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| <b>Institution:</b> University of Hull   |
| <b>Unit of Assessment:</b> C22: Social Work and Social Policy  |
| <b>Title of case study:</b> Freeing slaves, crafting laws and guiding a global movement  |
| <p><b>1. Summary of the impact</b> (indicative maximum 100 words)</p> <p>Universities UK named Bales' work as one of '100 Discoveries in UK Universities that have Changed the World.' Bales, they said, 'brought about a new awareness, new laws and new programmes for the liberation and rehabilitation of slaves around the world.' That recognition noted his illumination of modern slavery. Since coming to Hull in 2007, Bales' research has focussed on analysing and challenging contemporary slavery, an impact seen in an expanding global anti-slavery movement, new laws, and new research approaches. It is work based largely on his work in three key areas: conceptual/empirical tools; policies and legislation; and corporate supply chain responsibility.</p>   |
| <p><b>2. Underpinning research</b> (indicative maximum 500 words)</p> <p>The overarching impact of Bales' work is the expansion and legitimization of a global anti-slavery movement based on sound social science and empirical research, making possible government and business engagement, and on-the-ground liberation of those in slavery. In 2011 Bales' work was recognized with the \$100,000 Grawemeyer Award for Ideas Promoting World Order.</p> <p>There are three key areas of supporting research insights that often inter-relate:</p> <ol style="list-style-type: none"> <li><b>1. <i>Conceptual and empirical tools that underpin the study of contemporary slavery.</i></b> <ol style="list-style-type: none"> <li>a) The on-going development of operational definitions of 'slavery' and the application of social and economic research methods.</li> <li>b) An ongoing research programme into the prevalence of slavery (the only research of its kind to be peer-reviewed).</li> <li>c) On-going predictive modelling of causal factors for contemporary slavery.</li> <li>d) The design, development, and dissemination to all governments and the public of an annual Global Slavery Index, a fundamental research tool, and a metric to guide policy development and investment. Launched in 2013, it carried the endorsements of Hillary Clinton, Gordon Brown, Tony Blair, Julia Gillard, and Bill Gates.</li> </ol> </li> <li><b>2. <i>Research insights supporting legal, policy, and legislative activities.</i></b> <ol style="list-style-type: none"> <li>a) Grounded analysis of the process of liberation, for example, in a national slavery eradication plan prepared with the World Bank for the government of Mauritania.</li> <li>b) Documentation of counter-productive policies, such as legal discrepancies in awarding entry visas, or absence for birth registration of minority ethnic populations in several countries. (Both findings led to changes in US law.)</li> <li>c) The concepts of the 'freedom dividend' (guiding concept for research in post-slavery economics) and the 'slavery lens' (technique for bringing human rights perspectives into overseas development projects).</li> </ol> </li> <li><b>3. <i>Research insights into corporate responsibility and supply chains.</i></b> <ol style="list-style-type: none"> <li>a) Demonstration of how contemporary slavery is tightly integrated into both the global economy and illicit criminal elements.</li> <li>b) Documentation of different forms of enslavement feeding supply chains, such as six distinct types of slavery found in mineral export from Eastern Congo.</li> <li>c) Insights/findings specific to the social, political, and cultural context of slavery in Brazil, Pakistan, Ghana, Congo, Bangladesh, Nepal, and India – all affecting global supply chains.</li> </ol> </li> </ol> <p>These are indicative, not exhaustive, examples of a research program using a broad base of appropriate methods - from participant observation to statistical meta-analysis - generating both academic publications and political, policy, and practical responses to contemporary slavery. Bales</p> |

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joined the University of Hull in 2007 and oriented his work and research into areas that focussed on impact with measurable outcomes (noting funders):

- 2007-2012 Support for research into slavery and environmental destruction: Free the Slaves
- 2005-2008 Ending Slavery: How We Free Today's Slaves, Humanity United
- 2008-2012 Longitudinal study of liberation and economic growth, India, US State Dept.
- 2009-2010 Slavery in Supply Chains (Congo), Open Square Foundation
- 2009-2012 General Research Support – Slavery and Environmental Destruction, Humanity United
- 2010 Scoping study human trafficking, Ghana, Donor Advised Foundation.
- 2010-2011 Response feasibility study, Ghana, Donor Advised Foundation
- 2010-2011 Village resilience to child trafficking, Haiti, US State Department
- 2012-present Global Slavery Index, Walk Free Foundation
- 2012-present Global Research Programme into Forced Marriage, Private donors.

### 3. References to the research (indicative maximum of six references)

- Ending Slavery: How We Free Today's Slaves, University of California Press, UK Edition December 2008 (US edition, Sept. 2007), also published in Japanese (2009) and Suomi (2012).
- The Slave Next Door: Human Trafficking and Slavery in America Today, University of California Press, 2009 (co-authored with Ron Soodlater).
- The Bellagio-Harvard Guidelines on the Legal Parameters of Slavery, co-authored with the Research Network on the Legal Parameters of Slavery, 2012.
- 'Anti-Slavery and the Redefinition of Justice' in Global Civil Society 2011 – Globality and the Absence of Justice, Martin Albrow and Hakan Sekinelgin, London: Palgrave MacMillan, 2011, pp. 64-77, with Jody Sarich.
- The Global Slavery Index, published by Walk Free Foundation, October, 2013

### 4. Details of the impact (indicative maximum 750 words)

#### 1. **Conceptual and empirical tools that underpin the study of contemporary slavery.**

Bales' research insights conceptualizing and measuring contemporary slavery have entered the public consciousness. A web search on '27 million slaves' generates around 400,000 responses; the same phrase in a Google Books search yields 2,500 titles. A specific impact of these insights was demonstrated by President Clinton's closing speech to the 2008 Clinton Global Initiative, announcing that modern slavery would become an area of concentration for the Initiative. Holding it aloft, Clinton went on: "This is a book by Kevin Bales, it's called Ending Slavery: How We Free Today's Slaves and he points out that there are 27 million people in the world...it tells you that it's a problem we can solve and...how to do it." In 2013, Bill Gates called the Global Slavery Index an 'important tool to let governments, NGOs and business take stock and take action against this terrible problem.'

#### 2. **Research insights supporting legal, policy, and legislative activities.**

**Legal:** Examples include research insights into the role of the rule of law in addressing contemporary slavery. Partner organizations collaborating in research on direct intervention in India accomplished 176 prosecutions of slaveholders between 2009 and 2012, with 1,223 slaves freed. Direct liberation work in India was paralleled by prevention projects in which 46,000 villagers were reached with human trafficking prevention education. A partner organization in Brazil liberated 1,027 enslaved workers through legal processes in 2008-2011. In 2009 Bales' impact on legal, policy, and legislative activities was recognised with a \$60,000 Prime Mover Fellowship by the Hunt Alternatives Fund. These are given to individuals who 'act to change policies, cultural behavior, or social inequities'.

