McGill

Concordia

CREOR COLLOQUIUM

RELIGION AND VIOLENCE

SOURCES, HISTORY & CONTEMPORARY WORLD

April 17-20, 2018

Colloquium Program

DESCRIPTION OF THE CONFERENCE

In recent years, religion and violence have become semantically linked, such that violence is often seen as inherent to religious practices and beliefs. This association has affected some religions more than others; Islam, in particular, is increasingly defined in public discourse by its relationship to international terrorism, such that the term *fundamentalism* is now often used exclusively to refer to *Islamic fundamentalism*.

While some scholars, such as William Cavanaugh, insist that drawing a distinction between secular and religious violence is unhelpful and should be avoided, the so-called *myth of religious violence* - the idea that religion causes violence - has become commonplace in the contemporary world. Consequently, religiously motivated acts of violence are often treated as more egregious and difficult to address than non-religious acts of violence. This perception has resulted in the creation of specialized programs, task forces, and legislation to address the supposed problem of religious violence. Scholarship on religion has also been affected by the close association between violence and religion; since 2001, the volume of books and articles on the connection between religion and violence has increased dramatically.

However, despite the overwhelming focus on the topic from governments, policy advisors, researchers, and academics, it remains unclear what differentiates religious violence from other forms of violence or what connects *religious violence* to *religion*, its traditions, texts, and peoples. While scripture remains the starting point for many investigations into the relationship between religion and violence, there exists a gap between historians, literary scholars, and social scientists. This colloquium seeks to reexamine the relationship between religion and violence in the contemporary world by reflecting on the traditional scriptural sources that are often ascribed to religious violence and reflect on the following questions and themes: How has the understanding of the relationship between violence and religion changed over time? How does methodology shape the scholarship on religion and violence? Is religious violence different than secular/non-religious violence? By drawing attention to religious violence how has political discourse overlooked the religious victims of religious or secular violence? Is there a place for discussions of religious conceptions of non-violence in the scholarship on religion and violence? How can policy makers use scriptural sources to promote peace and social cohesion?

ABOUT CREOR

The principal goal of the Centre for Research on Religion (CREOR) is to study the world's religions in their constantly changing historical manifestations. The Centre's aim is to create a broad academic platform to coordinate and support research on the identities of the main religions of the world, their differences and their common grounds, and how they contribute to a better understanding of past and present-day culture, ethics and politics.
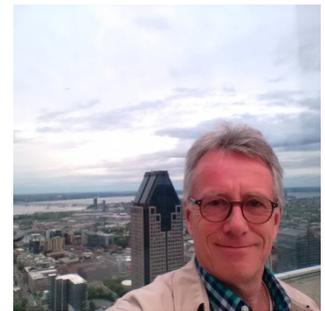
ABOUT THE ORGANIZERS

Colloquium Co-Chairs:

André Gagné is Associate Professor of Theological Studies at Concordia University. He is also a Digital Fellow of the Montreal Institute for Genocide and Human Rights Studies (MIGS) as well as a research associate with the *Centre d'expertise sur les intégrismes religieux et la radicalisation* (CEFIR). He recently published *The Global Impact of Religious Violence* (Wipf and Stock, 2016), which he co-edited with S. Loumakis and C. Miceli.

Gerbern Oegema is Professor of Biblical Studies at McGill University. He is the founder and current director of the McGill Center for Research on Religion (CREOR). He is also the founder and first chair of the Council of theological Education in Montreal. With a deep knowledge of different religious sacred texts and traditions, he has a talent of bringing together people from different disciplines, faiths and cultures and unit them around a common goal.

Event Organizers:

Jennifer Guyver is the CREOR Special Events Assistant and ABD in Religious Studies at McGill University.

Marie-Ève Melanson is the CREOR Representative at the Religious Studies Graduate Society and a PhD Candidate in Religious Studies at McGill University.

Amanda Rosini is the CREOR Liaison Officer and a PhD Candidate in Biblical Studies at McGill University.

Gabriel Desjardins is a M.A. Candidate in Theological Studies at Concordia University.

Ina Kristen Simon is a M.A. Candidate in Theological Studies at Concordia University.

SCHEDULE OF EVENTS

TUESDAY, APRIL 17TH MCGILL UNIVERSITY	
Registration: 9:00-9:45	
Opening Address: 9:45-10:00	
Session 1 – 10:00-12:00	
Birks Chapel	Grad Panel 1: Religious Authorities: Dialogue and Conflict
Birks 111	Grad Panel 2: Religion, Control and The State
Birks 203	Grad Panel 3: Discussing the Myth of Religious Violence
Birks 205	Grad Panel 4: Scripture and Religious Violence
Lunch: 12:00-13:00	
Session 2 – 13:00-15:00	
Birks Chapel	Grad Panel 5: Religion, Politics & Nationhood
Birks 111	Grad Panel 6: The Problematic Other: Managing Minorities
Birks 203	Grad Panel 7: Reinterpreting Tradition: From Ancient to Modern Narratives
Birks 205	Grad Panel 8: Gendered Violence
Break: 15:00-15:30	
Fishbowl and Workshop – 15:30-17:00	
Birks 100	**Fishbowl Session: Legal Perspectives on Violence and Religion** • Víctor Muñiz-Fraticelli, Professor, McGill University • Pierre-Alexandre Cardinal, LL.D. Candidate, Law • Tanya Monforte, LL.D. Candidate, Law
Birks 111	**Workshop: Le rôle des professionnels de la santé dans la prévention de la radicalisation chez les jeunes** • Selim Rashed, Professor, McGill University • Frédéric DeJean, Professor, UQÀM, Recherche et Action sur les Polarisations Sociales • Anousheh Machouf, Psychologist, Sherpa-Polarisation CLSC Parc-Extension
Break: 17:00-17:30	
Keynote Lecture – 17:30-19:00	
Moyse Hall, Arts Building	**Does Religion Promote Violence?** William T. Cavanaugh, Professor, DePaul University

SCHEDULE OF EVENTS

WEDNESDAY, APRIL 18TH CONCORDIA UNIVERSITY	
Registration: 9:30-10:00	
Session 1 – 10:00-12:00	
MB 9 B	Grad Panel 9: Identity-Based Violence: Nationalism and Ethno-Religious Groups
MB 9 EG	Grad Panel 10: Questioning Terrorism & Fundamentalism
MB 9 F	Grad Panel 11: Mental Health, Trauma & Crime
Lunch: 12:00-13:00	
Session 2 – 13:00-15:00	
MB 9 B	Grad Panel 12: Religious Laws
MB 9 EG	Grad Panel 13: Understanding Extremist Movements
MB 9 F	Grad Panel 14: Identifying Solutions
Break: 15:00-15:15	
Workshops – 15:15-16:45	
MB 9 B	**« Tu ne tueras point » : couverture médiatique violente d'un plaidoyer cinématographique pour la non violence de la foi** Mihaela-Alexandra Tudor, Lecturer, Université Paul Valéry Montpellier 3
MB 9 F	**La médiatisation de la violence religieuse : information et obscénité** Stefan Bratosin, Professor, Université Paul Valéry Montpellier 3
Break: 16:45-17:30	
Keynote Lecture – 17:30-19:00	
H-110	**Is Religion the Problem?** Mark Juergensmeyer, Professor, University of California, Santa Barbara

SCHEDULE OF EVENTS

THURSDAY, APRIL 19TH McGILL UNIVERSITY	
Registration: 9:00-9:30	
Keynote Lecture – 9:30-11:00	
Moot Court, Chancellor Day Hall	**Le jihadisme européen : ses caractéristiques, ses traits distinctifs et ses dimensions anthropologiques** Farhad Khosrokhavar, Professor, École des hautes études en sciences sociales (EHESS)
Break: 11:00-11:15	
Sources and History, Part I – 11:15-12:15	
Birks Chapel	**From Herem to Gog and Magog: The Genocidal Ideal in the Hebrew Bible and Early Jewish Texts** Frances Flannery, Professor, James Madison University
Lunch: 12:15-13:45	
Sources and History, Part II – 13:45-14:45	
Birks Chapel	**Resources of Destruction: An Appreciation of Violent Language in early Christianity** Sarah E. Rollens, Visiting Professor, Rhodes College
Break: 14:45-15:00	
Sources and History, Part III – 15:00-16:00	
Birks Chapel	**Examining Apocalyptic jihad: the case of Boko Haram** David Cook, Professor, Rice University
Break: 16:00-16:15	
Fishbowl Session – 16:15-17:45	
Birks 111	**Interaction between Religion, Politics and Education** • Derek Bateman, Ph.D. Candidate, English, Concordia University • Eliza Bateman, LL.D. Candidate, Law, McGill University • Calogero Miceli, Ph.D. Candidate, Religions and Cultures, Concordia University • Lauren Steinman, Ph.D. Candidate, Religious Studies, McGill University Moderator: Marie Lamensch, Project Coordinator, Montreal Institute for Genocide and Human Rights Studies at Concordia University

SCHEDULE OF EVENTS

<table>
<tr><td colspan="2" align="center">FRIDAY, APRIL 20TH
CONCORDIA UNIVERSITY</td></tr>
<tr><td colspan="2">Registration: 8:30-9:00</td></tr>
<tr><td colspan="2">Religion and Violence in the Contemporary World, Part I – 9:00-10:00</td></tr>
<tr><td>H-110</td><td>Judaism, Right-Wing Religious Zionism and Violence in the Wake of the 1967 War

Daniel Kupfert Heller, Professor, McGill University</td></tr>
<tr><td colspan="2">Break: 10:00-10:15</td></tr>
<tr><td colspan="2">Religion and Violence in the Contemporary World, Part II – 10:15-11:15</td></tr>
<tr><td>H-110</td><td>The Christian Roots of Far-Right Movements

Christian Picciolini, Life After Hate</td></tr>
<tr><td colspan="2">Break: 11:15-11:30</td></tr>
<tr><td colspan="2">Religion and Violence in the Contemporary World, Part III – 11:30-12:30</td></tr>
<tr><td>H-110</td><td>Jihadi-Salafism and Violence

Shiraz Maher, Director, International Centre for the Study of Radicalisation and Political Violence (ICSR)</td></tr>
<tr><td colspan="2">Lunch: 12:30-14:00</td></tr>
<tr><td colspan="2" align="right">(continued next page)</td></tr>
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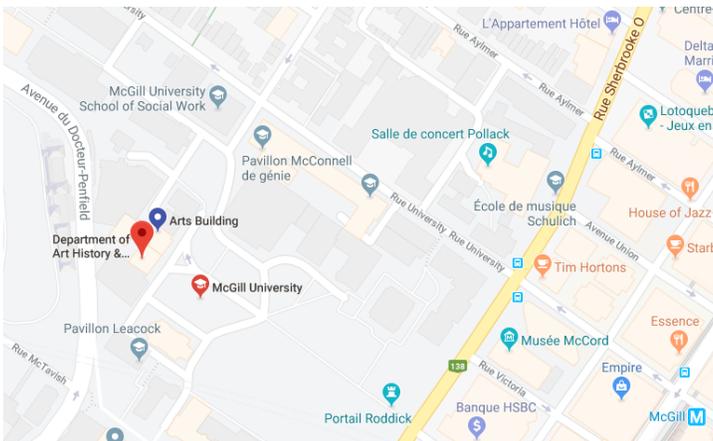| FRIDAY, APRIL 20TH CONCORDIA UNIVERSITY	
Workshops – 14:00-15:30	
MB 9 B	**Workshop 1: Countering Violence: Theories and Practices** • Benjamin Ducol, Research Manager, Centre de prévention de la radicalisation menant à la violence • Christine Jamieson, Professor, Theological Studies, Concordia University
MB 9 F	**Workshop 2: The Impact of Media in Violent Extremism** • Kyle Matthews, Executive Director, Montreal Institute for Genocide and Human Rights Studies • Martin Geoffroy, Director, Centre d'expertise et de formation sur les intégrismes religieux et la radicalisation
Break: 15:30-15:45	
Panel Discussion – 15:45-16:45	
H-110	Closing Discussion: Solutions to Religious Violence Today • André Gagné, Professor, Department of Theological Studies, Concordia University • Elisa Hategan, Regional Coordinator, Central Canada and the United States for Against Violent Extremism • Solange Lefebvre, Professor, Université de Montréal • Vivek Venkatesh, UNESCO co-Chair in Prevention of Radicalisation and Violent Extremism Moderator: Laura-Julie Perreault, Editiorialist, LaPresse
Closing Address by Co-Chairs: 16:45	

LOCATIONS AT MCGILL UNIVERSITY

Birks Building (School of Religious Studies), 3520 University Street
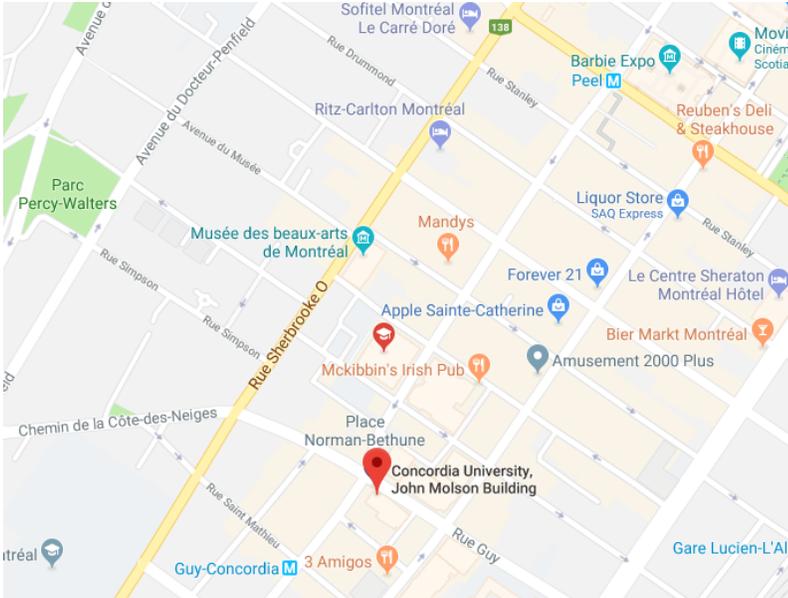

Moot Court, Chancellor Day Hall, 3644 Peel Street

Moyse Hall, Arts Building, 853 Sherbrooke Street

LOCATIONS AT CONCORDIA UNIVERSITY

John Molson Building (MB), 1450 Guy Street
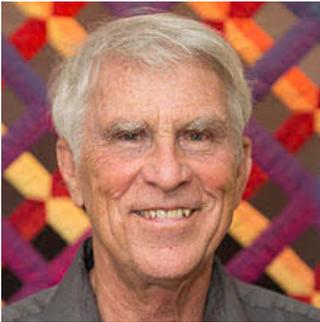

Henry Hall Building (H), 1455 De Maisonneuve West
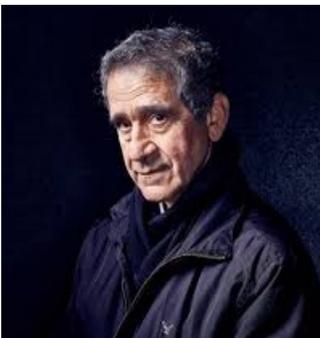
KEYNOTE SPEAKERS

WILLIAM T. CAVANAUGH, Professor of Theology at DePaul University

William Cavanaugh's interests mainly lie with the Church's encounter with social, political, and economic realities. In his scholarship, he has dealt with themes of the Church's social and political presence in situations of violence and economic injustice, and is currently working on a book on secularization and idolatry, exploring the ways in which a supposedly disenchanted Western society remains enchanted by nationalism, consumerism, and cults of celebrity. His work on religion and its relationship to violence are of importance for this colloquium.

