The Muslim World and the West: 
Emerging Avenues for Convergence

In Association with: The International Centre for Contemporary Middle Eastern Studies; The University of Victoria – Centre for Global Studies, Centre for Studies in Religion and Society, Faculty of Humanities and Office of Community-Based Research; and The University of Calgary – Consortium for Peace Studies, Department of Political Science, Faculty of Social Work.

28-30 March 2008
Laurel Point Inn
Victoria, British Columbia, Canada

Conference Organizers:

Budd Hall
Tareq Y. Ismael
Jacqueline S. Ismael
Andrew Rippin (Chair)

Program Committee:

Raymond Baker (President of the International Association of Middle Eastern Studies, Trinity College, USA)
Juan Cole
Ali Dastmalchian
Leila Fawaz
Budd Hall
Tareq Ismael (Chair)
Jacqueline Ismael

Guenter Meyer (President of the World Congress on Middle Eastern Studies, Director of the Institute of the Arab World, University of Mainz))
Andrew Rippin

Sponsoring Agencies

This conference was made possible in-part by generous grants from both the International Development Research Centre and the Social Sciences and Humanities Research Council of Canada.
Canadian Advisory Board

Donald Barry (Department of Political Science, The University of Calgary)
Shadia Drury (Department of Philosophy and Classics, University of Regina)
John Graham (Faculty of Social Work, The University of Calgary)
Shereen Ismael (Faculty of Social Work, Carleton University)
Andrew Johnson (Dean of Social Sciences, Bishop’s University)
Haideh Moghissi (Department of Sociology, York University)
Saeed Rahnema (Department of Political Science, York University)
Gordon Smith (Executive Director, Centre for Global Studies, University of Victoria)
Patrick Smith (Department of Political Science, Simon Fraser University)
Suneera Thobani (Department of Women’s Studies, University of British Columbia)

International Advisory Board

Kamel Abu Jaber (Former Minister of Foreign Affairs and Professor of Political Science, University of Jordan)
Robert Bianchi (Faculty of Law, University of Chicago)
Anoush Ehteshami (Durham University, UK)
Richard Falk (International Law and Practice, Princeton University)
Leila Fawaz (Director of the Fares Center for Eastern Mediterranean Studies, Tufts University)
William Haddad (Chair, Department of History, California State University)
Joseph Jabbra (President of the American Lebanese University)
Nancy Jabbra (Director of Woman’s Studies at Loyola Marymount University)
Richard Judd (Emeritus, President of Central Connecticut University, USA)
Walid Kazziah (Chairman of Political Science, American University in Cairo)
Mokhtiar Lamani (International Research Centre Visiting Scholar at the Centre for International Governance Innovation and Former Arab League Special Representative for Iraq)
Ali Mazrui (Albert Schweitzer Professor in the Humanities, Binghamton University, State University of New York)
Norton Mezvinsky (Department of History, Central Connecticut State University)
Ahmad Moussali (Department of Political Science, American University in Beirut)
Roger Owen (Director of the Centre for Middle Eastern Studies, Harvard University)
Paul Salem (Director, Carnegie Middle East Center, Carnegie Endowment for International Peace)
Fuad Shaban (Dean of Arts and Science, Petra University, Jordan)
Ghada Talhami (Chair of the International Relations Program, Lake Forest College, USA)
Friday 28 March

1200-1400  Participant check-in/registration at hotel
Location: BREAKOUT ROOM ABC

1400-1600  Panel 1a: The PLO: Its Legacy and Agenda
Location: BREAKOUT ROOM ABC

Chair: Helena Cobban

Ghada Talhami (Lake Forest College, USA), “The Islamic and PLO Agenda for Jerusalem”

Hassan Husseini (Carleton University), “The History and Future Prospects of the ‘One-State Solution’ in Israel/Palestine”

Laura El-Khoury (University of Wisconsin-Parkside), “The Rise and Fall of the PLO”

Issam Nassar (Illinois State University-Normal), “Palestine’s Contested Identities During the Great War Period 1914-1918”

1600-1730  Panel 1b: Visually Speaking: ‘Us’ and ‘The Other’
Location: BREAKOUT ROOM ABC

Chair: Nada Shabout (University of North Texas)

Farouk Kaspales (Independent Iraqi-Canadian Artist), “Be/Longing, identity, marginality and displacement”

Erica Dodd (University of Victoria), “Lessons from the Past: Artistic Exchange Between East and West During the Crusades”

Marcus Milwright (University of Victoria), “European Representations of the Capture and Submission of Muslim Rulers: The Case of Sultan Bayezid I”

Nada Shabout, “Globalization and Contemporary Art in the Arab World”

1830-2000  Conference Opening by HRH El Hassan Bin Talal of the Hashimite Kingdom of Jordan

Welcome Reception
Location: BREAKOUT ROOM ABC
Saturday 29 March

0830-1030  Panel 2a: **Framing Islam in Western Discourse**

**Location:** OCEANIDE EVENT ROOM

Chair: **Andrew Rippin** (University of Victoria)

**Fuad Sha’ban** (Petra University, Jordan), “Islam in America: the Contemporary Scene”

**Graham E. Fuller** (Simon Fraser University), “A World Without Islam: Is Religion the Main Factor in East-West Confrontation?”

**Dietrich Jung** (Danish Institute for International Studies), “Shaping Modern Islam: Linkages between Positivism, Christian Apology and Islamic Reform”

0830-1030  Panel 2b: **Iraq: From Whence to Whither?**

**Location:** BREAKOUT ROOM ABC

Chair: **Richard Judd** (Central Connecticut State University)

**Abbas Al-Jamali** (Jordan University of Science and Technology), “Rebuilding Agriculture in Iraq”

**Ghazi Karim** (The University of Calgary), “The Potential Impact of Current and Future Development in the Technology of Oil and Gas Resources on Iraq”

**Jacqueline S. Ismael** (The University of Calgary) and **Shereen T. Ismael** (Carleton University), “Social Justice in Iraq: The Deconstruction of Social Equity in the New World Order”

**Dai Yamao** (Kyoto University), “The Struggle for an Iraqi Islamic Soul: Islamic Parties and the Interrelationships in the Diaspora in the 1980s”

1030-1100  Morning Break

**Location:** outside BREAKOUT ROOM ABC
1100.1300  **Panel 2c: Palestine and the Politics of Crisis**  
**Location:** BREAKOUT ROOM ABC  
Chair: Ghada Talhami

**Ibrahim Aoudé** (University of Hawai’i-Manoa), “The Siege of Oslo: The State of Palestinian Liberation between Political Islam and Secular Collaboration”

**Lawrence Davidson** (West Chester University of Pennsylvania), “US Foreign Policy Toward the Palestinian-Israeli Conflict and the Rise of Islamic Politics”

**Samer Abboud** (Susquehanna University), “The Siege of Nahr al-Barid and the Palestinian Refugees in Lebanon”

**George Jergeas** (The University of Calgary), “A Project Management Approach to Resolving Political Disputes: The Israeli/Palestinian Dispute”

1100-1300  **Panel 2d: Canadian Policy in the Post September 11 Era**  
**Location:** OCEANSIDE EVENT ROOM  
Chair: Arthur Clark (The University of Calgary)

**Andrew F. Johnson** (Bishop’s University), “Canada and the War on Terror: A Sovereign Approach?”

**Donald Barry** (The University of Calgary), “Better Politics than Foreign Policy: Stephen Harper in the Middle East”


1300.1400  Lunch in CAFE LAUREL
1400-1530  Panel 3a: Contemporary Perceptions of the ‘Other’  
Location: BREAKOUT ROOM ABC  
Chair: Ali Dastmalchian (University of Victoria)  
Shadia Drury (University of Regina), “Demonizing the Enemy”  
Glenn E. Perry (Indiana State University), “Huntington’s ‘Clash of Civilizations’: Rumours and Clarification”  
Mazin Motabagani (King Saud University, Saudi Arabia), “An Evaluation of Academic Conferences in the West on Islam”

1400-1530  Panel 3b: The US and Political Islam  
Location: OCEANSIDE EVENT ROOM  
Chair: Raymond Baker (Trinity College, USA)  
Fuad Sha’ban (Petra University, Jordan), “Islam and America: Extremists in Alliance”  
Norton Mezvinsky (Central Connecticut State University), “Islam and Muslims As Seen by the Evangelical Christian Right in the United States”  
Gamal Selim (The University of Calgary), “Western Reform Initiatives in the Arab World in the Post-September 2001 era”

1530-1700  Roundtable: The Iraqi Predicament  
Location: BREAKOUT ROOM ABC  
Chair: Peter Kelly (Updike, Kelly and Spellacy, P.C., Hartford, Connecticut)  
Hans-C. Von Sponeck (University of Marburg)  
Mokhtar Lamani (Centre for International Governance Innovation)  
E. Roger Owen (Harvard University)  
Sami Al-Banna (Computer Sciences Corporation)  
Imad Khadduri (Iraqi Nuclear Scientist, Qatar)  
Tareq Y. Ismael (The University of Calgary)
1830-2030 Dinner followed by Keynote Speech given by Prof. E. Roger Owen (Director, Contemporary Arab Studies Program, Centre for Middle Eastern Studies and A.J. Meyer Professor of Middle Eastern History, Harvard University)

**Location:** BREAKOUT ROOM ABC

---

**Sunday 30 March**

0830-1000 **Panel 4a: Muslim Experience in the West**

**Location:** BREAKOUT ROOM ABC

Chair: Conrad Brunk (University of Victoria)

- **Haideh Moghissi** (York University, Canada) and **Saeed Rahnema** (York University, Canada), “Muslims in Canada: Politics of Ascribed and Adopted Identities”

- **Marjo Buitelaar** (University of Groningen, The Netherlands), “Creating a Muslim self through life story-telling”

- **Abdel Salam Sidahmed** (University of Windsor), “Muslim Communities in the West and the Question of Belonging”

- **David Este** (The University of Calgary), “The Perceptions and Experiences of Sudanese Refugees as Fathers in the Canadian Context”
0830-1000  Panel 4b: The War on Terror: Impact on Society and State
Location: OCEANSIDE EVENT ROOM

Chair: William Haddad (California State University-Fullerton)

Sunera Thobani (University of British Columbia), “Masculinities, Whiteness and the ‘War on Terror’”

George Melnyk (The University of Calgary), “Terrorism and Public Consciousness in the West: A Critical Discussion”

Charles Reasons (Central Washington University), “The Myths of Terrorism”

1000-1030  Morning Break
Location: outside BREAKOUT ROOM ABC

1030-1200  Panel 4c: The Politics of Muslim-West Relations
Location: BREAKOUT ROOM ABC

Chair: Jamal Nassar (California State University-San Bernadino)

Kamel Abu-Jaber (University of Jordan), “Arab-West Relations: Convergence or Divergence?”

Raymond Baker (Trinity College, USA), “Possible Partners, Probable Enemies: Why is the US Losing the Islamic Mainstream?”

Mohammed Selim (Kuwait University), “Assessing Western and Muslim World Dialogues in the Post Cold War Era: The Missing Dimensions”
1030-1200  Panel 4d: Reel Representations from Within and Without
Location: OCEANSIDE EVENT ROOM

Chair: Karim H. Karim

Farouk Mitha (University of Victoria), “The Films of Abbas Kiarostami: Framing the Burdens of Contemporary Muslim Identities”


Malek Khouri (The University of Calgary), “Queer Arab Cinematic Representations… A Case of ‘Reverse Orientalism’ OR Reappropriation of Indigenous Arab Queerness?: The Case of the Popular Hit Film The Yacoubian Building”

1200-1300  Lunch on THE TERRACE

1300-1430  Panel 5a: Islam and Muslims in Mass Media
Location: BREAKOUT ROOM ABC

Chair: George Melnyk (The University of Calgary)

Janice J. Terry (Emeritus, Eastern Michigan University), “Stereotypes, the media and Islam”

Keiko Sakai (Tokyo University of Foreign Studies), “Covering Islam in Japanese Media”

Karim H. Karim (Carleton University), “Media and Societal Discourse on Western-Muslim Relations”
1300-1430  Panel 5b: Social Work in the Muslim World and Diaspora Communities
Location: OCEANSIDE EVENT ROOM

Chair: John Graham (The University of Calgary)

Mehmoona Moosa-Mitha (University of Victoria), “The Canadian Welfare State: The Resiliencies of Canadian-Muslim Youth”

John Graham, “Social Work with the Bedouin-Arab of the Negev: Insight into the International Movement to Localize Social Work”

Sirojudin Abbas (University of California-Berkeley), “Islam and Social Development in Indonesia”

1430-1600  Panel 5c: Islamophobia in the American Experience
Location: BREAKOUT ROOM ABC

Chair: Guenter Meyer (University of Mainz, Germany)

Ghada Talhami (Lake Forest College, USA), “America’s Early Experience with Islam: The Nation of Islam”

Naji Abi-Hashem (Graduate Theological Union-Berkeley), “A New Minority in North America? Understanding Arabs and Middle Easterners”

Christopher Langille (The University of Calgary), “John McCain’s World and the Enduring Neoconservative Vision of War and Security in the United States”

1430-1600  Panel 5d: Islam in International Politics
Location: OCEANSIDE EVENT ROOM

Chair: Martin Bunton (University of Victoria)

Ibrahim Elnur (American University in Cairo), “The Political Economy of Islamist’s Ascendancy”

Seif Da’na (University of Wisconsin-Parkside), “The New Islam: Re-Inventing Arab Culture and Nationalism”

Amir Hassanpour (University of Toronto), “The Politics of Islamophobia in the West and Iran”
1600.1630 Afternoon Break

Location: outside BREAKOUT ROOM ABC

1630-1830 Panel 6a: Occupation and Iraqi Higher Education

Location: BREAKOUT ROOM ABC

Chair: Hans-C. von Sponeck

Tareq Y. Ismael (The University of Calgary), “Iraq and the Shock Doctrine: Cleaning the Slate”

Imad Khadduri, “The Brain Suction of Iraqi Scientists, Academics and Professionals: A Direct Consequence of the Occupation”

Ghazi Derwish (University of Surrey, UK), “Iraqi Higher Education: Where We Were and Where are We Going?”

1630-1800 Panel 6b: Higher Education: Prospects for the Future

Location: OCEANSIDE EVENT ROOM

Chair: William Haddad

Günter Meyer and Ala Al-Hamarneh (University of Mainz), “New Forms of Cooperation in Higher Education between the Arab World and the West: Business, Capacity Building, Know How Transfer and Intercultural Dialogue?”

Sami Adwan (Bethlehem University), “Multi-Perspectives in Teaching history in schools”

Howard S. Davidson (University of Manitoba), “Orientalism in Palestinian and Israeli Higher Education”

Budd Hall, “Building Community-University Partnerships: An Emerging Global Network”
Dr. Andrew Rippon  
Dean, Faculty of Humanities  
University of Victoria  
Victoria BC  
CANADA

Dear Dr. Rippon

It is with very much regret that I have to advise you that His Royal Highness Prince El Hassan bin Talal’s visit to Canada at the end of March/early April has been cancelled. Unfortunately, difficulties have arisen with regard to Canadian official regulations and procedures that have moved us to take this decision. We are extremely sorry that this conclusion has been reached as we understand the exhaustive amount of work that has been done in preparation for this visit.

If it is acceptable to you, His Royal Highness would be very happy to pre-record his message by DVD and send to the conference for which we wish you every success.

Kindest regards.

Hussain Al-Rifai  
Director
Abbas, Sirojudin – School of Social Welfare, University of California at Berkeley

“Islam and Social Development in Indonesia: Linking Social Work with Islamic Welfare Efforts”

The idea of cosmopolitanism has re-emerged in the debate about international social work. The proponents of this idea believe that cosmopolitanism, which is inherent in the social work value base, is a viable alternative to the “imperialist” tendencies of the discourse of international social work. Instead of treating the developing third world countries as passive recipients of new innovations originating from the West, advocates of cosmopolitan-international social work urge the importance of equal dialogical processes. Cosmopolitan social work thinking seeks for convergence instead of divergence; prefers synthesis instead of conflict; values reciprocal cooperation instead of trusteeship; and praises diversity above uniformity. This idea recognizes the undesirable impacts of “imperialism” of western social work but, at the same time, rejects the idea of isolationism in the name of “indigenousness” and difference. Reciprocal and dialogical patterns of international social work are deemed to be the new path (or a possible alternative to the unipolar globalization) for creating dignifying cooperation, friendships and mutually benefiting exchanges that will eventually improve the well-being of humanity.

