



AUSTRALASIAN
CONFERENCE
ON ISLAM

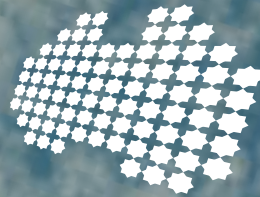
**2ND AUSTRALASIAN
CONFERENCE ON ISLAM**

RADICALISATION & ISLAMOPHOBIA

ROOTS, RELATIONSHIPS AND IMPLICATIONS
IN RELIGIOUSLY DIVERSE SOCIETIES

Conference Program and Booklet





AUSTRALASIAN
CONFERENCE
ON ISLAM

Table of Contents

Welcome from the Conference Convenor	4	Keynote Speaker	15	Dr Julian Droogan	23	Dr Mario Peucker	30
Endorsements	5	Prof John L. Esposito	15	Prof Kevin Dunn	23	Prof Douglas Pratt	31
Program Day 1	6	Speakers' Biographies and Abstracts	16	Ihsaan Gardee	24	Matthew Quinn	31
Program Day 2	8	Assoc Prof Mohamad Abdalla	17	Prof Michele Grossman	24	Corey Saylor	32
Partners & Steering Committee Members	10	Randa Abdel-Fattah	17	Hakan Harman	25	Prof Samuel Stein	32
Dr Derya Iner	11	Tom Allard	18	Dr Derya Iner	25	Prof Paul Thomas	33
Assoc Prof Mehmet Ozalp	11	Dr Jan Ali	18	Dr Nahid Kabir	26	Stevie Voogt	33
Prof Abdullah Saeed	12	Assoc Prof Chika Anwanyu	19	Zuleyha Keskin	26	Prof Michael Welch	34
Prof Kevin Dunn	12	Prof Greg Barton	20	Dr Hararo Ingram and Kiriloi Ingram	27	Prof Samina Yasmeen	34
Prof Samina Yasmeen	13	Sheikh Aref Chaker	20	Ghaith Krayem	27	Assoc Prof Salih Yucel and Dr Mahsheed Ansari	35
Prof Greg Barton	13	Dr Adrian Cherney and Assoc Prof Kristina Murphy	21	Dr Ghena Krayem	28	Mariam Veiszadeh	36
Assoc Prof Salih Yucel	14	Dr Sam Cherribi	21	Prof Fethi Mansouri	28		
Dr Nahid Kabir	14	Theresa Corbin	22	Dr Shamim Miah	29		
		Hanan Dover	22	Dr Yassir Morsi	29		
				Assoc Prof Mehmet Ozalp	30		

Welcome from the Conference Convenor



I would like to extend a warm welcome to all the presenters and delegates of the Second Australasian Conference on Islam (ACI'2). ACI'2 deals with the two timely and contentious topics: radicalisation and Islamophobia, both of which dominate national and international agendas today. Contrary to the general tendency of examining radicalisation and Islamophobia independently, ACI'2 brings the two together and investigates if there is any relationship between them. Thereby, ACI'2 makes an original contribution to the separately growing radicalisation and Islamophobia literatures.

Believing in the power of positive action and its positive outcomes, it is a challenge for the organisers to handle these two self-evidently destructive topics and aim for a positive result out of them. Yet, approaching these two social diseases as problems of the entire society and inspiring to act against them collectively, this conference aims to counter divisionist and degrading discourses of radicalisation and Islamophobia.

The unique approach of ACI'2 to radicalisation and Islamophobia has attracted nationwide and worldwide attention as reflected in over one hundred abstract submissions from the different parts of the world. It also proved how timely and needed discussion this is in Australian and the global context.

Thanks to our partners, speakers, volunteers and delegates for making this conference a worthwhile initiative collectively... Hope you find the rich content of our conference programme beneficial to develop new strategies to counter both radicalisation and Islamophobia, and their collaborative destruction over our national and global society.

Regards

Dr Derya Iner

Conference Convenor

Endorsements

Prof John L. Esposito

Director, Prince Alwaleed Bin Talal Centre for Muslim-Christian Understanding in the School of Foreign Service, Georgetown University (USA)

“An exciting conference dealing particularly with two major issues encompassing global struggle. The second Australasian Conference on Islam addresses the phenomena of Radicalisation and the issue of Islamophobia which lies at the other end of the spectrum. This exponential growth in Islamophobia is seen sadly in numerous countries. Joining in discussion with many colleagues will be a positive step forward in addressing these topics.”

Prof Kevin Dunn

Dean, School of Social Sciences and Psychology
Professor in Human Geography and Urban Studies
Western Sydney University

“The Second Australian Conference on Islam addresses two related sets of issues for Australia: Radicalisation and Islamophobia. Our global and national context is one in which there is a resurgence and exploitation of both radicalisation and Islamophobia. This shared trajectory hints at the shared roots of two forms of extremism that injure Australia’s multi-faith harmony. Anti-mosque and anti-halal campaigns degrade local community relations, as does radicalisation and the fear it inculcates. We urgently need conferences that square up to these issues.”

Assoc Prof Margaret Woodward

Associate Dean Research
Charles Sturt University

“On behalf of the Faculty of Arts at Charles Sturt University it is my pleasure to endorse the Second Australasian Conference on Islam. This follows the immense success of the inaugural conference 2013 which brought together nationally and internationally respected researchers, leaders and thinkers to engage in dialogue on Muslim identity and set in place foundational knowledge of Islam in religiously diverse societies. The conference is an initiative of Charles Sturt University’s Centre for Islamic Studies and Civilisation (CISAC) a centre in the Faculty of Arts. Within the Faculty our research strengths include religion, philosophy, ethics, psychology, communication, policing and security, social work and social welfare and the Australasian Conference on Islam is an important focus for the Faculty’s research bringing together many cross disciplinary themes. We are very proud to be leaders in facilitating discussion and deepening and broadening of knowledge of Islam in religiously diverse societies. I look forward to your participation in this conference and for your important work to be disseminated via the conference throughout the community.”

