

<b>Institution:</b> King's College London
<b>Unit of Assessment:</b> Theology and Religious Studies (UOA31)
<b>1. Unit context and structure, research and impact strategy</b>

The core of UOA31 is the Department of Theology and Religious Studies (TRS), one of 14 departments in the Faculty of Arts and Humanities at King's College London. With 24 academic staff (22.5 FTE), eight postdoctoral researchers and 67 current PGRs, TRS is unusual in giving equal weight to Theology and to Religious Studies. UOA31 is forging new links between these two disciplines. It is particularly distinctive in its vitality and innovation in Theology and the Arts; its focus on religious diversity; and its orientation to London communities and culture – three features that are closely interconnected. We use our location in the capital to maximise the impact of our research on religion in public life, sustaining strong relationships with Parliament and Whitehall, Westminster Abbey and the National Gallery.

Building on its history of pioneering work in Anglican theology, in recent years UOA31 has significantly broadened its scope to become London's most vibrant research hub for religious diversity. Our collective interrogation of religion and modernity is informed by rigorous textual and ethnographic scholarship, and by broad historical expertise ranging from antiquity to the late-modern period. A strong philosophical and ethical orientation guides much of our research across these areas. UOA31 exemplifies the University's celebration of diversity and its international vision (see REF5a), enacting its deep-rooted ethos of "service to society" through new engagements with lived religion, beginning in London and expanding into national and global contexts.

UOA31's achievements during the current REF period include a 500% increase in research income and a 250% increase in PhD awards. These successes have enriched our research environment, contributing to distinctive new research and impact initiatives oriented to the aims set out below.

### 1.1 RESEARCH AND IMPACT AIMS, 2014–20

Between 2014 and 2020, our research and impact strategy was shaped by six aims:

#### ***Aim 1: Collaboration***

Building on a research culture that fosters individual excellence, we aimed to **create a research culture that fosters sustainable collaboration and generates ground-breaking interdisciplinary exchange**.

*New collaborations have been established within UOA31 and the Faculty, and with national and international partners, supported by major grants and by the Faculty's Arts and Humanities Research Institute (AHRI) (see 1.2.1; 3.2; 4.2; REF5a 4.5).*

#### ***Aim 2: Integration of T&RS***

Building on our research strengths in both Theology (broadly conceived) and Religious Studies, we sought a **deeper integration of Theology and Religious Studies** to enrich our research community and advance the discipline.

*We have successfully established new research forums for staff and PGRs and developed three new cross-cutting research clusters (see 1.2.2).*

#### ***Aim 3: Engagement***

We aimed to expand our **intellectual and practical engagements with the contemporary world** by building sustainable relationships to deepen the ethical, political, social and cultural impact of our research, and enhance religious literacy.

*Impact-oriented projects, including the Visual Commentary on Scripture and collaborations with INFORM, have accomplished innovative engagements beyond the HE context (see 3.1; 4.1; REF3).*

#### ***Aim 4: Income***

## Unit-level environment template (REF5b)

Having significantly increased research income during the previous REF period, we pursued further **growth in research income** to generate multiple pathways to impact; provide new opportunities for research leadership; and create postdoctoral roles for early career scholars.

*Between 2014 and 2020, we earned £3,694,276 in external research income – five times our income for REF2014 – and won new grants totalling £6,246,116; leadership opportunities are evidenced by 44% of UOA31 staff leading major collaborative grants (see 3).*

### **Aim 5: Diversity**

Having extended our research into new areas during the previous REF period – when we established significant expertise in Buddhist Studies and indigenous religions – we aimed to **advance a bolder vision of religious diversity**. Recognising a colonial legacy that divides Christian “Theology” from the “Study” of “other religions”, we sought to reconceive diversity in terms of intersectional identities, religious innovation and complex encounters within and between traditions.

*We have developed and enacted our vision of diversity through new appointments, PGR activities and innovative impact-oriented collaborations such as The Muslim Atlantic project (see 2.1; 2.3.2; 3.1).*

### **Aim 6: London**

We aimed to **maximise the advantages of our central London location** by pursuing research and impact projects focused on London, and by building research-led relationships with cultural institutions, government and other public bodies in the capital. This reflects the prioritisation of London in the University’s Strategic Vision.

*New London collaborations in Theology and the Arts and the Social Sciences have connected academics and PGRs to the capital’s institutions and communities (see 1.2.1; 2.3.1; 4.1).*

## **1.2 STRUCTURE AND STRATEGY**

Our strategy is underpinned by our conviction that genuine interdisciplinarity is grounded in disciplinary excellence, and high-quality collaboration depends on individual research excellence. Two levels of research grouping structure UOA31’s environment: first, strong disciplinary clusters connected to other departments and faculties at King’s (Aim 1: Collaboration); and second, thematic groupings cutting across disciplinary lines (Aim 2: Integration of T&RS).

### **1.2.1 Disciplinary clusters: rooting interdisciplinary exchange in strong, cohesive disciplines**

#### **A. Theology**

Theology at King’s has a disciplinary breadth encompassing Systematic, Historical and Philosophical Theology and Biblical Studies. In 2018, we relaunched our longstanding Research Institute in Systematic Theology Seminar as the King’s Theology Seminar, convened collaboratively by Quash, Ticciati, Carlisle and Montemaggi, which welcomes eminent scholars under a broadened conception of theology. This regular forum for staff and PGRs has generated an increasingly cohesive theological vision, characterised by a distinctively dialogical practice of theology; by a creative retrieval, or “*réssourcement*”, of patristic, medieval and early modern traditions; and by a fundamental ethical orientation. Our theologians share a confidence in the transformative power of theological wisdom to repair as well as diagnose the late–modern condition.

This reparative *réssourcement* seeks to engage theological traditions with contemporary social issues, not least diversity. For example, Schumacher’s ERC-funded Authority and Innovation project and Carlisle’s international collaboration on Panentheism and Religious Life (see 3.1) excavate Christianity’s complex encounters with Muslim and Jewish sources (Aim 5: Diversity). Importantly, our research recovers not only texts and concepts but practices, in dialogue with colleagues in Religious Studies (Aim 2: Integration of T&RS).

Our distinctive research on theological texts and practices is combined with a pioneering emphasis on the arts. During the previous REF period, UOA31 appointed a Professor of Christianity and the Arts (Quash), who founded the Centre for Arts and the Sacred at King’s (ASK) and launched an innovative MA in Christianity and the Arts in partnership with the National Gallery (Aim 6: London).

**Unit-level environment template (REF5b)**

Expertise and innovation in Theology and the Arts, oriented to the London context, has significantly developed since 2014. ASK's focus has expanded to encompass literary art, notably through new appointments (see 2.1), while Hamilton has led UOA31's collaboration with the Department of Philosophy's new Centre for Philosophy and Visual Arts. Edited essay collections – *Visualising a Sacred City: London, Art and Religion* (Quash, Rosen, Reddaway) and *Tomb and Temple: Re-imagining the Sacred Buildings of Jerusalem* (Griffith-Jones) – were published in 2017 and 2018. Taylor's 2018 study *What Did Jesus Look Like?* interrogated 2000 years of art history to establish an authentic representation of Christ, with far-reaching impact on contemporary art and culture (see 4.4; REF3).

