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

THEO3360

The Religious Mapping of Leeds:

Chapeltown

Dr Mel Prideaux

2013-2014

‘The power of grid maps is that they make it possible for any individual or object to be located within an abstract totality of space. But their virtue is also their danger: that they reduce the world only to data, that they record space independent of being. Story maps, by contrast, represent a place as it is perceived by an individual or by a culture moving through it. They are records of specific journeys, rather than describing a space within which innumerable journeys might take place. They are organised around the passage of the traveler, and their perimeters and the perimeters of the sight or experience of that traveler. Event and place are not fully distinguished, for they are often of the same substance.’ (Robert McFarlane *The Wild Places* 2008: 141)

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Level: Three

Semester Taught: Two

**Credits:** **20**

Module Aims & Objectives:

The module will enable students to develop their skills with regard to the accumulation, organisation and presentation of information, through an evolving project designed to provide a religious map of Leeds, developed by TRS in partnership with local community agencies.

By the end of the module students will have:

* developed their skills in accumulating and collating data from a variety of local written and oral sources
* developed preliminary skills in religious mapping and fieldwork
* developed their analytical skills through evaluating the relationship between religious and other social, political, educational, and economic issues in the area under investigation
* improved their ability to work as a team to produce a report and public presentation
* improved their social and communication skills through the development of local contacts, through working in partnership with local people, and through presenting their findings at a public meeting

MA participants will also have reflected upon these issues and related them to the methodological literature on geography of religion, religion and locality, and religious mapping.

**Module Description**

For the purposes of the project, Leeds has been divided into a number of geographical areas. Each time the project runs the students, as a team, are responsible for researching a particular area. The report of the projects are added to the archive of the Community Religions Project. Students are expected to help build up a complex picture of where particular groups and activities are located, how they interact with each other and the community at large, and what services they offer. This work will involve research trips, interviews, liaison work, the development of written work and presentational skills, and the presentation of a report at a short conference or public event at the end of the semester.

The area to be studied this year is Chapeltown, and one of the first tasks of the team will be to establish the boundaries of the area to be studied. We will use parish boundary maps, the previous mapping report, and the community contact to assist in this task.

Teaching Methods:

The teaching for the module is spread unevenly across the semester to ensure you receive the maximum input at the start of the module, when it is most required. In weeks one and two you will have a 3 hour seminar, of which one hour will be an initial group meeting. During an early seminar we will travel out to visit Chapeltown and meet the community contact. In week 3 you will have a two hour seminar, of which one hour will be a group meeting. For the remainder of the semester you will have a one hour seminar which will primarily be a group meeting but during which Dr Prideaux will be available to provide support, advice and additional training or other input.

You can view all seminar 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.** If the team wish to arrange additional meetings the module leader can arrange for a seminar room booking.

This team module is fieldwork-based. It provides you with the opportunity to investigate and learn more about part of the city in which you are living and studying. We aim to work closely with local agencies in undertaking the project, such as Leeds Faiths Forum, Leeds Church Institute, Neighbourhood Policing Teams, local community bodies and the religious representatives resident in the area under investigation. Following the initial briefing session at which the objectives, forms of learning and assessment are discussed, we work together,

* to build a functional team,
* to think about the area to be mapped,
* to focus on themes to be addressed, and
* to work out a timetable for preparation and data collection (visits to places of worship, libraries, local agencies, interviews etc), for analysis, and writing up.

The team will manage itself. Dr Prideaux, as module leader, will give initial direction and training, and will always be available to advise and consult. Planning and executing the project, however, will be in the hands of the team working co-operatively. From the earliest stages of the project, you are encouraged to think about the final presentation of the project to local people, staff and students at a venue in the area to be studied. A final report of 10,000 words will be written, and a directory of local places of worship and other relevant agencies produced. A community partner will be identified and consulted. This year it is Rev Mark Harwood. He is minister at Roscoe Methodist church and will introduce you to the area at the initial meeting, be on hand to advise during your research, and will assist with the community presentation.

The principal methods of data collection, in addition to the accumulation and digestion of local historical and archival material and books of local interest, are sociological and geographical, particularly the use of a short questionnaire, interviews, participant observation at places of worship and mapping. Further information about these is included later in the handbook, and they will be the subject of early seminars.

Required Materials:

There are no required texts for this module. There will be a cost involved in travelling to the fieldwork site on a regular basis.

Attendance:

Attendance at seminars/group meetings 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 well as the 16 hours of seminars/groups meetings students will spend approximately 60 hours in fieldwork activities and 124 hours in private study. Tasks will be divided among members of the group but typically private study might include online and text based research about the area, learning about research methods, writing up the findings of research, planning and arranging the final presentation.