**Policy:** In 2012 Bales was commissioned to brief the European Parliament External Policies Department on 'Addressing contemporary forms of slavery in EU external policy'. In 2010, research

insights into the ‘freedom dividend’ (how liberation from enslavement has an impact on economic and human development) directed social and economic development projects, funded by the US State Department, for communities held in slavery as they progressed through liberation and reintegration. The State Department commissioned independent evaluation that noted that these insights provided ‘an exceptionally strong model that appears to be having a significant impact on the population of focus - not only in terms of the numbers of individuals with whom they are able to work, but more importantly, because their model appears sustainable.’ After this evaluation the State Department chose this approach as a best practice example of measurable impact and methodology. A second policy example is the application of Bales’ ‘slavery lens’ concept within development programs. In 2010, supported by the World Bank, 241 social mobilizers were trained in the ‘slavery lens’ methodology. The impact of this technique was then evaluated by UK-DfID, reporting it ‘helped people in the community to enhance themselves with right information and helped to protect them from the risk of slavery and trafficking during foreign migration’. Following this measurement of impact, the technique was scaled-up to over a million households that are highly vulnerable to unsafe migration. (Swiss and Finnish funding)

**Legislative:** In 2008 Bales’ ‘slavery lens’ concept was included in the Trafficking Victims Protection Act Reauthorization, requiring its use in directing US overseas aid; alterations were also made to US visa rules, both areas of investigation and recommendation in ‘The Slave Next Door’. In 2009 the Congress increased funding for anti-slavery work, again following recommendations in Ending Slavery. Bales helped draft the California Transparency in Supply Chains Act of 2010 (into force 2012), a version of which is now (2013) before Parliament with cross-party support as the Transparency in Supply Chains Bill. In 2011-13 Bales was Special Advisor to the UK government’s Slavery and Human Trafficking Review, re-writing laws and policies on contemporary slavery.

**3. Research Insights supporting Corporate Responsibility and Supply Chains.**

A key example is Bales’ work to remove slavery and the worst forms of child labour from the cocoa supply chain. Working together with the chocolate industry, anti-slavery groups, consumers groups, and trade unions, more than \$20 million has been transferred into anti-slavery work in cocoa-growing regions since 2008 through the International Cocoa Initiative (ICI), which Bales helped to found and serves as a member of the Executive Committee. Additionally, Bales was asked in 2011 by WalMart, the world’s largest retail firm, to help build system-wide supply chain inspection and a training package for their supplier companies – activity generated by the coming to force of the California Transparency in Supply Chains Act in 2012.

**5. Sources to corroborate the impact (indicative maximum of 10 references)**

1. The Bellagio-Harvard Guidelines on the Legal Parameters of Slavery (<http://www.qub.ac.uk/schools/SchoolofLaw/Research/HumanRightsCentre/Resources/Bellagio-HarvardGuidelinesontheLegalParametersofSlavery/>)
2. CNN Freedom Project (one year of programming based, in part, on Bales’ research insights) – <http://edition.cnn.com> - search “Kevin Bales” – nine programmes.
3. Professor of Political Science, University of Richmond, Virginia. Testimonial available on request corroborating methodologies and estimation of slavery prevalence.
4. The William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008 (US Congress)
5. California Transparency in Supply Chains Act of 2010 (State of California)
6. Senior Coordinator for International Programs, Office to Monitor and Combat Trafficking in Persons, U.S. Department of State, 1800 G St, NW, Ste 22010, Washington, D.C. – testimonial available on request.
7. Evaluability Assessments of G/TIP Anti-Trafficking Programs, North India Site Assessment - FINAL REPORT, Tamara C. Daley, Ph.D., Prepared for: Office to Combat Trafficking in Persons, U.S. Department of State, Washington, D.C.; Prepared by: Westat, 1600 Research Boulevard, Rockville, Maryland 20850 (available on request).
8. “Becoming a Slave-Free Business: Removing Slavery from Product Supply Chains” DVD and training program commissioned by WalMart Corporation, available from Free the Slaves ([freetheslaves.net](http://freetheslaves.net)).

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9. Eradication of Slavery (UK Company Supply Chains) Bill 2010-12 (SO-23)  
<http://services.parliament.uk/bills/2010-22/eradicationofslaveryukcompanysupplychains.html>
10. Reference: Executive Director, International Cocoa Initiative (ICI) testimonial available on request corroborating the impact from the research findings on the eradication of slavery and child labour from cocoa industry supply chains.

**Impact case study (REF3b)**

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| <b>Institution:</b> University of Hull   |
| <b>Unit of Assessment:</b> C22: Social Work and Social Policy  |
| <b>Title of case study:</b> Living and dying well: holistic care at the end of life  |
| <p><b>1. Summary of the impact</b> (indicative maximum 100 words)</p> <p>The research has had significant impact in the UK on the development of social and spiritual support for people at the end of life and their families. With Professor Holloway as Social Care Lead on the National End of Life Care Programme (NEoLCP) since 2009, the research has underpinned the launch of a framework for the delivery of social care at the end of life which is now in its second phase of implementation. The framework is endorsed by the Association of Directors of Adult Social Services and has led to local and regional Action Plans and social care practice initiatives. The research on spirituality has led to scoping and training initiatives in healthcare practice and in the funerals industry within the UK and internationally.</p>  |
| <p><b>2. Underpinning research</b> (indicative maximum 500 words)</p> <p>Although research into dying and bereavement is one of the oldest specialisms in social work, this work has been increasingly confined to the small number of social workers in hospices and palliative care settings, which accommodate only a small percentage of people dying in any given year, and older people, who form the majority of those supported by adult social care services, predominantly dying in general hospitals. Further, although the term ‘holistic care’ has been used since the 1990s to claim an approach which addresses the whole person, the concept has been poorly defined and holistic practice often indistinguishable from multi-disciplinary practice .</p> <p>The research was undertaken from 2003 to 2011 by Margaret Holloway (Professor of Social Work, University of Hull, 2004 to present) with colleagues at Hull, Sheffield, Staffordshire, Aberdeen and Hong Kong Universities (see Section 4). Since moving to Hull, Professor Holloway has developed her long-standing research on death, dying and bereavement to offer three key insights, whose impacts are interrelated. Each has had significant impact on end of life care - in the UK (i) and beyond (ii and iii).</p> <p>i. <i>A focus on the end phase of life of older people and end of life care which is not disease-specific but proceeds from a holistic approach to assessment and care planning.</i><br/> The research demonstrated that end of life care should belong to mainstream social work and that as people live longer but with increasing levels of frailty and ill-health, end of life planning and care is at the heart of personalised support for older people and people living with long-term conditions. The research challenges the perception that the last 2-3 days of life constitute the dying phase arguing that medical advances have led to a prolonged, liminal phase before death in which social care workers already provide high levels of support and should recognise that this person is in the final phase of life and may wish to make preparations for their death (references 3.2 and 3.3)</p> <p>ii. <i>The translation of evidence of the broad range of spiritual needs displayed by dying and bereaved people into models of spiritual care which can be utilised by secular professionals.</i><br/> Holistic care belongs to the hospice vision and is usually claimed as the model for end of life care. Social work has traditionally used the term ‘psycho-social’ care (now adopted by other health care professions) to describe its approach to the ‘whole person’. The research highlighted the acute neglect of existential and spiritual dimensions in supposedly ‘holistic care’, and considerable reluctance in social work in particular to engage with either religious or spiritual need (references 3.2 and 3.4).</p> <p>iii. <i>The meaning of quality end of life care in multicultural settings, including a focus on transcultural spirituality.</i><br/> The ‘modern death thesis’ is based to a significant degree on the assumption that the UK is a largely secular society. The research provided empirical evidence that many people draw on a range of internal and external resources in the face of death that do not fit neatly into a religious/secular dichotomy. Further, it developed models which assist those in secular professions and workplaces, irrespective of their personal beliefs, to engage with this dimension. The</p> |