UOA31's biblical scholars likewise engage rigorous historical research with contemporary questions, with particular attention to gender (Stökl, Taylor) and material culture (Taylor, Vinzent, Adams). During the previous REF period, research leadership was established with the restoration of the Samuel Davidson Chair in Old Testament/Hebrew Bible (Joyce), supported by new Lectureships in Hebrew Bible (Stökl) and New Testament Studies (Griffith-Jones). Biblical Studies at King's is distinguished by innovative work in archaeology, history, philology and exegesis, which converge in the Biblical Studies Research Seminar. In 2019, UOA31 celebrated Taylor's "[astounding discovery](#)" of previously unseen texts on Dead Sea Scroll fragments.

The ambitious £4 million Visual Commentary on Scripture project (VCS), led by Quash (see 3.1), exemplifies the vitality of Theology at King's. The VCS consolidates our distinctive dialogue between Theology and Biblical Studies. This landmark Open Research initiative is breaking new ground in Theology and the Arts through a collaborative digital research output (Aim 1: Collaboration; Aim 3: Engagement). It is impact-led, as evidenced in Quash's Impact Case Study (ICS) *Christianity and the Arts* (see REF3).

**B. Religious Studies**

UOA31's approach to the study of religion is distinguished by its commitment to ethnographically informed methods, rooted in sustained encounters with communities and policymakers, and guided by a philosophical orientation that forges connections with Theology (Aim 2: Integration of T&RS). Since 2014, Religious Studies researchers have mobilised a powerful combination of infrastructure and vision to confront the global challenges of religious conflict, social inequality and climate change (Aim 3: Engagement). Their focus on the cultural, social and political implications of religious and ethnic diversity, strengthened by new strategic appointments (see 2.1), has increased collaboration and cohesion (Aim 1: Collaboration; Aim 5: Diversity). DeHanas took this in a particularly creative direction with his Open Research project *The Muslim Atlantic* (see 3.1).

UOA31 hosts a regular Religion and Social Sciences Research Seminar for staff and PGRs, and houses the international journal *Religion, State & Society*, edited by DeHanas and Shterin (Aim 1: Collaboration). Their editorial vision integrates social science, religious studies and theology, and in 2019 they produced a co-edited volume, *Religion and the Rise of Populism* (Aim 2: Integration of T&RS). This collaboration will be further developed through a new Centre for Religion, State and Society, supported by King's Together (see REF5a 4.2).

An intensified focus on London is evidenced in DeHanas's monograph *London Youth, Religion and Politics: Engagement and Activism from Brixton to Brick Lane* (2016) and Sheldon's ethnographic research examining political theologies and ethics of neighbouring in a "super-diverse" area of North London (Aim 2: Integration of T&RS; Aim 5: Diversity; Aim 6: London). Through its collaboration with the charity INFORM (see 4.1), UOA31 has strengthened its connections with policymakers in Westminster (Aim 3: Engagement).

Alongside this deepened engagement with London communities and institutions, Religious Studies has developed an international orientation to China, Russia and Southeast Asia – a regional balance that reflects the University's strategic priorities. At the end of the previous REF period, two appointments (Crosby and Swancutt) established significant expertise in Asian religions, complementing Kersten's expertise in Indonesian Islam. UOA31 is now a major hub within an international Buddhist Studies network (see 4.2.2), supported by grants and donations totalling over

£1 million. In 2016, UOA31 harnessed Faculty seed funding to launch the Religious and Ethnic Diversity in China and Asia Research Unit (REDCARU), which provided a platform for Swancutt's successful £6 million ERC Synergy Grant application for *Cosmological Visionaries: Shamans, Scientists, and Climate Change at the Ethnic Borderlands of China and Russia* (see 3.1).

### **1.2.2 Thematic clusters: integrating research in Theology and Religious Studies**

Trans-disciplinary synergies between Theology and Religious Studies have been strategically pursued through regular research colloquia (Aim 2: Integration of T&RS). In 2013, we instituted two key forums: a monthly TRS Seminar for all staff and PGRs, and an annual Research Away Day. In 2020, we increased the frequency of the TRS Seminar, making it a weekly event to intensify collaborative research. These activities have invigorated our research environment by building interdisciplinary conversation into the early phases of research.

Successive TRS Seminars and Research Away Days have brought into view three emerging research themes, which cut across religious traditions as well as disciplinary lines:

#### **A. Spirituality and the Body**

This cluster links research on material culture and spiritual practice; figurative explorations of religious themes in the visual arts; and ethnographies of embodied religious life. It is informed by key research outputs such as *The Body in Biblical, Christian and Jewish Texts* (Taylor, 2014), *On Habit* (Carlisle, 2014), *Esoteric Theravada: The Story of the Forgotten Meditation Tradition of South-East Asia* (Crosby, 2020) and the VCS project. The cluster is impact-oriented, underpinning Taylor's ICS *Revisualising Jesus* as well as Quash's ICS (see REF3). It also opens new connections with Life and Health Sciences within King's. For example, Shterin is collaborating with colleagues in neuroscience, supported by a £90,904 King's Together grant (see 3.2), and Carlisle's philosophical work on habit has contributed to Neuroscience and Society Network workshops on Memory/Habit/Addiction and to a new King's Together project on Attention Studies (Aim 1: Collaboration).

#### **B. Life-Writing**

Since 2014, several UOA31 researchers have worked on biographies of figures as diverse as Søren Kierkegaard and Queen Victoria, Mary Magdalene and Simone de Beauvoir. Others bring elements of autobiography to their academic writing (Hamilton, Joyce, Montemaggi). This convergence has led us to explore the place of life-writing in our sources and research methods. Energised by our strengthened expertise in the literary arts and ethnographic research, the Life-Writing cluster gives a sharpened focus to our shared interests in religious life and practice. It explores the philosophical and literary power of narrative to disclose spiritual meaning in embodied religious life, and fosters new thinking on biographical genres within ethnographies and sacred texts. Publications relating to this theme – some of them notably experimental – include *Reading Dante's Commedia as Theology* (Montemaggi, 2016), *Beauty in Sufism: The Teachings of Rūzbihān Baqlī* (Murata, 2017), "Transmission, Relationality, Ethnography" (Sheldon, 2019), *Josephus in Modern Jewish Culture* (Schatz, 2019), *Becoming Beauvoir: A Life* (Kirkpatrick, 2019), *Philosopher of the Heart: The Restless Life of Søren Kierkegaard* (Carlisle, 2019) and *Early Franciscan Theology* (Schumacher, 2019).

