Welcome and Introduction

We would like to welcome you to Belfast and to the symposium on religion, violence and cities. The catalyst for the symposium is a five year research project entitled *Conflict in Cities and the Contested State: Everyday Life and the Possibilities of Transformation in Belfast, Jerusalem and Other Divided Cities* ([www.conflictincities.org](http://www.conflictincities.org)). There is renewed interest in the relationship between religion and violence at the geo-political, regional, national and urban levels. With the rapid urbanisation of the world’s population and the increasing concentration of political violence in cities, the symposium aims to contribute to the growing international debate on the links between religion and political violence in urban settings. Part of this debate involves the critical interrogation of conventional, and often ethnocentric, understandings of the relationships between the ‘religious’, the ‘secular’, and the ‘urban’. In embracing a wide range of geographical locations and diverse disciplinary perspectives, the symposium offers an opportunity to widen the research focus and develop new insights into issues that are now of growing global significance.

The funding for this international symposium comes from ‘*Conflict in Cities and the Contested State*’ [2007-2012] which is generously funded by the UK’s Economic and Social Research council Large Grants Programme [RES-060-25-0015] and builds on an earlier project begun in 2003.

We hope you enjoy the symposium and your visit to Belfast.

Symposium organisers
Symposium Programme

DAY 1  28th MAY 2012  Room G.26

09.00 – 09.15  Welcome: Liam O’Dowd

09.15 – 10.15  Liam O’Dowd and Martina McKnight: Queen’s University Belfast
Urban Intersections: Religion and Violence in Belfast.
[Chair: Wendy Pullan, University of Cambridge]

10.15 – 10.30  Coffee

10.30 – 11.30 Ian Reader: University of Manchester
Murder on the Tokyo Subway: Nerve Centres, Religion and the Question of Violence.
[Chair: Veronique Altglas, Queen’s University Belfast]

11.30 – 12.30 Colette Harris: University of East Anglia
Violence in a Religiously Divided City: Kaduna, Nigeria - From the Sharia Riots of 2000 to the Post-Election Riots of 2011.
[Chair: James Anderson, Queen’s University Belfast]

12.30 – 13.15 Discussant: Siniša Malešević, University College Dublin
[Chair: James Anderson, Queen’s University Belfast]

13.15 – 14.15 Lunch
Symposium Programme

DAY 1  28th MAY 2012  Room G.26

14.15 – 15.15  John Eade: University of Roehampton  
_Cities and Violence: Religious and Secular Processes in the Global City._
[Chair: Seán L’Estrange, University College Dublin]

15.15 – 15.30  Coffee

15.30 – 16.30  Nezar AlSayyad: University of California Berkeley  
_The Fundamentalist City, Medieval Modernity and the Arab Spring._
[Chair: Liam O’Dowd, Queen’s University Belfast]

16.30 – 17.15  Discussant: Matt Wood, Queen’s University Belfast  
[Chair: Liam O’Dowd, Queen’s University Belfast]
Symposium Programme

DAY 2  29th MAY 2012  Room G.26

09.15 – 09.45  Milena Komarova and Martina McKnight: Queen’s University Belfast
Belfast Vignettes.

09.45 – 10.45  Britt Baillie-Warren: University of Cambridge
[Chair: James Anderson, Queen’s University Belfast]

10.45 – 11.00  Coffee

11.00 – 12.00  Robert Hayden: University of Pittsburgh
Intersecting Religioscapes: A Comparative Approach to Trajectories of Change, Scale, Competition and Sharing of Religious Space.
[Chair: Liam O’Dowd, Queen’s University Belfast]

12.00 – 13.00  Lunch

13.00 – 14.00  Wendy Pullan: University of Cambridge
Reinventing Jerusalem's Religious Spaces: From the Monumental to the Everyday.
[Chair: Dominic Bryan, Queen’s University Belfast]

14.00 – 14.45  Discussant: Craig Larkin, University of Exeter
[Chair: Dominic Bryan, Queen’s University Belfast]

14.45 – 15.00  Coffee

15.00 – 16.00  Conference Roundtable
[Chair: Duncan Morrow, University of Ulster]
Abstracts

Nezar AlSayyad (Architecture and Planning, Middle Eastern Studies, University of California, Berkeley)
The Fundamentalist City, Medieval Modernity and the Arab Spring

The relationship between urbanism and fundamentalism is very complex. This paper explores how the dynamics of different forms of religious fundamentalisms are produced, represented, and practiced in the city, with a focus on the Arab World. It attempts to understand the robust resurgence of religion as a major force in the shaping of contemporary life in many parts of the world and to interrogate how religious practices turn into fundamentalist exclusionary ones.