**Assessment:**

The module is assessed by a team report of 10,000 words, with a short directory of relevant local information, which is submitted during the assessment period in semester two. The report and directory account for 85% of the final mark. A public presentation is given to staff, students, the community partners and local people in the assessment period. This presentation accounts for 15% of the final mark. This normally takes place in a local venue.

The presentation and report are assessed by the module tutor and an additional internal examiner, with input from a relevant community partner. A preliminary general mark is given to which a further five marks may be added or subtracted for individual students following receipt of a peer assessment. This compulsory peer assessment takes the form of comments received from students on a designated form about their own contribution to the project and that of their peers. All the students may receive the same final mark, but it is possible that some may have made an exceptional contribution, whilst others may have been less active and useful team members. The peer assessment will be evaluated and taken into consideration by the module tutor who will decide on provisional marks. These will then be sent, with a summary of the process, to the external examiner, who will moderate the work and the individual marks in the light of the information provided.

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.

**Feedback Arrangements:**

Students will receive ongoing feedback from Dr Prideaux at the weekly group meetings. Dr Prideaux will also read and provide formative comments on a draft of the final report and directory and the presentation. Students will also give a ‘work in progress’ report at the Faculty of Arts Undergraduate Research Experience event on February 19th. This is not assessed but will be important for gaining formative feedback both on presentation skills and the project itself.

Summative feedback will be available via the VLE three weeks after submission.

**Module Outline:**

Week 1: Overview of the course, its objectives, approaches and assessment.

Discussion of team work skills and issues

Week 2: Setting the boundaries for the research area

Research Methods training

Week 3: Goal setting and project planning

Week 4:

Week 5:

Week 6:

Research Period

Week 7:

Week 8:

Week 9:

Week 10:

Week 11: Presentation skills training

**Resources & Reading List:**

A box of relevant materials is provided for the team’s use, including maps, examples of previous mapping reports, directories, questionnaires, and local religious information.

**A. Religion in the UK**

Paul Badham, ed., *Religion, State and Society in Modem Britain*, Lewiston/Lampeter, Edwin Mellen Press, 1989.

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

Gerd Baumann, *Contesting Culture: Discourses of Identity in Multi-Ethnic London*, Cambridge, Cambridge University Press, 1996.

David Bebbington, *Evangelicalism in Modem Britain*, London, Routledge, 1993.

Callum Brown, *Religion and Society in Twentieth-Century Britain*, Harlow and New York, Longmans, 2006.

Harold Coward, John Hinnells and Raymond Brady Williams, eds., *The South Asian Religious Diaspora in Britain, Canada and the United States*, Albany, SUNY, 2000.

Steve Bruce, *Religion in Modem Britain*, Oxford, Oxford University Press, 1995.

-----, *God is Dead: Secularization in the West*, Oxford, Blackwell, 2002.

Grace Davie, *Religion in Britain Since 1945*, Oxford, Blackwell, 1994.

-----, *Religion in Modern Europe: A Memory Mutates*, Oxford, Oxford University Press, 2000.

A D Gilbert, *Religion and Society in Industrial England*, London, Longman, 1976.

-----, *The Making of Post-Christian Britain: A History of the Secularization of Modern Society*, London, Longman, 1980.

Adrian Hastings, *A History of English Christianity 1920‑90*, SCM Press, London, 2001.

John Hinnells, ed., *The New Penguin Handbook of Living Religions,* Penguin, 1998.

Kim Knott, ‘Researching local and national pluralism: Britain's new religious landscape’. In: Baumann, Martin and Behloul, Samuel M. (eds.) Religioser Pluralismus: Empirische Studien und analytische Perspektiven, Bielefeld, transcript Verlag, 2005.

-----, ‘The sense and nonsense of community’, in S. Sutcliffe, ed., *Religion: Empirical Studies*, Aldershot, Ashgate, 2004.

David Lyon, *Jesus in Disneyland: Religion in Postmodern Times*, Cambridge, Polity, 2000.

Gerald Parsons, ed., *The Growth of Religious Diversity*, Britain from 1945, (i) Traditions,

(ii) Issues, London, Routledge/Open University, 1993/4.

Terence Thomas, ed., *The British, Their Religious Beliefs and Practices*, London, Routledge, 1988.

Paul Weller, *Religious Diversity in the UK*, Continuum, 2008.