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theoretical insights have contributed substantially to the development of the concepts of 'humanistic spirituality' and 'transcultural spirituality' and to their applications in practice by the caring professions (references 3.1 and 3.5).

The research comprised of 7 projects exploring what makes for quality care at the end of life:

- a. 2003-2005 *Exploring and understanding the views of Chinese older people about cancer and end-of-life care*, Health Foundation, £125k, CI.
- b. 2005 *Towards Transcultural Spirituality*, £3k, British Academy (with Prof Cecilia Chan).
- c. Continuing programme of scholarship, drawing on own empirical work, culminating in the publication of Holloway, M. (2007) *Negotiating Death in Contemporary Health and Social Care*, Bristol: Policy Press.
- d. 2008 – 2010 *Spirituality in Contemporary Funerals*, Arts and Humanities Research Council, £109k, PI with CIs Vassos Argyrou (Reader, 2003 to present), Peter Draper (Senior Lecturer, 2003 to present) Sue Adamson (Research Fellow, 2003 to 2011) and Daniel Mariau (Lecturer, 2003 to present).
- e. 2010 *Spiritual Care at the End of Life*, Department of Health, £50k, PI
- f. 2010-11 *Training programmes for funeral directors, clergy and BHA celebrants in Yorkshire and Humberside: a pilot project*, Higher Education Innovation Funding, £10k, with Sue Adamson and Peter Draper.
- g. 2011 *Supporting People to Live and Die Well: an evaluation of phases 1 and 2 of the implementation of the NCoLCP Social Care Framework (Roadshows and Test-sites)*, NCoLCP, £2k, with Sue Adamson.

### 3. References to the research (indicative maximum of six references)

1. Holloway, M. (2006) Death the Great Leveller? Towards a transcultural spirituality of dying and bereavement, *Journal of Clinical Nursing, Special Issue Spirituality*, 15:7, 833-839. Invited contribution generating regular citation.
2. Holloway, M. (2007) *Negotiating Death in Contemporary Health and Social Care*, Bristol: Policy Press. Submitted as an output in RAE 2008; highly reviewed in academic journals *British Journal of Social Work*; *Sociology of Health and Illness*; *Health and Social Care in the Community*; *Research, Policy and Planning*, *Nursing Standard*, *Practice*; and recommended by the magazines *Professional Social Work*, as 'relevant to social workers and health care practitioners alike', and *Bereavement Care*, as 'the one book to buy'.
3. Holloway, M. (2009) 'Dying Old in the Twenty-first Century: a neglected issue for social work', *International Social Work* 53:5, 1-13. Developed from a paper given in the 2007 ESRC seminar series, *Social Work and Health Inequalities*, Seminar Reflection and Action.
4. Holloway, M. and Moss, B. (2010) *Spirituality and Social Work*, London, Palgrave. Contains 'Fellow Traveller Model' and challenge to the western paradigm of social work practice.
5. Holloway, M., Adamson, S., Argyrou, V., Draper, P., Mariau, D. (2010) *Spirituality in Contemporary Funerals: Final Report*, ISBN 1 903 704 49 9. First large qualitative study of funerals with empirical evidence developing the notion of humanistic spirituality.

### 4. Details of the impact (indicative maximum 750 words)

Demographic trends and cultural pluralism have together raised new challenges for end of life care services. This research goes to the heart of these challenges. The impacts are cumulative and ongoing. They are best described under two streams: *social* and *spiritual* care at the end of life. The underpinning research has created a significant cultural shift amongst health and social care practitioners and a step change in service provision for dying and bereaved people. It has also contributed to public and policy debates about how we as a society 'manage' and respond to death. The non-academic beneficiaries of the underpinning research are people at the end of their life, their families and carers, healthcare and social care professionals, clergy and the funerals industry, policy advisors and implementers.

#### Stream 1: Social care at the end of life

Following her participation in a Westminster Forum Seminar on End of Life Care, at which the urgent need to engage social care professionals in delivering the national End of Life Care

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Strategy 2008 was highlighted, Prof Holloway was appointed as Social Care Lead for the National End of Life Care Programme (NEoLCP). Referencing Holloway's research, the Social Care Advisory Group of the NEoLCP published its report 'Supporting People to Live and Die Well: a framework for social care at the end of life', in July 2010 (see 5.1). Also known as the Social Care Framework (SCF) this was rolled out at 9 Regional Roadshows attended by 1400 people from all sectors of social care. Also in phase 1 of the SCF implementation, 8 test-sites were commissioned and evaluated, addressing the 10 objectives of the SCF, with the aim of strengthening the paucity of evidence available to service commissioners. By March 2013, when the NEoLCP closed, designated End of Life Care Leads had been appointed in over 100 local authority adult social services and over 200 end of life care champions in social care had signed up; by July 2013, the total membership of the integrated (health and social care) end of life care facilitators and champions network had grown to 600. The SCF and End of Life Care Guidance are both endorsed by the Association of Directors of Adult Social Services (ADASS) and published on its website. By March 2013 over 40 of the 153 Adult Social Care Departments had approved local End of Life Care Action and Business Delivery Plans and over 500 requests were received by ADASS for the *Sharing Successful Strategies* progress report on its publication in July 2013.

