.

Wilson, B. (1992) *Religion: Contemporary Issues*. Oxford: Clarendon Press.

**Studying Religion**

Bryman, A. (2008) *Social Research Methods*. Oxford: Oxford University Press.

Chryssides, G. & Geaves, R. (2007) *The Study of Religion: An Introduction to Key Ideas and Methods.* London: Continuum.

Flood, G. (1999). *Beyond Phenomenology: rethinking the study of religion*. London: Cassell.

**Hinnells, J. (Ed.), *The Routledge Companion to the Study of Religions*. London/New York: Routledge.**

Knott, K. (2005). Insider/Outsider Perspectives. In J. Hinnells (Ed.), *The Routledge Companion to the Study of Religions*. London/New York: Routledge.

May, T. (2001). *Social research: Issues, methods and process*. Buckingham: Open University Press.

Sharpe, E. J. (1986). *Comparative Religion: A History* (Second ed.). London: Duckworth.

Sutcliffe, S. J. (Ed.) (2004). *Religion: Empirical Studies.* Aldershot, Hants.: Ashgate Publishing Limited.

**Gender**

Aldridge, A. (1992) ‘Discourse on Women in the Clerical profession’, *Religion: Contemporary Issues*, (ed.) B. Wilson, London: Bellew.

Geaves, R., (2007) ‘Religion and Gender’. In Geaves and Chryssides (eds) *The Study of Religion.* London: Continuum. pp314-342

King, L., (1989) *Women and Spirituality: voices of protest and promise*, Basingstoke: Macmillan.

Levitt, M. (2003) ‘Where are the Men and Boys? The Gender Imbalance in the Church of England’, *Journal of Contemporary Religion*, 18 (1).

Pateman, C. (1993) *The Sexual Contract*, Cambridge, Polity.

Walter, T and Davie, G. (1998) ‘The Religiosity of Women in the Modern West’, *British Journal of Sociology*, 49 (4)

Woodhead, L. (2008) ‘Gendering Secularization Theory’ *Social Compass* 55 (187)

**Secularisation**

Berger, P. (1967) *The Sacred Canopy.* New York: Doubleday.

Brown, C. (2001) *The Death of Christian Britain*. London: Routledge.

Bruce, S. (2002) *God is Dead*. Oxford: Blackwell.

Fox, J. (2010) ‘Secularisation’. In Hinnells, J. (ed.) The Routledge Companion to the Study of Religions, London and New York: Routledge, pp. 307-320. Second edition.

Hamnett, I. (ed.) (1990) *Religious Pluralism and Unbelief*. London: Routledge.

Martin, D. and Catto, R. (2012) ‘The religious and the secular’. In. Woodhead and Catto (eds.) *Religion and Change in Modern Britain.* London: Routledge

Wilson, B. (1985) ‘Secularisation, the Inherited Model’, in Hammond, P. E., *The Sacred in a Secular Age*, Berkeley: California.

Wolfe, J. (1994) ‘How Many Ways to God? Christians and Religious Pluralism’, *The Growth of Religious Diversity: Britain from 1945*, (ed.) G. Parsons, London: Routledge.

**Diaspora, Migration and Identity**

Knott, K. (2010) 'The Religions of South Asian Communities in Britain'. In Hinnells, J. (Ed.) The Penguin Handbook of Living Religions . London/New York: Routledge.

Hinnells, J. (2010) 'The Study of Diaspora Religion' In Hinnells, J. (Ed.) The Penguin Handbook of Living Religions . London/New York: Routledge.

McLoughlin, S. (2010) 'Religion and Diaspora'. In Hinnells, J. (eds) The Routledge Companion to the Study of Religions, London and New York: Routledge, pp. 558-580. Second edition.

Parsons, G. (ed.) (1993) *The Growth of Religious Diversity. Britain from 1945. Vol. I: Traditions*. London: Routledge

Parsons, G. (ed.) (1994) *The Growth of Religious Diversity. Britain from 1945. Vol. II: Issues*. London: Routledge.

**Christianity**

Brierley, P., and Sanger, G. (eds.), (1999), *UK Christian Handbook*, London: Christian Research.

Hastings, A. (2001) *A History of English Christianity 1920-2000* London: SCM Press.

Hornsby Smith, M. (1999) *Catholics in England, 1950-2000*. London: Cassell.

Hornsby Smith, M. (1991) *Roman Catholics in England*. Cambridge: C.U.P.

Hornsby Smith, M. (1989) *The Changing Parish*. London: Routledge.

Jenkins, P. (2003) *Next Christendom: the coming of global Christianity*, Oxford: Oxford University Press.

Jenkins, T. (1999) *Religion in English Everyday Life*. Oxford: Bergahn Books.

Parsons, G. (1989) ‘The Rise of Religious Pluralism in the Church of England’, *Religion, State and Society in Modern Britain,* (ed.) P. Badham, Lampeter: Edwin Mellen Press.