In light of cosmopolitan social work theoretical propositions, this paper seeks to explain the undergoing efforts of Indonesian Muslims to promote social development in Indonesia. This development occurred within the last two decades, following the end of disharmonious relations between Islam and the State since the mid 1960s. The changing pattern of the relationship between Islam and the State has created tremendous space for Indonesian Muslims to reinvent the Islamic welfare traditions. This initiative was fuelled by the adoption of social development, a developmental perspective in social welfare, to inform the thinking and practice of Islamic welfare efforts. Many community-based organizations (similar to non-government organizations), along with governmental organizations, were established to initiate a contextual interpretation and practice of zakat, waqf and shadaqah to promote the well-being and the livelihood of the poor (mustahiq). The practices of the Islamic welfare efforts have been transformed from charity-based activities (for fulfilling the basic needs for survival) to more progressive social investment through such programmes as education, the provision of health services, supporting small-scale businesses and self-employment, and Islamic micro credit.

These experiments were also supported by the establishment of Schools of Social Work in the two leading Indonesian State Islamic Universities in 2003. The schools, on the one hand, facilitate the efforts of contextualizing social work to inform the practice of Islamic welfare traditions and, on the other, draw lessons from the Islamic welfare efforts’ traditions and values to enrich social work body of knowledge. It is their deliberate attempt to understand social work knowledge and methods, as well as Islamic welfare efforts, within their situated social, cultural and historical contexts.

The above initiatives have not only extended the possibilities for Indonesian Muslims to participate in the improvement of the welfare of the population but also produced a different kind of social work resulting from the synthesis of the two traditions. In short, this paper assumes that cosmopolitan social work may serve as one of the many possible common grounds for building mutual understanding and dignifying friendships and cooperation between Islam and “the West” in achieving the welfare of humankind.

Abboud, Samer – Department of Political Science, Susquehanna University

“The Siege of Nahr al-Barid and the Palestinian Refugees in Lebanon”

The Lebanese army’s siege of the Nahr al-Barid refugee camp, home to over 31 000 Palestinian refugees, initiated a second experience of displacement and exile within this refugee community. Perhaps as troublesome as the displacement and loss of economic livelihood wrought on the Palestinian inhabitants of the camps was the inability of the Palestinian leadership to prevent such a rapid deterioration in the security of the camp. While conventional wisdom may blame Fatah al-Islam solely for the crisis, the Palestinian leadership and the Lebanese state are equally responsible for failing to ensure the security and safety of the Palestinian refugees.

Public statements by the Palestinian leadership were initially supportive of the army’s bombardment of the camp. Meanwhile, the Lebanese political establishment made very little effort to conceal its distrust of the
refugees, essentially holding them responsible for the presence of Fatah al-Islam. With the Palestinian leadership providing cover, and the Lebanese political establishment in full support of the military’s posturing around the camp, the initial conflict in Nahr al-Barid was to have inevitably disastrous effects on the Palestinian refugees who were left unprotected from the army’s siege.

This presentation begins to assess the long-term consequences that the siege of Nahr al-Barid will have on the state of Palestinian refugees in Lebanon. First, it has increased calls in Lebanon for the ‘resettling’ of Palestinians, a discourse eerily reminiscent of the 1970s. Second, the Lebanese army has begun to seriously contemplate control of the camps which would subject the refugees to military rule. Third, the cleansing of the camp has completely destroyed the economy of one of Lebanon’s largest refugee camps, with profound implications on the livelihood of refugees. This suggests that the Lebanese state and the Palestinian leadership both in and outside Lebanon must renegotiate their antiquated and precarious security arrangements in order to prevent further humanitarian crisis, security collapses and displacement in the Palestinian camps in Lebanon. In the absence of a renewed security, social and political arrangement between the Lebanese state and the Palestinians, there is nothing to suggest that the suffering inflicted on the Nahr al-Barid residents and other Palestinian refugees in Lebanon can be prevented in the future.

**Abi-Hashem, Naji – Graduate Theological Union, Berkeley**

“A new Minority in North America? Understanding Arabs and Middle Easterners”

Arabs, Muslims, and Middle Easterners represent a rapidly growing minority and subculture in North America. They have been quite settled for generations and are well established by now. The majority of them have roots in the Eastern Mediterranean region, like Lebanon, Syria, Palestine, Egypt, etc., and they are making wonderful contribution in their new homeland of America. The majority is second and third generation, yet the migration of the first generation ever continues.

However and more recently, there has been a major confusion about who are the Arabs, the Muslims, and the Middle Easterners? The news media is flooded by reports from the Middle East. The influx of the new comers, especially from the traditional communities, and the revival of religious fundamentalism and political radicalism in the Arab Islamic world, are causing major anxieties and making many people in the West and social observers highly nervous. Educators, policy makers, and professional caregivers, of all types, are especially in great need these days to gain a clearer perspective, create a balanced understanding, and acquire better tools to work, deal, help, and counsel with these populations.

In this presentation, we will defuse major misconceptions and stereotypes attached to Arabs and Middle Easterners (e.g., not all Arabs are Muslims, not all Muslims are Middle Easterners, not all Middle Easterners are Arabs, etc.). We will also examine the Arab-Americans’ various backgrounds, mentalities, religious affiliations, professional career as well as their psychosocial needs, struggles, and aspirations. We will highlight their basic values, cultural norms, and social traditions, like: Honour, hospitality, family, communication style, piety, relationships, gender roles, community, saving face, etc.

Some of them come from war-torn countries or had suffered social, economic, and religious hardships. They carry with them scars of trauma, grief, loss, and emotional injuries. Others come from closed societies and rigid communities, with an already negative attitude toward the West. The challenges they face, as well as the challenges they represent to North American societies, will be discussed and examined.

We will explore the extreme tendencies among some groups toward fundamentalism and fanaticism, which are currently leading them to radicalism and terrorism. We will also examine the many factors leading to the radical behaviours and fundamentalism. We will analyze the dynamics of war, peace, culture, and religion. In addition, we will explore the root causes of terrorism and Islamic militancy. Virtually, fundamentalism is found in all human endeavours and spectrums of society. Yet, when it takes the forms of severe violence, militancy, and destruction, it will fall into the category of terrorism. Perhaps it is easier to label an act or behaviour as horrifying and terrorist, rather than labelling terrorism as a whole. Some political analysts believe that any internationally agreed upon definitions will serve only as guidelines for discussion and decision-making but not as a final authority or comprehensive-operational definition on terrorism.

In this presentation we will attempt to look at the many questions related to that complex situation in the Middle East and its impact worldwide. Are all people of the Middle East fanatics and radicals? What contributes to extreme fundamentalism and religious militancy? How can we better respond and build common strategies and eventually be peacemakers?
Normally, those who migrate from urban settings seem to integrate, function, and acculturate much better within the American society and system than to those who migrate from rural areas or from a more traditional society. An overview of the mental struggles, affective symptoms, and personal hurt and suffering of many immigrants, as well as their way of coping and surviving, will be reviewed.

Practical approaches for appropriate social behaviour among Arab and Muslim Americans, tools for assessing and evaluating their condition, and culturally-sensitive guidelines for relating and caring for them, will be presented and recommended at the end.

Abu Jaber, Kamel – Department of Political Science, University of Jordan
“Arab-Western Relations”

Arab Western relations are not a product of recent historical circumstances following the conclusion of the First World War, nor should they be viewed in light of the area’s 19th century colonial experience, or the oversimplification of the statement regarding the clash of civilizations. The cultural historical roots are also the product of different visions of life and man’s place in the universe. They are also the by-product of the sustained attempts of one civilization to replace another. The dialectic between the two visions is at once political, spiritual, economic, ideological, and often military: above all it is a struggle over the soul of the area. My paper will attempt to go beyond the obvious to the deeper roots of the dialectic.

Adwan, Sami - Faculty of Education, Bethlehem University
“Multi-Perspectives in Teaching history in schools”

Education plays a significant role in creating and sustaining peace and in initiating and maintaining war/conflict. This is clearly seen through analyzing the contents of school textbooks, teachers’ training approaches and the common teaching approaches used in classrooms. Peace education could be used in pre- and post conflict situations either to prevent the start of the conflict or to heal the wounds and trauma created by the conflict. But, there are special dynamics and challenges when using peace education in the midst of the conflict and war. We should look at peace education as a processes and a bottom-up approach to resolve conflict.

This paper will focus on the learned experiences from the “The learning each other’s Historical Narratives: Palestinians and Israeli. This project was initiated by the Peace research Institute in the Middle East (PRIME)” in 2001. It involves Israelis and Palestinian history teachers working with each other to write and to teach their historical narrative of the 20th Century to each other pupils. Three booklets were developed to include both sides historical narratives side by side with empty spaces between them.

The paper will include a description of the teachers work in writing their historical narratives, reflections from their experiences in teaching the other side narratives to their students, the faced challenges and lessons learned through these experiences.

Aoudé, Ibrahim - Department of Political Science, University of Hawai’i – Manoa
“The Siege of Oslo: The State of Palestinian Liberation between Political Islam and Secular Collaboration”

The Oslo Declaration of Principles and the process it had inaugurated have had adverse strategic consequences to Palestinian liberation. The Palestinian National Authority (PNA) quickly realized its ineffectiveness in defending Palestinian rights in the face of Israel’s determination to destroy the institutions of Palestinian society in the occupied territories. Corruption in the PNA institutions made the crisis for the occupied Palestinian people even more critical. Islamist political movements quickly moved to push its vision of liberation with some degree of success.

Political Islam in the Palestinian struggle is integral to the Islamist wave that has created considerable social and political space for it in much of the Arab world and beyond. Three events were critical to the trajectory that political Islam has moved along in the Palestinian struggle. September 11, 2001, the death of Arafat, and the Israeli 2005 Gaza withdrawal widened the political divide between the Islamist and secular nationalist movements precipitated by Oslo.

The paper will discuss how those three watershed events have played out in the context of international and regional politics, focusing primarily on the US regional role, Israeli colonial practices, and Arab politics. An important element in this regard is the transformation of the PNA from a seemingly secular national to a
collaborationist body, especially after the death of Arafat. The near absence of a significant secular counter force to PNA practices, has led to the rise of political Islam in the Palestinian struggle. The crisis in which Palestinian liberation finds itself requires new thinking that asserts the basic national and human rights of the Palestinian people. In the absence of a PLO that is capable of mobilizing the Palestinian people as it once did before 1982, makes it all the more necessary to begin the discussion to rescue Palestinian liberation from the rut that it is in.

Baker, Raymond – Department of International Relations, Trinity College (USA)
“Possible Partners, Probable Enemies: Why is the US is Losing the Islamic Mainstream?”

We are missing the big story in the Arab Islamic world. While media coverage and scholarly attention in North America is extensive, the most important story in the Arab Islamic world makes no impression at all: Ordinary people throughout the region are struggling daily with whatever means available to them to create better lives for themselves and their children. They actively yearn for more just economic and political systems. They seek to create social systems open to the world, pluralistic and tolerant, rooted in Islamic values, and with greater freedoms and more widely shared prosperity. Despite great risk, they do what they can to advance these aims. Increasingly, they do so most effectively under Islamist banners as the Islamic mainstream almost everywhere gains strength and establishes itself as the major opposition to currently existing corrupt and authoritarian regimes. Theoretically, these centrist Islamist movements should be the natural allies of all who seek to advance a progressive Western agenda of democracy and development. Instead, the Islamic mainstream has become more deeply anti-Western and, especially, anti-American. This paper aims to answer the question of why the US is losing the Islamic mainstream and what with what consequences.

Barry, Donald – Department of Political Science, The University of Calgary
“Better Politics than Foreign Policy: Stephen Harper in the Middle East”

Prime Minister Stephen Harper came to power in 2006 with little interest or experience in foreign affairs but with a well developed plan that would see his Conservatives replace the Liberals as Canada’s “natural governing party.” Recognizing that the party’s Anglophone Protestant base was not large enough to achieve this goal, Harper sought to appeal to non-traditional Conservative voters, including francophones, Jews, Roman Catholics, and other racial and religious minority groups, on the basis of shared social values. Harper’s attempt to win over Jewish voters paralleled efforts by Canadian Jewish leaders and the Israeli government to gain the endorsement of Anglo Protestant voters in the face of declining domestic public support for Israel and the rise of militant Islamic fundamentalism. This conjunction of factors has produced a noticeable shift in Canadian foreign policy toward positions more favourable to Israel. The result, in the words of columnist James Travers, has been “better politics than foreign policy.”

Buitelaar, Marjo - Department of Anthropology, University of Groningen
“Creating a Muslim self through life story-telling”

In this paper it will be demonstrated how the analysis of life stories can teach us a lot about the ways in which various cultural repertoires come into play in the construction of Muslim identity by Dutch Muslims from Moroccan background. Using the analytical concept of the “dialogical self”, several ethno-religious articulations of identity and alterity in self-narratives representing different identity strategies will be discussed.

Da’na, Seif – Department of Sociology, University of Wisconsin-Parkside
“The New Islam: Re-Inventing Arab Culture and Nationalism”

Novel theological and political orientations in Islam that have been rapidly evolving since the late 1970s culminated eventually in a new Islamic discourse that broke sharply with canons of traditional political Islam. This new Islamic discourse, embraced by newly rising movements and distinguished as nationally conscious, notably enfoils, contrary to the fundamentalist and traditional brands of Islam, considerably less disquiet and agony regarding religious orthodoxy and parochialism, and particularly more practical politics and emphasis on social justice.
This paper develops a theoretical framework to examine and explain the rise of new trends in political Islam since the late 1970s. Historically situating the new Islamic movements, and politically and theologically distinguishing the new discourse from traditional Islamic orientations, this paper argues that a new Islam sprouted in the bare wreck bastion of Arab national liberation movements, a religion belonging to a different genre; liberation theology. Boasted since its inception with strong strand of anti-imperialism, a long-standing ideological disposition within anti-colonial Arab politics, together with a keen social justice orientation, the new brand of Islam, this paper argues, reinvented Arab culture and national politics. Harnessing Islam as a chief feature propelling struggle for liberation and social justice, and utilizing religion as a cohesive element in an effort to further a counter-hegemonic movement, the new Islamic movements managed to reinvent Arab national politics and culture, thus becoming the latest re-invention of Arab Nationalism.

Davidson, Howard S. - Interim Director, Aboriginal Focus Program, University of Manitoba
“Orientalism in Palestinian and Israeli Higher Education”

Orientalism is central to Israel’s occupation of Palestinian territories. This is apparent in the Zionist project to turn a “land without people” into Greater Israel, in Israel’s relationship with superpowers, and in the media treatment of Palestinian and Jewish Israeli (not Palestinian Israelis) deaths. Teaching Orientalism in Israeli schools functions to reproduce an ethnic consciousness that legitimates the occupation. An academically discredited report on Palestinian textbooks caused governments to withdraw funding from Palestinian curriculum projects and the UN was petitioned to blame the conflict on how Palestinian textbooks represent Jews and Israel. Meanwhile, no public attention has focused on the representation of Palestinians in Israeli textbooks, including the non-representation of Israel’s non-Jewish population. Several extensive studies of the problematic nature of Israeli textbooks exist, but none of these has carried any political demands for reforming Israeli education.

This paper describes recent efforts of Palestinian, Israeli and international educators to take responsibility for how education (i.e., schooling) reproduces a consciousness that legitimates the Israeli occupation. These educators also seek pedagogies that may delegitimize the occupation: to end it. This effort is called the International Committee on Education and Occupation (ICEO). In August 2007, ICEO organized a forum called Education in Forty Years of Occupation, 1967 – 2007 at Talita Khumi School Biet Jalla, Occupied Palestine. About 40 Palestinian, six Israeli and fifteen international educators shared papers and discussed a role for educators in ending the occupation and resisting educational process that sustain it. As one of the forum’s principal organizers, the author examines major themes raised by forum participants, including the question of how schooling under occupation may count as a process of normalization and/or a counter-hegemonic practice.