MARK JUERGENSMEYER, Professor of Global Studies, Sociology and Religious Studies at the University of California, Santa Barbara

Mark Juergensmeyer is a professor of sociology and global studies, affiliate professor of religious studies, and the Kundan Kaur Kapany professor of global and Sikh Studies at the University of California, Santa Barbara. He was the founding director of the Orfalea Center for Global and International Studies, and is a pioneer in the field of global studies, focusing on global religion, religious violence, conflict resolution and South Asian religion and politics. He has published more than three hundred articles and twenty books, including the revised and expanded fourth edition of Terror in the Mind of God. His work on religious violence has made him an authority on the subject.

FARHAD KHOSROKHAVAR, Professor of Sociology at the École des hautes études en sciences sociales (EHESS)

Farhad Khosrokhavar is professor at *École des hautes études en sciences sociales* in Paris, France and the director of the *Observatoire de la radicalisation* at the *Maison des Sciences de l'Homme* in Paris. His main fields of study are the social movements in Iran, mainly after the Islamic Revolution; Arab societies, in particular radical Islamist movements in them; the Arab revolutions to which he devoted his last book; Jihadism in Europe with a focus on France. We are quite honored that he accepted our invitation; he is one of the world's leading experts on radicalization. His other research interests are political sociology and sociology of religion.

PLENARY SPEAKERS

STEFAN BRATOSIN, Professor, Université Paul Valéry Montpellier 3

Dr. Stefan Bratosin is Full Professor exceptional class in Media and Communication Sciences at Paul Valéry University of Montpellier, France. He is the director of the Institute for Advanced Religious Studies and Internetworking Communication (Iarsic). He is also deputy director of Corhis EA 7400. He has authored books, book chapters, and articles on concertation and public sphere, emerging media and religion/spirituality, secularity and religious organizations and institutions. He supervises PhD Candidates in the following fields: mediatization of the religion and (multi)media public sphere, production of meaning in the social spaces (domestic space, organizational space and public space), cultural mediations and symbolic forms within organizations. He is a member of Network for New Media, Religion and Digital Culture Studies, University of Texas, and European Communication Research and Education Association - ECREA. His expertise lies in how the symbolic construction of the communicative reality is associated with the "mediatization of everything". In this context, Stefan Bratosin has frequently questioned the role of the digital media in the appropriation of the religious fact (an important source of symbolic violence especially on the emerging media).

DAVID COOK, Professor of Religious Studies, Rice University

David Cook's areas of specialization include early Islamic history and development, Muslim apocalyptic literature and movements (classical and contemporary), radical Islam, historical astronomy and Judeo-Arabic literature. Cook is continuing to work on classical Muslim apocalyptic literature, translating the sources, such as Nu`aym b. Hammad al-Marwazi's Kitab al-fitan, as well has having recently become the co-editor for Edinburgh University Press' series on Islamic Apocalyptic and Eschatology. He is also engaged in research on Boko Haram's ideology, working with one Ph.D. student and a Post-Graduate Fellow on the group's texts and videos in order to translate them into English.

FRÉDÉRIC DEJEAN, Professor, UQÀM, Recherche et Action sur les Polarisations Sociales

Géographe de formation (ENS-Lyon), Frédéric Dejean a complété son doctorat conjointement à l'Université de Paris Ouest-Nanterre-La Défense et à l'INRS-UCS (Montréal). Il s'est spécialisé en géographie des faits religieux à travers une recherche sur les lieux de culte évangéliques et pentecôtistes en banlieue parisienne et sur l'île de Montréal. Son travail de recherche actuel s'oriente désormais dans deux directions principales: la prise en charge de la diversité religieuse par l'urbanisme réglementaire et les politiques municipales au Québec, d'une part, et une réflexion sur les modes d'articulation des politiques de la reconnaissance et de la notion de « justice spatiale », d'autre part. C'est principalement ce second volet que je développe cette année dans le cadre des activités du CREUM: il s'agit de comprendre comment l'espace intervient comme élément déterminant – et non pas seulement comme scène passive – dans le processus social de reconnaissance.

BENJAMIN DUCOL, Researcher at the Centre de prévention de la radicalisation menant à la violence

Benjamin Ducol is currently the Research Coordinator at Centre de prévention de la radicalisation menant à la violence (CPRMV). His scholarly interests range widely from security studies and international relations to political sociology and new media studies. More specifically, his primary areas of focus are the study of terrorism and political violence phenomena. He is particularly interested in the sociology of terrorism and the intersections between violent radicalization, radical subcultures (jihadism, far-right, radical environmentalism...) and the contemporary new media ecology. Accordingly, his dissertation focused on the impacts and the effects of new media on contemporary terrorism. It aimed at developing a better understanding of the process that lead some people to embrace radical beliefs and to engage into terrorist activities by putting the spotlight on radical imaginaries and discourses, which are widely produced and circulated through the Internet.

FRANCES FLANNERY, Professor of Religion, James Madison University

Frances Flannery is Director of the Center for the Interdisciplinary Study of Terrorism and Peace (CISTP) at James Madison University, which seeks to bridge the gaps between academic subject matter experts, the intelligence community, public policy arenas, and NGOs. She works at the intersections between biblical studies and a host of contemporary challenges, including terrorism, environmental degradation, and religion and politics. In antiquity, she has also researched early Jewish mysticism, Jewish and Christian dreams and visions, and religious experience.

MARTIN GEOFFROY, Director at the Centre d'expertise et de formation sur les intégrismes religieux et la radicalisation

Martin Geoffroy est détenteur d'un doctorat en sociologie de l'Université de Montréal. Il dirige présentement le Centre d'expertise et de formation sur les intégrismes religieux et la radicalisation (CEFIR) du cégep Édouard-Montpetit, subventionné par le programme Fonds d'innovation sociale destiné aux communautés et aux collèges du CRSH. Reconnu à l'international dans le domaine des religions et des intégrismes religieux, il est aussi spécialiste des médias au Canada. Il est l'auteur de plus de 20 articles et chapitres de livres, de six numéros spéciaux de revues savantes internationales telles que International Journal of Politics, Culture and Society et Australian Religion Studies Review. Il a co-dirigé deux livres, dont *La Religion à l'extrême*. Il est aussi blogueur pour le Huffington Post Québec.

ELISA HATEGAN, Regional Coordinator, Central Canada and the United States for Against Violent Extremism
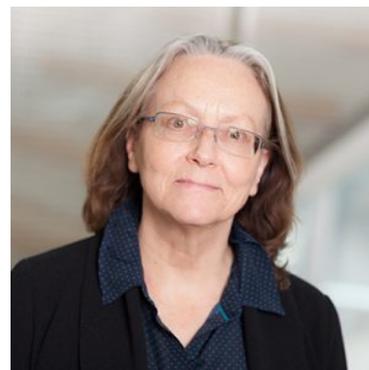

Elisa Hategan is a Jewish-Canadian author, public speaker, journalist and Regional Coordinator for Central Canada and the United States for Against Violent Extremism (AVE), a global network of former extremists and survivors of extremist violence working in partnership with ISDGlobal, a London, England NGO and think tank creating operational responses to violent extremism and radicalization. Elisa also serves as Executive Director of the Changemaker Project, a non-profit charitable organization, and is a renowned public speaker, educator and subject matter expert on radicalization, extremist political movements and terrorist recruitment tactics. She has been featured in numerous press features and appeared as a keynote speaker for Toronto City Hall, LGBT, Jewish and community groups, high schools and universities across North America. Elisa was the inspiration behind the 1998 Canadian Broadcasting Corporation film White Lies, which starred Sarah Polley and reached millions of viewers. Her story has since been published in the memoir *Race Traitor: The True Story of Canadian Intelligence's Greatest Cover-Up*.

CHRISTINE JAMIESON, Professor of Theological Studies, Concordia University

Christine Jamieson specializes in social ethics, bioethics, as well as in indigenous studies, women and violence. Her research draws on the work of Canadian theologian and philosopher Bernard Lonergan and psychoanalyst and linguist, Julia Kristeva. Her recently published book is titled: Christian Ethics and the Crisis of Gender Violence: Exploring Kristeva's Reading of Religion, Culture and the Human Psyche. Jamieson also worked on foundational issues concerning human identity and human dignity through various lenses. She has done extensive research for Health Canada on ethical and social issues concerning genetic technology, stem cell research and research involving human subjects. Elsewhere, she has probed foundational questions in relation to end of life issues such as euthanasia, care of the frail elderly, and withholding and withdrawal of treatment.

DANIEL KUPFERT HELLER, Professor of Jewish Studies, McGill University

David Heller's current research interests include the role of youth in modern Jewish politics, the influence of Polish political culture on the development of Zionism in Mandate Palestine, and Jewish political activism in small-towns across Poland between the two world wars.

SOLANGE LEFEBVRE, Professor of Religious Studies, Université de Montréal

Solange Lefebvre is a Fellow of the Royal Society of Canada. She is a professor in the *Institut d'études religieuses* at the Université de Montréal where she holds the Research Chair in Religion, Culture and Society. Her areas of interest include religion in the public sphere, religion and politics, and *laïcité* and secularisation. Lefebvre's publications include Cultures et spiritualités des jeunes (Bellarmin, 2008); the following edited volumes: Public Commissions on Cultural and Religious Diversity: Analysis, Reception and Challenges (Routledge, 2017); Religion in the Public Sphere: Canadian Case Studies (University of Toronto Press, 2014), Living with Diversity (International Journal of Theology. Concilium 2014/1), Le programme d'éthique et culture religieuse : De l'exigeante conciliation entre le soi, l'autre et le nous (Presses de l'Université Laval, 2012), Les religions sur la scène mondiale (Presses de l'Université Laval, 2010); nearly 50 book chapters and 60 journal articles.

ANOUSHEH MACHOUF, Psychologist, Sherpa-Polarisation CLSC Parc-Extension

Anousheh Machouf est psychologue dans l'équipe santé mentale adulte au CLSC Côte des Neiges à Montréal. Elle est membre fondatrice du RIVO (Réseau d'intervention auprès des personnes ayant subi la violence organisée). Elle travaille depuis plusieurs années avec l'Équipe de Recherche et d'Intervention Transculturelles (ÉRIT) du Dr. Cécile Rousseau dans des projets de prévention et de promotion de la santé mentale avec des jeunes immigrants et réfugiés de quartiers multiethniques de Montréal, en utilisant des interventions basées sur la créativité et la participation.

SHIRAZ MAHER, Director of the International Centre for the Study of Radicalisation and Political Violence at King's College London

Shiraz Maher is Deputy Director of the International Centre for the Study of Radicalization (ICSR) and a member of the War Studies Department at King's College London. He currently leads the Centre's research on the Syrian and Iraqi conflicts and also researches Salafi-Jihadi soteriology. Maher is a recognized expert on the current Middle East crisis and jihadist movements. The BBC has described him as "one of the world's leading experts on radicalization," and the Washington Post has called him "a respected specialist on Islamic State." The Observer's Jason Burke says he has "a justified reputation as a leading authority on contemporary Islamic extremism."

KYLE MATTHEWS, Director of the Montreal Institute for Genocide and Human Rights Studies (MIGS) at Concordia University

Kyle Matthews is the Executive Director of the Montreal Institute for Genocide and Human Rights Studies (MIGS) at Concordia University. He joined MIGS as Lead Researcher of the Will to Intervene Project in 2008 and was appointed Senior Deputy Director in 2011. At Concordia he founded the Raoul Wallenberg Legacy of Leadership project as well as the Digital Mass Atrocity Preventing Lab, which works to counter online extremism and study how social media platforms are being used as a weapon of war. His work focuses on human rights, international security, the Responsibility to Protect, global threats, and social media and technology, and global cities. He works closely with the Canadian All-Party Parliamentary Group for the Prevention of Genocide and has advised Members of Parliament on issues related to international peace and security.

LAURA-JULIE PERREAULT, Editorialist, LaPresse

Journaliste à la section « Monde » de La Presse, Laura-Julie Perreault est une mordue de l'ailleurs, à Montréal comme à l'étranger. Née à Lévis, elle a quitté son patelin à 16 ans pour voir le monde. Après avoir reçu un diplôme en relations internationales de l'Université de Caroline du Nord, elle a passé près de deux ans en Russie, y faisant ses premières armes en journalisme. À son retour, elle a choisi de s'installer à Montréal, principalement attirée par la multiplicité de la ville. Appelée à voyager pour le travail, elle a fait des reportages dans une trentaine de pays, elle refuse de poser ses valises quand elle est en ville. Ses explorations urbaines ont pris la forme du Guide du Montréal multiple, un portrait de la diversité montréalaise qu'elle a cosigné avec son collègue Jean-Christophe Laurence, et du blogue du Montréal multiple.

CHRISTIAN PICCIOLINI, Co-founder, Life After Hate

Christian Picciolini is an American musician and author who is the co-founder of a non-profit peace advocacy organization called Life After Hate. He wrote a memoir, Romantic Violence: Memoirs of An American Skinhead, detailing his time as a leader of the American White power movement. He is a frequent commentator and focus of national and international media platforms such as MSNBC, CNN, 60 Minutes, CBS Evening News, CBC, Vice, Washington Post, NY Times, Vox, Rolling Stone Magazine, GQ, Time Magazine, BBC, NPR, Glenn Beck, PBS, DemocracyNow!, CSPAN, and others. He has also appeared as a guest on shows by Sarah Silverman, Adam Carolla, Mitch Albom, and many more. Picciolini life experience and work makes him a qualified speaker on the Christian roots of the Far Right.

SELIM RASHED, Professor at the Faculty of Medicine, McGill University

Médecin pédiatre, syro-libanais d'Égypte, Selim Rashed s'est particulièrement intéressé à la médecine tropicale et l'enfant immigrant. Il pratique la pédiatrie à l'hôpital Maisonneuve Rosement, la médecine tropicale au Centre JD McLean du Centre de santé universitaire de McGill et enseigne aux étudiants et résidents en médecine des deux universités. Il a écrit un livre de médecine tropicale et complété plusieurs recherches sur les maladies tropicales. Il continue de s'impliquer dans les pays tropicaux, en particulier au Bénin.

SARAH E. ROLLENS, Professor of Religious Studies, Rhodes College

Sarah Rollens' current research project deals with violent imagery in early Christian texts. This research combines her broader interests in Christian origins, social theory, scribalism, identity formation, the ancient Mediterranean world, and the Synoptic gospels. Rollens has taught numerous courses in Religious Studies: Introduction to the New Testament; Introduction to Religious Studies; Historical Jesus; Jesus of Nazareth; Violence in Early Christianity; Religion and Identity in the Ancient Mediterranean World; Popular Culture/Public Humanities; Jesus in the Early Christian Writings; Early Christians Gospels; and Judaism, Christianity, and Islam. Her expertise on Scripture and Violence make her a perfect speaker for our colloquium.