My recent book on the subject employed a transnational interrogation anchored in several geographic regions to explore the intellectual and practical challenges posed by religious fundamentalist groups, movements, and organizations and how their practices contributed to the remaking of global urban space. This paper however has more of a focus on Islam in the Arab City, and particularly on the apparent consolidation of some of the emerging practices following the Arab Spring.

Although I argue that it is an oversimplification to view religious orthodoxies or doctrines as the main cause of urban terrorism or violence, I also point out where practices of fundamentalisms are becoming exclusionary in a manner that poses a major challenge to our conceptions regarding “the right to the city”. However, I also suggest that such emerging phenomena should be understood as a form of ‘Medieval Modernity” embodying older practices of urban exclusion and as particular manifestations of modernity’s struggles in the Global South.
Britt Baillie-Warren (Architecture, University of Cambridge)
Capturing Facades: Structural Violence and the (re)Construction of Vukovar’s Churches

In 1991, the siege of Vukovar, a model ‘Brotherhood and Unity’ city, was the harbinger of the battles for Mostar and Sarajevo and the subsequent fragmentation of the former-Yugoslavia. Whilst the siege was not religiously motivated, the destruction of urban religious heritage played a key role in ethnicizing the conflict. Unlike holy places in Jerusalem, Vukovar’s churches are not sites at which divine acts or miracles had taken place. However, religious symbols and architecture became totemic markers of ethno-religious identity and ‘symbolic border guards’ in a city in which it is otherwise difficult to visually distinguish Serb and Croat spaces.

The destruction of Vukovar’s churches did not end with the cessation of armed conflict. The ‘conflict time’ which followed the siege has been marked by competitive construction and reconstruction; strategic demolition and neglect; symbolic/facade ‘neutralization’ and structural violence towards (shifting) minority religious buildings. These processes enabled the continuation of war by other means in a desecularised post-socialist city. Increasingly, Catholic sacred symbols have extended beyond the church walls—in which they had been contained by Tito—into what was once ‘shared space’. In contrast, Orthodox practices remain limited to interior ‘private’ spaces. This paper questions why Vukovar’s churches became flashpoints of ‘violence’. It seeks to break down the binary model of syncretic religious practices/violent division. Finally, it ponders the role of religious structures on the urban periphery.

John Eade (Social Science, University of Roehampton)
Cities and Violence: Religious and Secular Processes in the Global City

The 2011 summer ‘riots’ in London served as a reminder that celebrations of the nation’s capital as a cosmopolitan, global city are a highly selective representation of a complex urban world. London, like cities around the globe, is highly unequal and global cities reveal the
interweaving of global and local forces which are making this inequality even greater. A key feature of the 2011 events was the assault on the symbols of capitalist consumption – high street shops. Small shops, run by minority ethnic entrepreneurs and distant from these centres of high consumption, were largely unaffected. Where such shops were attacked the ethnic/racial dynamics were complex – just as the elements involved in the August events were multi-facettted, of course, and could not be simply blamed on unemployed young people or ‘gangs’.

For a deeper understanding of violent confrontations in Britain’s capital we must look beyond recent events to the history of urban violence and its management by the state and civil society organisations. Here I will explore violence in the context of London’s rapid expansion during the last 200 years and the declining role of religious divisions even in localities where minorities displayed distinctive religious traditions and attracted a certain degree of local hostility. The paper ends with an exploration of the similarities and differences between London and other mainland cities where communal violence has periodically occurred, e.g. Oldham, Liverpool, Glasgow and Cardiff.

