

**KAREN FOLEY:** Welcome back to The Student Hub Live. Well, it wouldn't be a proper freshers discussion without some academic content. And joining me now are Paul-Francois Tremlett and Graham Harvey from the religious studies department.

Now, we've invited them along because religious studies are an incredibly interdisciplinary mix of subjects, all combined together to something that's very topical, historical, and really, really interesting. So we're going to talk a little bit about religious studies and the sorts of things people do, because we've been talking about the Open Programme, we've been talking about mixing and matching, we've been talking about interdisciplinary skills and studies and why they're so employable, which links us very nicely to this topic of discussion tonight.

Now, we've got a lot of widgets for you to fill in at home. So we'd like to know about topics you expect to be covered in religious studies. Now, you've got a choice of three for some of these that have a box where there's three things. But if you can't think of three, that's OK. But you do need to fill the box with something, otherwise your results won't submit. So just put a full stop in the others, and then submit, and your results will send.

We've also asked whether you're studying, for example, religious studies, history, classics, psychology, or education. There are some scales as well. Professional employment is important when considering which subject to study. Where are you? How are you feeling? Which level are you studying? Which subject are you studying?

Oh, there's loads for you to fill out here. So do fill those in. And the benefit of doing so is that when you've sent your results in, you'll see what everyone else at home thinks also.

OK. Now, you've been working very hard on some new modules, and religious studies maybe isn't the first thing that springs to mind for students thinking about Open degrees. But it is something that's often within an Open degree or is studied in conjunction with things like classics, history, et cetera. Tell us what's so exciting about religious studies.

**PAUL-FRANCOIS** Do you want to start, Graham?

**TREMLETT:**

**GRAHAM** Ooh.

**HARVEY:**

**KAREN FOLEY:** We've only got half an hour.

[LAUGHTER]

**GRAHAM HARVEY:** Well, because we touch all those other subjects. So there's-- in religion, there's texts, there's colourful practises, there's everyday life, there's food, there's avoidances of things, there's rules, there's breaking of rules, there's strange ideas, but there's also just everyday things-- people celebrating, rites of passage, births, marriages, deaths, growing up, all sorts of stuff is involved in different religions. And the fact of diversity too, that different religions do these things differently. There's a major array of things that humans come up with of ways of being in the world, so it's a great topic.

**KAREN FOLEY:** Now, your department has people from a mix of backgrounds-- from anthropology, sociology, I mean, pretty much every--

**PAUL-FRANCOIS TREMLETT:** Disciplinary.

**KAREN FOLEY:** --disciplinary background, exactly. How do you bring all of those together? What's common between all of you in terms of what you're looking at?

**PAUL-FRANCOIS TREMLETT:** Well, in, let's say, regular academic departments, people are united by the discipline, which usually means they're also united by their methods. But their research interests are quite different. We are united by our research interests, but we have lots of different methods at play in the department. So as you were saying, some of us are historians, sociologists, folklorists. So there's a range of different skills, different sort of approaches to religions and spiritualities, from the past, in the present, far away, close to home. So it's the methodological or the interdisciplinary mixture that characterises our department and distinguishes us from other departments, I would say.

**KAREN FOLEY:** Now, when I first met you two in particular, I thought, oh, goodness me, religious studies. They'll be very in-depth. There'll be a lot of textbooks to read. And actually, you've combined a range of material and a range of very topical ways. And very often, as you say, you're not talking about religion as such, but you're talking about practises, about rituals, about ways of doing things and what those mean for different people in different contexts around the world.

**PAUL-FRANCOIS** Yeah. I mean, people often think religion, that must mean beliefs or some engagement with a

**TREMLETT:** sacred text. So, of course, it is those things, but it's lots of other things. So one of the things would be to think about text in a different way. Our new module has got a whole block about texts, and it maybe challenges some of the ways we think about texts. For example, a Bible, for some people in some circumstances, might not be something that you read at all. It might be something that is itself an object of power that can be used for healing, for example. So there's all sorts of different ways in which people engage with texts that challenge the way we understand what a religious text is.