MIHAELA-ALEXANDRA TUDOR, Lecturer, Université Paul Valéry Montpellier 3

Dr. Mihaela-Alexandra TUDOR is Associate Professor habilitate in Media and Communication Sciences at Paul Valéry University of Montpellier - France, and deputy director of the Institute for Advanced Religious Studies and Internetworking Communication (Iarsic). She is also executive editor-in-chief of Essachess – Journal for Communication Studies and responsible of "Communication and social transformation" axis of Corhis EA 7400. She is a member of Network for New Media, Religion and Digital Culture Studies, University of Texas. She has authored books, book chapters, and articles on classical and emerging media and religion, organizational communication, and epistemology of communication. More specifically, at the crossroads of the studies on symbolic communication and (digital) culture, epistemology of communication and the communication of (semi-closed) organization/ institutions, her research focuses on the areas shared by religion, (new) media and the production of meaning. She supervises doctorate candidates in the above-mentioned areas. Her expertise lies in how to think critically the mediatization and religion in the age of emerging media revolution. In this context, she questions the institutional authority through the notion of uberisation, and the "generalist" character of scholarly perspectives which essentially focus on studying religion, beliefs or secularity in the media through a Manichean logics.

VIVEK VENKATESH, UNESCO co-Chair in Prevention of Radicalisation and Violent Extremism

Vivek Venkatesh is the holder of the UNESCO co-Chair in Prevention of Radicalisation and Violent Extremism. He is the Associate Dean of the Recruitment and Awards at the School of Graduate Studies, incoming Director of the Centre for the Study of Learning and Performance, the inaugural Director of the Graduate Certificate in University Teaching and Associate Professor in the Department of Education at Concordia University in Montréal, Québec. He is also a filmmaker, and an interdisciplinary and applied learning scientist who investigates the psychological, cultural and cognitive factors impacting the design, development and inclusive adoption of digital media in educational and social contexts. Venkatesh avails of a vast network of local, national and international collaborators, and works on a series of novel – yet focused – research and research-creation activities including: evaluating innovative techno-pedagogical practices which foster critical dialogues rooted in citizen education and digital literacy within secondary and post-secondary classroom contexts; developing digital media applications to sensitize and prevent online hate speech amongst the general public; and curating live artistic performances which promote resilience to online hate using sounds, texts and visuals collected via mobile and social media. Venkatesh's research program looks at the unique intersection between the areas of learning sciences, public pedagogy and digital media, especially in building interdisciplinary collaborations for projects related to the socio-cultural impacts of the increased use of mobile and social media in the broad context of citizen education.

KEYNOTE SPEAKERS

Does Religion Promote Violence?

WILLIAM T. CAVANAUGH, Professor of Theology at DePaul University

It is commonly assumed that religion has a greater tendency to promote violence than secular ideologies and institutions. I will examine the history of the religious/secular distinction and argue that there is no essential difference between violence done for religious reasons and that done in the name of secular ideals. I will argue furthermore that the idea that religion is peculiarly prone to violence is an ideological justification for secular violence.

Is Religion the Problem?

MARK JUERGENSMEYER, Professor of Global Studies, Sociology and Religious Studies at the University of California, Santa Barbara

An illustrated lecture based on the speaker's case studies and interviews with religious activists around the world, including jihadi activists in Iraq and Palestine, Buddhist militants in Myanmar, Jewish extremists in Israel, and Christian militants in the US and Europe. It explores the role of religious ideas, images, and organizations, and suggests that religion may not be the cause of the problem, but its role can be problematic.

Le jihadisme européen : ses caractéristiques, ses traits distinctifs et ses dimensions anthropologiques

FARHAD KHOSROKHAVAR, Professor of Sociology at the École des hautes études en sciences sociales

Le jihadisme européen est constitué par deux groupes distincts: les membres des groupes stigmatisés et exclus, souvent d'origine immigrée et les membres des classes moyennes, une minorité (entre un tiers et un quart). Ces groupes ont leurs caractéristiques propres. Par ailleurs, en termes de genre, on voit l'avènement d'actrices féminines qui constituent autour de 10% des jihadistes. Les adolescents et adolescentes constituent un groupe spécifique à côté des individus avec des problèmes mentaux qui forment une minorité. Les jihadistes européens sont marqués par leur spécificité nationale: dans le cas français, la laïcité joue un rôle qu'on ne trouve pas dans les cas anglais et allemand et la particularité des communautés d'origine (marocaine, pakistanaise, bangladaise, somalienne...) joue un rôle important. Le jihadisme européen est au croisement des conditions sociales, politico-économiques nationales et de celles des communautés d'origine. La prise en considération de ces conditions jette une lumière crue sur les raisons pour lesquelles les acteurs et les actrices jihadistes européens sont partis en Syrie.

WORKSHOPS

Le rôle des professionnels de la santé dans la prévention de la radicalisation chez les jeunes

Selim Rashed, Professor, McGill University

Cette présentation porte sur les particularités de l'enfant immigrant et le rôle du pédiatre pour prévenir les crises, la violence et troubles de comportement. Il sera question d'enculturation, d'acculturation et du rôle de l'identité culturelle. La question de la religion sera discutée comme un des éléments de l'identité culturelle et d'un des indicateurs de l'enculturation.

Frédéric DeJean, Professor, UQÀM, Recherche et Action sur les Polarisations Sociales

Au cours de l'hiver 2015 le Collège de Maisonneuve a été placé au centre de l'attention publique après que onze de ses étudiants ont quitté ou tenté de quitter le Québec pour rejoindre la Syrie. Dès lors, la notion de « radicalisation menant à la violence » a fait l'objet d'une attention toute particulière. Au cours de l'année 2015-2016 une recherche-action (inscrite dans le Plan d'action gouvernemental 2015-2018) intitulée *La radicalisation au Québec : agir, prévenir, détecter et vivre ensemble* a été conduite au sein du Collège de Maisonneuve. Celle-ci comprenait deux volets complémentaires : une recherche qui visait à identifier des « zones de fragilité » susceptibles d'entraîner la radicalisation, ainsi qu'un guide d'interventions pour les professeurs et les intervenants, directement inspiré par des expérimentations au sein du Collège. Cette présentation sera l'occasion de revenir sur les événements, l'expérience originale de la recherche-action, et la façon dont l'approche a évolué vers la problématique du vivre-ensemble.

Anousheh Machouf, Psychologist, Sherpa-Polarisation CLSC Parc-Extension

Cette présentation aborde la compréhension écosystémique des manifestations cliniques associées au contexte social de polarisation et de radicalisation violente. Cette présentation se base sur le modèle d'évaluation clinique et de prise en charge privilégié par l'équipe clinique du CIUSSS CO à Montréal.

« Tu ne tueras point » : couverture médiatique violente d'un plaidoyer cinématographique pour la non violence de la foi

Mihaela-Alexandra Tudor, Lecturer, Université Paul Valéry Montpellier 3

Dans cette communication je vise à interpeller le déséquilibre de traitement médiatique du long métrage biographique de guerre « Tu ne tueras point » en France. Plus exactement, je m'intéresse à la couverture médiatique du film dans la presse française en ligne au cours de la période du traitement médiatique où « Tu ne tueras point » est entré dans le discours public. Si dans les médias états-uniens et internationaux, le film bénéficie d'un traitement médiatique positif, les médias français le couvrent en oscillant entre deux extrêmes : appréciation et rejet total. Ma question est la suivante : Quelles sont les principales hypothèses susceptibles d'expliquer pourquoi les médias se focalisent sur deux perspectives en collusion ? Pour répondre à cette question je m'appuierai sur l'analyse des données tirées du contenu (articles) de 14 titres de presse français parus en novembre 2016. Ces discours empiriques montrent que les notions de violence et religion ainsi que leurs rapports sont de plus en plus flous, qu'elles transitent et sont transitées par les présupposées, cultures, sous-cultures, frontières symboliques, idéologiques, etc. Le discours médiatique articule sans pédagogie ni distinction l'information et la désinformation (source médiatique d'une mythologie de la violence, Potter 2003). Ainsi, l'évènement médiatique « Tu ne tueras point » est construit sur des positions contrastées a) puisque le discours médiatique est tributaire à une certaine conception française de la laïcité qui est à la fois politisée, idéologisée et dépolitisée (car devenue valeur culturelle) ; b) puisque le discours médiatique représente et exprime une confusion entre sacré, religion et foi entretenue par les théories qui soutiennent la sécularisation, devenue, notamment avec l'essor du digital, difficilement défendable (les NTIC semblent projeter le sacré, la religion, la foi au-delà du cosmos des contraires binaires telles laïcité- religiosité, séculier-religieux, etc.) ; c) puisque le discours médiatique représente et exprime une conception de la violence avec des origines modernes, qui oppose traditionnellement violence séculière et violence religieuse.

La médiatisation de la violence religieuse : information et obscénité

Stefan Bratosin, Professor, Université Paul Valéry Montpellier 3

La plupart du temps, les faits de violence dont se saisissent les médias en les présentant comme motivés par des idées religieuses soulèvent des questions portant sur le sens de cette violence. Ces questions ont donné et donnent lieu à de nombreuses réponses argumentées qui s'illustrent par une littérature riche surtout qu'elle participe d'angles de vue disciplinaire très divers y compris de celui de sciences de l'information et de la communication. Plus rares apparaissent, par contre, les travaux qui s'interrogent non pas sur le sens de la violence religieuse, mais sur le sens de la médiatisation de ce type de violence. En considérant cette dernière perspective, la médiatisation de la violence religieuse peut être approchée selon deux cadres majeurs de compréhension théorique : a) le paradigme institutionnaliste 1 où la médiatisation de la violence religieuse est entendue comme une adaptation de différents systèmes et domaines (social, politique, religieux, culturel, etc.) aux règles des institutions médiatiques et b) le paradigme social, constructiviste, plus complexe et plus large 2 où la médiatisation de la violence religieuse est considérée comme une partie du processus de construction communicative de la réalité socio-culturelle. Mais quel que soit le cadre compréhensif à l'œuvre, le sens de la médiatisation de la violence religieuse est tributaire de deux constantes fluides trans-paradigmatiques paradoxales : a) le fait d'informer (mettre en scène le visible et le dicible) de l'acte violent et b) le fait d'insinuer (mettre en scène le non visible et le non dicible, c'est-à- dire l'obscène) de l'acte violent. A partir de cette observation, la communication tâchera de mettre en exergue la production paradoxale de sens de la médiatisation de la violence religieuse qui engage à la fois information factuelle et justification idéologique, droits de l'homme et pensée mythico-religieuse, distance rationnelle et proximité affective. L'analyse portera sur un corpus d'actualités diffusées par les médias traditionnels et par les médias sociaux.

Workshop on Countering Violence: Theories and Practices

CPRLVs Experience in Preventing Radicalization to Violent Extremism Towards an Holistic Approach

Benjamin Ducol, Research Manager, Centre de prévention de la radicalisation menant à la violence

Radicalization and violent extremism express themselves today through a multiplicity of religious and non-religious forms, something which can make these phenomena difficult to understand and prevent. The presentation will seek to demonstrate the relevance of an holistic perspective with regards to the prevention of violent radicalization, favouring neither a uniquely individual-centric approach, nor one which considers only its collective causes and determinants. In common with other fields of public prevention, (such as mental health, suicide, and drug addiction etc.), it would appear that an all-encompassing approach to radicalization and violent extremism is essential, both to the extent that such a perspective responds more adequately to the complex and multidimensional nature of these phenomena, and because doing so favours the comprehension of radicalization leading to violence as being part of a societal continuum.

Women, Religion and Violence: Insights from Julia Kristeva

Christine Jamieson, Professor, Theological Studies, Concordia University

In much of her work, Julia Kristeva explores the psychic structure of the human person revealing preconscious dynamics operative in how humans exist in relation to self and others. For Kristeva, these dynamics influence what is included and excluded, they influence what is desired and hated. Although not exclusively, they manifest in religion, in how religious traditions set up boundary conditions that impact those who are included and excluded. It particularly impacts women, witnessed in religions' long history of androcentricism, misogyny, and the status of women within religious traditions. This presentation will explore how these dynamics influence and pervade religion in ways that have led to the violent eradication of what seemingly threatens the tenets of a religion and those who adhere to the religion. Kristeva presents this dynamic as biologically determined yet is it possible to live this human condition within the context of religious belief, tradition, and ritual in such a manner that what threatens it can be understood rather than destroyed, can be carefully considered rather than rejected.

Workshop on the Impact of Media in Violent Extremism

Tracing the Weaponization of Social Media by the Islamic State

Kyle Matthews, Executive Director, Montreal Institute for Genocide and Human Rights Studies

This workshop will concentrate on the rise of the transnational non-state known as the Islamic State (ISIS) and how the group took advantage of social media platforms and other digital technologies to spread propaganda and its ideology, recruit foreign fighters and plan attacks against civilians across the planet. Discussions will focus on how ISIS caught governments off guard, who were slow in responding and confronting the group's cyber activities and the challenges the international community faces in containing the group in the digital realm. The workshop will explore different responses attempted by governments and civil society organizations in responding to violent non-state actors' abuse of the internet and highlight some of the key activities the Montreal Institute for Genocide and Human Rights Studies' Digital Mass Atrocity Prevention Lab has launched to study and propose policy solutions to the phenomenon of digital jihad.

Far-right Alternative Media in Quebec: A Case Study of Stu Pitt's YouTube Channel Through Gate Keeping Theory

Martin Geoffroy, Director, Centre d'expertise et de formation sur les intégrismes religieux et la radicalisation

My approach to media in this presentation is based on the theory of "gatekeeping" (Barzilai-Nahon 2008), which outlines the role of key media play in the choice of coverage, and the huge influence it has on public opinion. In the age of social media, this role has certainly changed, but gatekeepers still exert influence, albeit in a decentralized mode. This presentation will explore the role of social media gatekeepers in fashioning public opinion around issues of religious and political radicalization. I will also examine how radical groups have produced their own homegrown brand of gatekeepers in their use of media with a particular case study. There are at least 10 to 20 popular Far-right YouTube channels based in Quebec. Among these is the "Timinou noir" channel (Little Black Kitten), hosted by Stu Pitt, an alias for André Pitre, a far-right, self-style commentator and "free thinker." This channel has its own far-right field-reporter, another Quebecois named Philippe Magnan, who often filmed people without consent. This presentation will show, through a personal case study, how these YouTube influencers manipulate reality to serve their own political agendas. The paper will also describe the rhetorical processes used by some of these Far-right group in the fight against their perceived "political adversaries."

PLENARY SPEAKERS – SOURCES AND HISTORY

From Herem to Gog and Magog: The Genocidal Ideal in the Hebrew Bible and Early Jewish Texts

Frances Flannery, Professor, James Madison University

I argue that the genocidal fantasy of herem warfare in the Bible is imagined on a cosmic scale in Jewish apocalypticism of the Second Temple period, giving rise to a framework of radical apocalypticism that has repeatedly informed subsequent instances of real violence and warfare. Although Judaism itself developed the mechanisms to combat genocidal violence, these course corrections could not stem the translation of the radical apocalyptic framework into other religions. Within Judaism itself, the influence was also not quenched, as evidenced by recent Israeli-Orthodox theologies, including in the IDF rabbinate, which cast current political conflicts as biblical wars with apocalyptic overtones.