Drawing on Holloway and Adamson's analysis of the data accumulated over Phase 1 of the roll-out of 'Supporting People to Live and Die Well' (2g) 13 regional projects were established to address specific local needs and build on earlier initiatives, with a view to embedding end of life care in ongoing mainstream social care practice. Also in phase 2, there has been a particular focus on social workers and social work education through the launch in July 2012 of a 'Route to Success for Social Work' (which references Holloway's research) and the insertion of end of life care skills in the new Professional Capabilities Framework (JUCSWEC). The newly established College of Social Work profiled Professor Holloway's work and developments in end of life care in its July 2012 newsletter and hosted an on-line debate with Professor Holloway as guest. Discussions are underway to establish an end of life care 'community of interest' in the College and the ADASS Workforce Network has invited the development of an end of life care national workforce strategy in social care.

The combined impact of this stream of activity has been to significantly raise awareness in mainstream social care of the importance of end of life care at the same time as raising the profile of social care amongst healthcare end of life specialists, and to promote tangible service and practice developments on a national scale.

**Stream 2: Spiritual care at the end of life**

Holloway's research on humanistic spirituality and spiritual care at the end of life is widely known amongst health and social care practitioners, as evidenced by numerous invitations since 2008 to present to mainly practitioner audiences, e.g. at 2 national conferences of the National Council for Palliative Care, the Making Research Count networks in York and Norwich, the Glasgow Schools of Social Work Public Lecture Series (also podcast), the Cheshire Association of Hospices Annual Lecture, conferences at St Christopher's, Princess Alice and Leicestershire and Rutland Hospices, and the Churches Regional Commission.

There has been significant uptake of her research findings on spirituality amongst healthcare professionals, hospital chaplains and parish clergy, and her 'Fellow Traveller Model' for spiritual care is gaining increasing currency. For example, she has been asked to assist hospices in developing interdisciplinary models for spiritual care and is an invited member of the European Association for Palliative Care's symposium on Spiritual Care. A Spiritual Care systematic literature review was commissioned by the Department of Health in 2010 because audits of the Liverpool Care Pathway indicated that Standard 7 – Spiritual Care – was barely addressed in clinical practice. It is being widely used as the starting point for addressing the inhibitions experienced by practitioners, both in the UK and further afield (for example, Hospices New Zealand has used it to inform the development of their spiritual care guidance for practitioners (5.6); the Interdisciplinary Centre for Palliative Care at the University of Munich Medical School requested and received permission from the DH to translate into German (5.9).

Holloway's research (3.1, 3.4, 3.5) also informed the structure and content of a 6-session module

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on spirituality developed within the e-learning platform End of Life Care for All (e-ELCA) launched in April 2011 with 1576 active users of the module up to 31 July 2013 (5.10)

A second strand derives from the research into contemporary funerals (3.5) with a specific focus on the evidence for and nature of spirituality and religion within today's personalised, reportedly secularised, ceremonies. Although a local study, the findings of this research have had national impact for funerals professionals and the wider public and was presented by a British Humanist Association (BHA) celebrant at the BHA Annual Conference in October 2010. For the funerals professionals this involved the development and piloting from December 2010 – March 2011 of a training programme for celebrants, at the request of Cooperative Funeralcare, the Anglican Diocese of York and the BHA (total 100 pilot participants). A further request has been received from the Berkshire Archdeaconry and Prof Holloway was a keynote speaker at the National Cremation and Burial Society's annual conference in 2012 (lecture subsequently published in *Pharos International: The Official Journal of the Cremation Society of Great Britain and the International Cremation Federation: Statistics issue*, 2013).

For the wider public, a number of media outputs have prompted enquiries from individuals:

- *Education Guardian* 24 March 2009 p.11: 'The Final Ringtone'
- *The Church Times* article February 2012
- *Funeral Service Times* articles September 2010 and April 2011
- Telephone interview for Five News, 16 April 2009
- *Yorkshire Post* 16 March 2009, 'Funeral duty for university study team'
- *Hull Daily Mail* 30 March 2009, 'Building up a picture of modern-day spirituality'
- BBC Radio Humberside live interviews 18 February 2011 and 29 March 2009
- BBC Radio Leeds live interview 5 April 2009

Parts of the body of underpinning research were undertaken by the University in collaboration with other HEIs as follows: *Exploring and understanding the views of Chinese older people about cancer and end-of-life care* – with Sheila Payne (PI) and Jane Seymour (CI) both at University of Sheffield at the time.

*Spiritual care at the end of life* – with Wilf McSherry (University of Staffordshire) and John Swinton (University of Aberdeen)

*Towards Transcultural Spirituality*- with Prof Cecilia Chan, Hong Kong University.

### 5. Sources to corroborate the impact (indicative maximum of 10 references)

1. *Supporting People to Live and Die Well: a framework for social care at the end of life.* Published July 2012; also available online - over 5000 downloads by March 2013.  
<http://www.endoflifecare.nhs.uk/search-resources/resources-search/publications/imported-publications/supporting-people-to-live-and-die-well.aspx>
2. *Sharing successful strategies for implementing 'Supporting People to Live and Die Well'* jointly published NHS Improving Quality/ADASS July 2013; over 500 hard copies distributed July 2013 and available online  
<http://www.nhs.uk/resource-search/publications/sharing-successful-strategies-for-implementing-%E2%80%98supporting-people-to-live-and-die-well.aspx>
3. Anonymised focus group interview from PhD research on social work leadership, citing impact of NEoLCP initiative; available on request.
4. Testimonial from senior manager NHS Improving Quality
5. Testimonial from former end of life care lead Association of Directors of Adult Social Services.
6. E-mail from member of Hospices New Zealand Spiritual Care Strategy Group
7. Testimonial from Cooperative Funeralcare
8. Testimonial from British Humanist Association
9. Request and permissions for University of Munich Medical School.
10. Registrations for the spirituality sessions e-learning (e-ELCA)