Davidson, Lawrence - Department of History, West Chester University of Pennsylvania
“U.S. Foreign Policy Toward the Palestinian-Israeli Conflict and the Rise of Islamic Politics”

U.S. foreign policy toward the Palestinian-Israeli conflict has always been a reflection of the powerful influence of America’s Zionist lobby (often allied to an active Christian Zionist movement). The power of this lobby is in turn, in part, a function of a long standing Western ethno-religious orientation toward Palestine that stereotyped that land as a biblically certified Judeo-Christian place. Historically, this has been a policy shaping point of view that relegated the Muslim majority to either irrelevancy or (when the majority made themselves relevant through effective resistance) enemy status. The establishment of the state of Israel, with the backing of the United States, was a seminal event for the Arabs of Palestine (as elsewhere in the Middle East) that galvanized resistance in both secular and Islamic forms. The secular form, represented by Fattah and the PLO, maintained its dominant position in the struggle as long as the movement was led by Yasir Arafat. Arafat had the popular position of "father of his country" and the charisma to go along with the appellation. Hamas, and the Islamic resistance movement in general, was kept politically in second place, by the secular movement’s reputation for struggle. In this scenario, the US, mostly following Israel’s lead and the Zionist lobby dictates, remained hostile to all organized forms of Palestinian resistance. While Arafat was alive, the U.S. held him responsible for the resistance actions of all Palestinian organizations, whether part of the PLO or not. Therefore, US foreign policy does not come to focus on Palestine’s Islamic resistance (other than labeling it a terrorism) until the death of Arafat. After his death, the PLO which had experienced an increasing problem of corruption in the post Tunisia period, could no longer hold the loyalty of the Palestine population. In political terms, the Islamic resistance
movement now comes into its own. In this process it is unwittingly assisted by the co-option of Mahmoud Abbas and his associates by Israel and the United States. Thus, U.S. foreign policy belated embrace of Abbas and the PLO helped alienate them from increasing numbers of Palestinians. The Islamic movements now pick up the mantle of resistance leadership. This historical evolution appears to American Zionists and neo-conservatives as a sort of self-fulfilling prophecy in the post 9/11 world. Having always labelled Palestinians who resist Israel as fanatics and opponents of the West, they could now point to the political rise of Hamas as proof positive of the dangerous "otherness" of all Palestinians. Within the historical American stereotype, Muslims have always been usurpers and aliens in an essentially Judeo-Christian Holy Land. American foreign policy has been formulated on the basis of this unspoken assumption. The rise of Islamic politics in the Palestinian territories is now being use to confirm this picture.

Derwish, Ghazi – Centre for Osmosis Research and Applications, University of Surrey, UK

"Iraq's Higher Education: Where we were and where are we going?"

A critical overview of the march of higher education in Iraq since the end of the WWII to the present will be presented highlighting some of the most important landmarks. Emphasis will be laid on the drive to establish a university in the country, which was realized in 1956, and the most important changes that the University of Baghdad, and later the whole higher education sector, experienced as the country passed through different political phases. Some of the issues to be considered as markers along the time horizon covered by the present review are: the need for university level education and what sort of a university that was eventually established, the independence of the university and its relation to the government, the university as an instrument of socio-political change and the politicizing of the university, the university response to the socio-economic needs of the country, the university role as a channel for the transfer of knowledge and scientific and technological progress, the university under foreign occupation, the university in the present political turmoil and what impact it would have on the future of the country.

Dodd, Erica – Department of History in Art, University of Victoria

"Lessons from the Past: Artistic Exchange Between East and West During the Crusades"

One would think that, when societies are at war with each other, when men take up arms to kill one another for whatever reason, one side would find anything associated with "the other" to be abhorrent. It is a curious fact that just the reverse seems to happen: even in the midst of fighting, each side absorbs some of the characteristics, culture or qualities of "the other". The civilization and culture of one rubs off on the other, and both sides emerge from the conflict very different and sometimes even better off.

This fact is illustrated in the twelfth and thirteenth centuries, during the period of the Crusades. While fighting between East and West was at its most intense, commerce was most vigorous and the interchange of goods across the Mediterranean was robust and profitable to both sides. The result was an extraordinarily lively interchange of ideas and customs in all fields of knowledge. It is well known that such interchange between East and West occurred in astronomy, science, philosophy and mathematics, but the exchange also of artistic ideas has not been fully recognized. It is the Crusades that gave impetus to the Renaissance in Italy.

This paper will illustrate the exchange of artistic ideas between East and West across the Mediterranean in the 12th and 13th centuries.

Drury, Shadia - Canada Research Chair in Social Justice, Departments of Philosophy and Political Science, University of Regina

"Demonizing the Enemy"

The chauvinism of the West is connected to the conviction that the West is the custodian of a universal and unsurpassable truth. Unlike other civilizations, the West is not content with the enjoyment of its superiority. It is convinced that it has a duty, an obligation, and a historical destiny to civilize the rest of the world. In this paper, I will compare the ancient Greek view of the enemy on the one hand, with the Hebrew, Christian, and Muslim views on the other. I will focus on how the chauvinism of the West leads to the demonization of the enemy, which in turn results in the deadliest wars – wars that insist on the total extermination of the enemy.
Refugee male adults come to Canada with multiple identities, one of which is being a father. Until very recently, research on refugee and immigrant men as fathers is quite limited. Through a qualitative research study involving in-depth interviews with twenty Sudanese refugee men in a large urban centre in Canada, this paper examines the perceptions and experiences as fathers. Insights on the meaning of fatherhood, values that guide their behaviour, their aspirations for and interactions with their children and the challenges they face as fathers in Canadian society form the specific content that will be presented.

In the current age of media digitalization, a new wave of political activist filmmaking has emerged which takes as its primary focus the conflict in Israel/Palestine. Issuing from the West, including Israel, and often produced collectively by anti-occupation movement workers to motivate activism, build legal cases, and raise public consciousness about the devastation of Israeli occupation and the contradictions of Zionism, this new wave of Palestine solidarity films intervenes into both Hollywood and U.S. corporate news coverage of the Middle East, often overlapping related cinematic movement regarding skewed television and print media coverage of 9/11 and the Iraq and Afghanistan wars, to which Jonathan Curiel of the San Francisco Chronicle has referred sardonically as the “War and Media Studies” genre. Despite limited distribution, these films have become useful resources for Palestine movement workers and others seeking visual evidence that can challenge efforts by U.S. Jewish and Christian Zionists, for whom criticism of Israel is anti-semitic, to designate the terms of the occupation “controversial” despite Norman Finkelstein’s well-argued claim that among scholars, especially historians, Israelis among them, “the range of political disagreement [on the issue of Israel/Palestine] is quite narrow, while the range of agreement is quite broad.”

Despite their obvious affinity to political documentary movements such as verité and direct cinema, which promote film as a “progressive” instrument for social intervention and mobilization, and due in part to limited resources and amateur production contexts, an observable proportion of these well-intentioned cinematic responses to reaction appears unconcerned with significatory potentials of the cinematic medium or with spectatorship, but instead utilize the camera as an index of external reality—an empirical device of raw “witnessing,” thereby rehearsing what Palestinian filmmaker Omar al-Qattan refers to as the “commando” reportage of international corporate news agencies, with its conventional and banal aesthetic that “smack[s] of political tourism” in its subordination of oppressed voices to Western political priorities. This cultural conservatism may be attributed to a longstanding sense, still common within activism, that concerns about aesthetic form and cine-institutional structures are elitist and exploitative, because they symptomatize collaboration with Hollywood or unnecessarily manipulate and complexify a presumed self-evident pro-filmic. In short, the likelihood, long critiqued within film studies, that decontextualized projections may further alienate a film’s purported content still does not seem of concern to many activists, who in some instances may actually desire such ostensibly counterproductive effects.

One counter-example of these albeit laudable efforts to prove the horrors of occupation is Zero Degrees of Separation, an experimental documentary released in 2005 and conceived and directed by a Jewish-Canadian artist, Elle Flanders, who is also a lesbian and an anti-occupation activist. Zero Degrees deliberately subverts the founding myths of Israeli history through a studied integration of archival and home movie footage with scenes from the daily lives of two Israeli/Palestinian inter-ethnic couples: one lesbian, one gay; one part Ashkenazi–part Palestinian-Israeli, one part Mizrahi–part occupied Palestinian; one middle-class, one working-class. In so doing, the film both documents and cinematically critiques the racist and militarist character of patriarchal neocolonialism in Israel/Palestine, at once resisting the facile conception of cinema as mere recording device and
resituating Zionist history as an ongoing political struggle rather than a projected romantic ideal. *Zero Degrees* thus illustrates the “totally unsentimental affirmation of identity” described by Edward Said as a “keystone of Palestinian cinema” [my emphasis], as it helps reposition predominant formations of cinematic "witnessing" within the larger arena of Palestine solidarity culture, where it may foster more inclusive, not least queer visions of a just and lasting Middle East peace.

**Graham, John – Faculty of Social Work, The University of Calgary with Al-Krenawi, Alean**

“Social work with the Bedouin-Arab of the Negev: Insight into the international movement to localize social work”

Social work appeared in the Arab Middle East as part of the broader movement of colonialization in the interwar period of the twentieth century. Accordingly, social welfare structures and social work training here (as in much of the Global South) strongly followed/continue to accord to these colonial cultural principles/residues. As a corrective, and in an effort to render service delivery more culturally responsive, an emergent social work scholarship has called for the localization of theory and methods. The present paper overviews 15 years of localization research with one Muslim community, the Bedouin-Arab of the Negev. The paper considers implications for processes of knowledge development/transfer between and within the West, the Muslim world outside the West, and Bedouin communities.

**Hall, Budd L. - Director, Community Based Research, University of Victoria**

“Building Community-University Partnerships: An Emerging Global Network”

- **Al-Hamarneh, Ala - Center for Research on the Arab World, Institute of Geography, University of Mainz with Meyer, Guenter**

“New Forms of Cooperation in Higher Education between the Arab World and the West – Business, Capacity Building, Know How Transfer and Intercultural Dialogue?”

Three major factors are behind the extensive and intensive process of internationalising higher education in the Arab World: 1) The demographic pressure of young nations which are looking for better qualification of its youth; 2) The opening of national education systems to match the general global tendencies of liberalizing the economies and privatising the services in the context of the WTO rules and agreements; 3) The need for more local options for higher education after 9/11 due to the new travel restrictions and security measures in Europe and the USA where traditionally many Arabs used to seek university degrees in the last century.

The process of internationalising higher education is reflected in various new models of cooperation between countries and institutions beyond the old established forms of cooperation (exchange of students and professors, joint research programs etc.). The new models of cooperation include “off-shore” universities, joint e-learning programs and management and leasing contracts. The development of these new models is based on a wide-range of types of investment strategies and business activities: FDI, joint ventures, private national investments, profit and non-profit universities as well as legal accreditation.

In the post 9/11 era, there are various motivations by the Western cooperation partners to be engaged in the process of internationalising the higher education systems in the Arab World. Beyond business aims, numerous partners declare development assistance (capacity building and know-how transfer) as a focal goal of their activities. Especially partners from the new-comer countries on the Arab market of higher education like Germany, Canada, France and Britain try to embed their activities in the frame of development assistance. This discourse challenges the business interest of the globally liberalized market of educational services. Another major aspect is the intercultural dialogue suggested to be intensified through comprehensive cooperation in higher education, particularly aiming to bridge the gap between cultures and educational elites for more global understanding and security.

The paper aims to explore the possibilities and chances of an intercultural dialogue between the Arab World and the “West” in the context of increasing and changing models of cooperation in higher education.
**Hassanpour, Amir – Department of Near and Middle Eastern Civilizations, University of Toronto**  
“The politics of Islamophobia in the West and Iran”

“Islamophobia,” or fear of Islam as a major threat to “Western civilization,” is gaining momentum in Western state politics, mass media, and popular culture. In its present form, Islamophobia shares certain features with the anti-Semitism of the 1930s, which led to the Holocaust and WWII. However, this contemporary trend of racism is not a product of the West only. In Iran, where an Islamic theocracy has been in power for three decades, fear of Islam is widespread among many intellectuals opposed to the regime. While the two forms of Islamophobia are rooted in different dynamics, they share many features of modern racist ideology. The paper provides a critique of Muslim resistances to Islamophobia, and offers alternatives by drawing on the rich tradition of struggle against anti-Semitism, and learning from its limitations and potentials.

**Husseini, Hassan – Department of Political Science, Carleton University**  
“The History and Future Prospects of the One-State Solution in Israel/Palestine”

Although increasing attention is being paid to the one-state solution, this alternative to the ongoing conflict in Israel/Palestine remains theoretically under-studied and is often dismissed by the main parties as a possible solution. Peace initiatives, negotiations and plans from Oslo to Annapolis remain, at least in rhetoric, “committed” to the two-state model, a framework which is increasingly coming under scrutiny as a viable solution. In fact, a new discourse is developing about a broader struggle on both sides to articulate an alternative and a growing number of Israelis and Palestinians have declared that “facts on the ground” render the two-state solution unworkable. These “facts” include: Israel’s refusal to accept the Palestinian refugees’ right to return; the settlements grid in the West Bank; the status of Jerusalem; the lack of economic resources in a contiguous territory necessary for the creation of a sovereign and independent Palestinian entity.

It is the contention of this paper that we are witnessing a slow but persistent re-emergence of the one-state solution in Israel/Palestine, one which is imbedded in the current realities of a changing local, regional, and international situation. It is an alternative that also traces its lineage to earlier periods in the history of the region and finds resonance on both sides of the conflict.

This paper briefly traces the historic roots of the one-state solution (democratic-secular, unitary, bi-national, etc.) and argues that its re-emergence, while historically relevant, is specifically grounded in the current reality. The paper seeks to problematize and rearticulate the relationship of citizenship and the state in understanding the specificity of the conflict and as a way of re-imagining a political community in Israel/Palestine in the form of a one-state model.

**Ismael, Jacqueline S. – Faculty of Social Work, The University of Calgary with Ismael, Shereen T.**  
“Social Justice in Iraq: The Deconstruction of Social Equity in the New World Order”

This paper examines Iraq as a case study of a process of deliberate construction and systematic destruction of social equity – a process, it is argued, that has become a dominant pattern in the New World Order. The concept of social justice is a fundamental principle of the social work profession, generally couched in a discourse of prescription. By framing the concept of social justice in a discourse of process rather than prescription, the Iraqi case study provides insight into the epistemological and ontological nature of social justice in the contemporary world order.

**Ismael, Shereen T. – School of Social Work, Carleton University (see: Ismael, Jacqueline S.)**

**Ismael, Tareq Y. – Department of Political Science, The University of Calgary**  
“Iraq and the Shock Doctrine: Cleaning the Slate”

The invasion and occupation of Iraq unravelled its social fabric and unleashed forces of civil war, religious fundamentalism, and ethnic irredentism onto the country. Many observers, and even critics, of the occupation have nevertheless assumed the cliché of "never attributing to malice that which can be explained by incompetence," which is to say, have accepted the narrative of a "good mission gone astray." In truth, the thrust
of the Anglo-American occupation - from its beginnings - has been to terminate an 80-year process of state building and to build a new Iraqi state and society on fundamentally dysfunctional grounds. In this vein, the Coalition Provincial Authority under the reign of proconsul Paul Bremer hollowed out the existing Iraqi state and its support structures through measures of "de-ba‘thification", privatization and the termination of the national army, resulting in an empty shell of a state and that could be rebuilt anew. Following from this, the CPA imposed a governing council upon Iraq that was explicitly sectarian in its make-up, establishing the social parameters of the "new Iraq." This facilitated the entry of sectarian militia parties as the new base of the Iraqi political system, which surrounding states - notably Iran - happily indulged. Flowing from this, subsequent "elections" in Iraq have constituted sectarian affairs, whereas Iraq's various ministries would come under the sway of one militia-party or another. Consequently, and entirely predictably, Iraq has undergone a wide scale process of ethnic cleansing, where its long-standing multiethnic communities have been transformed into ethno-religious bantustans. Occupation authorities have been unquestionably complicit in this process, and have acceded to the religious obscurantism of these groups in exchange for free reign in shaping its national - privatized - economy. This drama is currently laying out in the attempt to bully through a petrochemical law that effectively auctions off Iraq's national treasure to the highest, foreign, bidder. In this wretched scenario, there are nevertheless voices of popular protest, as the majority of Iraqis have objected to any such attempt to pilfer away Iraq's future.