**Judaism**

***Background:***

Cohn-Sherbok, D. (2003) *Judaism. History, Belief and Practice*, London: Routledge.

De Lange, N. (2000) *An Introduction to Judaism*, Cambridge: Cambridge University Press.

Donin, H.H., (1980) ***To pray as a Jew : a guide to the prayer book and the synagogue service*,** New York: Basic Books.

**Goldberg, D. and Rayner, J.D. (1989) *The Jewish people: their history and their religion*,** Harmondsworth: Penguin Books.

Levine, L.I. (2000) ***The ancient synagogue: the first thousand years*,** New Haven: Yale University Press.

Meek, H.A. (1985) *The Synagogue*, London: Phaidon.

***Judaism in Britain:***

Alderman, G. (1998) *Modern British Jewry*, Oxford: Oxford University Press.

Endelman, T. M., “English Jewish History”, in: *Modern Judaism* 11 (1991), 91-109 (journal available in electronic format via catalogue of University of Leeds’ library)

**Kershen, A.J. (ed.) (1997) *London, the promised land? The migrant experience in a capital city,*** Aldershot: Avebury.

**Kershen, A.J. (2005) *Strangers, Aliens, and Asians: Huguenots, Jews, and Bangladeshis in Spitalfields*, 1660-2000,** London: Routledge.

Kushner, T. (2008) ***Anglo-Jewry since 1066: place, locality and memory,*** Manchester: Manchester University Press.

**Hinduism**

***Background:***

Knott, K. (2000) *Hinduism: A Very Short Introduction*

***Hinduism in Britain:***

Burghart, R. (ed.) (1987) *Hinduism in Great Britain*. London: Tavistock.

Vertovec, S. (2000) *The Hindu Diaspora: Comparative Patterns.* London: Routledge

**Buddhism**

***Background:***

Keown, D. (2000) *Buddhism: A Very Short Introduction*, OUP  
***Buddhism in Britain:***

Almond, P. (1988) *The British Discovery of Buddhism*

**Sikhism**

***Background:***

Nesbitt, E. (2005) *Sikhism: A Very Short Introduction*, OUP  
Cole, W.O. (2005) *Understanding Sikhism*, Dunedin Press

***Sikhism in Britain:***

Singh G. & Singh Tatla, D. (2000) *Sikhs in Britain*, Zed Books,

**Islam**

***Background:***

Brown, D. (2004) *A New Introduction to Islam*. Oxford: Blackwell

Said, E. (1978). *Orientalism*. Harmondsworth: Penguin.

Shepard, W. (2009) *Introducing Islam*. London and New York: Routledge.

Waines, D. (2003) *An introduction to Islam*. 2nd Edition. Cambridge: Cambridge University Press.

***Islam in Britain:***

Abbas, T. (2005) *Muslim Britain*. London: Zed.

Ansari, H. (2002) *The Infidel Within: Muslims in Britain since 1800* London: Hurst.

Ballard, R. (ed.) (1994) *Desh Pardesh: The South Asian Presence in Britain*. London: Hurst

Gilliat-Ray, S. (2010) *Muslims in Britain: An introduction*. Cambridge: Cambridge University Press.

Lewis, P. (1994) *Islamic Britain*. London: I.B. Taurus.

Lewis, P. (2007) *Young, British and Muslim*. London: Continuum

**New Religious Movements and the New Age:**

Clarke, P. (2005) *New Religious Movements in Global Perspective* London: Routledge

Heelas, P. (1996) *The New Age Movement*. Oxford: Blackwell.

**Getting Help:**

Key Documents

Please ensure that you read and familiarize yourself with the following important documents, all available in the VLE:

* **School of Philosophy, Religion & History of Science Undergraduate Student Handbook**
* **School Code of Practice on Assessment**
* **School Style Guide**

Module Leader

If you have queries not covered in the above key documents or in this Module Handbook, please contact the Module Leader during their office hours or by email.

Student Staff Forum

You should always contact the Module Leader in the first instance about any problems which arise in relation to a module. Any unresolved concerns about a module can be directed to the Course Representative with responsibility for the module. Course Representatives are students who have successfully applied to sit on the Student Staff Forum SSF, to represent a particular programme, and a group of modules, and relay module level concerns to the SSF. Concerns about your programme of study or the School in general can also be directed to the relevant Course Representative. You can find out who your Course Representatives are, and how to contact them, by checking the Portal under the ‘My Studies’ tab in the top left of the screen.

If you are interested in becoming a Course Representative in the next academic year, please look out for details of the application process which will be publicized towards the end of Semester 2. The School values student input very highly.

**Appendix A**

**‘Secularisation’ Assessment Guide Sheet.**

This information is to assist you in completing the ‘Secularisation’’ Assessment, submitted mid semester. There will be a seminar in which you can seek advice and will be able to discuss plans. You should use this opportunity to ensure you have understood the instructions and are approaching the assessment appropriately.