**GRAHAM HARVEY:** Religion is also those practises. It's not that there's religion and then there's odd things that people do. The things that people-- not always odd, sometimes very sensible things-- are the religion. So people eating a meal together regularly is, for many people, what their religion is, that they do eat some things and they don't eat other things. They eat with some people but not with other people. For many people, that is religion.

If you think of any religious festival, there is some sort of food involved. So in our module, again, we're thinking, at one point, about, what does religion taste like? So getting people to think, what do you like to eat? What do you avoid eating? Why do you avoid eating it? Why don't the British eat horses?

We keep thinking of other religions elsewhere, other cultures, having funny ideas about what they don't eat, and we think they're odd. But we also have very odd things that-- we got very upset when we found that horse meat was in pies. So we have a food rule as well. So some of these are based in older traditional religious rules and regulations. So these practises are part of people's religious lives.

**PAUL-FRANCOIS TREMLETT:** We also explore-- it's not just looking at food rules or Bible's used for healing in sort of isolated instances or isolated contexts. It's about fleshing out deep cultural and historical context so we can see how religious observances or rituals or practises get played out in different times and places. So So for example, a couple of the units I authored, one was set in Melanesia, one was set in the Philippines. The whole point was to try and draw out contexts of race, colonialism, inequality between different groups, and to show how Christianities we were working out in these different places in different ways. And getting people to explore these deep contexts and the deep significance of these religions in these places.

**KAREN FOLEY:** You've massively changed the way that people study religion, and in particular with this new module, and I want to talk about that as a sort of example of how the Open University are

using different media, using interdisciplinary skills, and really about online study. When I did my first degree at a brick university and I did religious studies, we just had a book, and we covered the Big Five religions, and then that was that. We knew what was what, and it was very much based on the core concepts and beliefs.

But studying religion has shifted massively in the five or so years-- [LAUGHS] Don't laugh. Just bear with me. In the long time since I-- 20 years that I did-- [LAUGHS] And what you're looking at now is sort of cutting things in very different ways. But equally, there's a lot of messiness there. I mean, if you're looking at all of these different things, with different methods, et cetera, it must feel quite chaotic for students. How have you sectioned this in a way that makes sense and can keep students engaged with all of this various media as well going on?

**GRAHAM**

**HARVEY:**

So we've thought about those things, and we've thought about what people might expect to have. So we've got a section on places where people do religion. We've got a block about practises, a block about texts, and a block about experiences. So they're big themes that are crossed in religions, but they're kind of saying, these are the things that most religions-- all religions, maybe-- have something to say or do about.

And then, we've selected, throughout the module, three religions in particular to run through. But we're not saying that this it. All you need to know about is these three religions. We also mention and provide discussion of other religions. So that's very important.

But we wanted to make sure people do understand particular religions with some depth. So there's a kind of continuity. And we want people to think about their expectations and reflect on their preconceptions too. So we start with them thinking about how they want to define religion. And we don't, at any point, say, no, you're wrong, because there are so many ways of approaching religion.

**KAREN FOLEY:**

At a distance, anyway.

**GRAHAM**

**HARVEY:**

And we're nice people. So we get them to think about that. And we come back at the end and think again. Have they rethought their ideas? Developed them in new ways with a greater depth of understanding?

So there's the kind of stuff that you would expect to find. And these new things about taste and sights and sounds of religion, every day here and there, diversity and change. So when we study Islam, we do that, both in Iran and Saudi, but also in London and so on. So there's kind

of shifting in the way we engage with religious experiences in different places.

**PAUL-FRANCOIS** So we also-- one of the religions we look at is Christianity. The main ones are Christianity, **TREMLETT:** Islam, and Hinduism. But Christianity we look at in contemporary London, then in West Africa. Also in East Asia. And through these different snapshots of Christianity, you get an insight into the history of the tradition, but also how Christianity has played out in specific times and places.

