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<p>Institution: University of Winchester</p>
<p>Unit of Assessment: D33 Theology and Religious Studies</p>
<p>a. Context</p> <p>The unit submitted is the Centre for the Study of Theology and Religion (CSTR), which has 10 academic staff members drawn from the Department of Theology and Religious Studies (TRS), the Winchester Centre of Religions for Reconciliation and Peace (WCRRP), and the Institute for Theological Partnerships (ITP).</p> <p>The main non-academic audiences for CSTR's research are: (i) <i>Faith communities</i>, including Christian churches; (ii) <i>Non-governmental organizations</i>, particularly those working in peace, reconciliation and community development, and in inter-faith relations; (iii) those working in <i>education</i> beyond this institution at all levels, including grass-roots and faith-community based education; (iv) those responsible for the delivery of <i>public services</i>, particularly concerned with equality & diversity issues and engagement with faith communities; (v) the <i>general public</i>, in their awareness of religious contributions to contemporary society and current areas of debate.</p> <p>The main types of impact CSTR's research has on these beneficiaries are as follows (indicative examples are given in section (b) below):</p> <ul style="list-style-type: none"> • <i>Civil society</i>: supporting the life and development of faith groups, and harnessing their contributions to the flourishing of communities and society; • <i>Cultural life</i>: enriching public awareness of the representation of religion and spirituality in visual and material culture, both historical and contemporary; • <i>Education</i>: particularly within Christian churches and other faith communities, including the training of ministers, leaders and educators of those communities; • <i>Public discourse</i>: disseminating insights from CSTR's research in non-academic public fora, in order to contribute to the public discussion of issues related to our research and to the development of religious literacy in British society.
<p>b. Approach to impact</p> <p><u>Institutional context</u></p> <p>The University's Christian Foundation Strategy includes the following strategic priorities: '<i>Encourage excellent research in theology, religious studies, ethics and spirituality and continue to exchange knowledge and expertise in these areas with a wide variety of partners</i>', and '<i>Develop public service and community engagement in areas directly linked to our Foundation</i>.' This strategy is overseen by the Governors' Foundation Committee, to which TRS, WCRRP and ITP all report regularly. In fulfilment of these strategic priorities, the University offers various activities, such as public lecture series, to which CSTR contributes. The CSTR impact strategy described below is the unit's own response to these University priorities.</p> <p><u>Unit Impact Strategy</u></p> <p>During the present REF cycle, a key strategic aim articulated in CSTR's annual Action Plans has been to develop the impact of our research on a variety of user groups, particularly the following:</p> <ul style="list-style-type: none"> • Churches, faith groups and inter-faith organizations; • Non-governmental organizations, especially those working in peace, reconciliation and community development; • Educators, including those working in our faith community partners; • Public services, particularly those involved with death, dying and bereavement; • The general public, through involvement in media, cultural activity and public discourse. <p>These impacts have been developed by means of:</p> <ul style="list-style-type: none"> • Individual staff members' relationships with partner groups and organizations; • University-based initiatives involving non-academic participants; • Institutional collaborations with partner organizations; • Consultancy and advisory work.

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Individual staff impact activities are agreed in workload allocations and monitored in annual staff reviews. 5-10% of CSTR's research income is allocated annually to support impact-related work.

Indicative examples

The following examples, chosen from a much wider range, illustrate how this strategy has been implemented in relation to each of the target groups identified.

(i) Churches and inter-faith organizations

Several CSTR members have long-term relationships with particular churches, enabling them to make a sustained contribution over time. For example, two (Andreopoulos and Messer) are ordained clergy. Specific links such as those below are made possible by such relationships.

Andreopoulos has led the establishment of an Orthodox Network to enable CSTR's research in Orthodox theology to resource the UK Orthodox Christian community; this is described further in one of the case studies.

Hedges was an invited academic respondent at a consultation of the Anglican Network for Interfaith Concerns at Lambeth Palace (Dec 2011; 70 participants including the Archbishop of Canterbury and the Papal Nuncio to Egypt). He attended the Parliament of the World's Religions (2009) and is actively involved with local interfaith groups including the Hampshire Interfaith Network and the Southampton Council of Faiths, having co-organized events with the latter (2010 and 2011). He was an invited speaker at the international Babaji Yoga Sangam 55th Annual World Parliament of Religions in London (2008; 80 participants)

Messer serves on the United Reformed Church Faith and Order Committee and the Expert Group on Ethics of the Community of Protestant Churches in Europe.

Paddison has published study resources for preachers and Bible study publications for a general readership, informed by his research on Scripture and theology. One example is a contribution to *Reflections for Daily Prayer: Pentecost to Trinity 11 2009* (CHP, 2009).