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| <b>Institution:</b> University of Hull   |
| <b>Unit of Assessment:</b> D32: Philosophy   |
| <b>Title of case study:</b> Theorising gender  |
| <p><b>1. Summary of the impact</b> (indicative maximum 100 words)</p> <p>Innovative research into gendered identities at the University of Hull, under the auspices of the Centre for Gender Studies and the Centre for Research into Embodied Subjectivity, led to the design and delivery of new curricula in higher education internationally including the European Union, the US and in Chile, India and Pakistan. Research on gendered identities provides the philosophical core of the curriculum for GEMMA (Erasmus Mundus Master's Degree in Women's and Gender Studies) delivered by a consortium of 7 universities within the AtGender (previously ATHENA) network. The relevant impact has been primarily on education (at an international level and especially in the area of curriculum development and knowledge transfer) and on public discourse. The beneficiaries are academics and students internationally, as well as pressure groups and artists concerned with gender identity. This impact is ongoing (the 7th edition of GEMMA commenced in 2013).</p>   |
| <p><b>2. Underpinning research</b> (indicative maximum 500 words)</p> <p>The research into gendered embodiment was undertaken at the University of Hull from 1996 and is ongoing. It was facilitated by the Centre for Gender Studies, founded in 1996 and later also by the Centre for Research into Embodied Subjectivity founded in 2007. The key researchers for gender theory include an interdisciplinary group of academics based in Philosophy and the Social Sciences: Kathleen Lennon (Senior Lecturer, 1979 to 2007; Professor, 2008 to 2014), Stella González Arnal (Lecturer, 2002 to present), Gill Jagger (Lecturer, 2007 to present), Rachel Alsop (Lecturer, 1996 to present), Suzanne Clisby (2000 to present), Annette Fitzsimons (Lecturer, 2002 to 2012), and Mark Johnson (Lecturer 1996 to 2000, Senior Lecturer 2000 to 2011, Reader 2011 to present).</p> <p>At a time when feminist research into sex differences nationally and internationally was concentrated within Women's Studies and foregrounded the experiences of women, the Centre for Gender Studies at Hull viewed gender as a relational phenomenon and paid attention to both masculinity and femininity and, crucially for the theory that developed, put the experiences of transgendered, transsexual and intersex people at the centre of theory. Theories of gender were developed which thereby scrutinised the phenomenology of gendered embodiment, and interrogated the importance of biology; the role of psychoanalysis; difference and diversity within masculine and feminine experiences; and the intersection of gender and sexuality from these multiple perspectives. This led to an exploration of the relation between naturalism, phenomenology and post-structuralism (including crucially Queer Theory). The research was informed by the speakers at a continuous series of seminars and workshops in which gendered experiences and their impact on everyday life were the focus of attention. Many speakers, who generously shared their personal experiences or their empirical and theoretical work with us, also came into the classroom to share these with our students, who recognised that they were engaged in pioneering thinking. The establishment of the <i>Journal of Gender Studies</i> (1991-present) was an important part of the research and whose editors and editorial board include members of the Centre for Gender Studies at the University of Hull (currently Alsop, Clisby, González Arnal and Jagger). A special issue on Transgendering (November 1998) was guest edited by Stephen Whittle from Press for Change and at that time introduced issues surrounding pregnant (transsexual) men which has in the last two years been a focus of much media attention.</p> <p>The research led to publications (see selection below) and informed the development of the modules 'Theorising Gender' and 'Gender Science and Knowledge' at the undergraduate level and 'Feminist Theory: between Difference and Diversity' at the masters level at Hull. These modules informed curricula development in Latin America, India and Pakistan through British Council visits and the development of the international GEMMA masters degree, for which 'Feminist Theory: between Difference and Diversity' is a core module.</p> |

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**3. References to the research** (indicative maximum of six references)

1. Mark Johnson. *Beauty and Power: Transgendering and Cultural Transformation in the Southern Philippines*. Oxford: Berg, 1997.
2. Rachel Alsop, Annette Fitzsimons and Kathleen Lennon, *Theorizing Gender*, Oxford: Polity 2002 (widely used throughout English speaking world for courses concerned with gender)
3. Kathleen Lennon 'Making life Livable', *Radical Philosophy* 140, 2006.
4. Gill Jagger *Judith Butler :Sexual Politics, Social Change and the Power of the Performative* London and New York: Routledge, 2008.
5. Kathleen Lennon 'Biology and the Metaphysics of Sex Difference' in Stella González Arnal, Gill Jagger and Kathleen Lennon (eds) *Embodied Selves*, London: Palgrave, 2012, pp. 29-45.
6. Stella González Arnal 'Personal identity and Transsexual Narratives' in Stella González Arnal, Gill Jagger and Kathleen Lennon (eds) *Embodied Selves*, London: Palgrave, 2012, pp. 66-83.

**4. Details of the impact** (indicative maximum 750 words)

1. Curricula development and knowledge transfer:

a. via the GEMMA Masters Degree in Women's & Gender Studies

Hull was one of the founding partners of the GEMMA Programme in 2006. Staff from Hull played a key role in designing the programme. The underpinning research and the undergraduate and postgraduate modules developed at the University of Hull and informed by that research provided the model for the core GEMMA module 'Feminist Theory: Between Diversity and Difference'. Publications arising from research at Hull, especially the book *Theorising Gender*, are used as reading material on this module.

The GEMMA programme was the first MA of its kind and carries high prestige within the European Union, recognised as a 'Masters of Excellence' and sponsored by the European Commission. GEMMA is a joint multinational interdisciplinary programme that provides high quality academic education and professional competencies for personnel working or intending to work in the areas of Women's Studies, Gender Studies and Equal Opportunities across Europe and beyond. It brings together high quality academic provision from the humanities, social sciences and health sciences, making it attractive to students worldwide and offering a wide span of options and combinations. GEMMA was the first Erasmus Mundus Masters in Women's and Gender Studies in Europe, taught by a consortium formed by 7 European universities, including Hull.

In July 2011, GEMMA was once again selected for funding under the prestigious Erasmus Mundus brand and distinguished from amongst 177 submitted project proposals as "a pilot project and model in the field of Women's Studies and Gender Studies in a European and global perspective" (see GEMMA website). Since 2011 Rutgers University in the USA has joined the consortium as a full partner and seven other North, Central and South American institutions also have associated themselves with GEMMA - Universidad de Buenos Aires, Universidad Estatal de Campinas en Sao Paulo, Universidad de Chile, Florida International University, Instituto Tecnológico de Santo Domingo, Universidad Nacional de Colombia, and Universidad Nacional Autónoma de México.

GEMMA's mission is to train much needed gender experts who will be able to contribute to greater equality between men and women, taking into account the intersections of ethnicity, race, class and sexuality and contributing to citizenship in the broadest sense of the word (see Gender Studies Tuning Brochure <http://www.atgender.eu/index.php/initiativesmenu/tuningbrochure>).

GEMMA is unique in the way it brings together approaches to feminism from all cardinal points in Europe and now the USA. Created as result of the concerted efforts of several universities working together within the European women's and feminist studies academic network ATHENA (now AtGender) of which Hull is a member, the GEMMA consortium represents the harmonization of seven different institutions from six European countries and now an additional North American partner:

**Impact case study (REF3b)**

- University of Granada (coordinator),
- University of Bologna,
- Central European University (Budapest),
- University of Hull,
- University of Lodz,
- University of Oviedo,
- University of Utrecht,
- Rutgers, State University of New Jersey (since 2011).