So we get a very different sense of tradition and continuity, which was very much part of the kind of religious studies education that you received and I received and you received, where all the emphasis, as you said, was on core beliefs, core ideas, continuity, and not much stress on things like change and innovation, whereas--

**KAREN FOLEY:** It was very historically-based, whereas, as you say, religion is very live and current now.

**PAUL-FRANCOIS** Yeah. Well, arguably always has been.

**TREMLETT:**

**KAREN FOLEY:** Absolutely. Depending on when you were studying it. So we've asked you at home what topics you think you would cover in religious studies. Let's see what people had to say.

So we've got culture, philosophy, Jedi knights, controversy, psychology. So some people have been picking up diversity, scripture, Buddhism, Trump. Hmm. So a lot of very interesting things there. A lot that one would expect. Some people picking up on this idea of various disciplines. Others picking up on some of the core key religions there. But Jedi knights is a bit of a curveball.

**PAUL-FRANCOIS** Jedi knights. I mean, there is a big, interesting contemporary popular culture and religion. And

**TREMLETT:** now that I'm on the spot, I can't recall what we do--

We have discussed Jedi knights in various forms, both in relation to our third level module, A332-- why is religion controversial-- but also we have some blogs in which, I think, Paul has written about Jedi knights. But don't forget that the Siths became more significant in the last census than they were in the previous one before that. So there are still people identifying as Jedi knights in the British census, where they were asked what kind of religion they identified with. But more people then began to identify as Sith.

**PAUL-FRANCOIS** It's a bit problematic, isn't it?

**TREMLETT:**

**GRAHAM** It is a bit. So there are a lot of interesting things in the way that people think, how they will play  
**HARVEY:** those kinds of games with the religion census-- with, sorry, the National Census. It's not a religion census.

**KAREN FOLEY:** You wish, but it's not true yet.

**GRAHAM** No, we're interested in a whole range of phenomenon. And exactly that kind of, what's the  
**HARVEY:** boundary between what's religion and what's not religion? So we take the students in the second level module, A227. We go to Manchester, and we take a little tour around-- by film, at least-- Manchester streets and, of course, football stadiums, and say, is this religion?

**KAREN FOLEY:** And is it?

**GRAHAM** Well--

**HARVEY:**

**KAREN FOLEY:** They'll have to-- go on, give us a clue.

**GRAHAM** Well, for some people it is.

**HARVEY:**

**KAREN FOLEY:** Why have you done that?

**GRAHAM** Because, for many people, it is. I mean, it's the same kind of phenomena that other people  
**HARVEY:** identify very clearly as religion. OK, it may not have transcendent deities, but not all religions do. It has ancestral beings, great heroes, it has rituals, it has rules about what you do and you don't do. It certainly has rules about who you talk to and you don't talk to.

**PAUL-FRANCOIS** Colours you can wear.

**TREMLETT:**

**GRAHAM** People in their own colours. Exactly. Costumes. It has people doing the ritual on the field and  
**HARVEY:** other people who are of the congregation, audience, spectators. You know, there's all kinds of dynamics in which football might be like religion, at least. So we want to test the boundaries and say, how far do we push this? What is religion? What isn't? Because we live in a very changeable world, and religion isn't always as clear as it used to seem when it was apparently hierarchical, institutional, and so on. But it was never really like that. It was always ordinary,

everyday life. People doing things.

**KAREN FOLEY:** So, problematic to put on a census where you're confined to ticking one particular box. HJ?

**HJ:** Davon's got a great question, picking up on Graham's point, about Scientology, whether it's a religion or a cult, and how governments define these things as well. Be good to see what you think about that.