Resources of Destruction: An Appreciation of Violent Language in early Christianity

Sarah E. Rollens, Visiting Professor, Rhodes College

New Testament commentators have sometimes struggled with the dark and violent imagery in early Christian texts. Indeed, the Apocalypse of John's vignette of the Son of Man reaping a bloody harvest of the unrighteous or the Gospel of Matthew's notion of God as a wrathful slaveowner who beats his disobedient servants are troubling to many readers. The typical tactics for responding to such violent imagery have included claiming that the language is merely metaphorical, arguing that the original "core" of the texts (i.e., material stemming from the historical Jesus) remains non-violent, or ignoring the violence altogether. In this paper, I argue, on the contrary, that scholars must carefully probe the roles that violence, force, and destruction play in early Christian texts, instead of engaging in maneuvers to mitigate them, for the latter serves theological purposes and stifles critical academic analysis. Violent language should be considered a crucial intellectual resource that helped ancient authors understand and interpret their own experiences. I examine in particular how language of violence was a significant tool in early Christian identity formation.

Examining Apocalyptic jihad: the case of Boko Haram

David Cook, Professor, Rice University

Beliefs in the end of the world are common through Sunni and Shi`ite Islam, but are problematic within the context of Salafi-jihadism, if only because their close prediction of events hampers operations and makes the believers question their need to participate. Yet a number of recent Salafi-jihadi groups have utilized the Muslim apocalyptic heritage, either because of its themes or because of felicitous geography. Boko Haram presents an interesting case of a quietist Salafi group that gradually became apocalyptic, and then militant. What were the factors that led to this change, and can they be replicated in other African Salafi and Salafi-jihadi groups?

PLENARY SPEAKERS – THE CONTEMPORARY WORLD

Judaism, Right-Wing Religious Zionism and Violence in the Wake of the 1967 War
Daniel Kupfert Heller, Professor, McGill University

In the wake of the State of Israel's massive territorial gains, many Israeli government officials and civilians advocated for the establishment of Jewish settlements within the newly occupied territories, particularly in the West Bank. This paper focuses on the religious right-wing Zionists who saw themselves as the vanguard of this settlement movement. It examines the ways in which these settlers interpreted Judaism in order to justify their attitudes towards the use of violence against the Occupied Territory's Palestinian majority. At the heart of this presentation are two questions: When it came to drawing upon Judaism in order to justify nationalist violence, to what extent did the attitudes and interpretive practices of religious Zionist settlers constitute a break from earlier religious Zionists, and Zionists at large? To what extent did religious settlers form a coherent ethos concerning the role of violence to achieve their goals?

White American Youth. My descent into America's Most Violent Hate Movement – and How I got out
Christian Picciolini, Life After Hate

Former far-right extremist turned peace advocate and author, Christian Picciolini, discusses his own journey from hate to hope, what led him there and what brought him out. He brings a first-hand, unique insight into why a growing number of people today are aligning themselves with hate movements, and how they can be disengaged from them through empathy and resilience-building instead of violence.

Jihadi-Salafism and Violence
Shiraz Maher, Director, International Centre for the Study of Radicalisation and Political Violence (ICSR)

While much has been said about the way jihadists behave, their ideology remains poorly understood. As the Levant has imploded and millenarian radicals claim to have revived a Caliphate based on the teachings of the Prophet Mohammed, the need for a nuanced and accurate understanding of jihadist beliefs and their relationship to violence has never been greater. This presentation will endeavour to recalibrate our understanding of the ideas underpinning one of the most destructive political philosophies of our time by assessing classical works from Islamic antiquity alongside those of contemporary ideologues, and what both have to say about violence.

NOTES

GRADUATE PRESENTATION ABSTRACTS

PANEL 1: RELIGIOUS AUTHORITIES: DIALOGUE AND CONFLICT
AUTORITÉS RELIGIEUSES : DIALOGUE ET CONFLIT

Jason Boudreault, Concordia University, Theological Studies, B.A. (Honours) Candidate

Yahweh: Prince of Peace or God of War?

Conventional wisdom has it that the God of the Hebrew Bible is a moral monster to be contrasted with the God of the New Testament. Advances in the science of religion seem to indicate a more nuanced and complicated history. Restricting the scope of the study to the God of the Hebrew Bible, we will see that these two identities are not mutually exclusive. Yahweh is both the prince of peace and the god of war, and his identity is dependant on environmental factors. Yahweh provides the law that maintains internal order among participants of the cult of Yahweh/Elohim and oversees contracts and treaties with foreign cultures. Simultaneously, Yahweh provides the rules of engagement when a threat to the religio-cultural integrity of Israel emerges to destabilize it. Thus, war becomes a tool for the preservation of a certain kind of peace rather than a tool for creating needless suffering. Religion will be defined as a Darwinian mechanism conducive to the survival of *homo sapiens* by providing the necessary factors that allow for complex socio-political structures to emerge that oversee the religious participants' well being. After establishing this premise, Yahwism will be understood as a religion so defined, and the distinct character of Yahwism will be brought to bare. Yahweh religion provides the appropriate theological toolkit to permit the theological transformations and innovations that are characteristic of 1st century Judaism relating to the Jesus movement.

Shaun Retallick, McGill University, Religious Studies, Ph.D. Candidate

Nominalism & the Good of the Church: Reframing Violence & Victimhood in Sixteenth Century Conciliarist Discourse

A prominent theologian at the Sorbonne, Jacques Almain (c. 1480-1515) came to prominence defending conciliarism, in particular, the position that the Church has the right, represented by an ecumenical council, to censure/depose a pope in order to defend "itself" from physical or spiritual violence (e.g., heresy, negligence, scandal). Francis Oakley, a leading scholar on Almain, has referred to this position as "strict conciliar theory" (2008), and sees Almain's arguments as, effectively, a rehashing of traditional Gallican sources (e.g., Pierre D'Ailly, Jean Gerson). However, based on Almain's three primary ecclesiological works (Qu. In Vesp. [1512], Tractus [1512], and Exposito [c.1514]), I will argue that this is an overly simplistic assessment. Almain frequently called the Church "the gathering of the faithful," and while this was a traditional definition, it took on special meaning. After all, as a nominalist, the Church for Almain was a socio-political aggregate and legal fiction; it was not a thing that could be victimized as such. Primarily, therefore, Almain's concern was for individual Christians. In large part for this reason, while conciliarists typically stressed Church unity and the common good, Almain did neither. Rather, his discussion was more accurately about "convergent goods" (Taylor 1997); goods attained/defended collectively but ultimately for individuals (not the whole qua whole). Ultimately, Almain's primary concern with the good of the Church qua its members and violence against them reframed victimhood in conciliarist discourse.

Michael Baysa, Princeton University, Religion Department, Ph.D. Candidate

From Reluctant Violence to Universalism: Charles Chauncy during the American Revolution

Most historians of American religion have focused on the ways in which clergy and secular leaders leveraged sacred texts and religious themes during the American Revolutionary War. However, few have drawn continuities from the violence echoed in the pulpit to the idealistic religious pluralism championed by the

Founding Fathers. Through the publications of First Church of Boston minister Charles Chauncy (1705-1787), this paper will draw a continuity between Chauncy's wartime rhetoric and his pluralistic social vision, and reveal Chauncy's shifting attitudes towards the war and the future of the British colonies. While initially hesitant to associate his pastoral office with revolutionary violence, Chauncy eventually championed active resistance against the British government. However, about three years after the start of the war, Chauncy published a jeremiad sermon where violence serves as God's judgment against the colonies rather than as a means for revolutionaries to achieve liberty. Contemporaneously with the close of the war, Chauncy published several works revealing his secretly-held Universalist beliefs which provided the theological foundation for his social vision for a post-Revolutionary America. Chauncy's swing from reluctant rebel to passionate revolutionary to social visionary parallels New England's own transition from the Puritan Congregational Way to a more religiously tolerant, theologically liberal congregationalism. At the heart of these social transitions towards a more pluralistic society were debates and conflicts surrounding clerical authority, religious tradition, and providential benevolence. Chauncy's religious convictions galvanized New England towards violence, but those same convictions offered a radically pluralistic vision against his Puritan ancestors' stringent exclusivity.

Julia Carroll, Boston University, American & New England Studies, Ph.D. Candidate
Eighteenth-Century Proslavery Evangelism and Today's American South

British America's "First Great Awakening" emerged alongside a colonial economy increasingly reliant on chattel slavery for its prosperity. Prominent eighteenth-century Christians, among them itinerant Calvinist-Methodist minister George Whitefield, supported, perpetuated, and promoted slavery as requisite for a productive economy. Such details, often overlooked or understated by scholars of Whitefield and American evangelism, suggests that some early Methodists viewed slavery as necessary to furthering ministerial efforts. This absorption of, and immersion into, proslavery culture undoubtedly influenced the shaping of public policy, as is noted in Whitefield's successful advocacy for the incorporation of slavery into Georgia, viewing it as a necessary evil for the benefit of his altruism. Much like the economy, early Methodist itinerancy – particularly in the American South – was in large part built upon slavery. The willingness of colonial-era religious leaders to directly support slavery normalized what emerged as a uniquely American relationship between slavery and religion. As is evident today, religious sanctioning of abuses toward the disenfranchised leads to secular violence by making space for it as the accepted moral/ethic societal code. The eighteenth-century American South was no different in this way, and negative side effects of this reality remain evident. Sufficient scholarly attention has not been paid to the intimate relationship between Protestantism, "American Exceptionalism," and slavery, especially pertaining to race relations of today. This paper seeks to encourage discourse among religious scholars and historians, as it is only by recovering and acknowledging less-favorable histories that a path is lit for redress and large-scale communal healing.

PANEL 2: RELIGION, CONTROL AND THE STATE
LA RELIGION, LE CONTRÔLE ET L'ÉTAT

Shehnoor Khurram, York University, Political Science, Ph.D. Candidate
Political Islam as Counter-Hegemony

Foucault asserted, "Where there is domination, there is resistance". To understand violence borne out of religion, it is pertinent to first understand the conditions that have forced its existence. This paper advances the premise that violence has never been initiated by the oppressed, since they themselves are the result of systemic violence. Adopting a Gramscian lens, this paper asks: why do people support militant Islamist movements despite their periodic and strategic use of violence? How does political Islam engage with neoliberal globalization and its corrosive impact on the political, economic, and social life of the Muslim world? How are Islamist groups able to amass a large following and practice legitimate political authority? Using Hamas as a case study, I will argue that Islamist movements characterize some of the most militant of class-based, anti-capitalist political movements. It is a force that has arisen out of the turmoil and disarray of constant political and economic crises facing the Muslim world. These organizations seek to use Islam as a revolutionary ideology to attack, criticize, and de-legitimize the dominant elites and the power structure upon

which their authority is based. These groups provide the marginalized and alienated masses with an opposition force capable of articulating their political, economic, and social grievances and dissatisfaction with the secular regimes. The aim of the essay is twofold: first, I will examine how the destructive impact that neoliberal globalization, in conjunction with colonialism and illegal occupation, has led to the creation of a weak secular regime in Palestine that is incapable of fulfilling the quotidian needs of the masses. Second, I argue that this causes citizens' estrangement from the state, producing a growing disconnect within an already fractured political community, as well as generating power vacuum. In this chaotic environment, Hamas attains legitimacy in civil society by creating alternative avenues of political participation, civic action, and communal identity through their provisioning of social welfare services, especially healthcare. This, in turn, creates lasting loyalties that translate into victories at the polls, allowing Islamist movements to achieve legitimate political authority.

Jacob Liming, University of California, Berkeley, Anthropology, Ph.D. Candidate
Paranoia and Religious Persecution in the Portuguese Empire

Christian zealotry is often posited as a motivating force of European imperial projects, with the religious civilizing drive depicted as arising from an assurance in the universal veracity of the christian faith. Taking a deep reading of the Portuguese imperial archive as a point of departure, I argue that colonial violence against religious movements must be understood rather, as autogenous to a deep insecurity and paranoia of the possibility of religiously motivated violence. In 1961, the Portuguese imperial regime in Mozambique, in the face of burgeoning anti-colonial sentiment, instituted a secret intelligence organization to gather information on 'subversive activity'. Surprisingly, the resultant reports focused almost exclusively on evangelicals, imams, and other religious leaders and their vocal support for 'violent insurgency' against the colonial government. This fear of religiously motivated violence as communicated through these documents led to targeted persecution of religious movements in Mozambique throughout the following decade's anti-colonial wars. In contrast to work that presents subaltern religious violence and state sanctioned religious violence as countervailing vectors, I underscore the mutual imbrication of an imaginal threat of religious violence -- rhetorically constructed by state practices of surveillance -- and the all-to-material religious violence inflicted by the colonizer on its subjects. To do so is to challenge the seeming self-evident role of a coherent, zealotic christianity in fostering of colonial violence. I conclude by gesturing to how the concomitance of rhetorical fear and state sanctioned violence against religious minorities, persists in post-colonial Mozambique in modes analogous to the colonial period.

Kevin Dupont, The Fletcher School of Law and Diplomacy, Law & Diplomacy, M.A. Candidate
Groupthink *and the Gulf: does theory explain Bahraini national security decision-making?*

The ongoing political crisis within the Arabian Gulf has attracted global attention, while severely altering the current state of affairs in the Middle East and highlighting the ongoing struggle to maintain a status quo in the region. On June 5, 2017, a coalition of Muslim-majority countries severed diplomatic ties with the State of Qatar, an unprecedented move to even the most senior experts in the region. Members of such coalition include, the Kingdom of Saudi Arabia, the United Arab Emirates (UAE), Yemen, the Maldives, Egypt, and Bahrain, the latter which serves as the focal point of this paper. Historical evidence will suggest that the Kingdom of Bahrain is in fact suffering from the psychological theory of groupthink, due to its reliance on neighboring powers for state security, thus influencing the recent decision made by the leader of the Kingdom to cease all relations with the State of Qatar. Such groupthink has been made prominent due to political violence in Bahrain creating blatant divisions rooted in the topic of religious dissent and how the leadership of the Kingdom remains steadfast in ignoring religious freedom for its own power to control.

PANEL 3: DISCUSSING THE MYTH OF RELIGIOUS VIOLENCE
SUR LE MYTHE DE LA VIOLENCE RELIGIEUSE

Lilith Acadia, University of California, Berkeley, Department of Rhetoric, Ph.D. Candidate

The Power of Pretext: Parsing Religion and Violence

The post-reformation construction of 'religion' as a sphere distinct from 'the secular' creates a rhetorical space imbued with certain epistemic, moral, and ironically also political and economic privileges. Religion enjoys asymmetrical epistemic privilege – "epistemic trustworthiness," to use Miranda Fricker's phrase – by creating the worldview that makes it a dominant discourse, defining its own boundaries and oppositions, and reaffirming its discursive construction through its practice. Distinguishing religion as a ground for pretext from religion inspiring motive, and recognizing the discursive construction of religion underpinning our epistemological evaluation of religious pretexts would clarify debates over whether religion is the cause of a given action or ethical stance leading to violence. My goal is to offer a methodological approach to generate understanding between theorists such as William Cavanaugh who defend religion against incommensurate blame for the world's violence, and their interlocutors such as Mark Juergensmeyer who trace justifications for violence to religious grounds.

Guillaume St-Laurent, Université de Montréal and Brown University, Philosophy, Postdoctoral Fellow

Un mythe des Lumières?