Al-Jamali, Abbas - Department of Plant Production, Faculty of Agriculture, Jordan University of Science & Technology

“Rebuilding Agriculture in Iraq”

Jergeas, George – Schulich School of Engineering, Department of Civil Engineering, The University of Calgary

“A Project Management Approach to Resolving Political Disputes: The Israeli/Palestinian Dispute”

Project management has been traditionally used with many variations in engineering and construction everywhere. Project management is growing discipline and increasingly becoming important to organizations outside the traditional construction and engineering business. Project Management transforms "Vision to Reality" and achieves desired results within specific constraints. This presentation is based on the results of a pilot course given by the speaker at the University of Calgary. It applies the principles and techniques of project management to resolve the Israeli-Palestinian conflict which is regarded as a project. The main outcome is a draft peace resolution. The resolution is achieved by the students by developing common vision, goal, objectives, success criteria and a consideration of risks and stakeholders involved. The resolution also includes a detailed implementation plan i.e., what needs to be done to achieve the vision and who is doing what and when with complete timelines and contingencies dealing with risks and unforeseen events.

Johnson, Andrew F. – Dean of Social Sciences, Bishop’s University

“Canada and the War on Terror: A Sovereign Approach?”

The purpose of this paper is to examine Canada’s anti-terrorist legislation and border security policy development, in the form of Bill C-36 and the Senate Committee on National Defence and Security’s 2007 report, in regard not only to international policy, but to domestic politics. It is concluded that domestic policy considerations have been the main determinates of Canada’s anti-terrorist decision-making since 9/11. However, anti-terrorism legislation and border security are also examined in the wider theoretical contexts of Canada–US relations and of Canada’s interests in the Middle East. Anti-terrorist legislation and border security are just two aspects of Canada’s multi-faceted strategy to counter terrorism both at home and abroad, and to meet three essential national interests, as identified by the Privy Council Office in 2004: protecting Canada and the safety and security of Canadians at home and abroad; ensuring that Canada is not a base for threats to our allies; and contributing to international security. A fourth objective can be added: to maintain and develop Canadian economic prosperity.
The sacred Law of Islam is an all-embracing body of religious duties, the totality of Allah’s commands that regulate the life of every Muslim in all its aspects”. With these words Joseph Schacht begins his famous introduction into Islamic Law, and hardly any modern Islamist would contradict him in this matter. Precisely this is the problem: the overwhelming majority of both scholars in Oriental studies and Islamist movements first and foremost define Islamic culture as a holistic system of sacred moral and legal codes. They share images of Islam as intrinsically different from the modern democratic culture of “the West”, based on assumptions such as that in Islam religion and politics are inseparably joined together. This “essentialist” image of Islam has trickled down into society at large and has become a building block of public knowledge about Islam in the Western and Muslim worlds alike. It is on this mutual discourse of difference on which the ideologies of radical Islamists such as Osama bin Laden and the general notion of a conflict between Islam and the West feed.

Against this background, this paper presents a change of perspective. Instead of explaining differences, it aims at understanding similarities. Departing from the observation that both “Western Orientalists” and “Islamic Fundamentalists” conceptualize Islam as an “all-encompassing, determinant and unchanging” cultural entity, the project traces this image back to a process of the reinterpretation of Islamic traditions through the lenses of modern concepts such as state, positive law, science, secularism, authenticity etc. It identifies the origin of this contemporary image in the Islamic reform movement of the second half of the nineteenth century, developing through the twentieth century in a complex process of cross-cutting (self)-interpretations of Muslim and Western societies. Thereby, the radicalization of the discourse on Islam and the West has taken place within the coordinates of international power politics and the changing character of a global public sphere whose modern infrastructure facilitated the gradual popularization, trivialization, and dissemination of modern knowledge on Islam. In this way, features of the liberal and elitist thinking of the reform movement have been turned into core elements of the radical political ideologies of contemporary Islamists.

Based on this broader hypothesis, the paper will look at some examples of the early phase of this process. It investigates more closely the linkage between the intellectual encounter and political struggle among representatives of Positivism, Christian apologetics, and Islamic reform. Several Muslim intellectuals associated with Islamic Modernism, the most prominent names among them are Jamal ad-Din al-Afghani, Muhammad Abduh, Namik Kemal, or Muhammad Iqbal, were deeply engaged in the public and scholarly debates about the relationship between religion, politics, and the modern sciences that dominated the public sphere in Europe and beyond from the 1860s onwards. While the anti-colonial activist Afghani, for example, commented on L’Islam et la science by the Positivist-turned Catholic Ernest Renan, Muhammad Abduh taught the history of civilizations at the Al-Azhar in Cairo with the Arab translation of a book by Francois Guizot, a French statesman and Protestant Christian apologetic writer. At the same time, scholars such as Snouck Hurgronje, Heinrich Becker, or Ignaz Goldziher – the latter described Afghani as a personal friend whom he met in Cairo and Paris – applied the critical historical method to the emerging discipline of Islamic studies. This method was transmitted to them by the British Orientalist Robertson Smith who himself was deeply influenced by the work of German Protestant Theologians such as Albrecht Ritschl and Richard Rothe, both trying to combine theology with scientific methods. In 1905, Muhammad Iqbal, to present another example, went to Europe to undertake studies in England and Germany. Holding a master’s degree in philosophy from the University of Punjab, Iqbal was enrolled in undergraduate studies at Cambridge while concurrently writing a PhD at the University of Munich, thereby combining his Islam interpretations with the systematic thinking of German Idealism in general and of Friedrich Wilhelm Hegel in particular. Moreover, there were numerous Muslim scholars and intellectuals who participated at the Orientalist conferences in Paris, London, Leiden, or Stockholm, discussing with their Western counterparts the history and teachings of Islam. In this way, the formation of Islamic modernism and the European discipline of Islamic studies were inseparably knitted together.

Applying theoretical tools associated with the “cultural turn” in the social sciences, the paper wants to go beyond the conventional wisdom of “European influence on Muslim thinkers”. It views the emergence of the modern image of Islam as an integral part of the development of a global body of knowledge. Thereby, the intellectual exchange between Muslim and non-Muslim thinkers revolved around the core theme of the role of religion in the context of modern state formation and the dissemination of the scientific worldview. Despite their different cultural backgrounds, their thoughts were preoccupied with questions about morality, social solidarity,
education and the “finalization” of the sciences, i.e. their status vis-à-vis the religious revelation. Mutually confronted with the ambivalences and contingencies of modern society, Positivists, ultramontane Catholics, Protestant apologists, and Islamic Modernists came to radically different answers, but they did so based on a shared cognitive framework and on an intensive exchange of ideas. In analyzing the emergence of modern knowledge on Islam as a part and parcel of global developments, the project wants not only to contribute to the scholarly debate, but also to raise awareness that the current atmosphere of cultural confrontation represents a conflict within modern civilization, rather than a clash between civilizations.

**Karim, Karim H., Director, School of Journalism and Communication, Carleton University**

“Media and Societal Discourses on Western-Muslim Relations”

The mass media draw on and amplify societal discourses that polarize conceptions of “the West” and “the Muslim world.” Dominant narrations of Western-Muslim interactions have emphasised conflict rather than the cultural, scientific and trading relations carried on over many centuries and into the present. Christians have long been present in most majority-Muslim countries and recent migration has made Islam the second-largest religion in almost all Western states. Notwithstanding some journalists’ attempt to provide a broader picture, the media’s primary focus on conflict obscures the many points of harmony between the two civilizations and the possibilities for further convergence.

**Karim, Ghazi – Department of Mechanical and Manufacturing Engineering, The University of Calgary**

“The Potential Impact of Current and Future Development in the Technology of Oil and Gas Resources on Iraq”

A brief review is to be made of the current development and future trends in technology within the oil and gas industry. Particular reference is to be made of the likely potential impact of these on Iraq in the near and distant future.

**Kaspaules, Farouk – Independent Iraqi-Canadian Artist**

“Be/Longing, identity, marginality, and displacement”

This presentation will be on "Iraqi contemporary Art, issues of identity; Be/Longing, a personal artistic practice, and art making in relation to political and historical events development in Iraq. And this influence in the presenter’s work.

**Khadduri, Imad – Iraqi Nuclear Scientist, Qatar**

"The ‘Brain Suction’ of Iraqi Scientists, Academics and Professionals. A Direct Consequence of the Occupation"

The situation of Iraqi scientists, academics and professionals in the aftermath of the occupation of Iraq is catastrophic. The documented evidence (compiled by the Brussels Tribunal) as of February 1, 2008, is that 344 of them, mostly PhD holders, have been killed and that 76 of them have been threatened or kidnapped, almost all of them PhD holders.

In addition to the grim insecurity situation, the lack of a normal daily life (electricity, schooling, health, etc.) and formalized sectarian threats has forced thousands of Iraqi PhD holders, medical doctors, and professionals to opt to leave Iraq with their families despite the realization of the mounting anguish of a refugee status and the possible undignified subsistence on meagre jobs and handouts.

This is no ordinary Brain Drain. It is a deliberate Brain Suction par excellence. Who would seek such vengeful course but one who is either settling previous accounts or one who is determined to obliterate Iraq’s nascent trove of scientific and professional capability, estimated at about 25,000 PhD holders and double that number as Masters holders before the occupation in 2003?
Khouri, Malek – Film Studies, Faculty of Communication and Culture, The University of Calgary

“Queer Arab Cinematic Representations: A Case of ‘Reverse Orientalism’ or Reappropriation of Indigenous Arab Queerness?: The Case of the Popular Hit Film The Yacoubian Building”

This paper investigates queer male depictions in the most controversial and successful popular hits in contemporary Arab cinema, the 2006 Egyptian film The Yacoubian Building (Marwan Hamed). In this paper, I explore how the film articulates queer male image by deconstructing the ideologies that sustain gender and sexual inequality and patriarchy (including the traditional stereotypical representations of male homosexuality). More specifically, I will look at the queer male presence in the film as it informs and as it is informed by preoccupations around issues of social and political change, national liberation, and the love-hate relationship with the west.

El-Khoury, Laura J. – Department of Sociology, University of Wisconsin-Parkside

“The Rise and Fall of the PLO”

This recounted history argues that, at its kernel, the PLO germinated conditions and enfolded forces that spearheaded its demise. The PLO failed because of factors similar to those that rendered earlier independence and development attempts in the Arab homeland ephemeral. Similarly, the PLO’s failure was immaculate. Rising social forces, like a torrent, taking over the PLO, led a fundamental reconstruction of the whole political and cultural landscape underlying the PLO’s national and democratic liberation cause.

Changing global, regional and local structural conditions coincided with highly pragmatic, but hegemonic nonetheless, Palestinian elite to produce the co-option of, once, the most spectacular manifestation of revolutionary vigor in the modern history of the Middle East. An evener, an alternative to dwarf the effects of the inescapable social nature of the leading forces the post 1948 war realities sprouted, was not missing and the elites’ ascendance to, and grip on power was not without a fight internally and beyond the PLO’s institutions. Failure, however, was a matter of history, not in spite of it. Neither equestrian statues, nor a brilliant leader could have saved the day. Six fundamental political transformations explain, and underlie, Palestinian politics today and PLO story detailed in this paper. These are; first, the disintegration of the traditional Palestinian elite and the sprout in Palestine and exile of new political elite in the aftermath of the 1948 war. Second, the establishment of the PLO by the Egyptian dominated Arab league and the approval of Palestinian National Charter in 1964. Third, the ascendance of the guerrilla organizations, especially Fatah, to hegemony in PLO institutions and Palestinian communities home and abroad and altering the Palestinian National Charter and PLO institutional structure in the aftermath of the 1967 war. Fourth, the approval of the ten-point program, better known as the interim solution, prepared the grounds for a two-state based political settlement in the aftermath of the 1973 October war. Fifth, negotiations in Madrid, the signing of Oslo agreement, recognition of Israel and the establishment of the Palestinian Authority led to the constitution of new political elite in the aftermath of the 1991 Gulf war. Sixth, the landslide electoral victory of Hamas in the 2005 elections. What lies behind this seemingly extraordinary sequel of events, is the subject of this paper.

Al-Krenawi, Alean - Director of the Bedouin Center for Studies and Development, at Ben Gurion University of the Negev (see: Graham, John)

Langille, Christopher – Department of Political Science, The University of Calgary

“John McCain’s World and the Enduring Neoconservative Vision of War and Security”

In the public statements, official platform, and advisory board of John McCain’s Republican Presidential Campaign, the Presidential hopeful has revealed his politics to be as belligerent and uncompromising as that of the current administration of President George W. Bush. John McCain’s foreign policy positions, particularly as relates to the Middle East, are here evaluated in terms of: first, exceptionalist and orientalist discourses that dominate the rhetoric of the Republican Party; and second, the influence of these discourses in the overall political culture of the United States. Having surveyed the political cultural and philosophical bases of America’s orientation towards the Middle East and the Islamic world, these ideological certainties are considered in light of the United States’ calamitous mission in Iraq. It is argued that the bellicose and exceptionalist discourses of American political culture have not withdrawn or lost influence in light of the experience in Iraq, but have
remained as dominant as ever. In particular, it is argued that this strain of American political thinking is not an aberration of the post-9/11 world; but that it is indeed an enduring ideology of the modern United States, one not distinct to the modern Republican Party or the “neoconservative” persuasion.

**Melnyk, George** – Department of Canadian Studies, Faculty of Communication and Culture Studies, Co-Chair of the Consortium for Peace Studies, The University of Calgary

“Terrorism and Public Consciousness in the West: A Critical Discussion”

Public discourse is driven primarily by the media in Western countries. This paper examines how the term “terrorism” is used in Western media as part of the American-inspired “war on terror.” The term is analyzed as a crucial political tool in mobilizing public opinion of behalf of military and police action, in polarizing political events in simplistic terms, in mis-identifying enemies of states and their populations, in dehumanizing political opponents and in criminalizing individuals and organizations. This is especially the case in regard to Islamic countries and organizations.

The paper reviews the works of prominent journalists and academics who deal with the term and focuses on those who suggest ways of moving beyond its inherent demonization. The author of the paper concludes with a proposal for a moratorium on the use of the term in order to develop a non-war approach to political conflict in which less-polarizing language can be used. By ceasing to use the term “terrorism” at every turn and for every act of violence in public discourse, at least one war will be eliminated, i.e. “the war on terror.” By eliminating this conceptual war, a number of real wars currently under its auspices (Iraq and Afghanistan) can be re-examined and brought to a close.

**Meyer, Guenter** - Director of the Centre for Research on the Arab World, University of Mainz and Chairman of the World Congress for Middle Eastern Studies (see: Al-Hamarneh, Ala)

**Mezvinsky, Norton** – Department of History, Central Connecticut State University

“Islam and Muslims As Seen by the Evangelical Christian Right in the United States”

Since 9/11 and the announcement of President Bush about his war on terror antagonism towards Islam has increased in the United States. This antagonism is neither monolithic nor all-pervasive; opposition to it has also increased fairly steadily. Measured in various ways and documented well, this antagonism nevertheless has become and is presently a significant factor generally in American society and has certainly influenced the body politic in the United States.

A large constituency of the evangelical Christian Right has played and continues to play a major role in the growth of this anti-Islam, anti-Muslim antagonism. This paper will present an analysis of the role of the evangelical Christian Right in this phenomenon. The paper will distinguish individuals and groups within the Christian Right that are clearly on record as being anti-Islam and anti-Muslim as opposed to those individuals and groups within the Christian Right that are not. The paper will focus upon the theory and theology of this evangelical Christian Right antagonism as well as upon the attempts of the anti-Islam, anti-Muslim, Christian Right individuals and groups to influence public opinion and political policies primarily in the United States and elsewhere as well.