**PAUL-FRANCOIS TREMLETT:** OK. I've got a PhD student working on Scientology, so perhaps we should have brought him along with us. I suppose the thing to say is that governments do make definitions of religious-- define religious groups in different national settings. I would certainly be hesitant of the word cult, because I think it tends to suggest a sort of pejorative perspective about the group in question, when it's applied to any group.

Certainly, one of the interesting things about Scientology, I think, is the way it combines secular and religious elements. It starts off as sort of a development of a technology for therapeutic purposes and slowly develops religious dimensions to it.

**GRAHAM HARVEY:** If you think about Ancient Greek temples that had the phrase, "Know Thyself" above the door, maybe Scientology is a contemporary version, not of a great Greek religion, but of a way of getting self-knowledge. In which case, we have no trouble thinking a Greek temple is religion. Scientology might possibly be a similar kind of way, technique, for discovering yourself in a better way. Maybe.

**KAREN FOLEY:** Well, Fern had a controversial point which was, wasn't Sith originally a race, rather than a religion? I mean, interesting in terms of how we categorise a lot of new things and how interrelated things are.

**GRAHAM HARVEY:** So again, there are lots of communities around the world who identify as racial ethnic communities, rather than religious groups, or vice versa. And sometimes it's for political purposes because there are benefits, like there are laws against ethnic or racial discrimination and sometimes not about religious discrimination. So sometimes it's better to identify as a racial ethnic community. Other times, religion gets you on television more quickly.

**PAUL-FRANCOIS** Here we are.

**TREMLETT:**

**GRAHAM** Here we are. So there is a reason. Especially when we think about the diversity in religions

**HARVEY:** and you think, are all Jews the same? No. They have cultural differences because they come from different places. So is Judaism a religion or an ethnicity? These are very difficult questions, and they're ones that we want to interrogate and get people to debate.

**KAREN FOLEY:** This whole question about, what is a religion, that you can get students to refer back to at the end seems, ultimately, so applicable to many other things, because a lot of academic things, whether or not you are studying religion, as what's our terms of reference here? How do we define it? What's in and out of this category? So that's something that people would do, not just in religious studies, but in many other areas. And also, who gets to do the defining?

So what can you say about the sort of idea, who gets to say, I am this, I am not this. Is it right for a government to be able to say, well, on this census, we're going to have x number of categories. Or should people be able to say, actually, we're going to identify as a race and not a religion, because that's how we see ourselves. There's all these complexities going on. So where do we stand on that?

**PAUL-FRANCOIS TREMLETT:** Oh, that's massive, Karen. I think we have to just see these sorts of census as evolving documents. They constantly change the categories people can identify with, if you like, by ticking. The fact that they're never quite the same as each other three times suggests that our senses of identity are changing, our senses of what religion and secular is are changing, our senses of ethnicity. For example, no one would really use the word race anymore, because it's a debunked idea with no basis in biology.

So yeah, we need to understand that these are often highly political processes, but they're also evolving processes that change through time.

**KAREN FOLEY:** So how can we make sense of them in terms of studying. I mean, you've mentioned the different methodologies and the different points of view, I guess, that are going to feed into this. Is that why those become so important, because different methods will have different things? Different things like quantitative data will have a different thing than the lived experience of someone who may say, actually, it's more important for me to identify in this way. Is this why you're sort of layering these levels and methods of looking at what religion means for people?

**PAUL-FRANCOIS TREMLETT:** Yeah. Because using different methods tends to shape the kinds of questions you can ask. So, for example, a lot of quantitative research was done around the phenomenon of secularisation, the alleged decline of religion in British public life and Western European public



life. So that was mainly church attendance, baptisms, that kind of data.

People see a decline-- and there has been a decline-- but it only tells you what people are not doing. It doesn't tell you what they are doing. And some of the research around the more lived approaches, the more ethnographic or qualitative approach, starts to address the question of, well, if they're not doing that, what are they doing instead? Because quantitative data can't interrogate something that's not there, not visible, because nobody signed up for it because they might be doing it in very different, let's say, ad hoc or improvised spaces.