CSTR collaborates closely with Winchester Cathedral in a number of ways. For example, Hedges delivered a Cathedral Canons' training day on interfaith dialogue (2009). A public lecture series was delivered jointly in Oct-Nov 2010 (50 participants), and a series of collaborative educational events in autumn 2011. CSTR has a major role in a year-long programme of public, educational and academic events entitled 'The Futures of Capitalism' in 2013-14. The Cathedral Dean (the Very Revd James Attwell) has recently been made an Honorary Professor by the University, with a remit that includes collaborative work disseminating TRS research within the Cathedral community.

(ii) Non-governmental organizations

The Winchester Centre of Religions for Reconciliation and Peace was established specifically to enable research on religion and conflict transformation to be translated into impact in terms of reconciliation and peacebuilding. WCRRP works in partnership with various national and international NGOs, including the St Ethelburga's Centre for Peace and Reconciliation (London), Religions for Peace and the United Nations Development Programme to achieve these impacts.

(iii) Education

The unit works collaboratively with several faith community partners to support the training and education of their leaders, ministers and educators. This support includes their involvement in the research seminar programme, conferences and other activities sponsored by CSTR.

Welch has collaborated with Hampshire County Council on the revision of the agreed RE syllabus, *Living Difference*, in connection with the teaching of Native American religions at Key Stages 3 and 4. The resources produced are available to all schools in England and Wales that use the *Living Difference* syllabus.

Messer was a keynote presenter on science, religion and culture at a Citizenship Day for A-level students at Chelmsford Cathedral (Nov 2012; 250 participants).

(iv) Public services

A 'Death at Winchester' network was established in 2009 to bring practitioners delivering public

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services concerned with death, dying and bereavement together with academics and students, so that professional practice in these services might inform and be informed by CSTR's research. The network's activities include an annual 'Death Day' conference attracting around 40 participants and a Facebook group with around 200 members: <https://www.facebook.com/groups/104742819300/>.

(v) Media, culture and public discourse

Andreopoulos, Hedges, Isherwood, Messer and Welch have all appeared on local radio to discuss topics connected with their research. For example, Messer took part in 10 local radio debates throughout the UK on assisted dying legislation (10 May 2013, total audience figures 4-500,000).

Isherwood has appeared on BBC Radio 4's *The Moral Maze* (on rape, Feb 2010) and *Beyond Belief* (on fatherhood, 2008, and monogamy, Feb 2010) and on Radio 5 Live (on pornography, Mar 2011). She was interviewed about feminist theology and the Catholic Church for the *Washington Post* (7 June 2012: http://articles.washingtonpost.com/2012-06-07/national/35460082_1_feminist-theology-sister-pat-farrell-feminist-theory).

King was a Scientific Expert for the production of *Leap: A Documentary Film about Faith* (dir. Jouku Aaltonen, Illume, 2012: <http://leapthefilm.com/about/>).

Welch was an invited keynote speaker at an international conference at the National Portrait Gallery, London, in connection with the exhibition 'George Catlin: American Indian Portraits'.

c. Strategy and plans

The unit's impact strategy during the next REF cycle will remain broadly similar to that outlined in section (b). Specific priorities for this period, with some indicative examples, are as follows:

1. *Resourcing faith communities*

- CSTR will continue to build on the work of the Orthodox Network.
- Individual staff will continue to develop their advisory work for churches, such as Messer's with the United Reformed Church and the Community of Protestant Churches in Europe.

2. *Public theology and ethics*: collaborations with non-academic partners will be developed to resource the involvement of theological voices in public fora beyond the academic world.

- Paddison has recently established an interdisciplinary network on Theology and the City, which brings academics together with church representatives and practitioners.
- In collaboration with one of its Honorary Professors, Andrew Bradstock, CSTR is planning to establish a Centre for Theology and Religion in Public Life in Winchester.
- An existing collaboration with the Church of England Mission and Public Affairs Division on 'Bioethics, Public Policy and the Church of England' will conclude in 2014, and will have considerable impact in informing the Church's approaches to public ethical engagement.

3. *Religion, peace and reconciliation*: The WCRRP Nepal project will be followed up during the next REF cycle. Other ongoing projects include the establishment of a social enterprise with South East England Faith Forum, collaborative education and training work with St Ethelburga's, and collaborative work with the Tibetan Centre of Conflict Resolution in North India.4. *Death, religion and culture*: The 'Death at Winchester' network described in section b (iv) will be developed and extended further. In addition, CSTR aims to develop professional networks of funeral celebrants and soul midwives, and Welch has begun a collaborative project with anatomical sculptor Eleanor Crook on memorialisation and representations of death.**d. Relationship to case studies**

Both case studies report direct outcomes of the approach to impact described in section (b). 'Religion and Peacebuilding in Nepal' is a prime example of the kind of project which the Winchester Centre for Religions for Reconciliation and Peace was set up to develop. 'Orthodoxy in Dialogue with Western Culture' describes the work of the Orthodox Network referred to above.