Colette Harris (International Development, University of East Anglia)
Violence in a Religiously Divided City: Kaduna, Nigeria - From the Sharia Riots of 2000 to the Post-Election Riots of 2011

Kaduna is the former capital of northern Nigeria and a creation of the British colonial state. Since the federal capital moved to Abuja in December 1991 Kaduna has become somewhat of a backwater. However, over the intervening years, religious tensions have increased. The colonial establishment of northern and southern Nigeria as politically salient entities was explicitly sectarian, with the dividing line running through the state of Kaduna more or less along the line of the river that flows through the city, structuring it geopolitically into a Muslim north and a Christian south. In 2000, however, most city districts were inhabited by members of both
religions. The sectarian divide has become entrenched in Nigerian politics despite attempts to shake it free and particularly affects the north where elites looking to enhance their power positions have taken advantage of this to marshal support, often in ways that facilitated violence.

As a religiously divided city Kaduna has been the site of a number of major episodes of violence which have affected its sectarian/ethnic composition. The Sharia riots of February and May 2000, followed by the Miss-World riot of November 2002, were particularly strong catalysts for change, producing ongoing migration into districts of people’s religious majority, stimulated by the belief that geographical separation would limit future opportunities for violence. This has occurred simultaneously with the provision of different forms of peace education, among which was the work carried out between 2007 and 2011 in a number of city districts by my partners and me.

These changes played a restraining role during the post-election violence of April 2011 and thus are likely to have saved lives and preserved property, as did also the government’s swift implementation of a curfew, which quelled the riot before it could reach the level of February 2000 when over 2,000 people were killed and billions of Naira worth of property destroyed. Nevertheless, in 2011 hundreds of deaths were recorded and tens of thousands displaced from their homes. Burned-out businesses, motor vehicles, mosques, and houses were visible in and around the city.

Adopting a critical political-economy approach, while also drawing on my community-education projects with members of the two main religions and work I carried out with religious leaders from both sides (Harris 2009, 2012, forthcoming), this paper will explore power relations from the international to the local, and their reflection in the economic. As it does so, it will focus on the central role played by religion and examine the meaning of this in relation to political identity in general and collective violence in particular, examining how this is reflected in the political as well as the geophysical structures of the city.
Robert M. Hayden (Anthropology, University of Pittsburgh)
Intersecting Religioscapes: A Comparative Approach to Trajectories of Change, Scale, Competition and Sharing of Religious Spaces

This paper begins and ends with Sarajevo, widely regarded as a model of ethnic tolerance although closer inspection reveals a history of ethno-religious competition and occasional conflict, and the city is now overwhelmingly mono-religious. I then present a model of “Antagonistic Tolerance” (AT) or competitive sharing of space by religious communities, which envisions long periods of peaceful interaction so long as one group is clearly dominant, punctuated by intervals of violence when dominance is challenged or changed. Dominance is marked by control of key religious sites. I introduce the term “religioscape” to refer to the distribution in spaces through time of the physical manifestations of specific religious traditions and of the populations that build them. In cities, religious sites are frequently in close contiguity or even shared. Such sites are analyzed as nodes in structures of social interactions between populations that distinguish themselves from each other on religious grounds, through time. As a node, a single site is not isolable from the social networks, of varying scale, that connect at it. Scale here may range from local communities to regional networks to those on a state or imperial scale, and even between states/empires. This theoretical model is explicated with reference to case studies, including Bursa (Anatolia), Serdica/ Sofia (Bulgaria), Cusco (Peru) and Nicosia (Cyprus), analyzed through time and on varying geopolitical scales. By utilizing the AT model, I argue that we can better understand patterns of competitive interaction between religious communities through time, and avoid valorizing any momentary configuration as being superior to others, even if we might prefer them to be so.
Milena Komarova and Martina McKnight (Sociology, Social Policy and Social Work, Queens’ University Belfast)

Belfast Vignettes

As members of the ‘Conflict in Cities’ Research Project we have used a range of visual methods in our work: photography, video, photo elicitation and participant directed photography. Our research experience reveals the value of these visual methods not simply as a way of collecting ‘data’ but as a means of analysis, yet also highlights the need to be critically reflexive about their use. While researching how public displays of religion and the performance of religious practices in public space in Belfast helps fragment/demarcate or, conversely, renders public space ‘shared’, we made a short video on religion, identity and public space. In this presentation we use the video and a variety of photo images we have taken and collated in order to reflect and promote a discussion on the inherent complexities and contradictions in the mediating role of the ‘digital gaze’ in research; its capacity to shape the phenomenon being studied; to capture and explore performance in distinctive ways; and to engender new epistemological spaces for us as researchers.