**KAREN FOLEY:** HJ, what do people at home think?

**HJ:** We've got a couple of really great points, one from Tanya, and one from Simon. If I start with Simon, he's talking about freedom of religion and where that comes in. Should parents be able to rescue their kids from religion? He says, might have sympathy with parents who rescue their kids from the movies and protestant parents who rescue their kids from Catholicism. What do you think about all that?

**KAREN FOLEY:** Oh, a very value-laden word, "rescuing."

**GRAHAM HARVEY:** I think we'd be very careful about that kind of language and the value judgement that immediately says these are bad things. I mean, parents obviously have a responsibility to bring up children. I guess we have a commitment to say everyone should explore and gain better understanding of all kinds of things. We want people to think and to have discussions. So we're certainly not going to end the discussion by saying, no, that's good, bad, not religion. We don't want to draw those kind of lines.

**KAREN FOLEY:** Do you deal with this idea of agency and choice, though?

**PAUL-FRANCOIS TREMLETT:** Well, I was going to bring up the anti-cult movement. And if they would like to do some research on the internet about the anti-cult movement, one of the things they were involved in, particularly in the US, was rescuing people from new religious movements.

And that didn't always turn out very happily for any of the parties. In fact, it usually didn't turn out very happily for any of the parties involved. And this debate about that kind of issue has been more complicated further by people like Richard Dawkins and other new atheists who've talked about children and brainwashing and this kind of thing. But I find that's not necessarily the most constructive approach to talk about brainwashing.

**KAREN FOLEY:** Well, let's hope our other question is a bit more simple. Probably not.

**HJ:** Well, I think it's definitely something you can help us with. So Tanya's doing philosophy and religious studies--

**PAUL-FRANCOIS** Great combination.

**TREMLETT:**

**HJ:** Great combination. She's wondering how to approach it. She's a bit worried that with doing philosophy and being really into philosophy, she's very critical and argumentative, and she's not sure whether she can bring that into religious studies. Can you be critical and argumentative?

**PAUL-FRANCOIS** I hope so.

**TREMLETT:**

**GRAHAM** No, you can't.

**HARVEY:**

**PAUL-FRANCOIS** Yes, you can.

**TREMLETT:**

**GRAHAM** Oh, yes.

**HARVEY:**

**KAREN FOLEY:** I thought Tanya was going to stop at just wondering, because doing the combination of the two must give you so much food for thought and not very many answers.

**PAUL-FRANCOIS** Yeah. No answers. It's just loads of questions.

**TREMLETT:**

**GRAHAM** Yeah. We absolutely want people to challenging critical questions and to think and to argue a case, whether they agree with it or not. We want them to learn those skills and to practice them with us or with each other. So we want to present them with ideas that can be discussed.

**HARVEY:**

If I kind of say, religion is about food, I want people to come back and go, no, come on, really, it's about sound. It's about something else, or it's about belief, and we'll have a big argument. So philosophy is a great, great combination, because it does demand those kind of critical questions and get into the heart of them. Now, that's exactly the kind of people we want.

**KAREN FOLEY:** Excellent. A lot of students will study religion in conjunction with other things. We've mentioned some of the common things, like classics, and history, et cetera. Now, a lot of these degrees are very useful for other things other than the title. So history, for example, has a lot of skills, as does religious studies.

And in fact, in some of these, I was looking at this article the other day about employability, and it has a list of 66-- reading nothing into that. But religion-- [LAUGHS] With another six. Theology and religious studies came up as number 35 in terms of employability, above a lot of things like accounting and finance, politics, sport science, philosophy, English, history.

Why is it, then, that religious studies is ranking quite so highly? Is it this sense of being able to do lots and lots of different things?