#### **C. Radical Religion**

This cluster connects research in the Social Sciences and Biblical Studies that challenges the influential notion of "radicalization", conceived as manipulative indoctrination of vulnerable people, and accentuates human agency in "radical" choices and theological innovations. Sheldon's pioneering ethnography *Tragic Encounters and Ordinary Ethics* (2016) puts agency at the centre of an analysis of Jewish and Muslim radical politics on university campuses; Shterin's work shows how new Islamic and Christian Orthodox movements in contemporary Russia empower practitioners to resist complex Soviet legacies; DeHanas's study of young British Bengalis shows how "Muslim first" identities defy state and parental control; and Stökl's work on ancient prophecy illuminates contemporary radicalisms. Research within this cluster has directly informed policymakers on counterterrorism (DeHanas, Kersten), interfaith and inter-community relations (Sheldon, DeHanas)



**Unit-level environment template (REF5b)**

and new religious movements (Shterin). Its international impact is evidenced in Shterin's ICS *Minority Religions and Human Rights* (see REF3).

**1.3 MANAGEMENT OF RESEARCH AND IMPACT STRATEGY**

UOA31's Research and Impact Committee oversees strategy, with dedicated Professional Services support (see 3.2). The UOA31 Research Lead has responsibility for training and guidance on Research Integrity, working with the University's Research Integrity office (see REF5a 2.2) and the Arts and Humanities Research Ethics panel. The Faculty's Vice-Dean for Research is one of the University's five Research Integrity Champions. In 2020, the Faculty appointed five advisers to deliver training on Research Integrity and Open Research for Arts and Humanities staff and PGR students.

**1.4 RESEARCH AND IMPACT AIMS 2021–27**

Our future strategy balances consolidation and innovation. UOA31 researchers are thinking collectively in response to an increasingly virtual international research culture reshaped by Covid-19 and framed by new uncertainties. In this shifting context, we will pursue new research initiatives exploring the sense of place, the meaning of human encounter, the value of local community and the changing roles of religion in public life. The collaborative, integrated research culture achieved since 2014 will enable us to harness our expertise – spanning global cultures, the arts, religious practice, biblical literature, ethics and philosophy – to offer distinctive insights into shared experiences of cultural loss and human fragility.

We have added three new aims (Aims 7–9) to our six aims for 2014–20 (see 1.1). All nine aims will shape strategy into the new period.

***Aim 7: Digital culture***

Drawing on our experience in producing open-access digital research outputs (such as the VCS and The Muslim Atlantic projects), we will establish a more pervasive culture of creative digital research throughout UOA31. This responds to the expanding King's-wide Open Research agenda (see REF5a 2.3) while extending our work's impact and public reach. We will collaborate with colleagues in Digital Humanities to explore how the use of digital media is producing new forms of encounter and reshaping religious practices, communities and identities. At the same time, we will develop the TRS website into a hub linking high-quality project websites and video content. We will work with the King's Digital Lab (KDL) (see REF5a 4.4) and pursue digital collaborations with external institutions, as Quash is already doing with the V&A and Berlin's Bodemuseum.

***Aim 8: Centres***

We will embed our cross-disciplinary collaborations in wider Faculty, University, national and international contexts. We will launch our Centre for Religion, State and Society as a platform for socially engaged, impact-oriented research on the politics of difference, including the intersections of religion, secularism, ethnicity, gender and race, disseminated in international conferences and open-access publications. We will seek King's Together funding for a new Centre for Spirituality and the Body, and Faculty funding for a new Centre for Ancient Religions (in partnership with Classics). We will also integrate our Life-Writing research cluster more fully into the AHRI Centre for Life-Writing.

***Aim 9: Leadership***

We will create new opportunities for research and impact leadership at all levels within UOA31, from professors to PGRs, and at the same time explore new models for research leadership within the changing HE context. An Associateship of King's College (AKC) series on "Leadership in Troubled Times", convened by DeHanas in 2021, is stimulating new thinking about theological, creative and intellectual leadership within UOA31. We will harness support from the College's Leading Researchers and Emerging Leaders programmes (see REF5a 3.4), and seek funding from the UKRI Future Leader Fellows scheme.

## 2. People

UOA31 includes 24 permanent academic staff – seven Professors, eight Readers, five Senior Lecturers and four Lecturers – and has supported 20 postdoctoral researchers during this REF period. UOA31's staff profile has changed significantly since the Middle Eastern and Mediterranean Studies (MEMS) research unit joined the Faculty of Social Science and Public Policy in 2014. MEMS had been incorporated into TRS in 2008, opening up multiple collaborations with colleagues in Religious Studies. While we have sustained these links with MEMS, its relocation has consolidated our identity as a Theology and Religious Studies research community within an Arts and Humanities context. We remain an internationally diverse UOA: our permanent staff represent 10 different nationalities.

### 2.1 STAFFING STRATEGY

Appointment strategy since 2014 has been shaped by our six research and impact aims (see 1.1), seeking out and appointing staff whose research opens fresh opportunities for collaboration (Aim 1: Collaboration). We have recently reconceived the F. D. Maurice Chair in Moral and Social Theology as a leadership role in Theology and the Social Sciences (Aim 2: Integration of T&RS).

New Lectureships in Political Science and Religion (DeHanas, 2014) and Religion and Social Science (Sheldon, 2018) consolidated the ethnographic orientation of Religious Studies and strengthened our focus on religious and ethnic diversity, emphasising our London context (Aim 5: Diversity; Aim 6: London). A new Senior Lectureship in Historical and Philosophical Theology (Schumacher, 2017) diversified Christian Theology by bringing new expertise in its overlooked Islamic sources (Aim 5: Diversity). New Lectureships in Religion and the Arts (Montemaggi, 2017) and Philosophy and Culture (Kirkpatrick, 2018) extended Theology and the Arts expertise in more literary directions and strengthened the Life-Writing research cluster. The VCS has created three postdoctoral roles in Theology and the Arts. The appointment of an experienced curator (Sliwka, 2017) as Deputy Director of the VCS has deepened our partnership with London galleries, opening up pathways to impact that will sustain Theology and the Arts beyond the VCS project (Aim 3: Engagement; Aim 6: London).

Our appointment strategy has also been guided by our commitment to equality, diversity and inclusion, resulting in an improved gender balance (see 2.4.2). In the next REF period, we aim to extend expertise in religious diversity, with closer attention to the intersectional nature of identities and cultures (Aim 5: Diversity).

### 2.2 STAFF SUPPORT AND CAREER DEVELOPMENT

#### 2.2.1 *Permanent academic staff*

UOA31 considers research to be a vocation as well as a profession: time and resources for research are as essential to intellectual vitality and well-being as to career progression. All research staff have a dedicated weekly research day. Permanent UOA31 staff are entitled to one term of sabbatical leave after every six terms' service. Periods of probation and parental, compassionate and sickness leave count towards the sabbatical entitlement, as do periods of up to one year of externally funded leave, incentivising applications for research funding (Aim 4: Income). All UOA31 researchers receive an annual allowance of £1,000 for research expenses.