Liam O’Dowd and Martina McKnight (Sociology, Social Policy and Social Work, Queens University Belfast)

Urban Intersections: Religion and Violence in Belfast

The paper addresses the intersections of religion and violence from the perspective of ‘post-conflict’ Belfast. The cessation of sustained political violence in Belfast since the late 1990s has stimulated renewed consideration of the relationships between religion, violence and politics. This ‘re-thinking’ is going on within the churches as their members reflect on the degree to which religion has fomented, inadvertently facilitated, or ameliorated ethno-national violence while considering how they might deal with the legacy of thirty years of violent conflict. These localised reflections are framed, and partially informed, by a renewed awareness of the global significance of religion, and by a debate over the degree to which absolutist or fundamentalist religion may or may not drive violent conflict. This
debate has led in turn to a re-evaluation of the relationship of religion to politics and nationalism in the ‘secular’ West – notably in its cities and liberal states. In an attempt to engage with these issues, this paper departs from conventional debates over whether the Northern Ireland conflict was (or is) religious; instead, its primary focus is the nexus between religion, violence and memory in Belfast. As such, it is less concerned with religion as theology or as a set of beliefs than with religion as a grounded or territorial phenomenon – as it is lived and practiced rather than written down.

The paper begins by addressing the question of what we mean by religion and its relationship to politics. We distinguish between the churches (institutionalised forms of religion) which are embedded in the physical and social environment of the city, and popular forms of religion that recur in the context of street parades, protests and sectarian conflict. Each carries a heavy freight of memory regarding violence, its efficacy and its justifications, and both are inextricably bound up with the politics of the city and of the state as they have played a major role in reproducing ethno-national divisions while often rejecting the associated violence. We argue that asymmetries persist between Protestantism and Catholicism in the ways in which they continue to inform politics and vice versa. We conclude by examining the evidence for signs of change in the relationship between the religions and the politics of an urban context which is itself in the process of dramatic transformation.

Wendy Pullan (Architecture, University of Cambridge)
Reinventing Jerusalem's Religious Spaces: From the Monumental to the Everyday

The major holy sites of Judaism and Islam are heavily disputed in Jerusalem. These places – the Haram al-Sharif and Kotel ha-Maaravi - are of international significance, and unsurprisingly, are heavily controlled by high level authorities and dominated by relatively unified religious beliefs. More individualised representations of the sacred are found in the areas peripheral to the major sites, in what would normally be understood as public space. These tend to be partisan,
radical, sometimes ad hoc, and often violent; their adherence to accepted religious canons may be seriously distorted. Moreover, they are based upon religious narratives and practices that have been developed to legitimise national aspirations. The Israel-Palestine conflict permeates the sites and is certainly the cause for much of the recent and bizarre proliferation of holy places in Jerusalem’s Old City. At the same time, there is a more fundamental problem rooted in strains between secular and sacred space and the different notions of temporality associated with them. This paper examines several of Jerusalem’s peripheral religious sites in order to consider these problems.