Dr Nahid Kabir

Senior Research Fellow
International Centre for Muslim and non-Muslim Understanding
University of South Australia

“World dynamics are constantly shifting in the Middle East and other parts of the world. So are the policies of the Australian government to maintain peace and security at home and abroad. Under the circumstances, the Australasian Conference on Islam: Radicalisation & Islamophobia Conference is important.”

Assoc Prof Halim Rane

Deputy Head of School (Learning & Teaching),
School of Humanities
Nathan Campus, Griffith University

“Having attended the inaugural Australasian Conference on Islam last year, I expect this year’s conference to be an equally well-organised, collegial and engaging event.”

Program* Day 1

08:30	Registrations	
09:00	MC Welcome	
09:05	Opening	
09:10	<p>CSU Official Welcome</p> <p>Prof Tracey Green Executive Dean, Faculty of Arts, Charles Sturt University, NSW</p>	
09:15	<p>Keynote Address</p> <p>Islamophobia and Radicalisation: Its Roots, Impact and Implications Prof John L. Esposito Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding in the School of Foreign Service, Georgetown University (USA)</p>	
10:15	<p>Session 1</p> <p>PROBLEM OF REACTIVE CO-RADICALISATION Chair: Prof Michael Welch</p> <p>“The Impact of Islamophobia on Countering Violent Extremism” Prof Greg Barton, Deakin University, VIC</p> <p>“Religious Extremism and Islamophobia: A Problem of Reactive Co-Radicalisation?” Prof Douglas Pratt, University of Waikato, New Zealand</p>	
11.00-11.15	Book Launch, Report Launch and E-Journal Launch	
11.15-11.30	Morning Tea	
11.30-13.00	<p>Session 2A</p> <p>POLITICS OF GENDER AND ISLAMOPHOBIA IN RADICAL DISCOURSE Chair: Dr Nahid Kabir</p> <p>“Radicalised Muslim Women: Assessing the Link to Islamophobia” Prof Samina Yasmeen, University of Western Australia, WA</p> <p>“Islamophobia within the Ummah: The Islamophobia of Muslim Misogyny” Theresa Corbin, OnIslam.net, ifoundislam.net, New Orleans, USA</p> <p>“Unravelling the Ideology of Al-Qa’ida: Religious Principles vs. Political Affairs?” Dr Julian Droogan & Shane Peattie, Macquarie University, NSW</p>	<p>Session 2B</p> <p>EVERYDAY MULTICULTURALISM AND ISLAMOPHOBIA Chair: Prof Raymond Canning</p> <p>“A Critical Reflection on the Link between Islamophobia and Radicalisation” Prof Kevin Dunn, Western Sydney University, NSW</p> <p>“Fearing Islamic Religiosity in the West: Exploring Everyday Faith in the Shadow of Islamophobia” Prof Fethi Mansouri, Deakin University, VIC</p> <p>“Islamophobia as ‘Everyday Doing’: Affective, Emotional and Discursive Responses to Muslims and One ‘Crudely Islamified Mannequin Man’” Randa Abdel-Fattah, Macquarie University, NSW</p>

13:00–14:00	Lunch Break	
14:00–15:30	<p>Session 3A</p> <p>AVOIDING UNINTENDED CONSEQUENCES IN IMPLEMENTING COUNTER-TERRORISM POLICIES</p> <p>Chair: Assoc Prof Mohamad Abdalla</p> <p>“Deepening Divides? Implementing Britain’s Prevent Counter-terrorism Programme” Prof Paul Thomas, University of Huddersfield, UK</p> <p>“Children of War, PTSD and Radicalisation” Prof Samuel Stein, University of Bedfordshire and CAMHS Academic Unit, UK</p> <p>“Iatrogenic Radicalisation. Exploring the Nexus between Counterterrorism and Radicalisation” Dr Haroro Ingram & Kiriloi Ingram, Australian National University, ACT</p>	<p>Session 3B</p> <p>BETWEEN REPORTING AND INFLUENCE: MEDIA RADICALISATION AND ISLAMOPHOBIA</p> <p>Chair: Prof Ross Chambers</p> <p>“Representation of Islam and Muslims in the Australian Media, 2014–2015: Is the Media Islamophobic?” Dr Nahid Kabir, University of South Australia, SA</p> <p>“Impact of Social Media on Extremism, Radicalisation and Islamophobia” Assoc Prof Chika Anwanyu, Charles Sturt University, Bathurst, NSW</p> <p>“Australian Muslims as the Radicalised ‘Other’ and Their Experiences of Social Exclusion” Dr Jan Ali, Western Sydney University, NSW</p>
15:30–16:00	Afternoon Tea	
16:00–17:00	<p>Session 4 - Discussion Panel</p> <p>THE IMPACT OF ISLAMOPHOBIA AND RELIGIOUS EXTREMISM ON INDIVIDUALS & SOCIETY</p> <p>Chair: Jane Jeffes, Executive Producer, ABC News</p> <p>Panellists</p> <p>Tom Allard, National Affairs Editor, the Sydney Morning Herald</p> <p>Hakan Harman, Chief Executive Officer, Multicultural NSW</p> <p>Sheikh Aref Chaker, Community Leader</p> <p>Matthew Quinn, Activist</p>	
17:00	<p>Vote of Thanks and Conclusion</p> <p>Conference Convenor, Charles Sturt University</p> <p>Day 1 Ends</p>	
18:00	<p>Conference Dinner (by Registration)</p> <p>Novotel Hotel</p>	