College research inductions are provided for new staff (see REF5a 3.3). Annual Performance Development Reviews (PDRs) support research excellence and recognise research and impact achievements. Four UOA31 staff were appointed at Professor level, and two staff are still on probation; of the remaining 17 staff, 14 have been promoted since 2014. Careful monitoring of the timeliness of applications has ensured a 100% success rate of promotions during the current REF period; probation completions have also been 100% successful.

## Unit-level environment template (REF5b)

### 2.2.2 Early career researchers (ECRs)

ECRs are a crucial source of research vitality, and are highly valued as the next generation of research leaders. The creation of 20 postdoctoral roles since 2014, more than double the number in the previous period (Aim 4: Income), has prompted us to consolidate support for fixed-term ECRs, including Teaching Fellows and Junior Visiting Researchers. ECR staff are assigned mentors who advise on their research trajectories throughout their probation. UOA31 offers fixed-term ECRs non-stipendiary Visiting Research Fellowships when their contracts end, to support their career development.

In collaboration with the Dean's Office, recently appointed staff are invited to convene an AKC lecture series relating to their research. This offers a unique opportunity to work with colleagues in other departments and faculties (Aim 1: Collaboration), and to disseminate their research on a College-wide platform. Staff appointed since 2014 have curated research-led AKC series on Leadership in Troubled Times (DeHanas); London (Montemaggi); and Equality, Diversity and Inclusion (Kirkpatrick).

An ECR representative sits *ex officio* on UOA31's Research and Impact Committee, and on the Faculty's Early Career Committee. UOA31 has included ECRs in its internal REF output review process, as both reviewers and reviewees, regardless of their eligibility for submission.

## 2.3 PGR STUDENTS

PGR students from London, the UK and worldwide are drawn to UOA31 by our wide-ranging expertise and the unique opportunities offered by our London context. REF4a data for this submission records 140.75 PhDs awarded from 2013-2020, an approx. 250% increase from the 45.25 PhDs reported in the REF2014 submission – and UOA31 recruited 120 new doctoral students, also a large increase on the previous period. In 2014, we also took on 18 DThMin (Doctorate in Theology and Ministry) students, transferred from the Department of Education and Professional Studies after its restructuring, giving us an opportunity to integrate aspects of practical theology previously split between different faculties.

All PGR applicants attend a formal interview with two academics, and throughout the Faculty recruitment processes have become increasingly selective and rigorous. Over 40% of our PGRs are mature students, often mid-career, facilitating research links with business, public and third-sector bodies (Aim 3: Engagement).

During this REF period, our recent PhD graduates have authored at least 15 research monographs for presses including OUP, SBL Press, Bloomsbury, T&T Clark and University of Pennsylvania Press. Titles range from *The New Political Islam* to *Meister Eckhart on the Principle* – winner of the 2017 Manfred Lautenschläger Prize for Theological Promise. During the same period, our PGRs have published articles in over 20 peer-reviewed journals, including *Filologia Neotestamentaria*, *Philosophy East and West*, *Journal of Theological Studies*, *Studia Patristica*, *Religion and Gender*, *Scottish Journal of Theology* and *Contemporary Buddhism*.

### 2.3.1 PGR research environment

UOA31's emphasis on religious diversity and on London has shaped the PGR environment, and generated opportunities for interdisciplinary collaboration within and beyond King's (Aim 1: Collaboration; Aim 5: Diversity; Aim 6: London). Between 2014 and 2020, our PGRs benefited from UOA31's strengthened engagements with London institutions (see 4.1) and its scholarly networks, including several new international collaborations (see 4.2.1; 4.2.2). Our receptions at the American Academy of Religion/Society of Biblical Literature annual conferences, attended by many PGRs, provide excellent occasions for international networking.

Our partnerships with London galleries offer unique opportunities for PGRs in Theology and the Arts, such as private views at the National Gallery and internships at the Courtauld Institute of Art (Aim 3: Engagement; Aim 6: London). We co-run a termly Sacred Traditions and the Arts Seminar with

## Unit-level environment template (REF5b)

Courtauld, and in 2018 UOA31 and Courtauld co-hosted a symposium on “Art and Religion”. Our PGRs have presented their research at prestigious national forums, including the Theology and the Arts Seminar, run by Quash, at the Society for the Study of Theology’s annual conference.

PGRs working in all areas of theology attend the fortnightly King’s Theology Seminar, followed by informal discussion over refreshments in the TRS common room, an important forum for staff and PGRs to share ideas (temporarily moved online). We hold annual Gunton Days, PGR conferences associated with our Colin Gunton Memorial Lecture. Between 2014 and 2020, we organised a series of Philosophy and Theology Postgraduate Study Days in partnership with Oxford, Cambridge, Nottingham and Durham.

Dedicated PGR space in the Virginia Woolf Building, UOA31’s base, recently increased from 50 to 80 workstations, normally accessible 24/7. In 2020, we launched a webinar series on diversity, featuring distinguished sociologists and anthropologists of religion, which continues to sustain the PGR community during the pandemic.

### **2.3.2 PGR training, support and funding**

We offer our PGR students strong disciplinary grounding as well as opportunities for interdisciplinary exchange. Subject-specific research groups include fortnightly Social Science Methodologies seminars; regular Advanced Greek and Hebrew reading groups; Rainy Season Pali classes; Art History methods training; and a postcolonial theory reading group. UOA31’s collaboration with INFORM (see 4.1) has brought new opportunities for postgraduates to work with communities and institutions (Aim 3: Engagement).

The AHRC’s London Arts and Humanities Partnership (LAHP) and the ESRC’s London Interdisciplinary Social Sciences Doctoral Training Partnership (LISS-DTP) run comprehensive training programmes on research skills and career development, offering our PGRs a London-focused research network. Within King’s, the Modern Languages Centre and Centre for Doctoral Studies (see REF5a 3.2) provide extensive training for PGRs.

The LAHP, LISS-DTP and King’s Theological Trust (KTT) are key funding sources for our PGRs. The KTT offers smaller sums of PGR funding as well as full PhD studentships. The Faculty’s Small Grants Scheme provides grants of up to £1,000 for fieldwork and visits to libraries and collections. In 2019, the Faculty increased its grants for PGR travel to international conferences from £300 to £750.

### **2.3.3 PGR career progression**

While not all our PGRs are seeking an academic career, many have competed successfully on the international job market: recent doctoral graduates have obtained full-time academic posts in the United States, Myanmar, South Korea, Italy, Switzerland and China as well as in several UK research institutions. Others have obtained high-profile positions in the public sector, ranging from diplomatic service to political consultancy.

Between 2014 and 2020, several PGRs were employed as Research Assistants on UOA31 projects, via the King’s Talent Bank. All PGRs are encouraged to gain teaching experience through the Faculty-funded Graduate Teaching Assistant (GTA) programme, and in 2018 the King’s Academy launched a new GTA Development Programme.