This exercise has two objectives, firstly to assess whether you can correctly identify and reference appropriate resources for an academic essay, and write in an appropriate academic style. Secondly, this assessment ensures you have looked at the important theme of secularisation in some detail. This assessment is worth 20% of your final mark, and the feedback will help you to improve your performance in your remaining two pieces of assessed work.

The title for your exercise is:

***How secular is Britain? Critically examine the arguments and evidence for and against the notion that Britain is becoming an increasingly secular society.***

1. **PLAN**: Write a plan for the essay which clearly identifies the key issues you would need to cover. This is most easily written in the form of paragraph or section headings with a brief explanation of the suggested content for each. A minimum of five academic texts which would be used should be properly referenced in the text. Up to four texts may be from the module reading list. At least one text must be from outside the reading list. All references should be formatted following the Harvard style. The plan should be no more than 500 words in length. Word count should be stated at the end of the plan.
2. **WRITING SAMPLE**: Write a single paragraph or text which you would include in an answer to this question. This may be an introduction, conclusion or a mid-text paragraph. It MUST:
   1. Be written in appropriate academic language and free from grammatical and other errors
   2. Contain at least TWO references to academic texts
   3. Clearly fit into the suggested plan
   4. Be no more than 300 words in length (word count should be stated at the end of the writing sample)
3. **BIBLIOGRAPHY**: Create a bibliography which includes all texts referenced in the plan and the sample paragraph. The bibliography should be properly laid out following the Harvard referencing system.

A tutorial on the Harvard referencing system can be found here: <http://library.leeds.ac.uk/tutorials/harvard-referencing/>

An A to Z on the Harvard referencing system can be found here: <http://library.leeds.ac.uk/referencing-harvard>

**Appendix B: Fieldwork Report Assessment Guide Sheet**

This information is to assist you in completing the Fieldwork Report Assessment, submitted at the end of semester one.

Guidance on conducting the fieldwork visit is available on the VLE and will be provided in lecture 2 and in seminars. The object of this exercise is to assess whether you can successfully carry out and reflect upon an independent fieldwork visit, and understand the theoretical issues of ‘the classroom’ in the context of religion as it is experienced and studied. This assessment is worth 40% of your final mark, and the feedback will help you to improve your performance in your remaining piece of assessed work. The fieldwork report should be a maximum of 2000 words in length.

The report should include:

1. Details of your fieldwork visit including methodological considerations
2. An account of the context (religious, sociological, historical, geographical) of the venue
3. A description of the venue and what occurred during your visit
4. An evaluation of what took place, including your own part in the process
5. A discussion of what was observed in relation to one of the theoretical or methodological issues discussed in the module

The report may include photographs of the building, but none in which people are identifiable.

What will the assessors be looking for?

1. Evidence that the visit took place and that an accurate record was kept (e.g. of date, time, address etc).
2. Evidence of your ability to observe and recall what took place, for example:
   1. nature of place of worship or other religious venue (e.g. space/building, symbols, history, artefacts etc),
   2. attendance and participation (e.g. numbers, gender, age, roles, ethnicity, leadership etc),
3. Evidence of attempt to obtain further information and to place the venue in both its local and religious contexts (e.g. through conversations with members or other relevant people, visit to local library, use of newsletters or other primary sources etc). The publications of the Community Religions Project (CRP) may be helpful.
4. Evidence of ability to link observation to themes of module. ***This is key. It is very difficult to achieve a mark beyond a low 2:2 without some evidence of theoretical engagement.***
5. Evidence of engagement with academic texts. You should reference (at least) one source on methodology, one source regarding the religious tradition and one source regarding the theoretical or methodological issue you choose to focus on.
6. Evidence of ability to raise questions in response to the visit (e.g. questions of theory not previously raised in the module, questions about fieldwork as a method of learning about religion in Britain, questions about your personal response to the experience of undertaking such a visit etc).

Example fieldwork reports are available on the VLE and on the CRP website, and demonstrate the variety of approaches which can be taken.

**Appendix C**

**Assessed Essay Guide Sheet**

This information is to assist you in completing the Assessed Essay, submitted during the January assessment period.

There will be a seminar in which you can seek advice about your essay. You should use this seminar to ensure you have understood the instructions and are approaching the assessment appropriately.

The object of this exercise is to assess whether you can successfully explore a significant issue in the study of religion in modern Britain. This assessment is worth 40% of your final mark, and the feedback will help you to improve your performance in your work on future modules. The essay should be a maximum of 2000 words in length.

Choose one essay title.

Review the Marking Criteria available in the PRHS Handbook. These, plus your feedback from previous assessments, will assist you in identifying the key areas you need to address to achieve a good mark.

Follow these common sense guidelines:

* Plan your essay first
* Make sure you know your answer to the question
* Develop your argument using a range of evidence (you may use primary material, from newspapers or websites for instance, but these are NOT academic sources, and must not be treated as such. They must be properly referenced however.)
* Include a good introduction
* Include a good conclusion
* Include at least four academic sources
* Reference all sources properly