Program* Day 2

08:30	Registrations	
09:00	Partners Welcome	
09:05-11:00	<p>Session 1</p> <p>THE RELATIONSHIP BETWEEN FEAR IDENTITY AND RADICALISATION Chair: Prof John L. Esposito</p> <p>“Ironies of Scapegoating: From Islamophobia to Radicalization” Prof Michael Welch, Rutgers University, USA</p> <p>“Reframing Radicalisation and Islamophobia as Two Sides of the Same Problem” Assoc Prof Mehmet Ozalp, Charles Sturt University, NSW</p> <p>“When the ‘Right Thing to Do’ Feels so Wrong: Muslim-Australian Perspectives on ‘Intimates’ Reporting to Authorities about Violent Extremism and Foreign Conflict” Prof Michele Grossman, University of Victoria, VIC</p> <p>“Prevention of Radicalisation among Australian Muslim Youth: A Community’s Perspective” Assoc Prof Mohamad Abdalla, Griffith University, QLD</p>	
11:00-11:30	Morning Tea	
11:30-13:00	<p>Session 2A</p> <p>MUSLIM COMMUNITY RESPONSE TO EXTREMISM AND ISLAMOPHOBIA Chair: Prof Greg Barton</p> <p>“Muslim Communities under Siege - Exploring Muslim Community Reactions to the War on Terror and its Implications for Counter-Terrorism” Dr Adrian Cherney & Assoc Prof Kristina Murphy, University of Queensland & Griffith University, QLD</p> <p>“Effect of Counter-terrorism Policies on Psychology and Mental Health of Members of Muslim Community” Hanan Dover, Psychcentral, NSW</p> <p>“Islamophobic Discourse – A Driving Force for Muslim Active Citizenship” Dr Mario Peucker, University of Victoria, VIC</p>	<p>Session 2B</p> <p>RACISM AND STEREOTYPES: THE EXPERIENCE OF EUROPE, UK AND AUSTRALIA Chair: Prof Saminah Yasmeen</p> <p>“Marocanization of Dutch Islamophobia” Dr Sam Cherribi, Emory University, Georgia</p> <p>“The Muslim Problematic: Muslims, State Schools and Securitization” Dr Shamim Miah, University of Huddersfield, UK</p> <p>“Who is the Muslim as A ‘Subject’ of Islamophobia” Dr Yassir Morsi, International Centre for Muslim and non-Muslim Understanding, University of South Australia, SA</p>
13:00-14:00	Morning Tea	

<p>14.00-15.30</p>	<p>Session 3A PRACTICAL INITIATIVES IN CHALLENGING EXTREMIST NARRATIVES Chair: Dr Ali Yurtsever</p> <p>“Preventing Far-right Extremism in Australia: A Practical Initiative to Challenge Extremist Narratives through Social Media” Stevie Voogt, All Together Now Non-Government Charity against Racism, NSW</p> <p>“Fear as the Common Denominator between Radicals and Islamophobes: Diagnosis as well as Solutions from Said Nursi’s Perspective” Assoc Prof Salih Yucel & Dr Mahsheed Ansari, Charles Sturt University, NSW</p> <p>“Can Islamophobia and Radicalism be Addressed at the Same Time? The Case Study of Hizmet Movement” Zuleyha Keskin, Charles Sturt University, VIC</p>	<p>Session 3B PUBLIC DISCOURSE AND THE FUELLING OF ISLAMOPHOBIA Chair: Prof Clive Pearson</p> <p>“Increase of Islamophobic Reactions in Response to Coverage of Radicalisation by Media and Politicians” Mariam Veiszadeh, Islamophobia Register, NSW</p> <p>“Let’s Feed Radicals with Halal (Debate)” Dr Derya Iner, Charles Sturt University, NSW</p> <p>“Effects of Islamophobia on Muslim Women living in Australia” Dr Ghena Krayem, Sydney University, NSW</p>
<p>15.30-16.00</p>	<p>Afternoon Tea</p>	
<p>16.10-17.00</p>	<p>Session 4 - Discussion Panel LOOKING FORWARD... ORGANISATIONAL STRATEGIES TO COPE WITH RADICALISATION AND ISLAMOPHOBIA Chair: Assoc Prof Mehmet Ozalp</p> <p>Panellists</p> <p>Corey Saylor, Director, Department to Monitor and Combat Islamophobia Council on American-Islamic Relations (CAIR)</p> <p>Ihsaan Gardee, Executive Director, National Council for Canadian Muslims (NCCM)</p> <p>Ghaith Krayem, Former President, Islamic Council of Victoria (ICV)</p>	
<p>17:00-17:15</p>	<p>Concluding Remarks</p>	
<p>17:15</p>	<p>Vote of Thanks</p>	
<p>17:20</p>	<p>Conference End</p>	

Partners & Steering Committee Members

Organisers & Steering Committee Members

Dr Derya Iner

Conference Convenor
Research Fellow & Higher Degree Research Coordinator
Centre for Islamic Studies and Civilisation (CISAC)
Charles Sturt University



Dr Derya Iner is research fellow and subject coordinator at CISAC. Iner completed her PhD in cultural studies (major) and gender and women's studies (minor) at the University of Wisconsin-Madison (UW), USA. Iner has published with prestigious publishers like Oxford University Press, Routledge, Taylor and France in different genres including journal and periodical articles and encyclopaedia entries. She authored the book *The Two Faces of the Stage*, which compares two prominent mystique play writers' point of views on creation, existentialism and the Creator. Her recent publication is an edited volume with Ass Prof Salih Yucel entitled *Muslim Identity Formation in Religiously Diverse Societies* (Cambridge Scholars Publishing, 2015)). Iner is a part-time research fellow and has been researching home-grown practising Australian Muslims' social and religious identity formation.