L'objectif principal de ma présentation consistera à mettre en dialogue le théologien William Cavanaugh et le philosophe Charles Taylor autour du « mythe de la violence religieuse » (W. Cavanaugh, 2009). Tous deux s'accordent pour affirmer que ce mythe, ou plus exactement la distinction forte entre violence religieuse et violence séculière, occulte les ressorts véritables de la violence humaine (C. Taylor, 2004). Cela dit, Taylor montre également que l'association étroite entre religion et violence présuppose la validité d'un ensemble d'idéaux moraux largement implicites : un véritable « mythe des Lumières » (C. Taylor, 2011), dont le centre de gravité est l'idéal de la « simple raison », suivant l'expression célèbre d'Emmanuel Kant (*die blosse Vernunft*, 1793). Au regard de la simple raison, entendue comme un principe univoque de justice et d'autonomie, la référence religieuse à des « vérités révélées » ne peut agir que comme une entrave à l'émancipation rationnelle, un élément perturbateur, à l'origine des cloisonnements et des conflits communautaires/identitaires. Par ailleurs, Taylor contribue dans son œuvre à dégager les ramifications profondes de ce mythe des Lumières, en montrant que l'idéal de la simple raison est intrinsèquement lié 1/ aux « récits par soustraction » de la modernité (C. Taylor, 2001, 2007), 2/ à la laïcité républicaine ou « sans adjectif » (J. Maclure et C. Taylor, 2010) et 3/ à la posture éthique et épistémologique de l'agnosticisme (C. Taylor, 2002, 2007). Il ne sera possible de se déprendre du mythe de la violence religieuse qu'à la condition de se dépendre également des idéaux constitutifs du mythe des Lumières. Plus encore, le premier de ces mythes devrait être compris comme la face obscure du second.

Jordan RJ Nusbaum, York University, Social Political Thought, Ph.D. Candidate

Spinoza: The Substance of Religion and the Violence of Superstition

This presentation will demonstrate how the works of Baruch Spinoza provide readers with a hermeneutical method capable of distinguishing religion from superstition, and therefore the violence that accords with each. By drawing on essential concepts from the major works *Theologico-Political Treatise* and *Ethics* I will show that a critique of biblical religion is itself necessarily situated within biblical principles. This power of "self" interrogation follows from the essentially religious identification of Self with Other, or in biblical terms – the *self* is the *neighbour*. This ultimately annuls any significant opposition between the secular and religious since each remain a necessary perspective of critique in the act of relation. It is only when the Self and Other are divorced from their essential relationality (dialectic) that each become susceptible to the violence of superstition, or in biblical terms – *idolatry*. I propose Spinoza as a key figure with which to investigate the question of religious and superstitious violence not only because he is a particularly enlightening as a philosopher and theologian but because of the unique role that "superstitious" violence had in his own life

own. As is well known, Spinoza personally endured the socio-economic, and physical effects of what might be called "religious" violence and yet is still remembered as the man "drunk on God". Thus, my research asks why and how did Spinoza relate philosophy (secularism) and theology (religion) as distinct from superstition, and what can this tell us about religious violence?

Justin Michael Dell, Balsillie School of International Affairs, Global Governance, M.A. Candidate

Martin Luther's "Two Kingdoms" Approach to State Violence in the Face of Ottoman Aggression

This paper deconstructs the ideational distinction between "secular violence" and "religious violence" by examining its origin in the dualistic "Two Kingdoms" doctrine of Martin Luther. This year marks the 500th anniversary of the beginning of the Protestant Reformation, an event that irrevocably altered the Western understanding of the relations between church, state and violence. In contradistinction to sacralism – the medieval Catholic praxis that melded church and state power – the Reformers, animated by the humanistic impulse to go back to scripture, rediscovered what they believed to be a biblical distinction between two kingdoms simultaneously inhabited by the Christian, namely that of God and of Caesar. It was the prerogative of the latter to wield the sword. This was an unprecedented step in the direction of the modern secular state. However, this was an uneasy distinction. As much as Luther's doctrine was theoretically based on scripture, it was moulded by the exigencies of his day. The survival of the Reformation depended on the protection afforded it by the swords of German princes, and it was shrewd of Luther to argue that the Papacy had no biblical grounds on which to crush his movement by means of a crusade. At the same time, the Muslim Ottomans were poised to overrun Europe, and Luther was forced by events to reconcile his doctrine of Two Kingdoms with the military imperative to resist an Islamic invasion of his native Germany. This paper draws attention to the meta-theology that undergirds the modern distinction between "religious" or "theological" violence, and "secular" violence, in the Two Kingdoms theology of Martin Luther, calling into question whether a truly "secular" violence exists. Of particular significance is the history of how "legitimate" or "secular" state-based violence was articulated vis-à-vis Islam.

PANEL 4: SCRIPTURES AND RELIGIOUS VIOLENCE
ÉCRITURES SAINTES ET VIOLENCE RELIGIEUSE

Spyridon Loumakis, Concordia University, Religions and Cultures, Ph.D. Candidate

From the Works of Devil during the 1994 Genocide in Rwanda to Post-Genocide Rwandan New-Born/Charismatic Christians

Rwanda is the *par excellence* Sub-Saharan African region of great missionary success in the late 19th and early 20th century. An almost exclusively Christian country ever since (mostly Catholic until the end of 1990s), forms, together with its long history of a strong, centralized government, an exception to the rule of other, less unified African countries. However, Rwanda happens to be, also, one of those names that are almost automatically connected to *genocide* in the mind of many people around the world. The genocide that took place between the 7th of April to mid July 1994, as well as those events that happened before and after it, have already been connected to a politicized, conservative, discriminatory Church, always very close to the ruling elite. Scholars and activists have notices from the part of the Church of Rwanda a lack of willingness to denounce what can be seen, - with very good arguments -, as a non-Christian act, i.e. the massive killing of fellow Christians. I have, recently, argued that this framework needs to be expanded in order to understand the role of religion in the 1994 genocide in Rwanda, as a broader phenomenon, beyond and above the official Church and its recognised leaders, by using many published collections of interviews with eye-witnesses (both victims and perpetrators) and the rich and vast judicial records of the International Criminal Tribunal for Rwanda. Along the same lines, I wish to explore in this presentation another important, yet very particular source: the minutes from the so-called Rwandan traditional grass-roots courts (*gacaca*) which provide us with a rich collection of eye-witness testimonies given in front of local communities in search for repentance and forgiveness, in parallel with a contemporary rise of numerous charismatic churches in post-genocide Rwanda. The goal is to understand the use and interpretation of the Christian holy scriptures by Rwandans for the genocidal acts committed by or inflected upon them.

Morad Bkhait, Université du Québec à Montréal, Religious Studies, Ph.D. Candidate

L'islam et la violence dans le discours coranique : entre contexte et interprétation dans le monde contemporain

Même en constatant une hétérogénéité dans les croyances, les fondamentalismes proposent de revitaliser les traditions religieuses à l'Âge séculier (Bouchard et Taylor, 2008). Depuis le XXIe siècle, c'est l'islam qui semble catalyser tous les aspects de cette doctrine. Particulièrement, l'islamisme qui remodelé lors des décolonisations n'hésite pas à légitimer l'engagement radical ou le passage à l'action violente pour préserver sa culture et son identité menacées. En effet, ce mouvement s'ancre dans une réinterprétation des versets coraniques, extraits de contexte particulier où l'islam était en position de défense. Encore aujourd'hui dans la guerre menée contre le terrorisme, le recours à l'action violente trouve sa justification dans les sources scripturaires (les Textes-Sources-Modèles (Coran et Sunna)) dont le sens a été arrêté au XIIIe lors de la rupture avec l'Ijtihâd (effort d'interprétation). En contexte contemporain, nous voulons contextualiser les sources scripturaires et les passages qui présentent une violence ou une défense de la religion par les musulmans. Les figures symboliques idéales (Prophète, Compagnons, Imams), mais aussi le fiqh (droit musulman) accordent des orientations précises sur la valeur des conduites humaines et les développements historiques des peuples. À l'ère du numérique et de l'internet, il est pertinent d'analyser l'utilisation de ces interprétations par les groupes religieux extrêmes où s'expose une propension à simplifier l'usage de la violence et la mécaniser chez ses adeptes.

Nima Karimi, University of Waterloo, Sociology, M.A. Candidate

Fatwas against Terrorism and Terrorist Organizations: An Examination of a Potential Counter-Terrorism Tool

From a historical perspective, one of the primary reasons for issuing Islamic religious edicts, commonly known as fatwas, was to incite terrorism, and many have been successful in achieving their aims. In response, fatwas that challenge terrorism and counter terrorist organization actions have also been issued, however, they have been rarely followed. The literature and discourse on the subject are sparse and problematic, and have provided unconvincing explanations; devoid of a systematic approach to the question, they do not provide the context necessary to understand why counter-terror fatwas have been ineffective against Islamist terrorism, and none investigated whether the fatwas interacted directly with the Islamist core narrative. In this thesis, I argue that counter-terror fatwas have been ineffective because they have not discussed or challenged the Qur'anic verses that endorse violence and justify Islamist terrorism, and they received no digital news coverage. Using a systematic approach, I employ a four-way typology to measure these two variables—content sophistication and online news coverage—to provide an answer to the thesis question, and I use supplementary interviews to support and explain these findings. As addressed in my thesis, most counter-terror fatwas did not challenge or target the Qur'anic verses that specifically condone violence, yet they all received digital media coverage. The most plausible interview data suggests that, unlike a conservative line of reasoning, a moderate one is required to challenge the Qur'anic verses, but such a line of reasoning may not be appreciated by the public. Overall, I use my findings to suggest that, when given specific modifications, counter-terror fatwas can become much more effective in deterring Islamist terrorism, especially when paired with other counter-narrative initiatives.

PANEL 5: RELIGION, POLITICS & NATIONHOOD
RELIGION, POLITIQUE ET LA NATION

Perle J. Nicolle, Hebrew University of Jerusalem, Sociology and Anthropology, Ph.D. Candidate

Where politics is religion: intra-movement dynamics and violence in response to settlement evacuation in the West Bank

In 2006, Israel's evacuation of a few structures in Amona, a small outpost atop a West Bank hill, led to the worst clashes of Israel's history between state forces and young Jewish settlers. In 2016, the outpost's complete destruction went relatively peacefully despite the readiness of radical hilltop youths to confront soldiers. In a context where politics and religion are inherently intertwined, neither ideational nor relational models alone

provide satisfactory explanations for settler violence – or lack thereof. On the one hand, ideational approaches often lack nuance, overlooking important distinctions regarding the targets of violence (Palestinians/Israeli authorities) and deep divides within the settlement movement. On the other hand, relational approaches are also limited in their ability to account for the choices of politically disengaged actors – such as hilltop youths. Drawing on anthropological methods and a theoretical approach anchored in social movement theory, I highlight the importance of micro-level mechanisms and intra-movement dynamics to explain the suppression of violence in 2016 in Amona. The Gaza pullout has affected both the political relations and the religious ideology of settler groups with the state, as well as the movement's cohesion. I argue that patterns of engagement and disengagement (from the state, the settlement movement elites, and its outposts) have a powerful influence on the rationale, type and nature of contention. So long as hilltop youths remain bound by familial and economic ties with outpost settlers, their violence can be either unleashed or contained by other parts of the settlement movement.

Zohar Elmakias, Columbia University, Anthropology, Ph.D. Candidate
"Holy! Ours! Bodies!"

A series of photographs from May 2004 depicts human bodies in olive-green military uniforms crawling on all fours on a sprawling bed of sand. Their action is both a military and a religious one: the soldiers are sifting the sand for the remnants of other soldiers, killed in a tank explosion on the Philadelphi Route, a strip under Israeli occupation separating Gaza from Egypt. In my discussion of the search, titled "Iron Hand," I examine a unique theological-militant moment, emblematic of a particular messianic necropolitical regime. Even within the death-as-usual routine on the Philadelphi Route, the events of May 2004 stand out, as several layers of interpretation collide and converse. On a corporeal level, each fragment of a soldier's body has reincarnated both as a relic and as an object of political signification. At the level of the religious institution, live soldiers were made into religious authority figures. Symbolically, their acts were directed at redeeming the soil, sanctified by a historical narrative as well as by the newfound relics made of their peers-turned-kin. Present in the sand was each and every component of war: soldiers, weapons, dead bodies, the constitution of an enemy figure, the justification of security and defence. Yet the choreography of those actors was made epic by the meaning-making apparatus of necropower. It was not merely another moment of war and its consequences, but instead of interconnected retrievals of physical and spiritual matter; of bodies and of the nationhood they make and are made by.

Mohamad Jarada, University of California, Berkeley, Anthropology, Ph.D. Candidate
An Acquisitive Force: On Legal, Political, and Religious Violence

In Manhunts, Grégoire Chamayou traces an extensive history of hunting practices and predation deriving from legal and political forces against religious and racial beings and bodies. This paper seeks to extend Chamayou's insights on predation and violence and locate them within historical and emergent forms of violence in the American South. To do this, the paper will begin with an exegesis of Chamayou's texts, teasing out relevant concepts for my analysis: cynegetic sovereignty, ontological policing, and the art of acquisition. Simultaneously appropriating and modifying Chamayou's conceptual apparatus, I will shift my analysis to locating similar practices that undergird the current condition of Black and Muslim communities in the American South, with a specific focus on North Carolina. My concern here will regard the historical and contemporary forms that predatory violence occupies and the legal and political systems that they derive and undergird. Specifically, my analysis will focus on significant events and texts that are defined by racial and religious violence ranging from the Reconstruction period to the Civil Rights era and up to the present. Such violence is exemplified by the Wilmington Insurrection of 1898, the text *Southern Manifesto* (*The Declaration of Constitutional Principles*), and the 2015 murders of three Muslims in Chapel Hill. Through these examples I endeavor to show that this kind of violence does not seek to produce its victims, but seeks to acquire, erase ("physically eliminate"), and maintain them through practices of hunting, enslaving, murdering, and rioting. That is, it is not a productive technology of power, but an acquisitive one. Although paradoxical in its nature, I argue these practices of violence and acquisition against religious and racial communities simultaneously derive and are derived by the state. As such, the legal and political structure of the state cannot do without the force that acquires these religious and racial subjects through predation, riots, and murder.

David Brême, Université du Québec à Montréal, Religious Studies, Ph.D. Candidate

Sri Aurobindo et la transmutation de la violence de « la religion de la patrie »

Les religions de l'Inde, réputées pour leur sagesse, peuvent générer autant de violence que d'autres religions selon l'usage qui est en fait. Aurobindo Ghose, né Ackroyd Aravinda Ghose, aurait par exemple juré en Angleterre sur la *Bhagavad-Gītā* de s'engager à libérer l'Inde et a prôné par la suite au début du XXe siècle, à la différence de Gandhi, la légitimité de l'usage de la violence à cette fin. Il tolérait par exemple que son frère use de bombes, ce qui les conduisit à être incarcérés dans la prison d'Alipore par les Britanniques. Afin de supporter cet emprisonnement, Aurobindo Ghose se mit alors à méditer profondément et sa perspective s'en trouva considérablement modifiée à sa sortie de prison. Il partit en exil en 1910 pour Pondichéry qui était français et renonça complètement à l'action violente en 1914. Il commença alors à être nommé Sri Aurobindo et à montrer une voie spirituelle visant à transformer pacifiquement l'humanité. Plusieurs questions émergent de ce parcours : qu'est-ce qui permet de qualifier une violence d'acte terroriste, d'acte de résistance ou d'acte patriotique « religieux » libérateur selon le point de vue adopté ? Enfin, quelle transmutation de sa violence initiale Sri Aurobindo a opérée et proposée au public en tant que guide spirituel ? Je proposerai une lecture postcoloniale du processus d'hybridation culturelle (Bhabha, 2007) pour rendre intelligible cette transmutation d'une idéologie nationale en un paradigme spirituel transnational.