During the assessed period, 271 students have enrolled on the programme and 193 have graduated. (The complete set of data on GEMMA students and graduates from across 7 partner universities is available as testimonial.)

Graduates of GEMMA have achieved prestigious professional positions in their countries and many have been actively engaged with NGOs. They have appreciated the intellectually challenging experience the programme has offered to them, which one graduate characterizes as 'wonderful and enriching'. The programme has also inspired them to find innovative ways of bridging the gap between theory and practice as confirmed by a recent GEMMA graduate statement (<http://masteres.ugr.es/gemma/pages/actividades/cronicas-personales>).

b. via British Council sponsored visits to universities in Chile, India and Pakistan

Members of the Centre for Gender Studies successfully applied to the British Council for a project of bilateral cooperation with the University of Chile. This bi-lateral cooperation extended from 2002-2005. Its primary aim was to reinforce and enrich the postgraduate curricula of the University of Chile in the area of Gender Studies utilising as a model the postgraduate modules developed in the University of Hull. The co-operation involved extensive visits to Chile by González Arnal who communicated in lectures and seminars the distinctive features of the research in Gender Studies undertaken in the University of Hull and explained in pedagogic terms the structure of the postgraduate provision of Gender Studies in the University of Hull. She also provided a wide range of research and educational material (for example, books and papers authored by members of the Centre of Gender Studies and module handbooks and handouts). These lectures, seminars and the provided educational materials led to the development of a curriculum for the Master Programme of Studies in Gender and Culture at the University of Chile which is still running. Similar bi-lateral co-operations funded by the British Council during the period 2000-2005 were established with the Haryana Agricultural University (India) and the University of Peshawar (Pakistan) that led to similar developments in postgraduate provision including at the latter institution the founding of a Department of Gender Studies as part of the Institute of Social Work, Sociology and Gender Studies.

2. Increase in knowledge and understanding of gendered body identity and its relation to ethical and social issues of body modification.

This impact has been achieved in two ways. First, it has been achieved locally in relation to the non-academic participants of a wide range of activities organised by the Centre for Gender Studies and the Centre for Research in Embodied Subjectivity. As explained in the impact template the organisation of impact related interdisciplinary conferences, seminars, and talks has been an essential feature of the approach to impact adopted by Philosophy at Hull. During the assessed period, 6 main related activities have been organised: a conference on Embodiment and Subjectivity (May 2008), a conference on the Phenomenology of Illness (May 2010), and a series of seminars on Feminism Now (2011/12), Reading the Vulnerable Body (2010/11), New Directions in Biology (2009/10), Issues of Transgender and Intersex (2008/9). All these activities were open access and attracted a diverse audience ranging from pressure groups concerned with gender identity, including transgender groups to health care professionals and artists. Each one of the two conferences attracted approximately 50 non-academic participants while each of the seminars had a regular number of approximately 20 non-academic participants.

Second, this impact has been achieved by the delivery of modules, throughout the English speaking world, devised with reference to the research undertaken at Hull. This concerns primarily

**Impact case study (REF3b)**

the book *Theorizing Gender* co-authored by Kathleen Lennon which provides a theoretical overview of approaches to gender. It discusses the major theories concerned with the ways in which we become engendered, and explains and evaluates naturalist, psychoanalytic, materialist and post-structuralist accounts. *Theorizing Gender* has been the basic textbook for undergraduate and postgraduate modules on Gender Theory in both the UK and the US. It is also the basic textbook for the core module 'Feminist Theory: Between Diversity and Difference' of the GEMMA programme.

**5. Sources to corroborate the impact** (indicative maximum of 10 references)

(all available on request)

- The GEMMA website (<http://masteres.ugr.es/gemma/>) - corroborating that the programme is ongoing (7th Edition commencing 2013) and confirming the list of partner-institutions.
- Details of the GEMMA programme – corroborating that the core module 'Feminist Theory: between Difference and Diversity' is modelled on the module developed at Hull.
- Complete set of data on the numbers of students who have enrolled on and graduated from the GEMMA masters for the period 1st January 2008- 31 July 2013.
- Public statement from a graduate of the GEMMA Master's programme corroborating that she have gained prestigious employment in a related field of work as a result of her degree (<http://masteres.ugr.es/gemma/pages/actividades/cronicas-personales>).
- Testimonial from the scientific co-ordinator of the GEMMA programme at the University of Granada corroborating that research undertaken in the University of Hull had significant impact on the development of the GEMMA programme and that the book *Theorizing Gender* has been the basic textbook for the module 'Feminist Theory: between Difference and Diversity'.
- Testimonial from the vice-rector of the University of Chile corroborating research undertaken in the University of Hull had significant impact on the development of a curriculum for the Master's Programme of Studies in Gender and Culture.
- The University of Peshawar's Institute of Social Work, Sociology & Gender Studies (ISSG) website (<http://www.upesh.edu.pk/oldhtml/academics/Departments/socialwork/socialwork.htm>) confirming international links with Gender Studies at Hull, establishment of Department of Gender Studies and Feminist Theory as core MA module.
- Testimonials from a professor at the Centre for Gender Studies of the University of York corroborating that the book *Theorizing Gender* has international reach.
- Testimonial from a lecturer at the School of English Literature, Language and Linguistics of the University of Newcastle corroborating that the book *Theorizing Gender* has international reach.
- Testimonial from a visual artist and research associate at the Slade School of Fine Art corroborating that the outreach activities of the Centre for Gender Studies have impact on her work with respect to increasing her understanding of gendered body identity and body modification.

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| <b>Institution:</b>  | <b>Goldsmiths, University of London</b>   |
| <b>Unit of Assessment:</b>                                     | <b>24: Anthropology &amp; Development</b> |
| <b>Title of case study:</b>                                    | Dress, Identity and Religious Expression  |
| <b>1. Summary of the impact</b> (indicative maximum 100 words) |   |

Emma Tarlo’s research on modest dress and Islamic fashion plays a substantial role in combatting social prejudice and promoting understanding of religious minority groups in Britain and Europe. Addressing issues of the rights to religious expression and the need for socially inclusive design, it has attracted widespread coverage in British and international media, including religious and ethnic minority and fashion media, stimulating public debate on-line and off. Professor Tarlo has engaged with diverse publics in the context of museums, Islamic societies, inter-faith events, schools conferences, and through interviews on radio and film. Her research has been taken up in new educational curricula and by artists and designers seeking to combat social prejudice through design.