**PAUL-FRANCOIS TREMLETT:** I think religious studies equips students with quite a range of skills. I mean, the previous question was about learning how to make an evidence-based argument, really. So yes, we do want our students to be critical and learning how to make an argument, how to critique an argument, how to take a point of view that you can find evidence for and maybe personally you're convinced of, but also learning to argue about something that maybe isn't your point of view. Learning to argue, in short, from both sides.

These are these kinds of skills, as well as the different research methods that you find in religious studies-- linguistic, historical, sociological, and so on and so forth-- these kinds of skills are very transferable from a study context into life and work. And I think that's why religious studies is scoring highly in that table as equipping students very effectively for life after the degree.

**KAREN FOLEY:** All right. So give us some advice, then, for all students who may be meeting a piece of evidence and thinking about, what does this show us? What does this method give us? And then, how does this piece of evidence go to support any sort of claim that they're making? You guys must have some really good ideas about how to do that and how to, I guess, compartmentalise what you're looking at, because you don't want this categorical answer. You want to be able to draw out the subtle nuances and say, well, in this sort of context, in this sort of way, we can see this, but not that.

**GRAHAM** No, you go.

**HARVEY:**

**PAUL-FRANCOIS TREMLETT:** OK. Maybe go back to the example of secularisation that I used before. So as I said before, sociologists were interested in whether religion is declining or not, and the idea was that religion would-- the prediction was that religion would decline in an increasingly scientific culture. So in order to test that hypothesis, to test that prediction, we started looking at attendance figures in Anglican churches. They found the attendance was falling, and quite rapidly. So the attendance is pretty low now.

But at the same time, that only tells you that people aren't in those places. It doesn't tell you what they might be doing instead with the time that they were previously in church. Moreover, it doesn't tell you what people are doing in mosques, gurdwaras, Pentecostal and charismatic congregations, and all sorts of other religious places too.

So it begs the question, where should research go to see what else is happening out there? So it's important to-- in short, then, we've got this statistic about falling attendance in churches, but that only tells you actually something quite limited about current religious behaviours, practise, the religiosity of contemporary society. It only tells you what people are not doing.

**KAREN FOLEY:** So it's about what we're counting and what we're sort of categorising as having a basis for religious attendance. There are other methods. I mean, you mentioned ethnography beforehand, and you engage with a lot of these methods that look at the lived experience. And also, trying to uncover something that's potentially deeply private in a lot of cases but that can have different meanings for different people, depending on the different rituals that they're performing.

**GRAHAM HARVEY:** So frequently, there's religion on the news. Every time there's an atrocity, there's a debate, very polarised-- some people saying, it's religion causes violence, and often particular religions, they allege. And then there's people claiming, no, those people are not really members of that religion, because religious people are engaged in peace and so on.

So our role, then, is to say, let's examine this more carefully and see what actually are the affiliations and practises of those people. Not to say that if they don't go to a mosque or a gurdwara or church regularly, they can't be a member of that religion. They don't wear the costume. They're not members. But how do they define their religious identities and practises before we decide there's good or bad, there's a fixed version of this religious tradition.

So we want to test the lived practise and the self-definitions, the way that people claim those

identities themselves, rather than making these kind of value judgments about, this religion's always good, and that religion is always bad. Or, if you're a member of this religion you're going to be violent or not, and so on. So the ethnography gets to the actual lived reality and the way that people understand and present themselves in all kinds of situations. So it's very relevant to watching the news and current affairs all the time. That make sense?

**KAREN FOLEY:** Mm.

**PAUL-FRANCOIS** Yeah.

**TREMLETT:**

**KAREN FOLEY:** Absolutely. Davon says that he doesn't mind what people choose to believe as long as they believe it freely and they've got that choice. And we were talking a little bit earlier about this idea of things being forced on people, and I'd asked about agency.