Iner has been awarded in 2013 a Faculty of Arts Compact Grant to convene Australasian Conference on Islam I (ACI'1): *Muslim Identity Formation in Religiously Diverse Societies* and in 2015 to run the ACI'2: *Radicalisation and Islamophobia: Roots, Relationships and Implications in Religiously Diverse Societies*. Iner has taken roles in organising international Islam conferences in the United States and Australia since 2005. The major ones are the International Conference on Islam I (2005) and International Conference on Islam II: *Islam in the Age of Globalism*, at the University of Wisconsin-Madison, USA (2006), and *From Dialogue to Collaboration: The Vision of Fethullah Gülen* (2009) and *Muslim-Christian Relations and Islamophobia: Fear of the Other* Conference hosted by Australian Catholic University and Monash University (2009).

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Assoc Prof Mehmet Ozalp

Head, Centre for Islamic Studies and Civilisation (CISAC), Charles Sturt University
Director, Islamic Sciences and Research Academy (ISRA)

Associate Prof Mehmet Ozalp is the president and executive director of CISAC and a lecturer in theology, philosophy and history. He is also the Muslim Chaplain in Sydney and Macquarie University, and a director on the board of Gallipoli Mosque. Ozalp is one of the founding directors of Feza Foundation, establishing five colleges in NSW, and co-founder of Affinity Intercultural Foundation. He has developed and written numerous courses on Islamic theology, history and contemporary issues, including a four year advanced course titled *Theology of the Quran*.

Ozalp has authored two books: *101 Questions You Asked About Islam* and *Islam in the Modern World*. He has also co-authored *Sustained Dialogue: Close Encounters of the Muslim-Christian Kind*. Ozalp was the recipient of the Australian Muslim Achievement Award for the 2012 Role Model of the Year.

Ozalp is experienced in organising national and international conferences, and has taken part in many conference organising committees. He has led numerous academic conferences, such as the 2010 Hira Conference, which included international speakers from Turkey, Jordan and Egypt. Ozalp also heads the annual Infinite Light Symposium organised by Islamic Sciences and Research Academy, as well as monthly intellectual lectures. He was the chair for the organising committee of the *Challenging Islamophobia: Towards Social Justice & Inclusion* Conference, which was held in collaboration with numerous NSW universities in 2009.

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Partners & Steering Committee Members

Prof Abdullah Saeed

Chair, Arab and Islamic Studies University of Melbourne, VIC
Director, National Center of Excellence for Islamic Studies

Prof Abdullah Saeed is the foundation chair of the Sultan of Oman Endowed Chair in Arab and Islamic Studies at the University of Melbourne. He is a director of the Asia Institute at the University of Melbourne and director of the National Centre of Excellence for Islamic Studies (in conjunction with Griffith University and the University of Western Sydney). In 2010, Saeed was elected fellow of the Australian Academy of Humanities. Prof Saeed is an active researcher, focusing on one of the most important issues in Islamic thought: the negotiation of text and context, ijihad and interpretation. He is a strong advocate of reform of Islamic thought and is frequently asked to present at events nationally and internationally. He also participates in training courses on Islamic issues to community leaders and government agencies in Australia and abroad.

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Prof Kevin Dunn

Dean, School of Social Sciences and Psychology
Professor in Human Geography and Urban Studies
Western Sydney University

Kevin Dunn is the Dean of the School of Social Science and Psychology and Professor in Human Geography and Urban Studies. He commenced this position at UWS in May 2008. He was formerly at the University of NSW (1995-2008), and the University of Newcastle (1991-1995). His areas of research include: immigration and settlement; Islam in Australia; the geographies of racism; and local government and multiculturalism. He teaches cultural and social geography, migration and urban studies. Recent books include *Landscapes: Ways of Imagining the World* (2003) and *Introducing Human Geography: Globalisation, Difference and Inequality* (2000).

Dunn's current projects include "Rethinking multiculturalism/reassessing education", which is being completed through the Australian Research Council Linkage Project.

Dunn has considerable conference organising experience nationally: The 4D National Conference Diversity, Disadvantage, Discrimination, Development Activating Human Rights, Cultivating Diversity and Forging a National Identity, University of Western Sydney, 17-18 July 2013; The National Social Cohesion Conference: Enrichment through a socially inclusive society: challenges in 2011; and The National Social Cohesion Conference: Challenging Islamophobia: towards social justice and inclusion, University of Sydney, 19-21 July 2009.

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WESTERN SYDNEY
UNIVERSITY



School of Social Sciences
and Psychology

Prof Samina Yasmeen

Director, Centre for Muslim States and Societies
University of Western Australia

Prof Samina Yasmeen is an expert in political and strategic developments in South Asia, especially Pakistan, the role of Islam in world politics and citizenship among Australian immigrant women. Her current research focuses on the role of Islamic militant groups in Pakistan's foreign policy.



Yasmeen's publications focus on Muslims in the West. She is a member of the Australian Multicultural Council and National Australia Day Council. She is also a member of the National Consultative Committee of the National Centre of Excellence for Islamic Studies, University of Melbourne, a vice-president of the Australian Institute for International Affairs (WA branch), and a member of the Red Cross WA International Humanitarian Law Committee. She was a member of the National Consultative Committee of International Security Issues (2005- 2008), Australian Multicultural Advisory Council (2009-2011) and Council for Immigration Services and Status Resolution (2009-2011).

Yasmeen is the recipient of the 2011 WA Citizenship Sir Ronald Wilson Leadership Award, and was inducted into the WA Women's Hall of Fame on 8 March 2012. She was elected as a fellow of the Australian Institute of International Affairs in November 2012 and appointed to the ASPI Council in April 2009.