PANEL 6: THE PROBLEMATIC OTHER: MANAGING MINORITIES
L'ÉTRANGER : GÉRER LES MINORITÉS

Janina Sochaczewski, University of Toronto, Study of Religion, Ph.D. Candidate

The Religious Believer as Pathological Other: Problematizing Contemporary Representations of Religious Fundamentalism

The academic study of religious fundamentalism is contentious, and those who advocate the comparative study of a plurality of "fundamentalisms" come up against a number of criticisms. First, the term "fundamentalism" itself has been accused of obscuring important differences among various religious traditions. Second, the imposition of a term with distinct Protestant origins onto non-Protestant traditions has been accused by some as a form of Western imperialism. Third, the term "fundamentalism" has acquired negative connotations both in academia and in the media, and is often associated with a delusory belief system that begets violence. My argument will concentrate on this third criticism by examining how the need for definition has resulted in rhetoric that underscores the status of the fundamentalist as an undesirable "Other," and which banalizes and renders abstract the nature and origins of fundamentalist alterity. The modernist views at the foundation of mainstream scholarship claim to be based on a spirit of openness and tolerance. Yet the language that is often used rarely acknowledges its own inbuilt biases, which tend to legitimize an "us versus them" dichotomy. Reflection on the contestable nature of "fundamentalist" scholarship also gives rise to questions relating to social norms and religion in the West. For example, when does a non-pathological belief system become pathological? Are there clear distinctions between the pathological dispositions of certain individuals and the religious/ideological systems that perpetuate such pathologies? Finally, what kind of consideration are religious fundamentalists accorded in societies that expound policies of "multiculturalism" and "religious tolerance"?

Sameha Alghamdi, York University, Social and Political Thought, Ph.D. Candidate

Problematic Distortion: How Orientalism Problematizes Religious Diversity

This paper examines how Edward Said's concept of Orientalism can be applied to understand how religiosity has been problematized. Orientalism will be examined as a process by which certain idea about people from the Middle East is created; these ideas are typically full of generalizations, stereotypes and outright falsehoods. This process extends to the mischaracterization of the religiosity of people from the Middle East. This has created an image in the public's eye of Muslims and Middle Easterners as being problematic. Expression of cultural or religious preferences are not seen as a part of a multi-cultural mosaic, but rather as a manifestation of fundamentally un-Canadian values and incompatibility with modern society. These attitudes are shaped in

part by the distortions and misrepresentations created by the process of Orientalism. This process impact on shaping public perceptions of the Middle East has accelerated since 2001 with distorted media representations of tumultuous events in the Middle East including: the wars in Iraq and Afghanistan; the Arab Spring; the Syrian Civil War; the so-called "Islamic State" and the ongoing refugee crisis. This examination will draw on various thinkers related to: representations and knowledge creation (Foucault); psychological ramifications of othering (Fanon); media depictions of Muslims and Arabs (Shaheen), and other authors who have examined Orientalism, representation and knowledge creation. By drawing on these authors, this paper will examine how public perception of Muslims and Middle Easterners has been shaped by the process of orientalism to create a series of distortions which reinforce negative public attitudes towards religiosity.

Anandita Bibiya Ghosh, Western University, Faculty of Law, M.A. Candidate
Construction of Race as a Category of Deviance in Surveillance Practices Post 9/11

This paper serves as an in-depth examination of the practice of 'browning' in the post 9/11 Western security era; namely in the United States, Canada, Australia, and the United Kingdom. It especially looks at the associated construction of 'race' as a category of deviance in surveillance. The essay examines the tension present in the practice of browning by looking at the elements of suspicion, stigma and racialized identity as a means for normalizing its impact in society. How is race constructed as a 'category of deviance' in society through the surveillance practice of Browning? Therefore, it will be argued that the surveillance practice of browning generates powerful and negative identity constructs of the "suspect community" as brown bodies in the imagination of the larger society. This identity tension is evidenced by the presence of suspicion and stigma on the part of non-suspect group members who seek to normalize and justify these constructs in surveillance. Whereas, members of the so- called suspect group seek to resist internalization of these constructs, and challenge race as core category of deviance in surveillance. The research for this paper will be drawn from a combination of academic articles; qualitative studies; and civil society reports, official complaint records of discriminatory surveillance practices by law enforcement and government officials in the United States, Canada, Australia, and the United Kingdom. For the purposes of this paper, browning will be considered in the context of both hard (CCTV, biometric gathering, data mining) and soft (citizen surveillance, enhanced gaze) surveillance measures. Also, the term surveillance will be defined as the prolonged discrete or public observation of person(s) who are considered to be at risk for causing potential harm, threat, or disruption in Society. Furthermore, the term "brown" refers to the racialized identity construct of persons who are actually or perceived to be of South Asian, Middle Eastern background and or of Muslim faith. The paper starts to fill in an interdisciplinary research gap by mapping a clearer picture between the concepts of identity, race, and deviance; and its role for knowledge mobilization practices in surveillance.

Yasir Hameed, York University, Faculty of Environmental Studies, Ph.D. Candidate
The relationship of housing segregation and religious violence in India

In recent years, there has been a rapid increase in the rate of riots and tensions due to hate crimes based on religion and caste in India (see Muzaffarnagar Riots of 2013, Dadri Lynching in 2015). These hate crimes, however, are only a symptom of a broader pattern of otherization, segregation and discrimination that is deeply rooted in Islamophobia, casteism, and xenophobia which is becoming prominent in Indian cities. References to caste-religious enclaves are a staple in discourses on a range of issues, popular debates, official policies and even in case-law, conveniently acknowledging places as Muslim Mohollas (Muslim neighborhoods), Harijan Bastis (Dalit Neighborhoods) or as "areas of minority concentration" in official government reports like the Sachar Committee Report (2006). However, amidst these discussions, it is rare to find hesitance leading to questioning the racialized processes that fuel the existence of these segregated neighborhoods. It is as if such segregated patterns of living were natural and inevitable. And while newspapers like "The Hindu" and other media outlets have in the recent past reported a "flourishing housing apartheid" (Ashok and Ali 2012) in Indian cities there is at the moment very little literature questioning the implicit link between the kind of secular-modernist urban planning practiced in India and segregated patterns of living.

This paper is based on ethnographic fieldwork conducted in Delhi in the past three years to understand and unpack the processes and capitalist interests that maintain the production of segregated neighborhoods.

PANEL 7: REINTERPRETING TRADITION: FROM ANCIENT TO MODERN NARRATIVES
RÉINTERPRÉTER LA TRADITION : NARRATIFS ANCIENS LUS AUJOURD'HUI

Aaron Ricker, McGill University, Religious Studies, Ph.D. Candidate
Fearful Symmetry: Violence and the Lamb/Beast Complex, Ancient and Modern

Pop culture blockbusters are like the waking dreams of our media-saturated society: they can reveal a lot. In keeping with this conference's goal of clarifying cultural relationships between religion and violence, my presentation examines the function of biblically-inspired violence in the critically-acclaimed and best-selling *Hellboy* series and its continuing movie franchise afterlife. As Maaheen Ahmed and Martin Lund have noted, *Hellboy* uses apocalyptic "Antichrist" traditions in surprising ways to address the problems of evil and violence. Their study characterizes the ambivalent result, though, as a parodic "neutralization" of such traditions. This is too simple. The Greco-Roman (and) Jewish cultural roots of Revelation involve thorny tangles of heroic and villainous violence, and Revelation works enthusiastically with such creative confusion. Its "Lamb" and "Beast" figures display a particular "fearful symmetry" in terms of the violence they suffer and inflict. The elements of parody and ambivalence noted in *Hellboy* by Ahmed and Lund are therefore, I argue, already present at the source in Revelation, as part of a mutating traditional effort to "exorcize" the uncomfortable monstrous characteristics of hero figures by attributing them to parodic villain figures. The creative confusion and fearful symmetry of Lamb and Beast, Christ and Antichrist in *Hellboy* therefore represent one recent pop culture branch of a very traditional attempt to digest not only common fears about the monsters of our world (its "others" and its unknown dangers) but also the monstrous potential of popular solutions like messiahs and messianic violence.

Sébastien Doane, Professor at Université Laval, Theology, Ph.D.
Matthew Story of Jesus's Origin as Trauma Narrative

This paper reads Matt 1-2 as a trauma narrative that wrestle in a creative way with two important political and religious issues for its original audience: 1) How can Jesus be the Christ/Messiah and have a shameful and violent death? 2) What are the national and theological implications of the destruction of the Temple in 70 CE? With a story of Jesus's origins and birth relatively independent of the historical events of Jesus's crucifixion and of the destruction of the Temple, Matt helps its original audience to understand these events with a certain distance that permits a safe confrontation of traumatic experience. Jeffrey C. Alexander's social theory about trauma guides the analysis of this text as a collective process of meaning-making. He proposes four dimensions of representations of cultural trauma : 1) The nature of the pain. 2) The nature of the victim. 3) Relation of the trauma victim to a wider audience. 4) Attribution of responsibility. We will explore how these dimensions of representations of cultural trauma are developed in Mt 1-2? Matt 1-2, as trauma narrative, processes past trauma to encourage resilience against future traumatization. It can be a powerful tool to shape identity and promote solidarity. Since "storytelling is a complex and multivalent symbolic process that is contingent, contested, and sometimes highly polarizing" this reading of Mt 1-2 does not pretend to be the only valid interpretation. However, its contemporary use by people wrestling with trauma shows that it is an effective trauma narrative.

Stephanie Yep, Emory University, Graduate Division of Religion, Ph.D. Candidate
Parameters for Emotional Expression: 'Conflict Narratives' as a Pedagogical Tool in Ma'mar ibn Rāshid's (d. 770) Kitāb al-Maghāzī

Conflict as a site of intense emotion expression has been a locus of study for theorists who align closely with the cognitivist view of emotions. Cognitivists place significant emphasis on the *sociality* of emotions, which implies that emotions should not be regarded as psychological states, but as social and cultural practices. My paper contributes to this conversation by examining the second earliest biographical work of the Prophet Muḥammad, namely, *Kitāb al-Maghāzī* (or, Book of Military Campaigns). This eighth-century text is written

in a hagiographic, vignette style, focusing primarily on disjointed narratives about Muḥammad's military expeditions and political endeavors. I have chosen this particular biography because of its exceptional emphasis on *interpersonal conflict*. More specifically, I examine what I call "conflict narratives," or narratives depicting a serious argument, dispute, or violent physical exchange, theorizing that these often volatile conflicts serve to orient the reader toward the proper expression of emotional practices. For instance, a conflict narrative may simultaneously communicate both a failed performance of an emotional practice (such as an excessive expression of anger) while also orienting the audience to idealized practices. That is to say, conflict narratives are a pedagogical tool. The repetitive nature by which Ibn Rāshid and his co-authors emplot conflict narratives leads me to hypothesize that this structuring is an intentional narrative strategy used to teach the audience proper ethical comportment. This paper therefore enters into a broader discussion regarding the relationship between conflict and emotion in the cultivation of the believing religious-subject.

PANEL 8: GENDERED VIOLENCE
VIOLENCE GENRÉE

Caylee Hong, University of California, Berkeley, Anthropology, Ph.D. Candidate
Deconstructing the Religion-Culture Dichotomy: Approaches to Addressing Forced Marriage in Britain

Islam's incompatibility with Western liberal democratic norms is frequently "evidenced" by its violence and discrimination against women. Examples range from veiling and polygamy to honor killings, and especially in Britain in the last decade, forced marriage. One way such Orientalist notions of Islam have been contested by members of the faith and non-Muslims alike, is by distinguishing *religion* from *culture*. Both the UK Parliament and Islamic organizations in the UK, such as the Muslim Parliament of Great Britain, the Muslim Arbitration Tribunal and the Islamic Sharia Council, have conceptually divided religion from culture, or 'true' Islam from the interpretation and use of it by Muslims in practice. The UK government has repeatedly premised its anti-forced marriage initiatives on the view that forced marriage affects women of all different religions but that South Asian Muslims are the primary victims and perpetrators. Islamic organizations have recognized that forced marriage is an issue facing their communities and have developed their own diverse initiatives, largely based on clarifying that forced marriage is a form of violence stemming from *tradition* and *custom*, not from faith. For example, to reinforce marriage as tranquil and consensual, organizations have launched awareness campaigns, developed standard marriage contracts, and recognized lack of consent as a ground for the annulment or dissolution of marriages. These approaches reject the religious justifications of forced marriage, encourage a faith-based approach to women's rights, and contest essentialist views of Islam. The division, however, rests on untenable assumptions that religion and culture are radically distinct practices, raising problems as to who gets to represent the "true" perspective of a religion and perpetuating the othering of Asian Muslim communities.

Rachel Kelleher, Queen's University, School of Religion, B.A. (Honours)
The Cut in Conflict: Female Genital Mutilation and the Concept of Religious Violence in the Western World

Female genital mutilation is both a concurrent and historical practice, manifesting in geographically diverse regions and across different religious groups. Wherever it is practiced, the ritual cutting of female genitals is an act designed to undermine a woman's personal sexual autonomy and identity, as well as reify patriarchal power relations. Although historically practiced in Islamic communities, records of female genital mutilation predate Islam, and the validity of Quranic references to the practice are contested by modern Islamic scholars. The recent incidents of FGM reported to have occurred in expat Muslim communities of Western European and North American nations reveal an ancient tribal practice that has acclimated itself to notions of modern Western medical authority. Additionally, there is evidence for the presence of FGM in Western culture since the 19th century, in a context conceptually distinct from Muslim communities or Islamic religious influence. Therefore, patterns associated with 21st century FGM analogize the construction of "religious violence" as a cultural category in Western discourse, inasmuch as they manifest in so-called religious communities, but are not explicitly religious in their execution. In fact, the history and current iterations of FGM in the West

conform closely to Foucauldian theories of sex and power, and echo Foucault's assertion that power relations must successfully conceal their own mechanisms in order to maintain viability within society. When gendered violence is categorized as "religious,' it is inevitably subjected to a process of othering that serves to further embed its practices as part of the collective social reality.

Susanne Smetana, Concordia University, Theological Studies, M.A. Candidate

The Nature of Sin: Niebuhr, Women, and Evil

Reinhold Niebuhr's work explores the existence of evil amongst "mankind" through an analysis of sin and temptation. His work is extensive, but among his claims are the idea that sin is a species trait; sin is about self and self-consciousness, which can only exist in the awareness of a community. However, the lack of the feminine perspective in conversations about sin provokes a necessary analysis of the female experience as a victim of evil itself. The subordination of women, and subsequent exposure to violence and other forms of oppression, is its own form of evil which remains today.