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| <b>2. Underpinning research</b> (indicative maximum 500 words) |
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Since joining Goldsmiths as a Lecturer in the Department of Anthropology in January 2007 (where she was promoted to Reader in September 2008 and Professor in September 2012), Tarlo has produced a substantial body of research dedicated to explaining the rising popularity of Islamic fashion and other forms of modest dress in Britain and continental Europe.

Tarlo’s book *Visibly Muslim: Fashion, Politics, Faith* was published in 2010.<sup>(1)</sup> It was the first book to document the rise of Islamic fashion in Britain and through the Internet, and to demonstrate its significance for religious diversity and social integration. Tarlo went on to co-edit (with Annelies Moors) a collective volume, *Islamic Fashion and Anti-Fashion: New Perspectives from Europe and America* (2013) which documents how Muslims throughout Europe are participating in public debates about identity, integration and the role of religion in the public sphere through their clothing choices.<sup>(2)</sup> This research was conducted as part of the of the ESRC/Norface Research Programme, ‘The Re-Emergence of Religion as a Social Force in Europe.’

In addition Tarlo collaborated as co-investigator with Reina Lewis in an AHRC-funded project, *Mediating Modesty* (2010 – 2011), which investigated the inter-faith exchanges taking place between Muslims, Jews and Christians through a shared interest in modest fashion. The resulting book, *Modest Fashion: Styling Bodies, Mediating Faith* (2013, edited by Reina Lewis) contains an article by Tarlo on Jewish-Muslim online exchanges relating to dress.<sup>(3)</sup> Through participation in conferences and workshops linked to these programmes and through taking up invitations to speak at the Universities of London, Oxford, Cambridge, Cardiff, California, Princeton, Indiana, CUNY, Atlanta, Delhi, Stockholm, Paris, Potsdam, Leiden and Amsterdam, Tarlo has engaged in dialogue with scholars from anthropology, religious studies, sociology, fashion and museum studies and her work is informed by this international inter-disciplinary engagement.

Key findings of the research are as follows:

1. Far from indicating a ‘clash of civilizations’ between Islam and the West, visibly Muslim dress practices in Britain and Europe are strongly influenced by secular fashions and ideologies.
2. Although associated in many mainstream media and political debates with backwardness, foreignness, social segregation and religious extremism, fashionable new forms of modest dress are attractive to many young women of faith (both Muslim and Jewish) as a means of expressing identity and belonging. This development does not so much show their distance from mainstream youth culture as their engagement with it.
3. A new generation of Muslim designers and entrepreneurs have emerged who perceive Islamic fashion as a powerful medium of communication through which they seek to promote a more inclusive multi-cultural society.
4. Her research highlights the role design can play in encouraging communication and social

**Impact case study (REF3b): GOLDSMITHS – Dress and Identity**

integration, combatting prejudice and widening the participation of women from diverse religious and ethnic backgrounds in activities such as sports.

5. The modest fashion sector cuts across religious differences to some extent, and plays a role in bringing women of different faiths into dialogue.

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| <b>3. References to the research</b> (indicative maximum of six references) |
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**Evidence for the international quality of the research:**

Tarlo's book, *Visibly Muslim* (2010)<sup>[1]</sup> has been described as "a true anthropological achievement" (*Anthropos*) which "opens up dialogue for mutual understanding between Muslims and non-Muslims" (*Choice*) and helps "reframe debates about Muslim dress and Muslims in the West more generally" (*Middle East in London*). The book has been favourably reviewed in the *Journal of the Royal Anthropological Institute*, *Current Anthropology*, *Anthropology Review Database*, *Ethnicity and Race in a Changing World*, *The Material Culture Blog* and *Sociological Review*, as well as receiving widespread appreciation in Muslim media. In addition, *Muslim Fashions*,<sup>[9]</sup> co-edited by Tarlo and Moors, was awarded Honourable Mention in the category "Best special issue of a scholarly journal" by the Council of Editors of Learned Journals, USA, December 2007.

1. Tarlo E (2010) *Visibly Muslim: Fashion, Politics, Faith*. Oxford: Berg ISBN-10: 1845204336.
2. Tarlo E and Moors A (eds) (2013) *Islamic Fashion and Anti-Fashion: New Perspectives from Europe and America*. Oxford: Berg. ISBN 10: 085785335X
3. Tarlo E (2012) Meeting through Modesty: Jewish-Muslim Encounters online. In Lewis Reina (ed), *Modest Fashion: Styling Bodies, Mediating Faith*. IB Taurus. ISBN: 9781780763835
4. Tarlo E and Moors A (Eds) (2007) *Muslim Fashions*, guest edited special double issue of *Fashion Theory, The Journal of Dress, Body and Culture*, 11(2/3) 2007, June/September. ISSN 1362-704X, Online ISSN: 1751-7419.
5. Tarlo E. (2012) Dress and the South Asian Diaspora. In J Chatterjee and D Washbrook (eds.), *Routledge Handbook of South Asia Diaspora Handbook*. London: Routledge. ISBN-10: 0415480108

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| <b>4. Details of the impact</b> (indicative maximum 750 words) |
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**Enhancement of public understanding and awareness of Muslim perspectives**

Tarlo has engaged different types of audience in a range of institutional and public settings.<sup>[6]</sup> The Fashioning *Diasporas* Symposium and the *Fashion Matters* Public Forum (both held at the V&A in 2009) attracted audiences from the museum and design sectors. Talks at the Royal Academy of Arts (2011) and The Costume Society (Malvern, 2009) were addressed to a wider public of non-specialists interested in the arts. Public lectures given at The Centre for the Study of Islam in the UK (Cardiff, 2010) and Islamic Societies at Oxford and Cambridge, by contrast, attracted predominantly Muslim audiences with a personal investment in Islamic fashion and social diversity. A talk given at the Middle East and Middle Eastern American Centre at CUNY (New York 2010) received coverage from journalist and fashion designer Elif Kavakci in her blog *Hijabitopia* and in an article in the Turkish women's news website *Kadin Haberleri*.

Tarlo raised awareness of the importance of socially inclusive design through engagement with young people at the ESRC-funded secondary schools' conference on Widening Women's Participation in Sports, held at the Women's Library in London in 2011, at the London Anthropology Day (British Museum, 2012), and at a Sociology Conference at Christ the King 6th Form College in South East London (2013).