**Milwright, Marcus** – Department of History in Art, University of Victoria

“European Representations of the Capture and Submission of Muslim Rulers: The Case of Sultan Bayezid I”

The Ottoman sultan Bayezid I Yildirim (“the thunderbolt”) was defeated by the Central Asian conqueror, Timur Lenk (often known in Europe as Tamerlane) at the battle of Ankara in 1402. Attempting to escape the battle, Bayezid was captured and brought before Timur. It is known that the Ottoman sultan died early the following year but, despite the abundance of primary and secondary sources, the nature of his treatment during his captivity is difficult to reconstruct. This paper begins with a historiographic examination of the first European textual accounts of the capture and death of the Ottoman sultan. This is followed by an analysis of the visual representations of the sultan in printed books of the sixteenth century, with particular emphasis on the iconography and sources of these compositions. In the final part of the paper the European representation of
Bayezid is viewed in the wider context of the production of propagandist images of the Islamic world in Renaissance and Early Modern Europe.

Mitha, Farouk – Faculty of Education, University of Victoria
“The Films of Abbas Kiarostami: Framing the Burdens of Contemporary Muslim Identities”

Abbas Kiarostami’s films, an oeuvre of over twenty five titles, have been widely celebrated as the work of a modern master of the cinema. In addition to winning awards in major film festivals, his films have been subject to extensive critical commentary in the West. This critical attention has predominately focused either on his universal humanist concerns or his innovative filmmaking techniques. This paper, by contrast, focuses on Kiarostami’s representations of Muslim traditions and practices. Such an examination reveals that Kiarostami’s films, almost all of which are set in Iran, open up new ways of thinking about the politics of defining contemporary Muslim identities. In particular, the paper will examine Kiarostami’s narrative strategies for moving beyond essentialist constructions of Muslim identity arising from current conflicts between the Muslim World and the West, as well as constructions arising from ideological conflicts between Islamist and secular discourses inside Muslim societies.

Moghissi, Haideh – School of Social Sciences, York University (Canada) with Rahnema, Saeed
“Muslims in Canada: Politics of ascribed and adopted identities”

Based on a comparative collaborative research project funded by SSHRC, this paper analyzes social and economic factors in Canada, as well as political forces at the global level, which encourage Muslim populations to stress or adopt a religious identity. We will explore possible consequences for integration of migrants of Muslim cultural backgrounds into the larger society.

Mohammad, Abdullah – Department of Political Science, Kuwait University
“Islam and the New International Order: A Realist Perspective”

Unlike communism during the Cold War, which had sharp geographic boundaries, political Islamic movements have emerged around the world, from industrialized countries to the. These movements have crossed the threshold of civil and political spectrum throughout Islamic societies, from Indonesia in the Far East to Morocco in the West. The internationalization of the Middle East conflict between the Arabs and Israel and the terrorist attacks carried out by Al-Qaeda, have escalated the confrontation between the West and Islam. Within this environment, many Islamic groups succeeded in developing a new influential episodic discourse that challenged the existing models of governance. Therefore, many governments view the spread of political Islam, in its fundamental or modern forms, as a challenge to Western strategic interests. Furthermore, developments of the last two decades have shown that the success of Islamic movements was not limited to mobilizing low and middle classes, but also penetrated into the apparatus of the intelligentsias as well as the petit bourgeois. Examples of this tendency appeared in countries within pro-Western regimes including the oil-rich Gulf region, Jordan, Egypt, Algiers, and non-Arab countries such as Turkey, Malaysia, Indonesia and Pakistan.

Rational discourse was absent from the most academic works concerning this phenomenon. One of the basic missing elements regarding this subject is a balanced assessment in which the roots of the problem can be diagnosed and solved. Instead, many have engaged in boosting up radical mood rather than rational dialogue.

This paper argues that the collapse of the USSR has paved the way to reconstruct a new world order. Due to the international vacuum created after the breakdown of bipolar system, world order has been diversely presumed by the international actors particularly the contesting international system political agents. The transnational Islamic movements, and many influential Western States, particularly United States have engaged in a rivalry political codes of international order. As a result of this thematic contestation of international order(s), clash of civilizations became suitable explanation for many and perhaps eminent than ever if the course of politics continues in the same direction. The premise of this paper, therefore, is that the continuation of an exchanged generalized stereotyping will stimulate major international crises.

Thus, the objectives of this paper is to highlight the contradictory claims created by many scholars as well as politicians about the political Islam, examine the objectives of the Muslims, whether as nations states, or political movements, in the current international order, inquire whether Islam is a real threat to the new world order?
Moosa-Mitha, Mehmoona – School of Social Work, University of Victoria
“The Canadian Welfare State: The Resiliencies of Canadian-Muslim Youth”

Social work as a project of liberal Enlightenment thinking contains serious constraints in relation to working with marginalized communities particularly those whose relationship with the Canadian welfare state is marked by a colonial/colonized legacy. Findings of a field study that examined social welfare and youths’ interpretation of resiliencies amongst Canadian Muslim youth will be discussed. And an analysis presented in relation to the challenges it poses to mainstream assumptions of the welfare state such as the religious/secular divide; singular and nation state-based identity as the basis for making welfare claims and the construction of a civic/political divide in defining social welfare rights.

Motabagani, Mazin - Department of Islamic Studies, King Saud University, Saudi Arabia
“Evaluation of Academic Conferences in the West about Islam”

One of the main activities of European and American universities has been to hold conferences and symposia on the issues pertaining to Muslims and the Muslim world in different fields: political, social, cultural …etc. Attendees are usually specialists in these fields from the Muslim/ Arab World or the West. Attendees include some representation from European or U. S governments.

These conferences and symposia are originally meant to build bridges and strengthen cultural ties between the West and Islam. They also seek to tackle some of the problems or misunderstanding between the two Worlds.

Some conferences and symposia do live up to the expectations and can be considered real success in the great results the true learning experience the offer for both parties. There are numerous examples of such excellent conferences which I personally attended where the organizers were open minded to all views and gave a good chance for balanced representation of different views and convictions. I believe that some of the blame should go to the Arab and Muslim researchers who do not venture to attend international conferences or even local ones at Western universities. They either do not possess the needed proficiency in the European languages or lack the methodology of the ability to present a paper in a conference.

However there are conferences that lack the real academic standards. Some conferences are not well advertised, and therefore the attendees are of one type or another. I monitored conferences held by the B.B.C. in cooperation with Royal Institute for International Affairs and found that most of the Arabs represented in these conferences are the pro western or western educated. They would usually be an echo of the views of their western counterparts. A Moroccan Scholar commented on some conferences commented on some conferences that claim to be bridge builders while in fact the invitations are extended to a certain types of Arab and Muslim Scholars who are know to be critical of Islam and Islamic faith and ready to relinquish their own faith for some trivial gains.

This paper will attempt to present an evaluation of a number of conferences according to the high standards of the European and the American standards of equal opportunity and representation.

I will tackle these issues in three sections: The topics and themes of the conferences; Critical analysis of examples of Conferences held in the West; Basis for a true dialogue and guidelines for future conferences.

Moussalli, Ahmad – Department of Political Studies and Public Administration, American University of Beirut
“The West, The United States and Political Islam”

Nassar, Issam – Department of History, Illinois State University-Normal
“Palestine's contested identities during the Great War period 1914-1918”

The intense conflict over Palestine in our times led many scholars to see the formation of the Palestinian identity solely in light of the clash between Zionism and the country’s indigenous population. Little attention, if any, was ever given to the period before the Zionist movement achieved its first and greatest diplomatic victory with the issuance of the Balfour Declaration. In my presentation, I will examine the different overlapping, and often competing, national loyalties that were being debated in Palestine during the period of the Great War. By
utilizing private papers, diaries and memoirs of Palestinians from that period, I will argue that different nationalist imaginings were at work including Arab, Syrian, Palestinian and surprisingly Egyptian nationalisms. The papers studied include, but are not limited to, the memoirs of the musician Wasif Jawhariyeh, the diary of the Ottoman Soldier Ihasn al-Turjuman, the papers of the educator Khalil Sakakini, the writings of journalist Najeeb Nassar and the autobiography of the communist activist Najati Sidqi.

**Perry, Glenn E. – Department of Political Science, Indiana State University**

“Huntington’s ‘Clash of Civilizations’: Rumours and Clarification”

This proposed paper will build on ideas stated in my earlier article titled “Huntington and His Critics: The West and Islam.” Some of the same points I made earlier will be repeated, but I expect to develop them much further and to make reference to recent misconceptions about Samuel P. Huntington’s ideas about the “clash of civilizations.” I expect to show that what Huntington actually says in his famous article and book - as clarified in subsequent writings and interviews - is quite different from what he is generally thought to have said.

Although I will deal with Huntington’s ideas critically, I will show that he is not inciting a clash of civilizations but rather warning of such a clash. And while he emphasizes the importance of culture, I understand this as referring to identity with one’s own civilization (civilizations as “super-tribes,” as he puts the matter) rather than a broader ethnocentrism. Instead of calling for a belligerent Western policy toward other civilizations, Huntington is warning that Western supremacy has been a temporary phenomenon that we must not try to perpetuate. He warns against Western, and particularly American, arrogance, and even fears that interfering in other civilizations will bring the downfall of the West. He is calling for an equality of civilizations in which the Islamic world would be equal in power with the West, with an Islamic great power or “core state” that would have nuclear weapons and permanent representation on the Security Council. Instead of attacking Islamic and other cultures, he blames the broad phenomenon of “Kemalism” for weakening the Islamic world and calls for a return to authenticity. While he calls for strengthening Christianity in the West, what he favours for the Islamic world is basically an Islamist agenda. Burkean conservatism is evident throughout his writings, but in many ways he represents the opposite of Neoconservatism or of the ideas that Bernard Lewis has recently advocated.

I will recognize that certain passages from Huntington’s writings (e.g., Islam’s allegedly “bloody borders”) have been partly responsible for the misunderstanding about his ideas but argue that these should not be given undue attention or read out of context. While he does suggest that the Islamic world is conflict ridden, he rejects the idea that Islam is the cause, pointing instead, *inter alia*, to current demographic factors and the absence of a “core state.” I will also show how his agenda of a multicultural world of equal civilizations is matched by an insistence on the need for uni-culturalism within nations, as he warns that immigration from one civilization to another on a scale that does not permit assimilation threatens to create “cleft countries.” And I maintain that while he speaks harshly of the West’s client “bunker regimes” (as in the Arabian Peninsula), he fails to understand the maintenance of Western domination at the very centre of the Islamic world as the cause of the intensifying “clash,” giving more attention to “fault line conflicts” on the model of the former Yugoslavia.

**Rahnema, Saeed – School of Social Sciences, York University (Canada) (see: Moghissi, Haideh)**

**Reasons, Charles – Department of Law and Justice, Central Washington University**

“Some Myths of Terrorism”

Since 9/11 there have been many theories and images which have been widely circulated concerning the nature of terrorism and the nature of terrorists, particularly surrounding the 9/11 attack. This paper will expose some of these arguments as myths, not fact based, but driven by half truths, distortions and propaganda by “true believers”. These myths will include the following: 1. The United States was involved in creating 9/11 for its own sinister purposes. 2. The “evidence” shows that a plan did not hit the Pentagon, other explosives ignited in the trade towers, not the plans, no plane crashed in Pennsylvania, etc. 3. The only kind of terrorism is that against the state. 4. The United States has never been involved in state sponsored terrorism. 5. Iraq was involved in the 9/11 attacks 6. Muslims hate the ideals of the United States re. democracy, equality, etc. 7. The United States has never condoned torture. 8. All terrorists are dark skinned.
Sakai, Keiko – Peace and Conflict Studies, Tokyo University of Foreign Studies
“Covering Islam in Japanese media”

Japan has tried to promote the study of the Middle East and Islam since the first oil crisis in 1973 in order to establish a good economic relationship with Arab oil producing countries. As a result a number of Japanese scholars of the Middle East and Islam has increased and their academic activities have succeeded to a certain extent to change traditional Orientalistic views of Islam among the Japanese public. September 11, 2001 however, left a strong impression that Islam and the Middle East were related to “terrorism”, violence, and war. These images were created by the media, much influenced by the Western ways of covering Islam. In my presentation I would argue how the Japanese media has easily forgotten its own viewpoint on Islam accumulated since the ’70s, and have instead followed the Western view of Islam.

Selim, Gamal – Department of Political Science, The University of Calgary
“Western Reform Initiatives in the Arab World in the Post-September 2001 Era”

The question of political reform in the Arab world has recently come to the forefront of the regional and global political agenda as a result of growing external, especially American, pressures following the September 11, 2001 events. Prior to this, the United States had sought avenues to preserve stability in the region and to secure access to inexpensive and abundant oil resources. Simultaneously, US policy relating to the local regimes in the region dictated a necessity to preserve their stability as local clients responsible for implementing its agenda. Accordingly the United States allocated a majority of its ‘democracy-oriented’ aid during the 1990s to projects that did not undermine the authority of local regimes.

After September 11, 2001, however, this American policy has changed. The Bush administration claimed that the 9/11 attacks emanated from the Arab world, and viewed the attacks as an effect of widespread authoritarian culture that is seen as providing an environment fostering terrorism and Jihad against Western civilization. Consequently, this led neo-conservative circles close to the US administration to lobby for the unrestricted use of all means of American political, military and moral power to support democracy in the Arab world; arguing that the war against terrorism would require social, political and economic changes in the Middle East.

These initiatives have failed to bring about significant change in the political landscape of the Arab world – rather, state collapse and failure resulted in both Afghanistan and Iraq and radical Islamist groups gained popular support in the Egyptian and Palestinian elections. By 2006, the ‘democracy agenda’ was altogether abandoned by the Euro-American parties involved in the region.

As such, this paper will examine the Euro-American ‘democratic initiatives’ in the Middle East following 9/11, the context in which they were presented and the responses they garnered from within the Arab world. It will also analyze the outcome of these initiatives/proposals with a view of assessing their impact on introducing genuine political/ cultural and economic reform in the Arab world.

Selim, Mohammed – Department of Political Science, Kuwait University
“Assessing Western and the Muslim Worlds Dialogues in the Post Cold War Era: The Missing Dimensions”

The concept of the Dialogue among Civilizations emerged in the post Cold War era in the context of Euro-Mediterranean (Western-Arab Islamic) relations. It was first articulated in the literature of the first Inter-Parliamentary Conference on Security and Cooperation in the Mediterranean (PCSCM) held in Malaga in June 1992. The Conference’s Final Document referred to the concept of the Dialogue among Civilizations and Human Rights, and to the common values of civilizations, the norms of mutual understanding and tolerance, and cooperation in the fields of culture and human rights. It also resolved that the dialogue is essential to bridge the gap between the Arab and European peoples, and that such dialogue should be based on “common values such as respect for human life, the need for spiritual values, and human solidarity.” In 1993 Huntington presented his thesis on the Clash among Civilizations in which he predicted a clash between the West and the Muslim civilizations supported by the Confucian civilization. In both cases their was a concern that an ideological struggle was about to emerge between Western and Muslim states, which led to the rise of proposals to initiate dialogues between them. International proposals mushroomed after the September 11, 2001 events as these events established a global divide between the Western and Muslim worlds. The most important of these
proposals was the proposal of the former Iranian President Khatami in 1997, which was formally presented in his General Assembly speech in 1999, the Tehran Declaration issued by the Organization of the Islamic Conference (OIC), which resulted in the OIC-EU dialogue held in Istanbul in 2002, and the “Athens Declaration” on the Dialogue between Egypt, Iran, Greece, and Italy. In November 2001, the League of Arab States held its first conference entitled “The Dialogue among Civilizations: Cooperation, not Conflict,” to which Western scholars and politicians were invited. The European Union (EU) also included in its Euro-Mediterranean Partnership Project, formalized in the Barcelona Declaration of November 1995, a cultural component and in March 2002, it initiated “An Action Program for Dialogue between Cultures and Civilizations,” and helped to establish a Euro-Mediterranean Foundation for dialogue among cultures. However, these proposals have not resulted in breakthroughs in relations between the Western and the Muslim worlds.