Ian Reader (Japanese Studies, University of Manchester)

**Murder on the Tokyo Subway: Nerve Centres, Religion and the Question of Violence**

The 1995 Aum Shinrikyo attack using nerve gas on the Tokyo subway was directed at the ‘nerve centre’ of the Japanese government. It was an overt attack by a religious movement on a society that stood, in Aum’s view, as a symbol of falsehood that had to be destroyed in order for a new spiritual world to arise. While Aum’s attack was on Japan’s major city, and although Aum was based in a rural commune, the attack and Aum’s other acts of violence, were not framed around condemnations of the city or idealised visions of the rural. Nor did they have overt political, ethnic or nationalist dimensions to them. Rather, Aum operated within a broader polarised worldview that posited a cosmic confrontation between the forces of good and evil, and in which the city and its people in effect served as symbols of all (whether urban, rural, Japanese, American and so on) who were not devotees of Aum and who hence merited punishment and destruction in Aum’s eyes. Analyses of Aum show that its violence was framed wholly within the context of religious doctrines and practices, and that its religious stance meant that it did not conceive of differences between (for example) the religious and the secular, and did not regard ethnic, national or political differences to be of any value compared to its primary differentiation, between what it saw as the forces of truth and falsity. Yet Aum, as an example of how religious
beliefs can produce violent activities, serves as a useful example to address broader questions relating to religion in terms of conflict and violence. By examining some broader parameters of the Aum case (but only in outline, as I have dealt with these at length elsewhere) I will show how some of the assumptions often made about religion in modern contexts (that, for example, the problems of seeing it as an essentially civilising and positive process able to ameliorate conflict and to work against violence) are problematic. I will discuss how, indeed, religions when they espouse (as did Aum, amongst others) a polarised yet universalised perspective, may instead be forces intent on negating the processes of civil order while seeking to deny and fight against the legitimacy of the liberal democratic state and its secular yet tolerant principles.

Aum also is an example of how themes of the ‘secular’ world (such as those related to nationalism, ethnicity, politics, and cities) are rendered irrelevant when viewed through the prism of particular forms of religious vision, which seek to subsume all that is related to the ‘secular’ within a religious discourse. In examining such points I will also discuss some of the ways in which ‘religion’ has been portrayed or discussed in recent contexts, ranging from political attempts to distance (and exonerate) ‘religion’ from criticisms associated with violence, to some academic arguments that seek to either portray religion as essentially ‘good’ and to label acts of violence as distortions from the ‘true’ nature of religion. I will also in this context look to recent arguments that challenge the category of ‘religion’ altogether. While these latter arguments, based in critical analyses of the formation of the discipline of the study of religion and its Western bias, appear to centre around a critique of Western political powers and to argue that these powers have constructed an image of ‘religious violence’ that serves to advance their political agendas, I suggest that underlying them is also a wish to exonerate ‘religion from any association with violence. As such, they, too, represent an idealised image of religion that is unhelpful in understanding the roles religion may play in the context of conflict and violence, wherever these might occur.
Biographies

Nezar AlSayyad is an architect, planner and urban historian. He is Professor of Architecture, Planning and Urban Design and Chair of the Center for Middle Eastern Studies Program University of California, Berkeley. He is also the Co-Founder and current President of the International Association for the Study of Traditional Environment (IASTE); and the editor of its journal Traditional Dwellings and Settlements Review (TDSR). AlSayyad has published widely on housing, identity, tradition, urbanism, urban design, urban history, urban informality, tourism and virtuality. His many authored and edited books include: Cities and Caliphs (1991), Consuming Tradition (2001), Hybrid Urbanism (2001), The End of Tradition (2004), Urban Informality (2004), Cinematic Urbanism (2006), The Fundamentalist City (2010) and, most recently, Cairo: Histories of a City (Harvard University Press, 2011). The U.S. Department of Education, NEA Design Arts Program, the Getty, and the Graham Foundation have been among the funders of his work. Professionally, he continues to be active both as an architect and planner. He is Principal of XXA-Office of Xross-Xulturalt Architecture with projects in Egypt, Saudi Arabia and California. His most recent project is a collaboration with the Berkeley Group of Architecture and Planning (BGAP), to design a new sustainable high tech community in India. His awards include the Beit AlQuran Medal from Bahrain, the Pioneer American Society Book Award, and the American Institute of Architects Education Honors, and most recently the Distinguished Teaching Award, the highest honor that UC Berkeley bestows on its faculty.