**Interfaith dialogue and understanding:**

Tarlo was invited to promote inter-faith understanding by sharing her research with mixed faith

**Impact case study (REF3b): GOLDSMITHS – Dress and Identity**

audiences in the context of the V&A round table public forum on Fashion and Faith (2009)<sup>(7a)</sup> and two international conferences at the London School of Fashion.<sup>(7b, 7c)</sup> These events brought into dialogue speakers and audiences from different faith groups with journalists, human rights specialists, fashion designers and an interested public. The event was covered in the *Jewish Chronicle*.<sup>(7d)</sup> Tarlo's research concerning the importance of religiously sensitive socially inclusive design for encouraging wider participation in sports gained widespread coverage and appreciation in inter-faith and other minority blogs in the run-up to the London Olympics 2012 (including *Diseret News*, *OBV* (Operation Black Vote), and *AsiaLife Magazine*)<sup>(8b)</sup>.

Stimulation of debate in British and International Media:

More generally Tarlo's findings have featured in mainstream media in the UK, France, Turkey, India, Pakistan, Canada, and the USA. Interviews with Tarlo have been quoted in *Voice of America*,<sup>(9a)</sup> *Express Tribune*<sup>(9b)</sup> (Pakistan's leading English-language newspaper), *FASHION* magazine (Canada's biggest fashion magazine), *The Guardian*<sup>(8d)</sup> and *Muslim Media Watch* (featured on Patheos.com, the biggest online forum for global dialogue on religion and spirituality)<sup>(10c)</sup> and on Radio 4's *Women's Hour*.<sup>(9c)</sup>

In 2012 Tarlo's discussion of sports design and social inclusion in relation to the London Olympics was published in the *Huffington Post*<sup>(8a)</sup> and gained widespread international media coverage through *Reuters*,<sup>(8c)</sup> stimulating online debate internationally. An interview with Tarlo, on socially inclusive sports design, also features prominently in a short documentary, *Sporting Sisters*,<sup>(8e)</sup> made by ten young Muslim women in London as part of an IARS (Independent Academic Research Studies) project,<sup>(8f)</sup> funded by the Heritage Lottery Fund through the Young Roots programme and accessible to young audiences through Youtube.

Impact in Education:

Tarlo's book *Visibly Muslim* is listed as a resource for teachers on the Anthropology A-level syllabus which is part of the national curriculum framework. The Open University's new level 3 module entitled, 'Why is Religion Controversial?' features 3 short interviews with Tarlo about her research. Five hundred students a year are taking the module from September 2013. The interviews with Tarlo were selected as being of particular interest and social relevance and have been made accessible as an itune-U app for iPod and iPhone.<sup>(11)</sup>

Impact on Religious Communities:

Tarlo's work has resonated widely with Muslim and other religious communities. Several blogs and articles testify to this impact.<sup>(10j)</sup> *Visibly Muslim* has been reviewed or discussed in Hijab Style, The Hijabi Fashion Blog, Hijabtopia, Muslimah Media Watch, Emel, and The Middle East in London. The Muslim blogger behind the Malaysian *Love to Dress* blog cites Tarlo's book as one of the inspirations for her blog and the Mennonite blogger of *Third Way Style* and Mormon blogger of *Deseret News* both use Tarlo's findings to promote inter-faith understanding.

Impact on Fashion and Design:

Tarlo's research has inspired new design interventions from artists and designers interested in combatting stereotypes and creating practical design solutions for Muslim women. Suzanne Kirkpatrick, a New York based designer and creative technologist, cites *Visibly Muslim* as a key influence on her 2011 project, 'retroreflective' burkas which focused on improving the Afghan burkha by using breathable light-sensitive and affordable fabrics.<sup>(12a)</sup>

Textile artist, Denise Maroney, also cites Tarlo's book as a key inspiration for her art installation, *Burkha*, at the Textile Arts Centre in Brooklyn, New York (2011) where she explored ideas of public and private and the potential aesthetic appeal of covering.<sup>(12b,c)</sup>

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| <b>5. Sources to corroborate the impact</b> (indicative maximum of 10 references) |
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The sources below are also available in hard or electronic form on request from Goldsmiths Research Office.

6. Lectures and talks: A collation of webpages and programmes containing details of these is available on request from the Research Office
7. *Inter-faith events and coverage (linked to Mediating Modesty Project with Reina Lewis)*
  - a. [‘Fashion and Faith’](#) panel, V&A
  - b. [Modest Fashion public launch event](#) and round table discussion, London School of Fashion on 25 May 2010
  - c. [Modest Fashion Symposium](#), June 2011 London College of Fashion (with 105 Facebook ‘likes’ as of April 2012)
  - d. [‘Vogue does Strictly Orthodox Fashion’](#) the *Jewish Chronicle* 23 June 2011 for online
8. Relevance of Tarlo’s work in relation to Olympics 2012:
  - a. [The Huffington Post](#) (streamed on front page, prompting comments and tweets)
  - b. [AsianLite](#) (e-edition, p33)
  - c. [Reuters](#)
  - d. [The Guardian](#)
  - e. Documentary [‘Sporting Sisters: Stories of Muslim women in Sport’](#), contains interview with Tarlo on design solutions for hijab-wearing women in sport (4728 views, by Sep 20 2012)
  - f. Project described on the [IARS website](#)
9. Discussion of hijab Fashion based on interviews with Tarlo in mainstream international media:
  - a. [‘European Muslims Reconcile Cultures through Fashion’](#), in *Voice of America*, 22/03/10
  - b. [‘Hijab: Act of Rebellion or a Choice?’](#) published in the *Express Tribune* (Pakistan) 20/12/10
  - c. BBC Radio 4, [Dare you dress to be different?](#)
10. Evidence of Muslim Beneficiaries:
  - a. *Coverage of Tarlo’s book ‘Visibly Muslim’ in Muslim media*; [Hijabtopia blog post 27 September 2010](#)
  - b. [Shukr Islamic Clothing](#)
  - c. *Muslimah Media Watch* on 5 February 2009 ([The Headscarf as Cultural Barometer: Emma Tarlo’s Book on the Hijab](#))
  - d. [Hijabstyle](#)
  - e. [Emel](#), Muslim Lifestyle Magazine, vol 69, June 2010
11. Educational Resources
  - a. [‘Veiling: Tradition, Identity and Fashion’](#), 3 interviews with Emma Tarlo in connection with the The Open University course, Why is Religion Controversial? itune-U app for iPod and iPhone
12. Artists and Designers inspired by Tarlo’s book, Visibly Muslim
  - a. Suzanne Kirkpatrick’s blog, the [Retroflective Burqa](#) project, blogged 9 May 2011
  - b. [Denise Maroney](#), *textile artist*: Biography on her website citing Tarlo’s work
  - c. [Now](#) magazine interview with Denise Maroney. See especially the statement: ‘Sheer textiles create a tension that reflects the quote that inspired this project: “A covered woman is simultaneously present and absent, public and private” (written by Emma Tarlo in her book Visibly Muslim)’.