This paper will trace the rise of the concept of dialogue among civilizations between the Western and Muslim worlds, review some of the main models of dialogue initiated and implemented in the post Cold War era, outline their premises, outcomes and impacts, with a view of identifying the correlates of the meager results of these models compared with other models of dialogue between Asian and Muslim worlds (the Sino-Arab and Japan-Muslim world dialogues) and suggest ways and means of steering these dialogues in new directions.

Sha'ban, Fuad – Department of English, Petra University, The Hashimite Kingdom of Jordan

“Islam and America: Extremists in Alliance”

It has been said that the extremists in the Muslim World are a mirror image of the religious extremists in the United States of America, at least in their respective agendas and ideologies. Both sides claim that they have a mandate from God to execute divine missions in pursuit of end-time eschatology. Both sides claim that they have a direct line of communication with God through which they receive His commands to execute that mission. And both sides have, to varying degrees, connections with and/or influence over other major political or social groups and figures. The danger of these connections lies in the fact that these groups and figures either buy into or exploit these extreme ideologies to further their own agendas. Extremists in the Muslim World and in the U S A pose an ever increasing danger to world peace.

This paper will attempt to analyze the factors of extremism on both sides and will propose some possible steps to overcome this danger.

"Islam in America: the Contemporary Scene"

The 9/11 terrorist attacks Opened the flood gates for public hostile statements about Islam from many quarters of the American society. Such attacks on Islam and Muslims had been there before, though limited to the religious and political far right. Since then, it has become an accepted practice by the media, by politicians, and by public figures to express open suspicion and outright prejudice and religious profiling of Muslims. This tendency has been demonstrated especially in the American administration's behaviour and practice, and in the current presidential election campaign.

This paper will focus on these developments and on the image of Islam and Muslims which has emerged as an inevitable result. The paper will also present some suggestions for better mutual understanding and accommodation by Americans and Muslims.

Shabout, Nada - Department of Art History, University of North Texas

"Globalization and Contemporary Art in the Arab World"

This paper examines contemporary art in the various Arab countries in terms of production, reception, exhibition and value, in both local and global markets. In view of the recent interest in the field and the newly developed market-value courtesy of Christie’s auction, discourses of culture, identity, and globalization need re-evaluation and further exploration. The first Christie’s auction to include Arab art was held in Dubai, UAE on 24 May, 2006 under the title, Christie’s Dubai Sale: International Modern and Contemporary Art. Works of Art by artists from different parts of the Arab World were sold for high prices and have since become in demand on an international level. Christie’s has opened offices in emerging markets, such as Dubai, Mumbai and Shanghai, with the claim "to expose local artists to an international audience and bring new buyers into the global market." The paper explores issues surrounding and including the following questions. Is Christie’s move an indication of the
global value of contemporary art produced in the Arab World? Has the art world finally acknowledged non-Western visual works as "art?" Are Arab artists free from the burden of identity in their contemporary work?

Sidahmed, Abdel Salam – Department of Political Science, University of Windsor
“Muslim Communities in the West and the Question of Belonging”

It goes without saying that in today’s world Muslim communities are to be found across the world beyond what is conventionally known as the Muslim world (OIC countries). They live in several countries, particularly Europe and North America as citizens, migrants, and sojourners. As argued by one scholar (Haddad, 2002) “Muslim communities and cities of the world of Islam include not only Cairo, Damascus, Islamabad, Kuala Lumpur, and Khartoum but also London, Bradford, Paris, Marseilles, New York, Detroit and Los Angeles”.

How do Muslim communities in the West grapple with their situation as minorities or diasporic communities, negotiate their multiple identities, and most crucially address the question of belonging? Do Muslim communities benefit from official policies of multi-culturalism [as in the cases of Canada and United Kingdom], and in what ways? On the other hand how do the mainstreams of Western societies view Muslim minorities particularly in the post-September 11th atmosphere?

This paper attempts to address the concept of homeland for Muslims in the diaspora, with an emphasis on the theme of belonging in relations to countries of origin, countries of destination, and the universal umma of Muslims. Furthermore, the paper looks into the impact of multi-culturalism on Muslims as an enabling factor that allows them to preserve their identity while striving to become part of the societies in which they live. Finally the paper devotes some attention to the debates and controversies around multi-culturalism that have recently been triggered by certain events, official policies or statements in countries such as Canada and the United Kingdom.

Smith, Patrick - Department of Political Science and Chair Institute of Governance Studies, Simon Fraser University

Several questions have dominated debates about the relationship between post September 11, 2001 national security legislation in Canada and comparatively in jurisdictions such as the United Kingdom and the United States: How adequate has national security against terrorism and other threats been? Is there adequate balance on the dual concerns of collective security/intelligence and individual human rights to stand any tests of time and hindsight? Has there been policy divergence or convergence in Canadian and American legislative responses to 9/11 and its aftermath? And have security concerns led to (the potential for) greater cross-border integration?

The basic premise of this paper is that the current outcome of debates around still relatively new anti-terrorism legislation – in Canada and the USA – has resulted in the following: an increased emphasis on collective security – with considerably more tools for security intelligence agencies in both countries; an increased unbalancing of the delicate equilibrium between rights and security. This applies to human rights generally and to a broad public discourse; some Canadian-American policy convergence on the security file; but a question – still – about whether such conclusions represent greater potential for more continentalist responses to security across the Canada-US border in the name of anti-terrorism, public safety, homeland security and ‘patriot’-ism.

Talhami, Ghada – Department of Politics, Lake Forest College (USA)
“America’s Early Experience with Islam: The Nation of Islam”

The United States has had a long experience with domestic Islamic communities, although it did not regard them as a threat initially based of their faith. The US-Muslim confrontation before WWI took the form of an American response to Arab immigration, which was not only known as Syrian immigration, but was also predominantly Christian. US policy, however, targeted both groups and obstructed their passage to assimilationist status largely on the basis of their race, the underlying premise being that they belonged to an inferior culture. This unbridgeable cultural difference was based on academic theories which anticipated Samuel Huntington's later views by several generations. This animosity persisted even after the new citizens proved themselves to be not only model citizens but also easily assimilated through marriage and identified with Christian churches.
At the same time, US resistance to efforts of a segment of its own home-grown African-American community to embrace an alien religion such as Islam proved to be just as strong. Treatment of the Nation of Islam eventually deepened the old fault-line which separated White from Brown and Black America. This new fault-line, eventually pitted Judaeo-Christian America against Islamic America long before the events of September 11. That is why the early experiences of the Nation of Islam are very instructive to our understanding of how the US views its Muslim communities today.

Examining US strategy against dissident Muslim groups like the Moorish Temple of Noble Drew Ali in the 1930s and the Nation of Islam later on, sheds a great deal of light on what lay in store for all of Muslim America. This paper will examine FBI tactics against all African-American groups, and especially Muslim-African groups, and compare them with the agency's tactics against White dissident groups such as the Ku Klux Klan during the 1960s and 1970s. It will be shown that policies applied today were prefigured long time ago when the FBI specialized in infiltrating mosques, disseminating disinformation, and manipulating media groups in order to generate negative images of this particular population. Also, as in the case of earlier groups, foreign contacts were sometimes falsely indicated in order to generate legitimate public wrath against this community.

“The Islamic and PLO Agenda for Jerusalem”

Ever since the nineteenth century, and specifically beginning with the period of Ibrahim Pasha, the people of Jerusalem, both Christian and Muslim, have assumed responsibility for the security and survival of the holy city. This fall back position would materialize several times after that, particularly as rulers failed to protect the city or were not present during its times of crisis. What alarmed the city's native community were Zionist efforts to purchase the Buraq Wall (Wailing Wall) and create European Jewish settlements in the city's outlying districts. Several foreign powers as well as diaspora Jews found it convenient during that period to encourage Jewish settlement. Some of these efforts go back to 1621 CE when Henry Fish called for Diaspora Jews to establish a state in Palestine, long before the Balfour Declaration. By 1862, Moses Hess published Rome and Jerusalem in which he also called for national Jewish revival and the building of scattered settlements in Jerusalem. After the French Expedition to Egypt, Napoleon called on Jews to move to Palestine. All of this preceded Herzl's well-known efforts to create the Zionist vision for Palestine. No one understood state responsibility to preserve Muslim rights than Sultan Abd al-Hamid who noted to a Jewish delegation that Jerusalem was not his property to dispose of since it belonged to world Muslims for whom he was only the city's guardian.

Israeli occupation of the city in 1967, consolidated the Jewish state's illegal control over both halves of the city, east and west. What followed was not only the enlargement of the city's boundaries to include one-third of the West Bank area, but also the inclusion of five cities and 50 villages within its boundaries. Israelis also began a massive destruction of the Maghribi Quarter facing the Buraq Wall in order to widen the area for the use of Jewish worshippers, and soon the old Jewish Quarter in the Old City was visibly expanding. Israelis also levied taxes on the occupied city's residents and began to change the face of its cultural sights. All of these activities contravened the Fourth Geneva Convention on the rights of occupied people, as well many UNESCO treaties. Much of the documentation of this destruction was achieved by Rouhi al-Khatib, the exiled former mayor of East Jerusalem. The PLO's hierarchy hardly had time to publicize these infringements on Jerusalem's sovereignty, and even after the creation of the PNA in 1993, the level of interest in Jerusalem was waning. By that time Israel has managed to seize control of most institutions in East Jerusalem, including the school system, the Islamic courts, which now were subordinated to the Jafa Court, and the Jerusalem Electric Company. The PNA's representative was Faisal Husseini, who ran his department from Orient House, but repeatedly suffered from Arafat's studied neglect, who viewed him as a potential rival, and from Israeli closures of his office. After the rise of Hamas to power, action never replaced the movement's brave words about the centrality of Jerusalem to their political ideology. The last evidence of this was in February of 2007, when the people of Jerusalem protested strongly Israeli archeological digs in the vicinity of Al-Aqsa Mosque while the PNA and Hamas were embroiled in a bitter and violent struggle in Gaza.
**Terry, Janice J.** – Emeritus, Department of History, Eastern Michigan University  
“Stereotypes, the media, and Islam”  

This paper will focus on the misrepresentation of Arabs/Muslims and Islam in the US media and how this impacts on public opinion and official policy. It will also discuss how lobbies and politicians use these misrepresentations to further their own agendas in the Middle East and elsewhere. The paper will be based on media sources from September 11, 2001 to the present as well as printed analyses.

**Thobani, Sunera** - Centre for Women’s and Gender Studies, University of British Columbia  
“Masculinities, Whiteness and the ‘War on Terror’”  

This paper examines the impact of the ‘War on Terror’ on hegemonic forms of masculinity in North America. For all of the vast resources of the United States (and those of its partners in the ‘coalition of the willing’), Americans remain unable to capture Osama bin Laden, who is, by their reckoning, the greatest threat to ‘western civilization’. Moreover, despite the best efforts of American soldiers, intelligence agents, diplomats and political elites, the United States remains unable to bring Afghanistan under control. Or Iraq. Or, for that matter, Palestine, Lebanon or Iran.

Analysing mainstream media coverage of the ‘war on terror’, I argue that American masculinity is in deep crisis. In this context, the war is enabling a white vigilante form of masculinity - exceptional in its state sanctioned resort to violence and lawlessness - to establish itself as hegemonic. This masculinity is becoming dominant primarily through the publicly sanctioned demonization of Islam as innately prone to violence, and of Muslim masculinity as inherently barbaric.

**Yamao, Dai** - Graduate School of Asian and African Area Studies, Kyoto University  
“Struggle for an Iraqi Islamic Soul: Islamic Parties and their interrelationships in the Diaspora 1980s”  

The aim of this paper is to clarify the processes of struggle for re-unification of the Iraqi Islamic political parties in the diaspora 1980s.

Most of leaderships of the Iraqi Islamic parties, the Da’wa Party at the head of the list, had to evacuate mainly to Iran in 1980 after the execution of Muhammad Baqir al-Sadr and achievement of Islamic revolution in Iran. After the loss of charismatic leader and separation from supports of Iraqi mass, the Iraqi Islamic parties faced the urgent necessities to reorganization and re-unification for their survival.

This paper focuses on 3 main Islamic parties, namely the Da’wa Party, Supreme Council for Islamic Revolution in Iraq (SCIRI), and Islamic Task Organization, and other small parties separated from the Da’wa party and later integrated to SCIRI in the beginning of the 1980s.

In the political change of regional and international spheres, it will be argued how each Islamic party tried to accommodate strategically in relation to Iranian government.


**Biographical Sketches**

**Abbas**, Sirojudin  –  MSW. PhD Candidate at the School of Social Welfare, University of California, Berkeley, USA. Prior to joining the doctoral program, he was social work lecturer at the National Islamic University, Jakarta, Indonesia; consultant for the Indonesian Department of Social Welfare; and associate researcher at the Center for the Study of Islam and Society, National Islamic University, Jakarta.

**Abboud**, Samer  –  Assistant Professor of Political Science at Susquehanna University located in Selinsgrove, Pennsylvania. His research interests include market policies, economic transition and trade in the Middle East. He is currently preparing a manuscript entitled “The Political Economy of Marketization in Syria”.

**Abi-Hashem**, Naji  –  Lebanese American clinical and cultural psychologist, involved in writing, editing, counselling, consulting, networking, and international service. He is a conference speaker and academic lecturer, currently as a Visiting Scholar at the Theological Union (GTU) in Berkeley, California. He has published numerous book chapters and journal articles.

His areas of interest and expertise are cross cultural psychology; psychotherapy and spirituality; grief, loss, trauma, and bereavement; Middle Eastern Studies; fundamentalism and terrorism; pastoral counselling; peace and existential psychology; culture, religion and worldview.

**Adwan**, Sami - After graduating with a B.A. in elementary education from Jordan University in 1976, he received an M.A. in educational administration from San Francisco State University in 1982 and a Ph.D. in educational administration from the University of San Francisco in 1987. He taught and was chair of the education program at Hebron University, where he also headed the employee's union and became active in politics. Since 1993, he has been a member of the Faculty of Education at Bethlehem University. His research focuses on Palestinian education and the role of education in building peace. Publications include *Learn to Live Together*, with Dr. Ruth Firer; *Comparative Analysis of the Israeli and Palestinian Conflict in History and Civic Education; Two Conflicts, Four Countries* (Greece, Turkey, Israel, and Palestine); and *The Historical Perception of Israeli and Palestinian Youth*, with Dr. Shifra Sagy. With Dr. Dan Bar-On he is co-director of the Peace Research Institute in the Middle East (PRIME). In 2001, they were awarded the Alexander Langer Foundation Prize for their work and their dedication to peace as co-directors of PRIME.

**Aoudé**, Ibrahim G. - Professor and Chair of Ethnic Studies at the University of Hawaii-Manoa and the Editor of *Arab Studies Quarterly*. He publishes in the following areas: Hawaii political economy and social movements; Middle East politics; and Arab American Diaspora.


**Al-Banna**, Sami - Has been an activist, for more than 40 years, for issues relating to social justice, equity, human rights, and truly democratic processes in building a peaceful Middle East. He was born and educated through college in Baghdad, Iraq. He completed his doctorate degree from Columbia University, NY City where he also served as a faculty member. By profession, Sami is a lead architect of complex systems involving advanced technology and extensive organizational change. For decades, he served as a consultant to many governmental and non-governmental international organizations (e.g. UNDP, IDRC, UNESCO, UNESCWA, etc.) on the transfer of technology to accelerate the development of human capital and socio-economic capacities.

**Barry**, Donald (Don) – Professor of Political Science at the University of Calgary. He holds a BA from St. Francis Xavier University, an MA from Dalhousie University, and a PhD from Johns Hopkins. His books include: *Canada’s Department of External Affairs: Coming of Age, 1946-1968*, with John Hilliker (1995); *Toward a North American Community? Canada, the United States, and Mexico* (1995); *Regionalism, Multilateralism, and the Politics of Global
Trade, with Ronald C. Keith (1999); and Icy Battleground: Canada, the International Fund for Animal Welfare, and the Seal Hunt (2005).

**Brunk, Conrad** - Professor of Philosophy and Director of the Centre for Studies in Religion and Society at the University of Victoria. His areas of research and teaching include philosophy of religion, ethical aspects of environmental and health risk management, and value aspects of science in public policy. Dr. Brunk is a regular consultant to the Canadian government and international organizations on environmental and health risk management and biotechnology. He is author of numerous articles in journals and books on ethical issues in technology, the environment, law, and professional practice. Professor Brunk holds a PhD in Philosophy from Northwestern University.