## **2.4 EQUALITY, DIVERSITY AND INCLUSION (EDI)**

Through our research focus on diversity, UOA31 treats EDI as an intellectual as well as an ethical and procedural matter, and makes a distinctive contribution to the institutional EDI agenda (Aim 5: Diversity). In 2017, Stökl and Taylor collaborated with PGR students to organise a conference on “Religion, Sexuality and Colonisation”. In 2018, UOA31 ran two events for the AHRI: a year-long Queer@King’s series on religion, gender and sexuality led by our PGRs, and a conference on “British Muslims, Extremisms and Inclusion: Populist Politics and the Minority Voice” run by DeHanas in



**Unit-level environment template (REF5b)**

collaboration with the Muslims in Britain Research Network. In 2019, the research-led AKC lecture series *Power to the People? Identity, Difference and Inequality* was made into a podcast accessible to the whole King's community.

**2.4.1 EDI support framework**

UOA31's EDI Lead sits on the Research and Impact Committee and the Faculty EDI Committee. Since 2014, EDI Leads have devised a series of research-focused workshops and Away Day sessions, and ensured that colleagues undertake training on implicit and unconscious bias.

UOA31 supports staff to apply for flexible and remote working arrangements. The University's Academic Performance Framework and PGR Progression Requirements make explicit provision for the impacts of part-time working, parental leave, caring responsibilities, disability and sustained ill health.

**2.4.2 Staff appointments and progression**

UOA31 recruitment panels are gender-balanced, and during the current REF period 60% of new hires were women, compared with 47% female new hires during the previous period. This has improved the overall gender balance of permanent researchers, now 42% female. Of UOA31's 16 senior researchers (i.e. Readers and Professors), seven are female (44%); of UOA31's seven professors, three are female (43%), just exceeding the Department's overall gender balance. In January 2020, King's revised its Academic Promotions criteria, placing greater emphasis on Diversity and Inclusion, and making participation in Diversity Matters training courses a prerequisite for promotion applications.

The increasingly international reach of our research has diversified our research culture; for example, postdoctoral and visiting researchers in Buddhist Studies have come to UOA31 from Thailand, Burma, Korea, China and Sri Lanka. We remain keen to improve ethnic diversity among research staff, and have consulted with Funmi Olonisakin, the University's Vice-Principal for Internationalisation, on increasing diversity according to institutional recruitment policies. UOA31's focus on diversity (Aim 5: Diversity) has yielded progress in this direction: we have offered BAME academics high-profile research platforms through prestigious visiting appointments and invited lectures. In 2017, Mona Siddiqui and Robert Beckford joined UOA31 as Visiting Professors of Islamic and Interreligious Studies, and of Black Theology, respectively, and were invited to deliver our annual F. D. Maurice Lectures. The Muslim Atlantic project furthers our commitment to ethnic diversity by providing a digital platform for BAME academics and artists.

**2.4.3 PGR admissions and research culture**

PhD applications are assessed according to the University's Equal Opportunities policy. 36% of our PGRs are female; 20% are from overseas (non-EU), yielding a student body of increasing ethnic diversity. Since 2014, the KTT has provided PhD scholarships with living stipends to 11 students from developing regions. Our PGRs participate in regular Women in Philosophy lunches, organised with the Philosophy Department.

**2.4.4 EDI relating to the REF2021 submission**

UOA31 has considered EDI during preparations for REF2021, including output selection, appointment of a gender-balanced REF Committee and inclusion of ECRs (see 2.2.2). Staff with REF Lead roles have undertaken University-level EDI training within the last 12 months.

<b>3. Income, infrastructure and facilities</b>
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Our commitment to sustaining growth in research income makes explicit reference to generating new pathways to impact, opportunities for research leadership and postdoctoral roles (Aim 4: Income). UOA31 has successfully fulfilled this aim, earning **£3,694,276** in external research income,

## Unit-level environment template (REF5b)

five times more than REF2014 when income totalled £739,698. Grant income has supported 20 postdocs since 2014, and 10 UOA31 staff have led major collaborative projects.

New grant capture is an even greater success story: between 2014 and 2020, we won **£6,246,116**, securing sustainable research vitality into the next REF period.

UOA31's research income strategy is co-ordinated by the Research Lead, working closely with the Faculty's Research Grants Team to ensure staff seek funding from diverse sources, to avoid competing for grants in similar subject areas. This strategy has delivered success in an expanded range of UK and international competitive funding schemes, compared with the previous period. Our funders since 2014 include the ERC, AHRC, British Academy, Leverhulme Trust, John Templeton Foundation, British Council, Templeton Religion Trust, Swedish Research Council, McDonald Agape Foundation and Rothschild Foundation Europe. With support from the University's Development Office, UOA31 staff have also been entrepreneurial in securing donations to fund large-scale research and impact projects; Crosby, for example, has received £380,000 from the Dhammakaya Foundation and £600,000 from the Chanqun family and Feng Sheng Group to support research in Buddhist Studies.

### 3.1 MAJOR RESEARCH GRANTS

UOA31's outstanding success in grant capture since 2014 not only accomplishes Aim 4 (Income), but is essential to fulfilling our other research and impact aims.

The VCS project, launched in 2018 at Tate Modern, deepens UOA31's strength in Theology and the Arts with its innovative synthesis of Theology, Biblical Studies and Art History. This visionary public-facing project, underpinned by a distinctive dialogical model of theological enquiry, is producing an open-access online gallery exhibiting visual and literary biblical commentary that will eventually cover the entire Bible (Aim 3: Engagement). It has generated new collaborative research (Aim 1: Collaboration), while showcasing individuals' expertise in a format that engenders coherence and creativity. Eleven UOA31 researchers have so far curated VCS exhibitions shaped by their distinctive expertise in Theology and the Arts (Montemaggi, Quash, Reddaway, Abts), Biblical Studies (Joyce, Taylor, Fletcher, Griffith-Jones), Jewish Studies (Rosen), Philosophy (Carlisle) and Art History (Sliwka). These contributions join exhibitions by over 130 researchers outside King's to form a multi-authored digital research output with far-reaching international impact.