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THE UNIVERSITY OF
WESTERN AUSTRALIA

CENTRE FOR MUSLIM STATES AND SOCIETIES

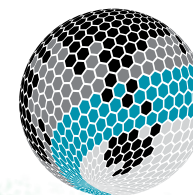
Prof Greg Barton

Chair in Global Islamic Politics
Deakin University



Prof Greg Barton is based in the politics stream in the School of Political and Social Inquiry at Deakin University. He is acting director of the Centre for Islam and the Modern World, Deputy UNESCO Chair in Interreligious and Intercultural Relations – Asia Pacific, and is active in the Global Terrorism Research Centre. For the past 20 years, Barton has been active in interfaith dialogue initiatives and has a deep commitment to building understanding of Islam and Muslim society. The central axis of his research is the way in which religious thought, individual believers and religious communities respond to modernity and to the modern nation state. Over the past two decades, Barton has undertaken extensive research on politics and society especially of the role of Islam as both a constructive and disruptive force.

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ADI

ALFRED DEAKIN INSTITUTE FOR
CITIZENSHIP AND GLOBALISATION

Assoc Prof Salih Yucel

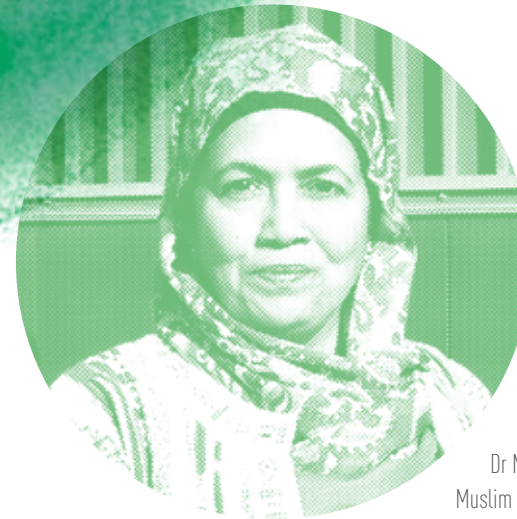
Course Director,
Centre for Islamic Studies and Civilisation
Charles Sturt University

Associate Professor Salih Yucel is the course director of Centre for Islamic Studies and Civilisation at Charles Sturt University in Australia. He completed Master of Theology at the University of Sydney in 1996 and continued postgraduate studies in the United States. He attained his Doctorate of Ministry from Boston University in 2007. His doctoral research was about "The Effect of Prayer on Muslim Patient Wellbeing".

Salih Yucel has published books and refereed articles in Turkish and English. His books are "The Arts of Coexistence" together with Ismail Albayrak, Islamofobia: Batida Depresen Hastalik (Islamophobia: An Old Sickness) Nun Pulications, Istanbul, 2012; The Struggle of Ibrahim: Biography of an Australian Muslim, Tughra Books, New Jersey, 2010; Prayer and Healing in Islam, Tughra Books, New Jersey, 2010; His current research project is "Memories of early Muslim immigrants in Australia". He is also a consultant to Australian Intercultural Society.

Assoc Prof Yucel's organising experience in Boston includes co-founding and directing the Boston Dialogue Foundation, a community based organisation dedicated to fostering interfaith and intercultural dialogue between Muslims and the greater Boston community. He also presented various refereed presentations at many conferences and seminars. He has given presentations on promoting multi-faith, peace and reconciliation of humanity in Pakistan, Indonesia, Malaysia, Japan, Maldives, Turkey, Australia and US.

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Dr Nahid Kabir

Senior Research Fellow
International Centre for Muslim
and non-Muslim Understanding
University of South Australia

Dr Nahid Afrose Kabir is a scholar on the subject of modern Muslim affairs. She has conducted extensive research on Muslims in Australia, the UK and USA. Kabir observes that Muslim migration has taken place in these countries for several centuries but after the September 11 attacks, Muslims have become viewed as "the Other".

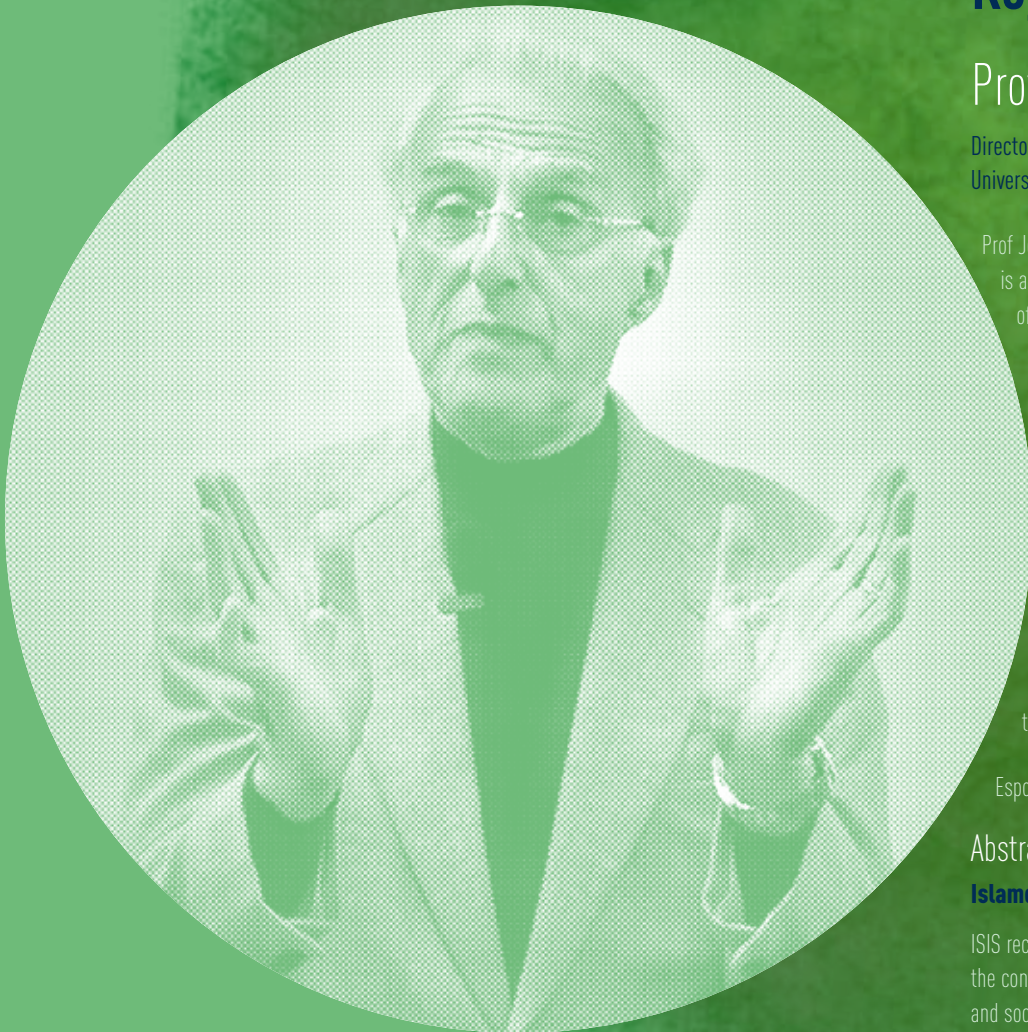
In her first book, Muslims in Australia, Kabir examined the basis of such a view from an historical perspective. She discussed how the actions of militant Islamic groups have affected Muslims in general in Western society. In her second book, Young British Muslims, Kabir noted that, in the aftermath of the 7/7 London bombings, some young Muslims faced challenges in their everyday lives. Under such circumstances, Kabir examined how these young Muslims define their identity and sense of "Britishness". Kabir emphasised the value of biculturalism, which she considers would help them integrate successfully in British society. In her third book, Young American Muslims, Kabir examined how young Muslim Americans are placed within "their American Dream".