**Bunton, Martin** – He earned his doctorate at Oxford University in 1998, and was appointed in 2003 as an assistant professor in the department of history at the University of Victoria. His 2007 monograph, Colonial Land Policies in Palestine, 1917-1936 was published by Oxford University Press, and he is currently involved in a comparative study of land regimes in the Middle East in the first half of the 20th century.

**Clark, Arthur** - Professor in the Faculty of Medicine, University of Calgary, with an appointment in the Department of Pathology and Laboratory Medicine and cross-appointment in the Department of Clinical Neurosciences. He is an active staff neuropathologist (Calgary Laboratory Services) and works at the Foothills Hospital in Calgary. His major interests include a search for ways to promote active and responsible citizenship in support of a healthier global community and human creative potential. He directs the Dr. Irma M. Parhad Programmes at the University of Calgary and works with many others in matters related to public affairs and foreign policy.

**Cobban, Helena** - Long-time writer and researcher on global affairs with a focus on the Middle East. Her six books include The Palestinian Liberation organization: People, Power, and Politics (Cambridge, 1984), two on Syrian-Israeli issues, and one of Lebanon. Her upcoming book, Re-engage! America and the World After Bush will be published by Paradigm Publishers in May 2008. She is a Friend in Washington with the Washington, DC-based Friends Committee on National Legislation (FCNL), a Quaker lobby in the public interest, and publishes the blog “Just World News.”

**Da’na, Seif** – Assistant Professor of Sociology and International Studies at the University of Wisconsin-Parkside.

**Dastmalchian, Ali** – Dean of the Faculty of Business at the University of Victoria and Professor of Organization Theory in the same faculty. He has an undergraduate degree in economics and political science from the National University of Iran. He also has a masters of science in management and technology and a PhD in organizational analysis both from the Cardiff Business School at the University of Wales. Prior to his arrival at UVic, Dastmalchian had designed and participated in executive development programs throughout Asia and the Middle East. His main research and teaching interests are in the areas of organizational design and flexibility, organizational climate, management of change, organizational power and politics, executive leadership, and cross-cultural management theory.

**Davidson, Howard S.** - Associate Professor and Director, Aboriginal Focus Programs, University of Manitoba. He is a founding member of the International Committee on Education and Occupation and co-organizer of three educational forums involving Palestinian, Israeli and international educators. Recent
publication includes "No more programs! A radical critique of prison programs and alternatives" (Africa Press, 2007), and co editor of Journal of Prisoners on Prisons, 115(1), 2006.

**Davidson, Lawrence** - Professor of History at West Chester University in West Chester Pennsylvania. His specialization is in the history of American relations with the Middle East. He is the author of America's Palestine: Popular and Official Perceptions from Balfour to Israeli Statehood (University Press of Florida, 2001), Islamic Fundamentalism (Greenwood Press, 2003), and, co-author with Arthur Goldschmidt of the Concise History of the Middle East, 8th Edition (Westview Press, 2006). He has just finished a book entitled Privatizing American Foreign Policy for the University of Kentucky Press. This should appear in Fall 2008. He has also written numerous articles on US perceptions of and policies toward the Middle East. Over the last twenty years Professor Davidson has taken on the role of public intellectual and has sought to heighten public awareness of the nature and consequences of US policies in the Middle East.


**Dodd, Erica** – Adjunct Professor in the Department of History in Art at the University of Victoria; she is also an associate fellow of the Centre for the Study of Religion and Society at the same University. Before joining the faculty at the University of Victoria, Dodd taught at both McMaster University in Ontario, Canada and the American University of Beirut. She has been a fellow at Dumbarton Oaks; Centre for Advanced Study in the Visual Arts, Washington, D.C.; American Research Center, Cairo; the Middle East Center, Harvard University; and Lady Margaret Hall, Oxford. Her most recent publication is Medieval Painting in the Lebanon (2004).


**Elnur, Ibrahim** – Currently the Coordinator of the Professional Development Program and Associate Professor in the Political Science Department at the American University in Cairo and Assistant Professor in the department of Economics at Juba University in Sudan. His current research and teaching interests include: development and International Political Economy, population dynamics, public policy, economics of education, health, and war and reconstruction. His publications and research interests focus on reconstruction of war torn communities, the state and globalization, urban poverty, changing conditions of educated elite reproduction, new urbanities-ruralities, modernities; survival strategies, feminization of the labor process and family dynamics, alternative development policies and the economics of education and health. Dr. Elnur’s most recent publications include: Contested Sudan: The political economy of war and reconstruction (forthcoming, 2008, Routledge); “Differentiation in the educational systems, diasporas and reproduction of educated elites” in Ben Hafaiedh, A. and El Jaziri, M. (eds.), 2004, Social Science in the Arab World, Turkey and Iran: Determinants, State and Potentials.

**Este, David** – Professor and Associate Dean (Research and Partnerships) in the Faculty of Social Work at the University of Calgary. He completed his PhD at Wilfrid Laurier University and MSW at the University of Toronto. During the past decade most of his research has focused on the acculturation experiences of immigrants and refugees. He is involved in a number of multi-site research projects including the New Canadian Children and Youth Study, The Experiences of Russian and Sudanese Men as Fathers in the Canadian Context,
The Racism, Violence and Health Study and the Experiences of Visible Minority Social Workers in British Columbia, Alberta and Ontario.

He is co-editor of three books and has published several journal articles and book chapters focused on issues related to diversity.

**Flanders, Elle** – Director, *Zero Degrees of Separation*. Filmmaker and photographer based in Toronto and New York City. Her recent feature-length documentary, *Zero Degrees of Separation*, premiered at the Berlin International Film Festival and has toured extensively, winning awards internationally. Bird on a Wire, a dual-screen film projection with a live music performance, also premiered at the 2006 Berlin International Film Festival, with subsequent screenings in Toronto and Taipei. It will continue to tour in New York, London and Ramallah in 2007. Flanders is currently in development on a new experimental documentary, 12 months/2 square miles. Her photo installation, What Isn’t There, is an ongoing project that has been in the making for the past fifteen years, and was recently exhibited in Toronto.

**Fuller, Graham E.** – Currently an independent writer, analyst, lecturer and consultant on muslim and world affairs and Adjunct Professor of History at Simon Fraser University in Vancouver. He holds a BA and MA from Harvard University in Russian and Middle East Studies. For 20 years he worked as a CIA operations officer, 17 of them overseas and mostly in the Middle East. He later became Vice-Chair of the National Intelligence Council at CIA, with overall responsibility for national level strategic forecasting. After leaving government service, Mr. Fuller was a Senior Political Scientist at the RAND Corporation for 12 years. Since 1990 he has been working as an independent analyst on Middle Eastern affairs, particularly on issues of Islam, ethnicity, democracy, and geopolitics. He has written many books and articles relating to the Middle East, global geopolitics, and religion in politics, including a book on the Geopolitics of Islam and the West, several books on Turkey, one on Iran, and a study of the Arab Shi’a (with Rend Rahim Francke). His most recent book is *New Turkish Republic: Turkey as a Pivotal State in the Muslim World* (United States Institute of Peace Press, 2007).

**Ginsberg, Terri** - Received her doctorate in Cinema Studies from New York University. She is currently Visiting Assistant Professor at North Carolina State University, where she is teaching a course on cinema of the conflict in Palestine/Israel and has co-curated a Middle Eastern film screening series. In addition to numerous published articles in peer-reviewed journals and scholarly collections, she is author of *Holocaust Film: The Political Aesthetics of Ideology* and co-editor of *Perspectives on German Cinema*. Her latest project, a *Historical Dictionary of Middle Eastern Cinema*, is forthcoming in 2009.

**Graham, John** – Murray Fraser Professor at the Faculty of Social Work, University of Calgary, Canada. He has published extensively, with Alean Al-Krenawi, on social service and mental health delivery with Muslim and Arab communities in the Middle East. His most recent book is Al-Krenawi, A., & Graham, J.R. (2008). *Helping professional practice with indigenous peoples: The Bedouin-Arab case*, Lanham, MD: University Press of America.

**Haddad, William W. (Bill)** - Chair of the Department of History at California State University Fullerton. Prior positions at the same institution have included Dean of Graduate Students and Associate VP for Academic Programs. He has published numerous books and articles, the most recent of which was "Barriers to Reconciliation: Essays on Iraq and the Palestine/Israel Conflict" with Jacqueline Ismael. Haddad has taught and lectured at universities throughout the world including the American University of Beirut, Lebanon; Nuertingen University, Germany; and Nanzan University, Nagoya, Japan.

**Hall, Budd L.** - Director of the Office of Community-Based Research at the University of Victoria. His scholarship has focused on learning and social movements, participatory research, international adult education, reform of higher education and the impact of globalization. He has worked with NGO adult and literacy organizations in the Arabic-speaking countries and other countries of the Middle East for 30 years. His current interests focus on how to strengthen academic linkages between Canada and Palestinian scholars living in the occupied territories. He is also a poet.

**Al-Hamarneh, Ala** - Ph.D. in Human Geography, is assistant professor at the Institute of Geography and senior researcher at the Center for Research on the Arab World, University of Mainz. His fields of research
include international migration, poverty issues, tourism, cinematic hermeneutics and the globalization of services. He has published on Islamic Tourism, Palestinian refugees, transformations in higher education in the Arab World and Arab cinemas. His last publication (co-editor) is the collective volume “Islam and Muslims in Germany” (2008, Brill).

Hassanpour, Amir – Associate Professor, Department of Near & Middle Eastern Civilizations, University of Toronto, teaches nationalism, mass media, and social movements in the Middle East as well as theory and methodology in Middle Eastern studies. He is author of Nationalism and Language in Kurdistan, 1918-1985 (1992), and has contributed numerous articles to academic journals and Encyclopedia of Television, Encyclopaedia Iranica, Encyclopedia of Modern Asia, The New Grove Dictionary of Music and Musicians, Encyclopedia of Modern Middle East and Encyclopedia of Genocide and Crimes Against Humanity.

Husseini, Hassan – Ph.D. candidate in International Relations and Comparative Politics (Middle East) in the Department of Political Science at Carleton University in Ottawa. His dissertation examines the question of citizenship within the context of the One-State versus the Two-State solution in Israel/Palestine. He also holds a Masters degree in legal studies where he focused on globalization and labour law. Hassan has been a Teaching Assistant (TA) in Legal Studies and Political Science at Carleton. He is an active member of Local 4600 of the Canadian Union of Public Employees (CUPE) at Carleton, and has occupied various positions within the local over the past 4 years.


Ismael, Tareq Y. – Professor of Political Science at the University of Calgary, Canada; is the Secretary General of the International Association of Middle Eastern Studies; and is Editor of the International Journal of International Iraqi Studies. He has published extensively on the Middle East, Iraq and international studies. His most recent works include Middle East Politics Today: Government and Civil Society (Florida University Press, 2001), Turkey’s Foreign Policy in the 21st Century: A Changing Role in World Politics (Ashgate Publishing, 2003), Iraq: The Human Cost of History, with William H. Haddad (Pluto Press, 2004), The Iraqi Predicament: People in the Quagmire of Power Politics, with Jacqueline S. Ismael (Pluto Press, 2004), The Communist Movement in the Arab World (Routledge, 2005), and The Rise and Fall of the Communist Party of Iraq (Cambridge University Press, 2007).

Al-Jamali, Abbas - Received a B.Sc. in Crop Production and Protection and an M.Sc. in Horticulture from the American University of Beirut and a Ph.D. in Horticulture from Purdue University in the U.S. As a professor in Algerian Universities, he was the first person in that country to teach Plant Biology in Arabic. Dr. Al-Jamali is presently teaching Plant Physiology and other graduate and undergraduate courses in the Department of Plant Production at the Faculty of Agriculture, Jordan University of Science and Technology.

Jergeas, George – Department of Civil Engineering, Schulich School of Engineering, The University of Calgary
Johnson, Andrew F. – Professor of Political Studies and Dean of Social Sciences at Bishop’s University, Quebec. His publications have largely focused on Canadian social policy and public administration, but he is currently collaborating with other scholars on research related to gaps in the delivery of public policies to the Anglophone minority in Quebec.

Judd, Richard (Dick) – President Emeritus of Central Connecticut State University and Professor of Emergency Medical Sciences. His Ph.D. was awarded by the University of Connecticut, his academic expertise is in emergency medicine and parliamentary law. He holds honorary degrees from Briarwood College (CT), Doctor of Laws; Kyung Hee University (Korea), Doctor of Medicine; and Eastern Mediterranean University, Doctor of International Relations (Cyprus).

Jung, Dietrich – Senior Research Fellow at the Danish Institute for International Studies in Copenhagen and Head of the Research Unit on “Religion, Social Conflict, and the Middle East. Dr. Jung holds a MA in Political Science and Islamic Studies, as well as a Ph.D. in Political Science from University of Hamburg, Germany and has large field experience in the Muslim world. He has published numerous scholarly articles on causes of war, peace and conflict studies, theories of world society and on conflicts in the Middle East. His most recent book is: Democratization and Development: New Political Strategies for the Middle East (Palgrave, 2006).

Karim, Karim H. - Associate Professor and Director of the School of Journalism and Communication of Carleton University. He has been a Visiting Scholar at Harvard University's Divinity School and Department of Near Eastern Languages and Civilizations. His publications include Islamic Peril: Media and Global Violence and The Media of Diaspora. He has also published internationally on issues of social development in Muslim societies, the socio-cultural impact of information technologies, and the debates on multiculturalism. Dr. Karim was awarded the inaugural Robinson Prize for excellence in communication studies and has been recognized by the Canadian government for his work in fostering collaboration among Muslim, Jewish, Christian and other Canadian communities. He holds degrees in Islamic and Communication studies from Columbia and McGill Universities.

Karim, Ghazi – Senior professor of Mechanical Engineering at the University of Calgary Canada. Born in Iraq and received his education at Imperial College –London University.

Dr. Karim has been actively engaged over the years in combustion, energy and fuels research, especially in relation to alternative fuels applications and published very extensively, while supervising more than 45 PhD’s and authoring several hundred journal papers. He is a Fellow of the SAE International, Millennium Honda Lecturer of ASME, member of Board of Advisors of World Hydrogen Association and member of Editorial Boards of International Journal of Hydrogen Energy, Journal of Energy and Power and International Journal of Green Energy.


Kelly, Peter – A founder and senior principal of the law firm Updike, Kelly and Spellacy, P.C in Hartford and New Haven, Connecticut. He also serves as a Director and Vice Chairman of the International Foundation for Election Systems, a bi-partisan democracy foundation based in Washington, D.C. and as a Director and Chairman of IFES, Ltd. based in London, UK. Over the years, Mr. Kelly has served on over three dozen civic boards.

Since 1978, Mr. Kelly has served in over a dozen National Democratic Party leadership posts, ranging from National Treasurer (1979 - 1981) and National Finance Chairman (1981 - 1985) to senior advisory positions (1988 Gore Presidential campaign, 1992 Clinton Presidential campaign and Gore 2000 campaign) and Co-

Mr. Kelly is one of the original architects of the U.S. private sector initiative on democratization efforts abroad. He was a founder and Treasurer of the National Democratic Institute for International Affairs. He was a founder, Chairman and Director of the Center for Democracy, a bipartisan foundation, from 1984 to 1997.

Mr. Kelly received his J.D. from Yale University in New Haven, Connecticut, his B.S., magna cum laude, from Georgetown University in Washington, D.C. In 2003, Mr. Kelly received an Honorary Doctor of Laws from Central Connecticut State University and various honours from Yale University, Georgetown University, St. Francis Hospital and Medical Center and others.

Khoury, Malek – Associate Professor of Film Studies at the Faculty of Communication of Culture at the University of Calgary. He is also the Head of the Communications Division at the faculty. Khoury has published extensively on Canadian and Arab cinemas. His upcoming book is titled 'Liberation and Identity: The Arab National Project in Youssef Chahine's Cinema.' He is currently working on a project on Queer representations in Arab cinema.