Britt Baillie-Warren is a research associate at the University of Cambridge on the ESRC funded ‘Conflict in Cities and the Contested State’ project. She completed her PhD in Heritage Management at the Department of Archaeology, University of Cambridge. Her dissertation title was ‘The Wounded Church: War, Destruction and Reconstruction of Vukovar’s Religious Heritage’. She is now researching the impact of the Separation Barrier on the landscape of Jerusalem’s hinterland. She is the Director of Studies for Archaeology and Anthropology at
Peterhouse, a co-convener of the Cambridge Heritage Research Group, and Course Moderator for the Cambridge University Institute of Continuing Education Historic Building Course.

**John Eade** is Professor of Sociology and Anthropology at the University of Roehampton and Visiting Professor at the Migration Research Unit, University College London. After research in Kolkata (Calcutta) on the social identity of the educated Bengali Muslim middle class, he completed his PhD in 1986 on Bangladeshi community politics in Tower Hamlets. Since then he has researched the Islamisation of urban space, globalisation and the global city, travel and pilgrimage, forced marriage, black Methodists in London and Bangladeshi identity politics. His relevant publications include the single-authored Placing London (2000) and The Politics of Community (1989), the single edited Living the Global City (1997), the co-edited Transnational Ties (2008), Understanding the City (2002), Divided Europe (1998) and recent chapters in N. AlSayyad and M. Messoumi (eds.), The Fundamentalist City (2011) and J. Beaumont and C. Baker (eds.), Post-secular Cities (2011).

**Colette Harris** is a senior lecturer in conflict, governance and development in the School of International Development, University of East Anglia, with research interests in the intersection between power, gender identities and especially masculinities, violent conflict and religion. She also designs and implements community-based education projects with a particular focus on gender identities and violence reduction in (post-)conflict zones, and studies their impact. She has carried out research in all three continents of the global south, mainly in post-conflict settings, with special emphasis on West and East Africa and Central Asia. Current relevant publications include: ‘Community-based pedagogies, religion and conflict resolution in Kaduna, Nigeria’, in Lee Marsden (ed.), *Ashgate Research Companion on Religion and Conflict Resolution*, Farnham: Ashgate Publishing (2012); ‘Masculinities and religion in Kaduna, Nigeria: a struggle for continuity at a time of change’, *Journal of Religion and Gender*, special Issue on ‘Religion and Masculinities: Continuities and Change’, 2012


Milena Komarova is a post-doctoral research associate for the ‘Conflict in Cities and the Contested State’ ESRC Project based in the School of Sociology, Social Policy and Social Work, Queen’s University Belfast. She has worked on discourses on peace-building in Northern Ireland and on regeneration, conflict management and public space in Belfast. Her research interests include civil society and conflict in Northern Ireland, Balkan nationalism, the public sphere and collective identities and discourse analysis.

Siniša Malešević is Professor and Head of School of Sociology at University College, Dublin. Previously he held research and teaching appointments at the Institute for International Relations (Zagreb), the Centre for the Study of Nationalism, CEU (Prague)- where he worked with late Ernest Gellner -, and at the National University of Ireland, Galway. He also held visiting research fellowships at the London School of Economics and the Institute for Human Sciences (Vienna). He is also a Member of the Royal Irish Academy. His main research interests include the comparative-historical and theoretical study of war and organised violence, ethnicity and nationalism, ideology, as well as sociological theory. His recent books include The Sociology of War and Violence (Cambridge University Press, 2010, reprinted in 2012; Croatian translation 2011), Identity as Ideology: Understanding Ethnicity and Nationalism, (Palgrave, 2006, Persian translation 2012), The Sociology of Ethnicity (Sage, 2004, Serbian translation 2009; Persian translation 2011), Ideology, Legitimacy and the New State (Routledge 2002; reprinted in 2008, Serbian translation 2005) and co-edited volumes Nationalism and War (Cambridge University Press, 2012) and Ernest Gellner and Contemporary Social Thought (Cambridge University Press, 2007). He has also authored over 50 peer-reviewed journal articles and book chapters.
Martina McKnight is a post-doctoral research associate for the ‘Conflict in Cities and the Contested State’ ESRC Project based in the School of Sociology, Social Policy and Social Work, Queen’s University Belfast. She has worked with mothers of young children and teenagers researching their experiences and perceptions of living and growing up in Belfast, and is currently focusing on religion in the city. Her research interests include gender, young people, religion, conflict in Northern Ireland and visual methods.