UOA31's distinctive focus on religious diversity has been carried forward by international collaborations exploring both contemporary and historical contexts (Aim 5: Diversity). The British Council-funded Muslim Atlantic project examined transatlantic Muslim culture within a wide historical frame ranging from postcolonial legacies and the Black radical tradition to #MeToo and Black Lives Matter. The Muslim Atlantic project has generated creative open-access research, showcased on its impact-oriented website which offers resources for researchers, advocacy networks and philanthropic organisations (Aim 3: Engagement). At the other end of the historical spectrum, the ERC-funded Defining Belief and Identity project examined a neglected corpus of Greek, Syriac and Arabic literature to investigate how religious identities and communities were formed through interreligious encounter in the eastern Mediterranean during the sixth to eighth centuries C.E. The Authority and Innovation project on the early Franciscans has recovered medieval Arabic texts to disclose Muslim–European philosophical encounters that shaped the Christian tradition. This landmark project has drawn together 150 interdisciplinary experts, run nine major conferences and produced two edited volumes, with two more forthcoming, establishing UOA31 as a leading international centre of medieval studies. The Panentheism and Religious Life project traces an alternative modernity through Spinoza's thought, re-envisioned in its positive recovery of Kabbalistic sources and Christian scholasticism. The latter two projects exemplify the turn to practice that distinguishes our theological research, facilitating deeper interdisciplinary engagements (Aim 2: Integration of T&RS).

UOA31's project *Cosmological Visionaries: Shamans, Scientists, and Climate Change at the Ethnic Borderlands of China and Russia* is supported by the largest grant ever awarded in the Faculty of

**Unit-level environment template (REF5b)**

Arts and Humanities. This ambitious project begins from the philosophical insight that cosmology often evokes religious ways of knowing and being, and builds on a theoretical framework articulated in Swancutt's *Animism Beyond the Soul: Ontology, Reflexivity, and the Making of Anthropological Knowledge* (2016). *Cosmological Visionaries* exemplifies UOA31's strategic focus on collaboration and interdisciplinarity in bringing together philosophers, anthropologists, ethnologists, environmental scientists, philosophers of science and indigenous leaders to examine how climate change is managed socially and spiritually in the ethnic borderlands of China and Russia (Aim 1: Collaboration; Aim 2: Integration of T&RS).

**3.1.1 Summary of research grants**

Just over half our grants are from international funders, and grant income supports collaborations with researchers in Sweden, Israel, France, Switzerland and five US universities.

*Cosmological Visionaries: Shamans, Scientists and Climate Change at the Ethnic Borderlands of China and Russia*. PI Swancutt, ERC, £6 million (2020–26). Project partner: University of Manchester.

*Visual Commentary on Scripture*. PI Quash, Fieldstead & Co., £3,992,974 (2016–23).

*Authority and Innovation in Early Franciscan Thought*. PI Schumacher, ERC, £2,205,434 (2017–21).

*Defining Belief and Identity in the Eastern Mediterranean: The Role of Interreligious Debate and Interaction*. PI Papadogiannakis, ERC, £1,340,906 (2011–16).

*Theology, Modernity and the Visual Arts*. PI Quash, McDonald Agape Foundation, £175,461 (2018–22). Project partner: Duke University.

*Panentheism and Religious Life*. CI Carlisle, John Templeton Foundation, £167,961 (2020–22). Project partner: Johns Hopkins University.

*International Network for the Study of Dispersed Qumran Caves Artefacts and Archival Sources*. PI Taylor, Leverhulme Trust, £119,252 (2016–19). Project partners: Facoltà di Teologia di Lugano; University of Malta; École Biblique, Jerusalem.

*Experiences of Islamic and “Western” Education in Sweden and Britain*. CI Kersten, Swedish Research Council, £105,810 (2015–18). Project partner: Södertörn University, Sweden.

*Lexis and Tradition: Variation in the Vocabulary of Sanskrit Mahāyāna Literature*. PI Crosby, British Academy, £81,225 (2017–19).

*The Quest for God*. CI Carlisle, Templeton Religion Trust, £57,734 (2019–20). Project partners: University of Virginia; University of Roehampton.

*Babatha's Sisters in the Christmas Cave: An “Endangered” Archaeology Approach*. PI Taylor, Leverhulme Trust, £52,611 (2019–21).

*Religious Experience and Desire*. PI Carlisle, John Templeton Foundation (Aspects of Religious Experience), £50,517 (2016–17). Project partners: University of Notre Dame; Heythrop College, London.

*Alight: Art and the Sacred*. PI Quash, Jerusalem Trust, £40,000 (2014–16). Project partners: Chichester Cathedral; Holy Trinity, Wall Street; Cambridge Interfaith Programme; McDonald Agape Foundation.

*The Reception of Josephus in Jewish Culture from the 18<sup>th</sup> Century to the Present*. CI Schatz, AHRC, £31,894 (2012–15). Project partner: University of Oxford.

The Muslim Atlantic: Exploring Transnational Connections between American and British Muslims. PI DeHanas, British Council, £25,375 (2018–20). Project partner: Schar School of Policy and Government, George Mason University.

Jewish Unbelief in Contemporary Britain. PI Sheldon, John Templeton Foundation, £16,087 (2017–18).

### 3.2 OPERATIONAL AND ACADEMIC INFRASTRUCTURE

A robust infrastructure underpins UOA31's success in securing grant income and generating interdisciplinary collaboration (Aim 2: Integration of T&RS; Aim 4: Income). Through the PDR system, staff are encouraged to pursue ambitious, visionary grant applications arising from their research. Staff holding research grants with overheads receive an increased annual research allowance, further incentivising grant applications.

UOA31's six Research Seminars receive an annual budget for external speakers, and in addition to their individual research allowance staff may bid for additional Faculty funding for Research and Impact activities. During the current period, this internal funding stream supported REDCARU; resourced impact-related activities for the VCS project and Taylor's *Revisualising Jesus* project; and funded digital imaging of manuscripts for Crankshaw's two-volume monograph on the Elizabethan Privy Council. At University level, the King's Together seed funding scheme awards £1 million per annum to support cross-faculty collaborations: in 2019, Shterin won a King's Together grant for a collaboration with colleagues in Classics and the Institute of Psychiatry, Psychology and Neuroscience (see 1.2.2).

The AHRI supports interdisciplinary and socially engaged research across the Faculty, and houses 13 research centres. UOA31 staff participate in AHRI Centres for Philosophy and Visual Art; Hellenic Studies; Late Antique and Medieval Studies; Enlightenment Studies; and Life-Writing. Staff and PGRs have organised AHRI events that developed and disseminated UOA31's research on diversity (Aim 5: Diversity; see 2.4).

The University's major investment in digital research includes KDL, established in 2015. This team of 15 Research Software Engineers supports grant capture and project management for Arts and Humanities researchers seeking to create and disseminate digital resources. During this REF cycle, UOA31 staff collaborated with KDL in grant applications worth £1,650,990. KDL staff also supported Quash in the tendering process to build the VCS website.

UOA31 receives specialised administrative support for research at Departmental, Faculty and University levels. Within UOA31, a Research and Business Support Manager and an award-winning Research Administrator (Juliette Boyd) work closely with the Head of Department and Research, Impact and PGR Leads. An extensive Faculty support team includes a Research & Engagement Manager who co-ordinates resources throughout the Faculty and liaises with University-level processes; a Research Development Manager and several Research Coordinators who support funding applications; a Post-Award Transaction Bureau that assists PIs with project management; and a Faculty REF Coordinator and Impact Lead.