**PAUL-FRANCOIS** Choice.

**TREMLETT:**

**KAREN FOLEY:** Yeah. Is that addressed anywhere in your module, and what are your thoughts on this whole idea of the extent to which we can choose things? I mean, sometimes when we're brought up in a certain way, we can choose to like tomato soup as opposed to dhal, for example. So sometimes our society will condition us in certain respects. Does that apply to religious studies, and is there a point at which people then sort of say, actually, I'm going to be able to choose this or not when it's so entwined with culture and practise and growing up, in a lot of cases?

**PAUL-FRANCOIS** Well, Emile Durkheim, who was a founder of sociology and a great sociologist of religion, wrote

**TREMLETT:** a fabulous little book on methodology. And he said, you grow up-- he was talking about growing up in France because, obviously, he was French. And he said, you know, I didn't choose the language, I didn't choose the food that people eat, I didn't choose any of those things. If I was to reject-- if I decided to choose not to do those things, I really wouldn't be a person at all, because no one would understand me, no one would be able to relate to me.

So there is that sense, we are made by the societies in which we grow up. And of course, that applies to religious socialisation as much as national-- social socialisation. I nearly said national socialisation, which is problematic.

**KAREN FOLEY:** I just need to go to the hot desk. There's a bit of trouble. HJ, what has Davon been saying? Is it true he's starting a new religion?

**HJ:** Yes. He's deciding, if he needs to put down a religion, sometimes on census or something like that, he's going to put down he's a cakeist.

**PAUL-FRANCOIS** A cakeist?

**TREMLETT:**

**HJ:** Yes. I think that's what we're starting. I'm not sure what the criteria of that--

**PAUL-FRANCOIS** Is he of the sponge sect?

**TREMLETT:**

**KAREN FOLEY:** Don't encourage him, Paul.

[INTERPOSING VOICES]

**KAREN FOLEY:** --what James' thinking about. Brand new religion, and you're splitting it up already. What's that all about? You used to be nice to people, having something new to think about.

**GRAHAM** Especially with cake. Can it be vegan cake, please?

**HARVEY:**

**KAREN FOLEY:** All of these categories.

**PAUL-FRANCOIS** Gluten free.

**TREMLETT:**

**KAREN FOLEY:** So this idea, then, about religion is so ingrained in so many practises and principles, et cetera, it must be a fascinating thing to be able to study?

**PAUL-FRANCOIS** Yeah. I mean, our culture and our society is infused to the deepest levels with religious ideas

**TREMLETT:** from the Abrahamic traditions. There's no escaping that. That's shaped out our Western civilisation.

**KAREN FOLEY:** Which is why you can go and ask questions like, what does religion taste like?

**GRAHAM** There we are.

**HARVEY:**

**PAUL-FRANCOIS** What does it sound like?

**TREMLETT:**

**GRAHAM** And some of them taste better than others. Sorry.

**HARVEY:**

**KAREN FOLEY:** Don't spoil the whole module. I guess there's no clear cut answer there, Graham.

**GRAHAM** Absolutely not. You have to go around and try a variety of things and see what happens.

**HARVEY:** That's what ethnography is all about as well.

**PAUL-FRANCOIS** And cake.

**TREMLETT:**

**GRAHAM** And joining in, cake, yes.

**HARVEY:**

**KAREN FOLEY:** I think that would go down very well with our Student Hub Live audience. Excellent. So the department of religious studies say you can go around and eat lots and lots of cake. It's all a good thing. And there might be one that's better than another. Paul-Francois Tremlett and Graham Harvey, thank you so much for coming along and starting off a new religion and getting us back on the subject of cake once more.

We're going to play you that ambitious futures video that we were talking about in our previous session, and then we're going to take a look at a light sabre fight. So you can see why somebody may have put Jedi knights in the word cloud.

Then we'll be back with some computer hacks. We're going to talk about making your computer work for you in your studies. Davon, stay tuned, because I bet you're going to have loads of advice for us on this as well. So join me in about five minutes with Richard Treves. See you soon.