Paul Weller, ed., *Religions in the UK. A Multi‑faith Directory*, University of Derby/ Inter‑Faith Network (UK), 2001 edition.

Paul Weller, Alice Feldman, and Kingsley Purdam, *Religious Discrimination in England and Wales: Home Office Research Study 220*, Home Office, 2001.

**B. Leeds**

*Leeds in Maps*.

Leeds Education, *Peoples Fax.*

Derek Fraser, ed., *A History of Modem Leeds* (including N. Yates, 'The religious life of Victorian Leeds'), Manchester, Manchester University Press, 1980.

David Thornton, *Leeds: The Story of a City*, Fort Publishing, 2002.

Melody Walker, *A Journey Through our History: The Story of the Jamaican People in Leeds and the Work of the Jamaica Society (Leeds)*, Leeds, Jamaica Society, 2003.

Susan Wrathmell, *Leeds*, Pevsner Architectural Guides, New Haven and London, Yale University Press, 2005.

Pamphlets on various neighbourhoods in Leeds, (accessible from Leeds Central Library and the branch libraries).

Leeds City Council Planning Office (for local statistics, planning info etc, e.g. <http://www.leeds.gov.uk/>; <http://www.leedsinitiative.org/> )

Leeds Central Library, Local Studies and Family History Section <http://www.leodis.info/>; <http://www.leodis.net/>; <http://www.bbc.co.uk/leeds/civic_life/local_history/index.shtml>; <http://www.24hourmuseum.org.uk/leeds/local/index.html?ixsid=XQ0LvasMPkq>

West Yorkshire Archive, Sheepscar ([www.archives.wyjs.org.uk](http://www.archives.wyjs.org.uk))

Brotherton Library, Modern History Section (Yorkshire) and Pamphlets Yorkshire

Leeds Civic Trust (<http://www.leedscivictrust.org.uk/>)

Local branch libraries (e.g. Headingley)

Leeds indexers ([www.leedsindexers.co.uk/Links.htm](http://www.leedsindexers.co.uk/Links.htm))

**C. Religion and religions in Leeds**

*The Religious Mapping of Leeds*

Copies of many reports can be found on the CRP website:

<https://arts.leeds.ac.uk/crp/>

Other reports can be found in the project resources box

*Community Religions Project monographs and research papers*.

K. Knott *Hinduism in Leeds* (1986, reprint 1994)

S S Kalsi *The Evolution of a Sikh Community in Britain* (1992)

K Kotsoni *The Greek Orthodox Community in Leeds* (1990)

V Howard *A Report on Afro‑Caribbean Christianity in Britain* (1985)

R Geaves *Muslims in Leeds* (1995)

Leeds Churches Community Involvement Project, *Faith in Leeds: Searching for God in Our City*, Phase 1 and Phase 11.

‑‑‑‑‑‑ *Faith and Works*.

Stacey Burlet and Helen Reid, *Faith in Our Future: People of Faith, Social Action and the City of Leeds*, Theology and Religious Studies, University of Leeds, 1998.

Robert E. Finnigan and George T. Bradley, eds., *Catholicism in Leeds: A Community of Faith 1794-1994*, Leeds, Leeds Diocesan Archives, 1994.

Alistair Mason, ed., *Religion in Leeds*, Alan Sutton, 1994 (available in the Religious Mapping box and in the Yorkshire section of Modem History).

-----, *The Leeds Church Institute: A History*, LCI and CRP, 2000.

John Minnis with Trevor Mitchell, *Religion and Place in Leeds*, English Heritage, 2007.

Tony Parry, *Black‑Led Churches in West Yorkshire*, Churches and Neighbourhood Action Project, Leeds, 1993.

Melanie Prideaux, *Faiths Together? Muslim-Christian Co-working in Beeston Hill, South Leeds,* University of Leeds, unpublished PhD thesis, 2009

Nigel Yates, *Leeds and the Oxford Movement*, Leeds, The Thoresby Society, 1975.

Pamphlets and monographs produced by local authors, e.g. on the history of individual churches may be available through the local library.

**D. Practical Methods**

A.2 section of Sociology collection in the Edward Boyle and Brotherton libraries.

Judith Bell, *Doing Your Research Project*, Open University Press, 1987.

Loraine Blaxter, Christina Hughes, Malcolm Tight, *How to Research*, Open University Press, 1996.

Alan Bryman, *Social Research Methods*, Oxford University Press, 2004, second edition.

S Caunce, *Oral History and the Local Historian*, Longman, 1994.

Kim Knott, ‘Issues in the study of religions and locality’, *Method and Theory in the Study of Religion*, 10, 279-90.