Richard Scott Bursey, University of Exeter, Arab and Islamic Studies, Ph.D. Candidate

The Martyr and the Saint: Sayyid and Muhammad Qutb on Contrasting Perceptions of Violence, Women, the State and Qutbian Thought

While the academic work concerning the Islamist thinker Sayyid Qutb (1909-1966) offers a well-defined corpus of study, the same cannot be said for Qutbian thought at large, and more specifically for the little known and often ignored work of Muhammad Qutb (1919-2014), the younger brother and intellectual successor of Sayyid Qutb. Generally, the study of Islamist thinkers present their ideas in a monolithic context, as if their work is hermetically sealed off from various influences, or competing schools of thought. This method of historiographic analysis had led to Qutbian though being viewed in a myopic fashion, where Sayyid Qutb's contribution is seen as the only valid influence, at the ignominy of Muhammad Qutb. Building upon research of Muhammad Qutb's work for my MA thesis, this conference paper will present the inherent differences between the Brothers Qutb by means of a discursive analysis – identifying their similarities and more often, their differences. Questions concerning the nature of governance, social organization, violence, Islamist nostalgia, paternalism, female agency and sex offer deep discontinuities between the Brothers, issues which have not been reconciled in the analysis of Qutbian thought. This conference paper will offer a study of the inherent differences and similarities between the Cairene School (Sayyid's influence, 1952-1966), and the Meccan School (Muhammad's influence, 1971-2014) of Qutbian thought – both before and after the failed experiment of Arab socialism.

PANEL 9: IDENTITY-BASED VIOLENCE: NATIONALISM AND ETHNO-RELIGIOUS GROUPS

VIOLENCE IDENTITAIRE : NATIONALISME ET GROUPES ETHNO-RELIGIEUX

Stevan Bozanich, Simon Fraser University, History and Hellenic Studies, Ph.D. Candidate

In the Service of Violence: The Ethno-Religious Identities of the Serbian Nationalist Chetniks and their "Muslim" "Turkish" Victims

"God is angry with the Serbian people" lament several characters in *The Mountain Wreath*, a play written by the nineteenth-century Montenegrin prince-poet-bishop Njegoš. The reason for God's anger, according to the play, is the "Serbian people's" acceptance of Islam instead of Orthodox Christianity, the supposedly ancient, and presumably only appropriate, religion of ethnic Serbs. To atone for this sin the characters of the play avenge the apostasy of their co-ethnics by cleansing them from Montenegrin territory. Whether it was Njegoš's intention or not, *The Mountain Wreath* created a culture of violence for generations of Serbian nationalists, most notably the guerrilla Chetniks. My paper will look at the Chetniks from 1903 to 1945 to show how they constructed an identity of the ideal Serbian Orthodox warrior. Thus, they not only asserted their masculinity and Serbian Orthodox ethno-religious identity, they also constructed the identities of their victims as "Muslim" and "Turkish" despite the Slavic ancestry of the Bosniaks (Bosnian Muslims). These identity constructions would have implications on the later Yugoslav wars of succession (1991-1995) as the

Serbian paramilitaries saw themselves as inheritors of the Chetniks, their Muslim victims as enemies of the Serbs. In both periods, the Chetniks and their inheritors lined up unarmed Bosniak men. They forced them to kneel and shot them in the head and back. For every Serb who converted to Islam, the Chetniks threw a Bosniak corpse into the Drina River. With such sacrifices, God could never be angry with the Serbian people again.

Dr. Abed Kanaaneh, Columbia University, Middle Eastern, South Asian and African Studies, Postdoctoral Fellow and Visiting Scholar

The New Lebanese Nationalism: The Muqawamah (Resistance) Nationalism

Since the beginning of 21th century, Hizballah has developed a new project for getting the power and control over Lebanon. His new shaped project is based on new strategy that is very different from his strategies in his radical-faze at the 80's and early 90's. In this paper I am trying to focus on one of the three pillars upon which Hizballah is building his new project, these pillars are: a revolutionary religious interpretation; a new imagined community in which the Muqawamah is a central mission; and a populist-economic in this regard, Hizballah has succeeded in articulating the main signifiers of each area to the Muqawamah, in order to build a coherent project that links between the central arenas in the Lebanese society. The second supporting pillar of Hizballah's hegemonic project is the Arab-Lebanese nationalism. In this regard, Hizballah attempts to create a new imagined community, of which Hizballah is the organizing basis. To achieve this, Hizballah was supposed to undergo a process of change, openness and reduction of the intensity of its radical religious-Islamic rhetoric and perception, and the adoption of a comprehensive perception that brings together the different ideological and religious movements and groups that build up the Lebanese mosaic. Based on the first founding pillar through which the organization has interwoven the Shiism with the Muqawamah, Hizballah has sought to consolidate a new Lebanese nationalism that would disseminate Shiism as a central and leading part of the new imagined community.

Jason Klocek, University of California, Berkeley, Political Science, Ph.D. Candidate

The Cult of Coercion: Religion and Strategic Culture in British Counterinsurgency

Why are religious civil wars so difficult to resolve peacefully? In this paper, I argue that state intransigence, not religious fervor, is a critical barrier to religious conflict settlement. More specifically, I contend that modern military planners hold a consistent and persistent view of religious insurgents as irrational and uncompromising. This strategic culture of religion elevates threat perceptions and shapes preferences for coercive measures rather than bargained solutions. I test these claims through a within-case analysis of British counterinsurgency operations during the Cyprus Emergency (1955-59). I draw on a mix of qualitative and quantitative data collected during eight months of archival research in the United Kingdom and Cyprus. Cross-national comparisons with other British struggles during the early post-war period, most notably those in Mandatory Palestine (1944-47) and Kenya (1952-1960), suggest the broader reach of my argument. My findings challenge the conventional wisdom that dissidents' spiritual beliefs alone drive disputes to endure longer and remain resistant to compromise. Looking only at rebel groups ignores an equally important set of actors who also make decisions about the value of continued fighting versus that of pursuing peace. In addition, my study underscores the need to treat religion as more than merely an objective category that can be easily identified, measured, and compared across diverse settings. Instead, I point to the importance of analyzing how specific political actors construe religious and secular phenomena at a particular point in history and how these interpretations, in turn, impact political outcomes.

PANEL 10: QUESTIONING TERRORISM & FUNDAMENTALISM
QUESTIONNER LE TERRORISME ET LE FONDAMENTALISME

Gabriel A. Desjardins, Concordia University, Theological Studies, M.A. Candidate
Demonization & Dialogue: Two Critical Approaches to Fundamentalism

In my paper, I will examine the differences between fundamentalism, extremism, radicalism, and religious violence. I will highlight the stages of moving from fundamentalism to violent radicalism. The purpose of this comparison is to illustrate the differences and similarities of these often conflated terms. Fundamentalists are not necessarily extremists and extremists are not necessarily violent radicals. Responding to fundamentalism, extremism, and violent radicalism requires that we understand these differences in order to mitigate our dealings with them according to the stages of radicalization. I will then turn my focus to the stage of fundamentalism—particularly American evangelical fundamentalism—by examining the recently composed Nashville Statement, a statement developed in the summer of 2017 wherein the Council for Biblical Manhood and Womanhood (CBMW) detail their stance related to homosexual marriage, gender dysphoria, and transgenderism. In response to this statement, several ecumenical, liberal, and non-religious sources were outraged, despite the statement's careful and pastoral nature. By comparing responses to the Nashville Statement from Nadia Bolz Weber and Michael F. Bird, I will demonstrate two critical approaches towards fundamentalism, with the aim of revealing healthy and respectful methods for dialoguing with religious fundamentalisms. As shown by the *Fundamentalism Project*—headed by Martin E. Marty and R. Scott Appleby—the more fundamentalists feel threatened, the more fundamentalist they become. Thus, proper dialogue with fundamentalists requires a neutral, informed, and sympathetic approach, which I will illustrate though Bird's response to the CBMW.

Joseph Olou Bankolé, Université du Québec à Montréal, Public International Law, LL.D. Candidate
Understanding terrorism organizations to criminalize terrorist acts

The aim of my paper is to understand terrorism as an organization, the way it functions, the goal of its action, the relation among its members to see whether terrorist acts could be criminalized. Terrorism is viewed as a secret society in which it exists a real form of organization. The suicide bombing or suicide attacks carried out by individuals, under political, religious or ideological purpose is the visible aspect of the iceberg. The real preparation for the perpetration of terrorism act, whatever the way this is justified, is organized by the whole group working under the auspice of a guru. Trying to understand the way the organization is structured and trying to get the real mobile of the action of its members do not mean that I am endorsing terrorism acts. My goal is to withdraw my attention and the ones of those who will read my paper to what everybody always sees through media: suicide attack killing innocent people. By doing this, I will wear, in one hand, anthropologists and sociologists' authors glasses who did some tremendous critical studies on terrorism issues. They came out of the fact that terrorism is a kind of a deal between politicians and terrorist group in which the inhabitants (innocent population) are the great losers. In another hand I will use my position as a jurist to ask whether terrorist attacks or suicide bombing could fall under the criminal authority. In another word, I will question the law to see whether it is possible to consider terrorism as a crime against humanity (CAH). The debate is under consideration nowadays. Some imminent authors arguing that it will be possible to make a link between terrorism and CAH whereas another category of authors states that it's not accurate to think this way.

Alon Burstein, Hebrew University of Jerusalem, Political Science, Ph.D. Candidate
God amongst other things: secular-religious ideologies of terror groups

The continuous rise in religious terrorism has been extensively researched. Existing scholarship has theorized differences in the tactics, strategies and goals of secular and religious violent groups, developing theories regarding the origins, nature and meaning of such differences. Despite advancements, theories remain overwhelmingly static, essentializing groups as 'strictly' religious or secular in order to allow theorization to focus on differences. The result is a field rich in theories outlining the nature of differences between religious

and secular terror groups, with surprisingly little attention given to the process through which groups become secular or religious, and even less devoted to groups combining secular and religious ideological tenets. This paper lays the theoretical foundation for exploring these phenomena. Challenging existing theories as being overly static, it utilizes theoretical tenets of social movement theory in order to reconceptualize "religious terrorism". Drawing upon theories of framing and the political process approach, it argues that the ideology of terror groups must be broken down into several components, which together comprise a spectrum of religiosity. Spanning from strictly secular to strictly religious, this spectrum allows us to examine the extent to which religion dominates a terror group's agenda, and how this influences the group's activity. Second, positioning groups along a spectrum of religiosity opens the possibility to explore changes in the degree to which the group adheres to a religious agenda, and what factors promote or forestalls such processes of secularization / religionization. This paper presents several theoretical avenues suggesting what may influence such changes.

Ahm Ershad Uddin, Marmara University (Turkey), Islamic Law, Ph.D. Candidate

The comprehension of the ideology about the relationship between Islam and the fundamental violence; Bangladesh perspective

In the contemporary age, the speed of violence has exceeded the speed of light throughout nations that there is no viable insurance of returning to the loved ones safely. Its victims are not localized to one group or sect but every white-black men and women across the Eastern and Western worlds but generally the people mostly affected are those innocent ones who have no relation to any sort of violence at all. However, the question arises that who are the patronizing groups of this violence and what are the sources? Around the corners of the world, it is widely known through media about the barbarian uncivilization going about the minds of the people is only of the religion Islam. The so-called twisted Jihadists or misinterprets of Islam show in their interviews and videos that the injustice on the innocents in the form of violence is an act of inspiration from Islam itself. In order to make their fanatic work official or authentic, they use religious scriptures as the motivated demand especially, the Holy Qur'an and Prophet Muhammad's speeches. An astonishing fact is that this inhumane movement of violence initiated in the Muslim populated lands although, it has become a widespread epidemic in the Western society where the youngsters are brainwashed into this heinous activity. Another debatable question is that what is the relation between Islam and the violence? Is Islam a fundamental religion that nurtures this kind of violence? Is there a similarity between the Shari'ah Law of the so-called Jihadists to that of the medieval times? This paper mainly sheds light over the true identity of religion, Islam and Islamic Law with its relation of legitimacy to the fundamental, violated, corrupted terrorist sects. Also, reviewing the classical textbooks and edicts, the perspective of Islamic Law about the punishments through the violence is emphasized.

PANEL 11: MENTAL HEALTH, TRAUMA & CRIME
SANTÉ MENTALE, TRAUMATISME ET CRIME

Moreen Gorial, McMaster University, Globalization and the Human Condition, M.A. Candidate

Reaching for Recognition: A Forgotten People. Recognizing the Iraqi Christian Genocide

In a globalized world, minorities are subject to the highest levels of hostility and ill-treatment. The plight of minorities is heightened during conflict, such as war and terrorism. As a result, minorities face severe persecution, ethnic cleansing and even genocide. The purpose of this paper is to shed a spotlight on the atrocious actions subject upon minority groups and raise awareness about the lives of millions at risk. The focus is on minority groups in Iraq. Specifically, the Iraqi Christians (also known as Chaldo-Assyrians), as they are arguably subject to the highest levels of persecution and ethnic cleansing. This group faces possible extinction in the Middle East, furthering their risk. Chaldo-Assyrians play a unique role—they are not only a religious minority, but also an ethnic minority as they are indigenous to Iraq. Additionally, as a result of the conditions Chaldo-Assyrians are subject to, they face a multitude of adverse effects, namely a risk to their physical and mental wellness. This paper serves as a call to action on the part of autonomous actors and international bodies to ensure that the crisis in Iraq is declared a genocide. To validate all claims made about the persecution that Chaldo-Assyrians face, and that the situation in Iraq indeed meets the requirements set

by the United Nations to constitute the persecution as genocide, comparisons will be drawn between various genocides throughout history. Thus, ensuring that a more holistic view of the impacts and influences of conflict are illustrated.

Tessa McGowan, Columbia University, Religion, M.A. Candidate

The Role of the Church Before, During and After the Genocide Under the Indian Residential School System

The role of religion and religious leaders before, during, and after genocide has both positive and negative examples throughout history. In some instances, religion can become a decisive line; while at other times religious leaders may be a force against genocide. After genocide, apologies and reconciliation can be facilitated by religious means as a way to accept wrongdoing and ask for forgiveness. However, these same apologies can also be used as an excuse to forget the past. The role of religion and religious authorities in the genocide that occurred under the Indian Residential School (IRS) System is very interesting because of the sustained presence of the church before, during, and after the genocide. While the church had a religious duty to spread the gospel, this goal was already rooted in racist and colonialist thought that further subverted Indigenous peoples. After the genocide the church used their Christian teaching of forgiveness to apologize for their part in the Residential schools, despite not naming the violence that occurred as genocide. The continued presence of the church in the IRS legitimated the lack of prevention, implementation, and reconciliation during the genocide. I aim to show that the religious rhetoric the church employed before, during and after the IRS gave legitimacy to use religion in perpetuating, maintaining, and reconciling genocide.

Andra Berariu, University of Waterloo, Sociology, M.A. Candidate

The Methodical Examination of Religion and Violence

Several sociological and criminological studies have aimed to answer the question: What effects does religion and religious behaviour have upon delinquency? However, the study of the interrelation of crime and religion has not been in the sociological field for long. From Hirschi and Stark's failure to find the religious effect of "hellfire" on delinquency in 1969, research has generally revealed an inverse relationship between religiosity and delinquency. Nevertheless, Tittle and Welch's critiques on research methodology and theoretical focus in 1983, and Burkett and Warren's question on whether religion alone can impact crime levels in1987; along with many other scholars have argued that the inverse relationship between religion and crime is irrelevant when taking other factors such as peers and formal legal regulations into consideration. The complexity of the relationship between religion and crime continue to be debated amongst scholars. In fact, the relationship has often been reported as spurious when relevant secular controls are taken into consideration. The importance of religion upon rates of offending will be determined only when researchers begin to narrow their theoretical focus and become more attentive to methodological considerations. It is uncertain that religion alone can impact crime levels. This paper analyzes the history of this research area through examining prevalent studies and observing the evolution of this field, including the scholarly understanding of the relationship between crime and religion over time.