Lamani, Mokhtar – Served as Special Representative of the Arab League in Iraq, appointed by the Council of Arab Ministers of Foreign Affairs in 2006. On behalf of the Arab League, he worked to reconcile fractious parties and sectarian groups in Iraq while building peaceful relations between Iraq and neighbouring countries. Prior to his position as Special Representative, Mr. Lamani was visiting lecturer at universities across the West and Islamic regions from 2005-2006. As Ambassador of the Organization of the Islamic Conference to the United Nations from 1998-2004, Mokhtar Lamani represented the OIC to the UN and Coordinator of the OIC group in New York. His distinguished career in international diplomacy includes a number of positions with the General Secretariat and with the Arab League, including Deputy Permanent Observer to the UN, Officer in Charge of Iraq-Kuwait dispute, Coordinator of Secretariat Reform, and Coordinator of the Euro-Arab Dialogue and Afro-Arab Cooperation.

Langille, Christopher (Chris) – Department of Political Science, The University of Calgary.

Melnik, George – Associate Professor, Faculty of Communication and Culture, University of Calgary, is co-chair of the Consortium for Peace Studies at the University of Calgary. He is the editor of Canada and the New American Empire: War and Anti-war (University of Calgary Press, 2004). He is also Series Editor of Global Peace Studies, an interdisciplinary series that publishes works on conflict and post-conflict studies, human rights and international development, human security and peacebuilding launched in 2008 by Athabasca University Press.

Meyer, Guenter - Director of the Centre for Research on the Arab World, University of Mainz and Chairman of the World Congress for Middle Eastern Studies Professor at the Institute of Geography, University of Mainz/Germany; Director of the Centre for Research on the Arab World (CERAW); President of the German Middle East Studies Association (DAVO); President of the European Association for Middle Eastern Studies (EURAMES); President of the International Association for Middle Eastern Studies (IAMES); Chairman of the International Advisory Council of the World Congress for Middle Eastern Studies (WOCMES). Meyer has published more than 150 books and articles in English, German, French and Arabic on Political and strategic analysis, social and economic geography in the Middle East and North Africa.

Mezvinsky, Norton – Professor of History at Central Connecticut State University; Connecticut State University Professor; author of numerous books and articles dealing with the various aspects of the Arab-Israeli conflict, terrorism, U.S. foreign policy and Jewish fundamentalism. Book on Jewish fundamentalism in Israel, written with Israel Shahak, has been translated from English into four languages and is in its second, updated edition. Is completing a book on Christian Zionism.
Milwright, Marcus - Associate professor in the Department of History in Art, University of Victoria, Canada. He received his doctorate in 1999 from the Oriental Institute, University of Oxford, and has held fellowships with the Warburg Institute, the British Academy, and the Aga Khan Programs for Islamic Architecture in Harvard University and MIT. His research interests include the art and archaeology of the Islamic Middle East, labour and craft practices in the urban environment, cross-cultural contacts in the Medieval Mediterranean, and the history of medicine. He is involved in several archaeological projects in the Middle East. His book, The Fortress of the Raven: Karak in the Middle Islamic Period (1100-1650) will be published by Brill in 2008. He is currently writing a book on the archaeology of the Islamic world for Edinburgh University Press.

Mitha, Farouk – Lecturer in the Faculty of Education at University of Victoria, Canada. He has a M.A in Islamic Studies from McGill, and completed his doctorate in English Literature and Education at the University of Victoria. He is also an Educational Development consultant with the Aga Khan Development Network and has been involved in designing and implementing teacher education projects in Pakistan, Syria and Tajikistan.

His current research is on the teaching of Shakespeare in secondary schools. He has published in the area of medieval Islamic thought and on the state of liberal education in contemporary Muslim societies. His recently published book is entitled *Al-Ghazali and the Ismailis: A debate on Reason and Authority in Medieval Islam* (2002, I.B. Tauris, U.K.)

Moghissi, Haideh – Professor of sociology, in Atkinson Faculty and Faculty of Graduate Studies at York University, Toronto. She was a founder of the Iranian National Union of Women and a member of its first executive and editorial boards, before leaving Iran in 1984. Her publications (in English) include articles in refereed journals and chapters in edited volumes and following books: *Muslim Diaspora: Gender, Culture and Identity* (ed.) (London: Routledge 2006); Three volume reference, *Women and Islamic Critical Concepts in Sociology* (ed.) (London: Routledge 2005); *Feminism and Islamic Fundamentalism: The Limits of Postmodern Analysis*, (Zed Press, 1999, winner of Choice Outstanding Academic Book Award) and *Populism and Feminism in Iran: Women's Struggle in a Male-Defined Revolutionary Movement* (London: Macmillan Press; New York: St.Martin's Press 1994.).

Dr. Moghissi has served as Coordinator, Certificate for Anti-Racism Research and Practice (CARRP), Chair of the Executive Committee of Centre for Feminist Research and member of the Executive Committee of Centre for Refugee Studies at York University. Presently, she is the principal researcher in two international comparative research projects, “Diaspora, Islam and Gender” (funded by SSHRCC) and “Muslim diasporas: Heightened Islamic identity, gender, and cultural resistance” (funded by the Ford Foundation).

Mohammad, Abdullah Yousef Sahar – Professor of International Relations in the Political Science department of Kuwait University. He received his MA in International Affairs from Florida State University (1988) and his PhD from the University of Kentucky (1994). Between 1997 and 1998 he was a visiting professor at the London School of Economics and Political Science.

His areas of interest include: non-governmental organizations, security studies, political economy, and studies of political Islam. His publications have dealt with matters such as the Orientalism school and the Western policy toward Muslim and Arab, the impact of Globalization on the third world, Arab- Israeli conflict, Terrorism, Iran foreign policy, and Western involvement in oil related issues in the Gulf.

Motabagani, Mazin – Associate Professor of Orientalistics, Department of Islamic Studies, Faculty of Education at King Saud University, Saudi Arabia. His recent publications include: *Saudi Arabia’s Leading Role in the Study of Orientalism* 1980-2005 (Riyadh: Imam Muhammad Ben Saud Islamic University: 2005); *My Trips to America* (Riyadh: King Abdu Aziz Public Library, 2005); *The Influence of Contemporary America on Neo-Conservatives and US Foreign Policy*. Dr. Motabagani’s major research interests include: Islamic History and Culture; Arabic and Islamic Studies in the West and Western World Studies (Occidentalism).

Moussalli, Ahmad – Professor of Political Science and Islamic studies at the American University of Beirut (AUB), is the author of numerous writings, including the following books: *U.S. Foreign Policy and Islamist Politics, The Islamic Quest for Human Rights, Pluralism, and Democracy*, Images of Islam in the Western World and Images of the West in the Islamic World, *Islamic Movements: Impact on Political Stability in the Arab World, The West, the United States, and Political Islam*, Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, *Human Rights, Pluralism and Democracy in Islam, Myths and Realities of Islamic Fundamentalism, Radical Islamic Fundamentalism: The Ideological and Political Discourse of Sayyid Qutb, A Theoretical Reading In Islamic Fundamentalism Discourse, Islamic and World Order and Islamic Fundamentalism.*

He is also the recipient of many academic honours and prizes, including 2004 Fulbright Visiting Specialist Award: Access to the Muslim World, 2003 selection of *The Islamic Quest for Democracy, Pluralism, and Human Rights* as Outstanding Book by Choice; 2001 selection of Moderate and Radical *Islamic Fundamentalism* as Outstanding Book by Choice; 2000 selection of *Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, Iran and Turkey* as Outstanding Book by Choice.


Owen, E. Roger – A.J. Meyer Professor of Middle East History at Harvard University and a former director of the Center for Middle Eastern Studies at the same university. He previously taught Middle East political and economic history at Oxford University where he was also many times the director of the St Antony’s College Middle East Centre. His books include *Cotton and the Egyptian Economy, The Middle East in the World Economy: 1800–1914, and State, Power and Politics in the Making of the Modern Middle East* (3rd revised edition 2004). He is also the co-author (with Sevket Pamuk) of *A History of the Middle East Economies in the Twentieth Century*. Roger Owen has also written a biography of Evelyn Baring, the first Lord Cromer, *Lord Cromer: Victorian Imperialist, Edwardian Proconsul*, published by Oxford University Press in January 2004. An Arabic edition appeared in Cairo in summer 2006. He has written a regular column for the Arabic newspaper, al-Hayat, since the late 1980s.

Perry, Glenn E. – Received his Ph.D. in Foreign Affairs from the University of Virginia in 1964 and did further work in Arabic and Middle East Studies at Princeton. He has taught Political Science, particularly courses on the Middle East, at Indiana State University since 1970. He also taught at the American University in Cairo. Reflecting his interdisciplinary interests in the region, he has published several books—including *The Middle East: Fourteen Islamic Centuries* (1997) and *The History of Egypt* (2004)—and dozens of articles and chapters, all dealing with Middle Eastern politics, history, and religion. In recent years, much of his work has focused on the paucity of Middle Eastern democracy.

Rahnema, Saeed – Professor of Political Science at York University. He has served as the Director of the School of Public Policy and Administration, York University, and was a Director of the Middle East Economic Association (MEEA). Professor Rahnema is a frequent commentator on Canadian and international media on the issues of the Middle East and Islam, Human Rights, has published several books and numerous articles in English and Farsi (Persian). He has been a leading member of several major international projects including SSHRC/MCRI.
research on Muslim diasporas, Ford Foundation on Muslim Diasporas in the West, and CIDA/AUCC Canada Corps for Palestinian Public administration programs.

**Reasons**, Charles - Professor in the Department of Law and Justice at Central Washington University. He has a Ph.D. in Sociology from Washington State University and a LL.B. from the University of British Columbia, having practiced public interest law in Vancouver. He was a Professor of Sociology at the University of Calgary from 1974-1989. He has written extensively on issues of Law and Justice in the United States and Canada, including 9 books and numerous articles and book chapters. His most recent book is Race, Class, Gender and Justice in the United States (with Julius Debro and Darlene Conley) 2002. He is currently working on a book on Comparative Homicide: The United States and Canada.

**Rippin**, Andrew – Dean of Humanities and Professor of History at the University of Victoria. Before he joined the University of Victoria, Rippin was a Professor of Religious Studies at the University of Calgary for more than 20 years. Dean Rippin’s main scholarly focus is the formative period of Islamic civilization in the Arab world; the Qur'an and the history of its interpretation. His latest books include *Defining Islam* (Equinox 2007) and *Interpretation and Jurisprudence in Medieval Islam* (Variorum 2006).

**Sakai**, Keiko – Professor in Graduate School of TUFS, in charge of the Research and Educational Project for Middle East and Islamic Studies. She received her M. A. at the University of Durham (1995). She joined the Institute of Developing Economies in 1982. Her book in Japanese "Iraq and America" (2002) was awarded Asia Taiheiyou Shou in 2003.

**Selim**, Gamal – PhD Candidate in the Department of Political Science at The University of Calgary.


**Sha’ban**, Fuad – Professor of English Literature and Translation at Petra University, Amman, Jordan. He has held Many Senior academic posts and has lectured widely at universities in the Arab World, India and the USA. Born in Damascus, he received his Ph.D. in English Literature from Duke University, and has taught at the universities of Damascus, Riyadh, Duke, the UAE, James Madison and Petra.

Sha’ban has written and lectured extensively on English Literature, Translation, Comparative Culture and Orientalism, and has translated many books and scores of Arabic short stories. His most recent book is *For Zion’s Sake: The Judeo-Christian Tradition in American Culture*.

**Shabout**, Nada - Assistant Professor of Art History at the University of North Texas teaching Arab visual culture and Islamic art. She is the author of Modern Arab Art: Formation of Arab Aesthetics, University of Florida Press, 2007. She is the curator of the traveling exhibition, Dafatir: Contemporary Iraqi Book Art, 2005-2008. Her current project is Recovering Iraq’s Modern Heritage: Constructing and Digitally Documenting the Collection of the former Saddam Center for the Arts. Her awards include: TAARII fellow 2006, 2007; and
Fulbright Senior Scholar Program, 2007 Lecture/Research fellowship to Jordan. She is the founding president of the Association for Modern and Contemporary Art from the Arab World, Iran and Turkey (AMCA). Shabout has published numerous articles on modern and contemporary Iraqi art with a focus on the relationship between visual production and the politics of identity.

Sidahmed, Abdel Salam – Associate Professor, Political Science Department at the University of Windsor, Canada. Teaches International human rights, diaspora studies, Islamic and Middle Eastern Politics. Former Director of Middle East Program at Amnesty International, London, UK. His research interests include, contemporary Islamism, Sudanese affairs, and Muslim diaspora communities in the West.

Smith, Patrick - Director, Institute of Governance Studies/Professor (and past-Chair) of Political Science, Simon Fraser University. Has served on the Boards of the Canadian Political Science Association, the Institute of Public Administration of Canada and the British Columbia Political Studies Association. He has authored/co-authored books/articles/reviews on a variety of topics related to government, development and planning and has had his work published in such journals as the Canadian Journal of Political Science, International Political Science Review, Canadian Journal of Urban Research, BCStudies, International Journal of Canadian Studies, Canadian Public Policy, Planning and Administration, Representation, Arab Studies Quarterly, Journal of Borderland Studies, Korean Local Government Review, Canada: The State of the Federation, etc. and in related edited research books/volumes. He has taught at the Open University (UK), University of Victoria (BC), Acadia and Dalhousie Universities in Nova Scotia, Canada.

Von Sponeck, Hans-C. - Former UN Humanitarian Coordinator for Iraq (1998–2000) and UN Assistant Secretary-General. He served the United Nations in many capacities throughout the world over his more than thirty-year career. He has published many articles on the environment, social change and methodological/conceptual alternatives in development, (crisis management) sanctions and humanitarian exemptions. His latest publication is A Different Kind of War: The UN Sanctions Regime in Iraq, a book that was published in English, Spanish, German and Arabic. Hans von Sponeck currently serves as Chairman of the Millennium Centre in Basel, Switzerland and is a lecturer at the University of Marburg.

Talhami, Ghada – D.K. Pearsons Professor of Politics at Lake Forest College, USA. She is the author of several books, the last of which are: Palestinian Refugees: Pawns to Political Actors, and: Palestine in the Egyptian Press: From al-Ahram to al-Ahali. She has recently edited an encyclopedia volume for Greenwood Press, titled: Children in North Africa and the Middle East. Her academic interests range over all facets of the Palestine question, especially the policies of Arab states towards the Palestine question. She is also interested in women of the Third World.

Terry, Janice J. – professor emeritus of modern Middle East History at Eastern Michigan University. She is author of U.S. Foreign Policy in the Middle East: The Role of Lobbies and Special Interest Groups (Pluto, 2005) and co-author of the 7 vol. Encyclopaedia of World History (Factsonfile, 2007). Her recent research deals with lobbies, the media, and stereotyping of Muslims and Arabs in the United States.

Thobani, Sunera - Associate Professor at the Centre for Women's and Gender Studies at the University of British Columbia. Her research and teaching interests include globalization, migration, race, gender and nation. Her book, Exalted Subjects: Studies in the Making of Race and Nation in Canada, has been published by the University of Toronto Press (2007). Dr. Thobani is also past president of the National Action Committee on the Status of Women, Canada’s largest feminist organization. As the first woman of colour elected to this position, her tenure was committed to making anti-racism central to the politics of the feminist movement.

Von Sponeck, Hans-C. - Former UN Humanitarian Coordinator for Iraq (1998 – 2000) and UN Assistant Secretary General. Hans von Sponeck served the United Nations in many capacities throughout the world over his thirty-plus year career. He has published many articles on the environment, social change and methodological/conceptual alternatives in development, (crisis management) sanctions and humanitarian exemptions. His latest publication is, A Different Kind of War: The UN Sanctions Regime in Iraq, a book which was published in English, Spanish, German and Arabic. Hans von Sponeck currently serves as Chairman for the Millennium Center in Basel, Switzerland and is a lecturer at the University of Marburg.
Yamao, Dai - Graduate Student; Graduate School of Asian and African Area Studies, Kyoto University and Research Fellow of the Japan Society for Promotion of Science (DC). Articles of his have been published in Asian and African Area Study, AJAMES, Kyoto Bulletin of Islamic Area Studies, and IJMES.