-----, ‘Community and locality in the study of religions’, eds., T. Jensen and M. Rothstein, *Secular Theories on Religion*, Museum Tusculanum, Denmark, 2000.

-----, ‘Spatial theory for the study of religion’, *Religion Compass*, 2008.

Chris C. Park, *Sacred Worlds: An Introduction to Geography and Religion*, Routledge, 1994.

Paul Thompson, *The Voice of the Past: Oral History*, Oxford University Press, 1988.

Michael A Williams, *Researching Local History: The Human Journey*, Longman, 1996.

**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 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.

**Chapeltwon: the Area to be Mapped**

This year we will focus on Chapeltown, an area previously mapped in 2007 and likely to have changed considerably in the intervening time. The team will want to return to the initial mapping project to start with.

The team will work together to establish area boundaries using the previous report, parish maps, the boundaries of other reports and advice from the local contact to establish the area to be studied.

**Introduction to research methods and teamwork**

(a) Research methods and teamwork should be understood in context, not in general - understand how they relate to an 11 week study of religion in the local area.

(b) It is not the job of the module tutor to impose particular research methods on you or to teach you how to be a team.

So, both these things will arise as you meet together, focus on the area, decide what you want to find out and begin working together. It is somewhat experimental and cannot all be set out in advance.

However, it would be unhelpful to leave you to reinvent the wheel: the module is short; you haven't got time to learn all about research methods or team building in general before starting work ‑ so some introduction and facilitation will be provided, and you will learn what other teams of religious mappers did before you.

Research methods

The tutor will introduce you to some of the local resources. However, a search *for* local literature and *of* the literature once found will be part of your work. You will want to add to this the use of other research methods to fill the gaps and to elicit other types of information, plus to provide the ideas and experiences of local people with regard to the role of religion in their neighbourhood.

1. *Written sources of information*

Once you have obtained local histories/parish magazines/ephemera/websites etc, how should you go about using these? Are they directly useful? Can you quote from them? Do not forget to reference your use as you would with references and quotations from books ‑ ask the module tutor if you are in doubt. How partial or biased is the material?

Are there useful statistical and planning sources? Are they up to date? What do they tell us? Is the information provided directly useful or important for providing a context? Where and how will you use such information in the final report?

2. *Oral sources of information*

This information is generally obtained through the use of questionnaires and interviews. We usually think of these on a continuum spanning the highly formal and structured to the informal and loosely organised.

**Formal, structured Informal**

**questionnaire ‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑‑---‑‑--‑----‑‑‑‑-------‑‑-----‑‑ interview**

(Fixed format questions, sampling, statistical analysis, ‘quantitative approach’.)

(Spontaneous or loosely structured questions, often conversational, ‘qualitative approach’.)

These approaches (and those that fall in‑between) have different purposes, involve different preparation, use different formats, and require different methods of recording and analysis. These will give you an idea of the different requirements.

How do you choose which approach to use?

What do you want to find out? How best can you gather the data you need given the limited time and resources?

Initial tasks ‑ you can't work out which method/s of enquiry to use until you have clarified what questions are to be asked and what issues are to be addressed.

Individual responsibilities

* Same or different responsibilities? Different skills?
* How long can you afford to spend developing questions, doing the interviews, analysing and writing up?
* How will you share what you have collected, and apportion the task of writing the different sections?
* Are there things which need to be cross‑checked? How valid are oral testimonies or locally produced leaflets? Can sources be cross‑checked against one another?

Who will do what? Avoid repetition of tasks. Are their skills/resources in the group already which can be utilised, e.g. knowledge of a particular religious tradition or denomination, experience of fieldwork, local knowledge and contacts, use of a car, good at taking photos, possession of a Leeds library card, etc?

How are tasks to be assigned? Will you work as individuals or pairs?

Working as a team

Things to remember about team work -

* Make sure that tasks and responsibilities are evenly apportioned;
* Check that everyone is involved and feels a part of what is going on;
* Leadership? Democratic decision making? Negotiation?
* Is everyone's view heard and taken into consideration? Is the need for this balanced with the need to work quickly and effectively?
* If a problem arises in the group, try to face up to it and deal with it quickly. Involve the tutor as and when necessary. Don’t let it fester.

Time management

Make sure that, right from the beginning, you work out a week‑by‑week schedule so that you can check if you have completed the necessary tasks on time. The best way to do this is to work backwards from the end of the module (submission of the report and public presentation). Make sure you leave spaces for work for other modules, and for breaks, especially during the Easter vacation.