



# Law And Religion Scholars Network (LARSN)



## Annual Conference 2011 Tuesday 17<sup>th</sup> May 2011

The Centre for Law and Religion,  
Cardiff Law School,  
Museum Avenue,  
Cathays Park, Cardiff,  
CF10 3AX

<http://www.law.cf.ac.uk/clr>

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### PROGRAMME

From 9.30	Registration [Foyer]; Tea and Coffee [Senior Common Room]
10.00	Welcome [Senior Common Room]
10.10-11.30	Session 1: Panels A, B, C and D [Rooms 1.28, 1.29, 1.30 & 69PP/0.03]
11.30-11.45	Tea and Coffee [Senior Common Room]
11.45-12.45	Session 2: Panels E, F and G [Rooms 1.29, 1.30 and 69PP/0.03]
12.45-1.30	Buffet Lunch [1.28 and Senior Common Room]
1.30-2.15	LARSN Meeting [1.30]
2.15-3.15	Session 3: Panels H, I, J and K [1.28, 1.29, 1.30 and 69PP/0.03]
3.15-3.30	Tea and Coffee [Senior Common Room]
3.30-4.30	Session 4: Panels L and M [1.29, 1.30]
4.30- 5.30	Book Launch: Russell Sandberg, <i>Law and Religion</i> (Cambridge University Press, 2011) [1.28 and Senior Common Room]

## PANELS

### Session 1

#### Panel A – Clashing Rights (Themed Session)

Room: 1.30; Chair: Matthew Gibson

- Ian Leigh, ‘Balancing Religious Autonomy and Other Human Rights under the European Convention’
- Russell Sandberg, ‘Three Cases, an Ex-Archbishop and the Downgrading of Religious Freedom?’
- Ryan Hill, ‘Ambiguity over the Scope of the Child’s Right to Freedom of Religion under International Law’
- Myriam Hunter-Henin, ‘“Clashing Rights”: A Sign of Increased Conflicts or New Convergence for Law and Religion in Europe?’

#### Panel B

Room: 1.29; Chair: Anthony Bradney

- Peter Edge, ‘Potluck Suppers, Tithes and Tea Rotas: Do Religious Rights Include the Right to Charge a Cash Fee, Goods, or Require a Service?’
- Frank Cranmer, ‘Freedom of Religion, New Religious Movements and Charitable Status’
- Dorota Gozdecka, ‘Headscarves, Crucifixes and Traditions – A Religious “Other” Caught Between Different Legal Pluralisms’
- Ruth Soetendorp, ‘Intellectual Property in Jewish Law and Practice’

#### Panel C

Room: 1.28; Chair: Julian Rivers

- Yvonne Sherwood, ‘The Philosophical Heritage and Shape of “Religion” as Suggested in Media Reports of Anti-Discrimination Legislation in the UK’
- Joel Harrison, ‘The Exhaustion of Religious Freedom? Or, The Problem of the Jedi’
- Adam Walker, ‘A Comparison of the Religious and Ethical Bases of the Islamic and English Contracts of Sale’
- Ismail Latif Hacinebioglu, ‘A Logical Analysis of Epistemic Grounds of Propositions in Current Applications of Thoughts’

#### Panel D

Room: 69 Park Place, room 0.03; Chair: Urfan Khaliq

- Bob Morris, ‘The Future of the Coronation Oath’

- Irene Briones, ‘Homeschooling in the USA and Spain’
- Mohammed Nayyeri, ‘Islamic Law: Rights of Human Beings or Muslims’
- Haluk Songur, ‘A Comparison on Common Law and Islamic Law: In the Case of the Assize of Novel Disseisin / *Istihkak*’

## **Session 2**

### Panel E

Room: 1.30; Chair: Lucy Vickers

- Matt Gibson, ‘The Limits of Religious Liberty in Domestic Discrimination Law: Lessons in “Reasonable Accommodation”’
- Andrew Hambler, ‘Homophobes, Hypocrites or Conscientious Objectors? Different Constructions of Those who Wish to “Opt Out” of Aspects of their Employment on Grounds of Religion or Belief’
- Suhraiya Jivraj, ‘The Dutch Homo-Emancipation Policy and its Silencing Effects on Queer Muslim Organising’

### Panel F

Room: 1.29; Chair: Bernard Jackson

- Sylvie Bacquet, ‘Religious Freedom in a Secular Society: An Analysis of the French Approach to Manifestation of Beliefs in the Public Sphere’
- David Kousens, ‘The Normative Frames of the French Law Banning the *Burqa* in Public Places: Affects and Emotions versus Secularism and Human Rights’
- Madhu Mukherjee, ‘Adya Shakti and the Irrational Woman in Indian Criminal Law’

### Panel G

Room: 69 Park Place, room 0.03; Chair: Ian Leigh

- Helen Hall, ‘The Employment Rights of Religious Ministers and the Article 9 rights of Faith Communities’
- John Duddington, ‘Ministers of Religion and Employment Status: The Wider Implications’
- Patrick Wall, ‘What to do with Clerics’ Medical Records from Treatment Facilities? Balancing the Right to a Good Name with the need to be Transparent and Protect the Common Good’

### Session 3

#### Panel H – Subjective Legal Pluralism (Themed Session)

Room: 1.30; Chair: Peter Cumper

- Amy Jackson, ‘Muslim Women and Veiling: A Study in Legal Pluralism’
- Farrah Ahmed, ‘Religious Arbitration and Personal Autonomy’
- Rohee Dasgupta, ‘Identities in Transition: Understanding Polish-Jewish Identity Renewal Through the Law’

#### Panel I

Room: 1.29; Chair: Mark Hill QC

- Alejandro Torres, ‘Religious Freedom and Religious Neutrality in the Jurisprudence of the European Court of Human Rights: Protecting Religious Diversity in Europe’
- Pasquale Annicchino, ‘*Lautsi* Overturned: Winning a Battle by Losing the War’
- Urfan Khaliq, ‘Freedom of Religion and Belief in International Law: A Comparative Analysis’

#### Panel J

Room: 1.28; Chair: Russell Sandberg

- Stijn Smet, ‘Freedom of Religion versus Freedom *from* Religion’
- Esin Caliskan, ‘Alevi within the Dichotomy of the Religious and Secular’

#### Panel K

Room: 69 Park Place, room 0.03; Chair: Javier Oliva

- Sophie-Helene Trigeaud and Jeremy Carrette, ‘Religious NGOs at the UN and International Law: The Contribution to the Construction of the Convention of the Child’
- Elisa Diamantopoulou, ‘Biolaw and Bioethics in the light of Medically Assisted Reproduction: The Case of Contemporary Orthodox Greece’
- Georges Cavalier, ‘The Evolution of Interest Rate Prohibition in a Loan Contract’

### Session 4

#### Panel L – Institutional Legal Pluralism (Themed Session)

Room: 1.30; Chair: Amy Jackson

- Prakash Shah, ‘Judging Muslims’
- Stephen Jones, ‘Negotiating Islamic Law: Religious Tribunals, Public Debate and the Prospects for Reform in England’

- Neezla Kureembokus, ‘The “Family-Woven Law of Inheritance” among Muslims in Mauritius: Secular and Religious Laws in Practice’

Panel M

Room: 1.29; Chair: Peter Edge

- Paul Diamond, ‘The Religious Politics of the Judiciary’
- David Pollock, ‘A Human Rights Approach to Secularism’
- Alexis Gwendolyn, ‘Not Christian, but Nonetheless Qualified ...’