Keira Mecheri, Université de Montréal & Université Paris 7 Diderot, Religious Studies & Center Psychanalysis, Medical, Society, Ph.D. Candidate

Violence at the crossroads of extreme ideologies and religious wandering

À l'ère de la terreur globalisée, la figure de l'étranger – de sa culture et de sa religion – tend à s'effacer comme principe positif de différenciation au sein de l'humanité. Dans le même temps, des idéologies de plus en plus intriquées dans des pratiques de haine s'étendent à l'échelle de la planète, infiltrant aussi bien la pensée des dominants que celle des exclus. Il ne s'agit plus seulement de convaincre l'autre ou d'essayer de le rallier à une cause par la persuasion, mais de travailler, dans de nombreux cas, à l'éliminer. Idéologies de la haine, terreur et recours erratique à la religion font ainsi apparaître, en se nourrissant mutuellement, des fanatismes qui constituent un piège insécurisant pour les sociétés en même temps qu'un danger de dérive pathologique pour les personnes. Il est devenu impossible d'échapper à l'un comme à l'autre. Dans les cas où religion et politique

s'emmêlent l'une dans l'autre, il n'est pas rare que certains individus adoptent une « pensée de l'extrême » qui s'exprime dans des engagements fanatiques producteurs de violence et désorganisateurs de l'identité profonde des personnes. La pratique clinique et les recherches socio-anthropologiques de terrain indiquent que des troubles psychologiques au profil paradoxal – certitude absolue et confusion, conduites agressives et retrait social, délires à thématique religieuse – touchent de plus en plus de personnes. Les catégories nosologiques actuellement disponibles dans les traités de psychopathologie ne permettent pas d'identifier, par un diagnostic différentiel précis, l'état psychique complexe que la « pensée de l'extrême » associée à la violence – contre les autres et contre soi – provoque sur le « moi » de nombreux jeunes. Prenons l'étude de cas des jeunes radicalisés.

PANEL 12: RELIGIOUS LAWS
DROIT RELIGIEUX

Mahdi Trikawi, Université de Montréal, Religious Studies, M.A.

Les quatre dimensions formant la conception de la liberté de religion au sein de l'État islamique chez Ghannouchi

Comment Rached Ghannouchi conçoit-il les conséquences de la liberté de religion au niveau du droit civil? Quelle est leur voie d'application ? Sur quoi l'auteur se réfère-t-il pour certifier ses avis ? En réponse à ces questions Rached Ghannouchi dit retrouver au sein de la société musulmane quatre dimensions du droit fondamental à la liberté, à savoir : (1) L'égalité comme un droit découlant de l'humanité de la personne, non de sa religiosité (2) chaque citoyen a droit à la liberté de pratiquer son culte et ses rites (de manière privée et publique), (3) chaque citoyen a également la liberté de s'exprimer afin de présenter sa croyance, de défendre sa religion, ou de débattre des autres confessions (4) chaque citoyen a le droit et la liberté de quitter sa religion. Nous développerons ci-après, tour à tour, ces quatre dimensions tout en dévoilant les appuis de l'auteur avec lesquels il certifie ses positions.

Vincent Calabrese, University of Toronto, Study of Religion, Ph.D. Candidate

The Binding of Isaac and the Rebellious Son: Ethan Tucker and the Hermeneutical Rehabilitation of Violence

Rabbi Ethan Tucker is a contemporary proponent of an approach to Jewish thought which centers on *halakhah* (Jewish law). Crucial to Tucker's philosophy are the assertions that that *halakhah* is always an expression of values (rather than merely representing arbitrary expressions of divine will), and also that there can never be a gap between what is required of us by *halakhah* and what is required by morality. This interpretation is at odds with much of the 20th century's most influential thinking on Jewish law — in both Orthodox and liberal circles it has often been asserted that the demands of *halakhah* and morality are discontinuous. The narrative of the Binding of Isaac and the law which mandates execution of the stubborn and rebellious son — infamous loci of violence in the Jewish tradition — provide fascinating test-cases for Tucker's theory of Jewish law. Tucker attempts to give an interpretation of these passages as consistent with the requirements of morality, while at the same time indicating that the notion of morality in play is highly context-dependent, such that the values supposedly represented by these divine commands would be instantiated quite differently today. Also of interest in these interventions is the rhetorical role played by contemporary Islamic fundamentalism, which provides a foil against which Tucker defines his efforts. These moves — which rehabilitate violence in the tradition while seemingly undermining the contemporary applicability of that tradition — raise important questions about the strengths and limits of hermeneutical attempts to address anxieties about the potential of religious violence, as well as about the potential malleability of moral categories. The implications of Tucker's strategy, in its strengths and weaknesses, for issues in theological ethics and political theology will be noted.

PANEL 13: UNDERSTANDING EXTREMIST MOVEMENTS
COMPRENDRE LES MOUVEMENTS EXTRÉMISTES

Luqman Saeed, Forman Christian College (Pakistan), Economics, Ph.D.

Religion, Politics and Modernity: A Novel Historical Perspective on the Controversies of Muslim Political Thought and the Rise of Violent Extremism in Pakistan

This paper would investigate the evolution and the rise of the narrative and politics of religiously inspired violent extremism in Pakistan using a novel historical methodological framework that, on one hand, surveys the varieties of religious and political discourses, broadly categorized into modernists and conservative schools, that developed in response to the fall of the Muslim rule, the rise of British colonial rule and modernity in the Indian Subcontinent since 18th century, and the eventual emergence of conservative political thought, particularly its more radical and violent offshoots, as dominant force in shaping political, social and economic discourses in Pakistan. The modernists came to inspire a more speculative approach in interpretation of Islamic jurisprudence, and hence reconcile it with modern modes of organizing political life; the conservatives maintained a literalist approaches towards Islamic law. Ironically, while the modernists came to inspire a generation amongst whom emerged the founding fathers of, as they had conceived, modern Muslim majority State of Pakistan, the latter eventually became one of the hotbeds of Islamic radicalism. This raises some important questions. First, what was the nature and impulses of historical conflict between the modernists and conservative brands of Islamic political thought? What were the main currents of their political thoughts in changing global order of limited sovereignty, secular State, citizenship and democracy? Is the violence inherent in the political thought of conservatives or it stems from contradiction in their political ideas and those that can be legitimately conceived and realized within modern political framework? And finally, what were the historical reasons that resulted in the rise of conservatives and their radical offshoots as dominant force that shape political, economic and social discourses in Pakistan.

Alain Hugues Obame, Dschang University (Cameroun), Political Science, Ph.D. Candidate

Logiques de non-conversion des fondamentalistes pentecôtistes à la violence en Afrique

A côté du salafisme radical, subsiste ou cohabite un fondamentalisme chrétien moins médiatisé et peu documenté. Dans ce sillage, en dépit d'un discours et d'une communication ancrés sur la violence symbolique et verbale, les fondamentalistes pentecôtistes semblent toutefois soit renoncer à la violence physique soit n'y recourir que sous forme de réaction /représailles à une autre violence armée dirigée directement contre eux (Korb, 2012 ; Lowe, 2013 ; Freston : 2014). Cette recherche tente donc d'appréhender les motivations stratégiques et politiques du renoncement à la violence armée par les mouvances extrémistes issues du pentecôtisme africain. En s'inspirant du paradigme de la "*secular-religious competition perspective*" (J. Fox, 2015), ce travail produit à partir des terrains nigérian, ivoirien et camerounais met en exergue deux types d'arguments. D'une part, la précarité de leur personnalité juridique (églises reconnues voire tolérées mais non autorisées) et leur position géographique (phénomène encore essentiellement urbain). D'autre part, en se positionnant comme des « *world-rejecting groups* » et/ou des « *world-affirming groups* », les pentecôtismes africains, - appréhendés ici comme des « nouveaux mouvements religieux » et des « cultes minoritaires » -, s'illustrent par une idéologie et des actions orientées vers une réforme des lois, de la moralité et des configurations politiques nationales et ou internationales. Aussi, de par leur capacité d'adaptation et de renouvellement de leurs stratégies, les pentecôtistes et particulièrement leurs mouvances extrémistes parviennent à influencer le/la politique et à entreprendre socialement au point de rendre contingente l'option violente de leur action.

Cristina Plamadeala, Concordia University and EHESS Paris, Theology, Ph.D. Candidate

The Legionary Movement and the Vladimiresti Monastery

The Legionary Movement in interwar Romania is a case in point in respect to the theme of the upcoming conference "Religion and Violence" organized by Concordia and McGill Universities. Notoriously known for its fascist, anti-Semitic, paramilitary, and violent ideology as well as actions, this movement had a strong religious component as well, Christian Orthodox, to be more exact. In interwar Romania, and even in the first

decades of the communist regime that established itself in 1945, it was not uncommon for some of the Christian Orthodox monasteries in this country to have served as places where Legionaries gathered, mobilized themselves and even planned their vicious attacks on their innocent targets. This paper will provide a brief account of the history of the Legionary movement. Using primarily secret police files from Romania's communist period, referred in this paper by their Romanian name, the Securitate, this paper will also narrate the story of the Vladimiresti Moanstery. This monastery served as a hotbed of legionarism from this monastery's inception in the 1930s till its shutdown, with the arrest of its leadership by the Securitate, in 1955.

PANEL 14: IDENTIFYING SOLUTIONS
IDENTIFIER DES SOLUTIONS

Masoumeh Khorramipour, University of Victoria, Political Science & Sociology, Ph.D. Candidate
Viewing Global Human Security and Peace Through the Lens of Religious Actors

There are significant challenges that humanity has to confront in promoting global human security and peace. These challenges call for a new lens for interaction and the need to take into account the perspective of political religions, the importance of religious values, and the role that religious actors could play in to addressing intractable problems. This study provides a holistic understanding of the collective attitudes of religious actors of three Abrahamic religions, Judaism, Christianity, and Islam and explores their respective opposition to diverse threats to human security. Through qualitative in-depth interviewing, study participants strongly link religion to humanity, human security and peace; indeed, their profound relationships with God make them religious actors for reviving religious doctrines, which embrace human rights, justice, peace, and humanitarian practices. However, they face multilateral challenges such as misuse, misunderstanding, and misrepresentation of religion. This study identifies economic security, religious doctrines and peace education, and women's involvement as necessities for enhancing human security and confirms that democratic governments by making space for religious people advance their own legitimacy and sustainability. Seeking to discover why some religious persons may not be active in human security, this study finds that these people themselves are the target of insecurity and demand freedom of speech, political democracy, and religious freedoms as, despite the collapse of secular philosophies, religion is still marginalized. Thus, this study recommends deprivatizing religion and demarginalizing religious people by honouring their religious rights and freedoms as the fundamental components of human rights and civil and political freedoms.

Olivier Grondin, Université du Québec à Montréal, Law, LL. M. Candidate
Étrange retour : Le droit international et l'après-ÉI.

Depuis plus d'une vingtaine d'années, l'Organisation des Nations unies (ONU) a systématisé et développé le déploiement de mesure de démobilisation, désarmement et réintégration à la fin des conflits armés afin de favoriser la consolidation de la paix dans les communautés affectées. Ce type de mesures participe de la mise en œuvre des obligations internationales des États qui sont tant conventionnel que coutumières. Or, si à la fin des hostilités, le parti au pouvoir a l'obligation de « s'efforc[er] d'accorder la plus large amnistie possible aux personnes qui auront pris part au conflit armé ou qui auront été privées de liberté pour des motifs en relation avec le conflit armé », il semble pourtant exister une grande réticence à mettre en œuvre cette obligation dans le cadre du retour au pays des ressortissants occidentaux s'étant joint à l'État islamique (EI). Notre étude vise à questionner cette réticence quant à la mise en place de mesure de réintégration et à en explorer les origines. Il ressort de cette recherche que trois éléments semblent jouer un rôle significatif dans cette réticence : (1) La propension à réduire le « djihadisme » à un phénomène strictement religieux, rend difficile sa conceptualisation comme potentiellement politique, et donc comme un phénomène auquel des réponses politiques seraient possibles. (2) L'absence de cohérence dans le discours public du champ sémantique de « terrorisme », ainsi que dans l'assignation identitaire de « terroriste », accentuent l'altérisation des personnes visées et réduit donc la reconnaissance de leurs droits. (3) Lors de l'élaboration des normes applicables à un conflit armé non international (CANI), les États occidentaux ne semblaient pas envisager l'émergence de « nouvelles formes » de CANI par lesquels les normes qu'ils élaboraient s'appliqueraient à eux également.

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A Geopolitical and Economic Approach to Combating Salafist Extremism in the Balkans

The war in Yugoslavia ended in 1999; however, the ethnonationalist and religious cleavages remain present and powerful today. This study focuses on the current issues concerning the foothold of Salafi extremism in the Balkans, and the proximal causes for people in southeastern Europe to become radicalized. What concrete steps can be taken to deradicalize the region and diminish the rising influence of Salafi extremists in a religiously and historically literate manner? Local governments in Bosnia, Kosovo, Albania, and Macedonia are particularly concerned with curtailing the financial and religious influence of Salafi Saudi Arabia and other Gulf States on the minority of ultra-devout Muslims in the region, and the potential escalation of radicalization and religiously-motivated violence. The Yugoslav War has left the region sociopolitically fractured, and porous borders allow weapons and fighters to seep through local security measures. The weak economic infrastructure and lack of trust in the education system has impacted employment in Bosnia and Kosovo whose unemployment rate hovers around a staggering sixty percent amongst young people. This is clearly an indication of the vulnerabilities in livelihoods and lack of opportunities in building a professionally and financially stable future. Local governments and international organizations need to respond by adopting religious literacy, mitigating the influence of fighter implants from the war as well as Saudi money and influence, building bridges amongst religiously disparate members of the community, expanding economic opportunities for citizens, regulating foreign donors, tightening border control, and working with disillusioned fighters to deradicalize and reintegrate them into society.

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Overcoming Religious Violence Through the "Mercy-centric" Theology of Ibn Arabi

Violence has always been a big problem for the oppressed people while the tyrants can easily find some means of justification for their violent acts. Religion, as the strongest of those means, has been prone to be misused because of its "divine" origin and the people of religion derive an unquestionable power from this divinity which ends up with the most violent crimes. Behind every social and political fact, there is an intellectual impulse; therefore, behind this misuse of religion, there lies some theological arguments which promote the religious violence. The solution of the problem of this violence can only be an "anti-violence" theological perspective. Ibn Arabi, who has been an extremely controversial figure in the Muslim world, is a milestone in Islamic theology in this sense. He criticized Ash'arite theologians, who put the power of God in the center of their theologies, and brought a "mercy-centric" approach. He emphasized the all-comprehensive aspect of God's mercy and prioritized this mercy over God's omnipotence. So much so that, he argued that even the people of hell have a kind of pleasure because of God's mercy, which is completely inacceptable for the classical theologians. Moreover, Ibn Arabi argues that all humans –even the polytheists- worship "Allah" independently of their religious beliefs. This paradigm includes everyone in the circle of "believers", so brings no space to "the other" in terms of belief. Keeping in mind that every kind of violence is committed against the so called "other"; Ibn Arabi's "mercy-centric" approach to theology serves as good intellectual means to cope with violence in the name of religion.

NOTES

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