### 3.3 PHYSICAL INFRASTRUCTURE AND FACILITIES

In recent years, UOA31 has benefited from considerable investment in estates. In 2013, UOA31 moved to the newly refurbished Virginia Woolf Building (VWB), leased to house several Arts and Humanities departments. This relocation has facilitated interdisciplinary exchange (Aim 1: Collaboration; Aim 2: Integration of T&RS). UOA31 occupies a floor of VWB that includes a common room and kitchen, several smaller meeting rooms, shared offices for ECRs and PGRs, and display space for commissioned artworks. In 2018, the AHRI created the REACH space for socially engaged research, providing an accessible interdisciplinary environment with meeting rooms, workshop spaces and a kitchen.



UOA31 researchers benefit from the Maughan Library's outstanding collections and study spaces, including areas reserved for postgraduates and rooms designed for group discussion. The University houses cultural spaces in Somerset House, Bush House and the College Chapel, all of which have hosted UOA31 exhibitions and events during the current period. UOA31 researchers have access to University of London sites, including the Senate House Library, Institutes of Advanced Study and the Warburg Library, a distinctive resource used particularly by UOA31 researchers working on historical theology and the arts.

#### **4. Collaboration and contribution to the research base, economy and society**

Our strategic focus on collaboration (Aim 1: Collaboration) and on impact-oriented intellectual and practical engagements with contemporary society (Aim 3: Engagement) has borne fruit in significant new collaborations, taking advantage of our London context (Aim 6: London). This is at the heart of our impact strategy, as demonstrated by our three Impact Case Studies.

##### **4.1 SOCIAL ENGAGEMENT AND IMPACT IN PARTNERSHIP WITH LONDON INSTITUTIONS**

Since 2018, UOA31 has housed the Information Network Focus on Religious Movements (INFORM), an educational charity, formerly based at the LSE, that provides evidence-based analysis concerning minority religions and training for government officials. INFORM's move to UOA31 consolidates our commitment to public service and religious literacy, and has given fresh impetus to our pioneering research on diversity by opening up new pathways to impact and providing internships for our postgraduate students (Aim 3: Engagement; Aim 5: Diversity). Shterin's partnership with INFORM is fundamental to the ICS on *Shaping evidence-based policy and legal practice on minority religions in Russia, Eastern Europe and the UK*. Since its arrival at King's, INFORM has worked with the UK Home and Foreign Offices, the Ministry of Housing, Communities & Local Government, the Department of Education and the legal profession to prevent the harmful social effects of misinformation on religious radicalisation and extremism, and published six new volumes in the Routledge Inform Book Series on Minority Religions and Spiritual Movements. During Shterin's tenure as Chair of the Board of Governors (2017–19), INFORM won a Building A Stronger Britain Together award from the Home Office, and supported Shterin's Academic Expertise in Litigation Involving Minority Religions project, funded by a King's Worldwide Partnerships grant.

Innovative London-based collaborations such as Alight: Art and the Sacred (see 4.4) are facilitated by longstanding partnerships with London faith communities, not least those at Westminster Abbey and St Paul's Cathedral. UOA31 has hosted four Canon Theologians from these two institutions as Visiting Researchers during the current REF period. Reciprocally, Westminster Abbey has supported UOA31 research, including Crankshaw's British Coronations Project c.973–c.1953; in 2017, Crankshaw was a consultant and contributor to the Abbey's commemoration of the 500<sup>th</sup> anniversary of the Reformation. In 2014, UOA31 consolidated links with the Jewish community by appointing Lord Jonathan Sacks, formerly the Chief Rabbi, as Professor of Ethics, Law and the Bible. Lord Sacks held this post until his retirement in 2016, and remained in UOA31 as Emeritus Professor until his death in 2020.

UOA31's impact extends to legal London through its collaboration with the historic Temple Church, set within our neighbouring Inns of Court. During the current period, a series of research projects led by Griffith-Jones have regenerated the ancient semiotics of the Church: built by the Templars to deepen divisions between Christendom and Islam, it now works to bridge those divisions through the principles of the rule of law (Aim 5: Diversity). This collaboration has generated exhibitions on Magna Carta (since 2014) and on Death Row (Who Lives, Who Dies, Who Decides, 2016–17), drawing 150 visitors per day. Griffith-Jones is now leading the University's partnership with the Museum of London, with a view to enhancing its coverage on religion when it relocates to London's new "Culture Mile" in Smithfield in 2024.

## Unit-level environment template (REF5b)

### 4.2 SCHOLARLY NETWORKS AND COLLABORATIONS

Reflecting the University's dual emphasis on "London and the world", UOA31's researchers lead scholarly collaborations that contribute to the national and international research base across the TRS disciplines.

#### 4.2.1 London collaborations

Several UOA31 staff lead research networks in collaboration with other University of London institutions (Aim 1: Collaboration; Aim 6: London). During the current period, Biblical Studies staff inaugurated an annual KCL–UCL Study Day on the Hebrew Bible, and ran a KCL–UCL online seminar on Ancient Near Eastern religions accessed by hundreds of international participants. Taylor runs annual lectures on the Bible and Archaeology with the Anglo-Israel Archaeological Society and Palestine Exploration Fund. With the Philosophy Department at Birkbeck, Carlisle co-organises the London Spinoza Circle, the UK's leading research forum in Spinoza studies. Crankshaw convenes the research seminar on Religious History of Britain 1500–1800 at the University of London's Institute of Historical Research.

#### 4.2.2 International collaborations

UOA31's success in gaining external research funding has provided robust support for prestigious academic collaborations with international scholars (Aim 4: Income; see 3.1.1). Through REDCARU, Swancutt established partnerships with two Chinese centres, at Yunnan Normal University and Yunnan Minzu University, which developed into the Cosmological Visionaries project, forming a major international collaboration through to 2026. In 2018, Crosby founded the Transnational Network of Theravada Studies (TNTS) in collaboration with researchers at Shan State Buddhist University, Myanmar. The TNTS is an inclusive research community supporting digital collaboration between Asian and non-Asian scholars (Aim 5: Diversity). This network extends the international reach of Buddhist Studies at King's, building on vitality evidenced earlier in the current REF period by nine international conferences and 12 visiting researchers working on meditation and the body; Abhidhamma philosophy; manuscripts, translation and corpus linguistics; and the history of Buddhist practice.

Key research collaborations with European partners include UOA31's membership of the Old Testament Studies: Epistemologies and Methods research network, which holds annual conferences connecting King's academics and PGRs to researchers at 17 northern European universities. Papadogiannakis has led UOA31's contribution to the Leverhulme-funded network Emotions through Time: From Antiquity to Byzantium (2016–17), linking researchers in London, Edinburgh, Cyprus, Vienna and Denmark. Shterin's King's Worldwide Partnerships grant has supported collaborations with researchers at Sciences-Po, Paris on Understanding Religiously Motivated Radicalism (2016–20) and with the St. Petersburg Higher School of Economics and Centre of Independent Social Studies on Academic Expertise in Litigation Involving Minority Religions (2017–20).