From 2009-2011, Kabir was a visiting fellow for the Islam in the West programme at the Center for Middle Eastern Studies at Harvard University, USA.

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International Centre for
**Muslim and non-Muslim
Understanding**



Keynote Speaker

Prof John L. Esposito

Director, Prince Alwaleed Bin Talal Centre for Muslim-Christian Understanding in the School of Foreign Service, Georgetown University, USA

Prof John Esposito is a Georgetown University professor in religion and international affairs, specialising in Islamic studies. He is also the founding director of the Prince Alwaleed bin Talal Center for Muslim-Christian Understanding at the Walsh School of Foreign Service. Esposito is an impressive scholar, award-winning professor, author of more than 40 books, influential opinion maker on Muslims and Islam in the contemporary world, and expert on radicalisation and Islamophobia.

Esposito has been a consultant to the US Department of State and other agencies, European and Asian governments and corporations, universities and the media worldwide. A former president of the Middle East Studies Association of North America and of the American Council for the Study of Islamic Societies, vice-chair of the Centre for the Study of Islam and Democracy, and member of the World Economic Forum's Council of 100 Leaders, he is currently vice-president (2011) and president elect (2012) of the American Academy of Religion, a member of the E C European Network of Experts on De-Radicalisation, on the board of C-1 World Dialogue and an ambassador for the UN Alliance of Civilizations.

Esposito is editor-in-chief of Oxford Islamic Studies Online; series editor of the Oxford Library of Islamic Studies; and editor-in-chief of the Oxford Encyclopaedia of the Islamic World, the Oxford Encyclopaedia of the Modern Islamic World, the Oxford History of Islam, the Oxford Dictionary of Islam, and the Islamic World: Past and Present.

Esposito, with his institution, is a partner in organising the Second Australasian Conference on Islam.

Abstract

Islamophobia and radicalisation: Its roots, impact and implications

ISIS recruits from Western societies have triggered a global emphasis on countering violent extremism. This keynote will address the connection between Islamophobia and radicalisation: the cultural construction of Islamophobic discourse, role of the media and social media on Islamophobia and radicalisation, legitimacy of purported theological roots and their impact on domestic and foreign policies.



GEORGETOWN UNIVERSITY
School of Foreign Service
Prince Alwaleed Bin Talal Center
for Muslim-Christian Understanding

Speakers' Biographies and Abstracts

Alphabetical order (surname)

Assoc Prof Mohamad Abdalla

Founding Director, Griffith Islamic Research Unit (GIRU)
Griffith University, QLD



Associate Prof Mohamad Abdalla is also the director of the Queensland node of the National Centre of Excellence for Islamic Studies (NCEIS), a consortium with the University of Melbourne and University of Western Sydney. Abdalla is a regular guest lecturer on Islamic issues at various national and international universities; a frequent Islamic affairs commentator in the Australian media; and a scholar-in-residence at the Hawaii Islamic Centre since 2002.

In 2008, Abdalla was one of 1,000 Australians selected to join then Prime Minister Kevin Rudd's 2020 Summit, aimed at harnessing the best ideas for building a modern Australia ready for the challenges of the 21st century. He was also a guest of the Australian Ambassador to the USA in 2008, to formalise the relationship between Australian and American Muslim leaders, and engage them in a long-term relationship of co-operation and understanding. He was the first Australian Muslim scholar to deliver the Friday congregational sermon on the question of justice, at the United States Capitol building, Capitol Hill, Washington, D.C. Recently, Abdalla was invited on a three-day diplomatic visit to Brunei Darussalam by the then Australian High Commissioner to deliver high profile lectures on Islam in Australia. Recently, Abdalla was a panellist on the ABC TV program Q&A discussing 'Love and Faith.'