Liam O’Dowd is Professor of Sociology and Director of the Centre for International Borders Research at Queen’s University Belfast. He is also Co-Investigator of the ‘Conflict in Cities and the Contested State’ research project. His research interests include the study of state borders, the political economy of the Northern Ireland conflict, cities and ethno-national conflict, the political sociology of intellectuals and the ideologies of imperialism, republicanism and nationalism. Supported by research grants from the European Commission, the Economic and Social Research Council (UK), the Royal Irish Academy and the Higher Education Authority (Ireland), he has published extensively on the Northern Ireland conflict, contested state borders and the political ideology of intellectuals. Among his authored and edited books are New Borders for a New Europe (2003) [with J.Anderson and T.Wilson] and Crossing the Border: New Relationships between Northern Ireland and the Republic of Ireland (2007) (with J.Coakley). Other relevant publications include: From a “‘borderless world’ to a ‘world of borders’: bringing history back in” Environment and Planning D: Society and Space, 28 (3), 2010, pp. 1031-1050 and ‘Contested States, Frontiers and Cities’ T.M. Wilson and H. Donnan (eds.), Blackwell Companion to Border Studies (2012).

Wendy Pullan is Director of the Martin Centre for Architectural and Urban Studies and Senior Lecturer in the History and Philosophy of Architecture at the University of Cambridge. She is Principal Investigator for ‘Conflict in Cities and the Contested State’, an international and multidisciplinary research project based in the UK and funded by the ESRC’s Large Grants Programme. She received the Royal Institute of British Architects’ inaugural President’s Award for
University Led Research for work on Conflict in Cities. Dr Pullan has published widely on Mediterranean and Middle Eastern architecture and cities, especially Jerusalem, and has advised on issues to do with urban uncertainty and security. She is a Fellow of Clare College, Cambridge.

**Ian Reader** is currently Professor of Japanese Studies at the University of Manchester. Previously he was Professor of Religious Studies at Lancaster University and has held positions at the University of Stirling, the University of Hawaii, the Nordic Institute for Asian Studies, Denmark, and at various universities in Japan. From October 2012 he will return to Lancaster University in the Department of Politics, Philosophy and Religion. He is author of several books, including *Making Pilgrimages: Meaning and Practice in Shikoku* (Hawaii, 2005) and *Religious Violence in Contemporary Japan: The Case of Aum Shinrikyō* (Curzon and Hawaii 2000), and numerous journal articles and chapters on religion in Japan, on religion and violence, on pilgrimage and, most recently, on secularising dynamics and religious decline in Japan. He is co-editor with Erica Baffelli of the current (spring 2012) edition of the *Japanese Journal of Religious Studies*, on the aftermath of the Aum Affair in Japan and globally, which includes his article *Globally Aum: The Aum Affair, Counterterrorism, and Religion* on Aum’s impact on global counterterrorism policies. His main research interests relate to religion in contemporary Japan, to studies of pilgrimage cross-culturally, and to the relationship between religion and violence, particularly relating to millennialism and the ways that religious movements construct legitimating strategies for violence.

**Matthew Wood** is Lecturer in Sociology at Queen’s University Belfast. He has carried out ethnographic research into practices of spirit possession, meditation and healing in a British religious network, and into majority black London Methodist congregations. Publications include *Possession, Power and the New Age: Ambiguities of Authority in Neoliberal Societies* (2007, Aldershot: Ashgate) and ‘Carrying religion into a secularising Europe: Montserratian migrants’ experiences of global processes in British Methodism’, *Anthropological Journal of European Cultures* (2010) 19 (1), pp. 9-23, and he has also
published articles in the journals Sociology and Current Sociology. He is currently researching reading groups run by public libraries in Northern Ireland. In the 2012-13 academic year he will be a visiting researcher in the Groupe Sociétés, Religions, Laïcités (Centre National de la Recherche Scientifique) in Paris, in order to work on a monograph based on his research into London Methodism.
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