### 4.3 CONTRIBUTIONS TO RESEARCH BASE

#### 4.3.1 Research grant panels and committees

UOA31 plays a major role in the national and international promotion and support of Theology and Religious Studies. During the current period, UOA31 staff have served as reviewers for six major national funding bodies and 14 international funding bodies, with four UOA31 staff serving in the AHRC Peer Review College.

#### 4.3.2 Editorial roles and scholarly societies

UOA31 staff hold the editorships of two international journals: *Religion, State and Society* and *Contemporary Buddhism*. Since 2014, a further 15 UOA31 staff have held significant editorial board positions, for journals including *Religious Studies*, *Journal of Biblical Literature*, *Scottish Journal of Theology*, *International Journal of Philosophy and Theology*, *Religion and Literature*, *British Journal for the History of Philosophy*, *New Testament Studies* and *Journal for the Study of New Testament*.

## Unit-level environment template (REF5b)

Joyce served as President of the Society for Old Testament Study for 2017, its centennial year. During the current period, UOA31 staff have refereed for 86 international journals and 31 academic presses.

### 4.3.3 Recognition for research excellence

UOA31's contributions to the research base are further evidenced in national and international recognition, including prestigious prizes, visiting appointments and major keynote lectures. A selection of these distinctions is indicated below.

#### **Prizes, awards and accolades**

Four UOA31 researchers have won prizes during the current period. Montemaggi won the 2017 Aldersgate Prize for *Reading Dante's Commedia as Theology*: the distinguished prize committee commended the book as "a path-breaking literary analysis whose methodology offers a creative new way of conceiving the relationship between academic study and spiritual formation". In 2018, Carlisle's article "Spinoza's Acquiescentia" won the JHP Article Prize, awarded for the best article in the *Journal of the History of Philosophy*, the world-leading journal in its field which publishes 24 articles per year, 5% of submissions; this article was also nominated for the US-based Philosopher's Annual Prize for the best article published internationally in any area of philosophy. In 2019, Vinzent won the Chaire Gutenberg, with a value of €60,000, for his research on Meister Eckhart, and Papadogiannakis won the University of Vienna's Tsiter-Kontopoulou Award for excellence in Byzantine Studies, History of Ideas and Cultural History.

Sheldon's book *Tragic Encounters and Ordinary Ethics* was shortlisted for the 2016 BSA Philip Abrams Memorial Prize; Carlisle's book *On Habit* was named an Outstanding Academic Title of 2014 by *Choice*; Kirkpatrick's biography of Simone de Beauvoir and Carlisle's biography of Kierkegaard were both *Times Literary Supplement* Books of the Year in 2019.

#### **Visiting appointments**

Since 2014, UOA31 staff have held Visiting Professorships and Fellowships at institutions including Princeton Theological Seminary, Humboldt University of Berlin, University of Copenhagen, Tel Aviv University, University of Helsinki Centre for Excellence, All Soul's College Oxford, Fo Guang University of Taiwan, Fuller Theological Seminary, University of Amsterdam, Murdoch University Perth and Victoria University Wellington.

#### **Keynote lectures**

UOA31 staff have delivered more than 40 keynote addresses and named lectures during the current period. These include keynote addresses at prestigious international gatherings such as the Annual Meeting of the Norwegian Society for Old Testament Study (Stökl, 2018), the Yale Institute of Sacred Music (Quash, 2017), the Claremont Philosophy of Religion Conference (Carlisle, 2019), the Patristic, Medieval and Renaissance Conference (Montemaggi, 2015) and the Byzantine Colloquium at the Institute for Classical Studies (Papadogiannakis, 2019). Named lectures include the Franz Hessel Lecture at the Université Sorbonne Nouvelle (Schatz, 2014); the Murdoch University International Theologian lecture series, Australia (Taylor, 2019); the George Utech Memorial Lectures (Carlisle, 2020); and the keynote address on the 100th Anniversary of Dr Hammalawa Saddhatissa Nayakathera at the Sri Saddhatissa International Buddhist Centre, London (Crosby, 2015).

## 4.4 PUBLIC ENGAGEMENT

UOA31's vitality in Theology and the Arts has generated creative collaborations that enhance London's cultural life and facilitate new forms of religious literacy (Aim 3: Engagement; Aim 6: London). Our *Christianity and the Arts* ICS highlights just one significant element within broader impact-oriented arts initiatives that have reached diverse communities in London and worldwide. For example, in 2016 the Alight: Art and the Sacred project (see 4.1) produced the Alight app, designed to guide users to reflect on "the sacred" through encounter with artworks. The app was used to add research content to a Stations of the Cross exhibition, curated by UOA31 researchers (Quash and

**Unit-level environment template (REF5b)**

Rosen), which installed artworks at 14 London “stations” – beginning in the King’s College Chapel and including Parliament Square, Westminster Cathedral, The Wallace Collection, the National Gallery, the Barbican, St Paul’s Cathedral and several London churches – to narrate the Passion for audiences of diverse faiths and cultures (Aim 5: Diversity). Stations of the Cross mapped the geography of the Holy Land onto London’s streets, figured as a “new Jerusalem” and calling to mind the hazardous journeys of today’s refugees and migrants.

Public engagement via the arts was also integral to the *Revisualising Jesus* ICS (see REF3). The international reach of the impact of Taylor’s research on Jesus’s physical appearance was secured by her consultancy work on films about Jesus and his disciples, including *Secrets of Christ’s Tomb* (National Geographic, 2017), *Jesus’ Female Disciples: The New Evidence* (Channel 4/ABC/Sky History Channel, 2018), *Mary Magdalene* (Porchlight Films/See-Saw Films, 2018), *Jezus van Nazareth veroverd de wereld* (EO, 2018) and *Jesus: His Life* (Sky History Channel, 2019). Taylor has also worked with several London theatres (Aim 6: London), including the National Theatre (*Salome*, 2017), Almeida Theatre (*Bakkhai*, 2015) and RADA (*The Last Days of Judas Iscariot*, 2018).

Beyond these distinctive arts engagements, UOA31 research has been disseminated through many high-profile contributions to public discourse. In 2015, Kersten won the King’s Media Personality of the Year award for his contributions to international media as a commentator on the contemporary Muslim world. UOA31 staff have contributed to BBC Radio 4’s *In Our Time*, *Start the Week*, *The Moral Maze* and *Today Programme*; given interviews for the BBC World Service, PBS, ABC, CNN, France 2 and Al Jazeera; co-organised the Immigrants of Spitalfields Festival; delivered public lectures at the Royal Institute of Philosophy, Oxford Literary Festival and the British Library; and written for high-quality print and digital media, including the *Guardian*, *The Conversation*, the *Tablet* and *Prospect*. These indicative examples testify to the wide national and international reach of UOA31’s public-facing, socially engaged research.