Abstract

Prevention of radicalisation among Australian Muslim youth: A community's perspective

Despite having spent millions on counterterrorism measures, the 2015 Review of Australia's Counter-Terrorism Machinery report concludes that "all of the terrorism-related metrics are worsening: known numbers of foreign fighters, sympathisers and supporters, serious investigations. We are not 'winning' on any front." The report emphatically concludes the "community is key" to the long term solution. This presentation offers an insider's perspective on how best to respond to, and prevent, radicalisation among Australian Muslim youth. I argue that a failure to understand the multifaceted risk factors leading to radicalisation, and a continual denial of a number of these factors, leads to failed solutions. The presentation considers research findings, and importantly the Australian Muslim community's views and sentiments, and argues that radicalisation needs to be tackled holistically, including: a well-grounded theological response to the radical ideology from credible and trusted Muslim scholars; a shift in the media's reporting and political rhetoric; a critical examination of the application of the Foreign Fighters Act; and targeted and tailor-made funding for pre-existing community preventive programmes.

Randa Abdel-Fattah

Author, Activist and PhD Candidate,
Macquarie University, NSW

Randa Abdel-Fattah is a third year doctoral student in the Department of Sociology at Macquarie University. The topic of her PhD research is 'Islamophobia and everyday life from the point of view of the perpetrators.' Abdel-Fattah is an award-winning author of ten novels and practiced as a lawyer until 2012. While conducting her PhD research, Abdel-Fattah was inspired to write a novel on the side, enabling her to translate some of the theories and academic themes she was researching into a fictional work for a wide and young adult audience. The novel is due for release in 2016. Abdel-Fattah is also working on the film adaptation of her first novel, *Does My Head Look Big in This?*, and is keen to use her intervention into popular culture and the arts to reshape mainstream narratives around racism and multiculturalism.



Abstract

Islamophobia as 'everyday doing': Affective, emotional and discursive responses to Muslims and one 'crudely Islamified mannequin man'

This paper offers a micro-interactional, ethnographically oriented perspective of Islamophobia from the point of view of the perpetrators. Following Swanton (2010) and Amin (2010), I conceptualise Islamophobia as 'everyday doing', as a technology of differentiation that operates as a steering device that offers sorting filters that sense sensory data—bodies, things, spaces and practices—as racial differences under a White gaze. Taking social interaction as the analytical starting point, I interrogate the participants' epistemological commitments and epistemic practices in relation to Islam and Muslims within the context of their everyday lives. I argue that the visceral, atavistic nature of people's affective, emotional and discursive responses to the Muslim 'Other' is due to deep cultural conditioning to encounter Muslims from a position of White subjectivity.

Tom Allard

National Affairs Editor,
Sydney Morning Herald, NSW



Tom Allard is the national affairs editor at the Sydney Morning Herald, where he has worked for 21 years. A former economics and political reporter for the newspaper, Allard began writing about Islam, extremism and terrorism in the aftermath of the 9/11 attacks. As defence and foreign affairs correspondent, he covered the wars in Iraq and Afghanistan, as well as the terrorist attacks in Indonesia.

Allard lived in Indonesia for four years, where he was correspondent for Fairfax Media. Living in a Muslim majority country deepened his understanding of Islamic communities in the region, reinforcing that tolerance, generosity and a desire for peace runs deep among the vast majority of adherents of the religion.

Allard is a Walkley Award winner and has reported extensively in recent years on the rise of the so-called Islamic State movement, its antecedents and attraction for a small cadre of increasingly young Australian Muslims. He has also critically analysed the response of governments, the media and communities to this fresh wave of nihilistic ideology masquerading as Islam.

Discussion Panel

The Impact of Islamophobia and Religious Extremism on Individuals & Society

In an interview soon after taking on the job of heading ASIO, Duncan Lewis noted that “social cohesion” was the essential ingredient in defeating extremism. This acknowledgment appears to represent a paradigm shift for security agencies. But do such sentiments highlight a new approach, or just fashionable rhetoric?

To be sure, there is now a better understanding in government and in the wider community that ethnic and religious divisions in society undermine security. Comments from militants have made it clear that stoking Islamophobia is a key objective of extremist groups. Islamophobia helps militants with recruitment and reinforces their anti-secular narrative.

In this way and others, extremism and Islamophobia are linked, and often mutually reinforcing.

I believe Lewis was sincere in his remarks. But policy responses to terrorism in Australia – and the vote-chasing rhetoric of some political leaders – have fuelled divisions, undermining community unity at the expense of security.

The media, too, deserves scrutiny. Does the blanket coverage of atrocities by extremists and the outsized focus on views in the Muslim community apparently hostile to Western values assist the cause of militants by exaggerating their threat and fuelling Islamophobia?

Dr Jan Ali

Senior Lecturer
Western Sydney University, NSW

Dr Jan A Ali is a sociologist of religion specialising in Islam. He holds a joint appointment as a senior lecturer in Islam and Modernity at the School of Humanities and Communication Arts and as the community and research analyst in the Religion and Society Research Centre at the University of Western Sydney. His main sociological focus is the study of existential Islam.

Ali has published numerous peer reviewed articles in international journals and book chapters. He also published a book entitled Islamic Revivalism Encounters the Modern World: A Study of the Tabl gh Jam 'at, (New Delhi: Sterling Publishers, 2012).



Currently, Ali is researching the Shari'ah in Australia: A Sociological Perspective using data based on questionnaire surveys; collaborating with Professor Kevin Dunn, Professor Peter Hopkins, and Professor Adam Possamai researching Muslims on Campus: University Life for Muslim Students in Australia; and working with Dr Michael Kennedy on a research project entitled Resilience and the NSW Police Community Engaged Counter-Radicalisation Model.

Abstract

Australian Muslims as the radicalised 'Other' and Their Experiences of Social Exclusion

In the wake of the threat posed by the global phenomenon of Muslim radicalism, the Australian Government has taken various steps to address the threat. Fearing the potential growth of “home-grown” extremism or Muslim radicalism, the Commonwealth has sought to counter the narrow-minded Islamic ideology by sponsoring programmes such as Building Community Resilience Grants Programme and Living Safe Together Grants Programme through its Attorney General's Department.

While the programmes might have some positive impact on the society, their overall effect is questionable. The Australian population, every now and again, witnesses in the media arrests of Muslim youths who have allegedly breached the terrorism laws, but there is no solid empirical evidence that illustrates the programmes are making positive impact at the coalface or that Muslim radicalism is on the decline.

This paper is an attempt to examine the nature of the Commonwealth's Countering Violent Extremism programme. It claims the programme specifically indiscriminately targets Muslims and argues that this results in the construction of Australian Muslims as the radicalised 'Other' and enhances their experiences of social exclusion. The inability of the internal mechanisms of the programme to clearly differentiate radicalised Muslims from ordinary Muslims leads to targeting all Muslims and hence their social exclusion.

Assoc Prof Chika Anwanyu

Head of the School of Communications and Creative Industries

Charles Sturt University, Bathurst, NSW



Associate Prof Chika Anwanyu is head of the School of Communications and Creative Industries. He joined CSU from the University of Adelaide where he was the founding head of Media. Prior to that, he was the head of Mass Communication at Curtin University of Technology in Perth. He also founded and headed the Media Arts Program at the University of Papua New Guinea before returning to Australia in 1995.

Anwanyu is a fellow of the Governors Leadership Foundation. He was a fellow of the Leslie Humanities Fellowship at Dartmouth College New Hampshire USA. He is a member of many professional bodies, including the International Media Communication and Research.

Anwanyu's research publications cut across international education, political economy, media law, creative industries, intellectual capital, migration, and ageing technology.

Abstract

Impact of social media on extremism, radicalisation and Islamophobia

According to Hoffman (1995, pp. 5-6) "the very need to exercise a monopoly of legitimate force arises only because states

are challenged by rebels or criminals who themselves resort to force, and who (either implicitly or explicitly) contest the legitimacy of the laws they break". He proposes what he calls 'differential' argument, which implies that 'what is legitimate for the powerful is illegitimate for the victims'. We also know from Gramsci that hegemony is a reflexive and dynamic process, which involves protracted negotiations carried out in all institutions and cultures (Jones, 2006, pp. 39-40). According to Storey (1994, p. 215), social groups dominate antagonistic groups, which they want to liquidate or subjugate, sometimes by armed force. Such domination often leads to the formation of alliances and controls (Inotai, Hettne, & Sunkel, 1999). These alliances are double-edged swords, which promote co-operation among allies, but provoke tension among the disenfranchised or 'other'. Social participation warrants that the disenfranchised aspires to become part of the hegemonic class, but to reach such a goal, it would need to mobilise the majority of its population against the ruling class or bourgeois (Jones, 2006, p. 45).

The conflicts of the 21st century are akin to what Fiske (1987, p. 41) calls "constant struggle against a multitude of resistances to ideological domination, and any balance of forces that it achieves is always precarious, always in need of re-achievement". We are facing global threats that are unprecedented in history, not because of the scale of its destruction, but the fear of its unknowns. This fear of the unknown has created different layers of distrust and threatened the fabric of society. One such threat is the extremist religious group in Nigeria, Boko Haram. The group has been operating for more than 12 years, but it hit global attention when it abducted over 250 school girls in April 2014 from a boarding school in Borno state, Nigeria. The group claims to be an Islamic

caliphate. "We have nothing to do with Nigeria. We don't believe in this name" (Chothia, 2015). Resistance is an attempt at shifting power position to refocus dominant ideology to a perceived alternative (Inglis 1988). When such resistance fails to be resolved through Gramsci's reflexive negotiation, it more often than not uses coercive strategies.

The question is what role does the media play in such negotiation processes? According to Mowlana, Western media theorists and academics have shied away from proper understanding or analysis of Islamic communication paradigms (Schlesinger & Mowlana, 1993, p. 6). Exclusion breeds ignorance, contempt, otherness, resistance or all of the above. Post September 11, there has been a growing fear, resentment or avoidance in understanding the Muslim world. This has created and exacerbated the political and cultural divide between Muslims and non-Muslims. This paper uses Gramsci's notion of hegemony and Castells (2009) theory of identity and power to examine the role the media plays in the communication and construction of extremism and how such construction could influence public perception of Muslims. This has been done through sample analyses of online news coverage of religious extremism in Nigeria from April 2014 to April 2015 (one year since the abduction of the school girls), and use of the results to discuss its possible implications in other societies.

Prof Greg Barton

Chair in Global Islamic Politics
Deakin University, VIC

Prof Greg Barton is based in the politics stream in the School of Political and Social Inquiry at Deakin University. He is acting director of the Centre for Islam and the Modern World, Deputy UNESCO Chair in Interreligious and Intercultural Relations – Asia Pacific, and is active in the Global Terrorism Research Centre. For the past 20 years, Barton has been active in interfaith dialogue initiatives and has a deep commitment to building understanding of Islam and Muslim society. The central axis of his research is the way in which religious thought, individual believers and religious communities respond to modernity and to the modern nation state. Over the past two decades, Barton has undertaken extensive research on politics and society especially of the role of Islam as both a constructive and disruptive force.

Barton is a steering committee member of the Second Australasian Conference on Islam.

Abstract

The impact of Islamophobia on countering violent extremism

The challenges presented by Islamophobia to efforts to counter violent extremism are myriad and complex. It has become clear that anti-Islam/anti-Muslim migrant extremism generates pernicious synergies with Islamist extremism that directly gives rise to the

dynamics of co-radicalisation. The deleterious contribution of Islamophobia, however, extends well beyond this direct impact.

One of the most significant ways in which prejudice-driven fear of Islam and Muslims contributes to violent Islamist extremist recruitment is by reinforcing the central narrative of Salafi Jihadism that Islam is under attack, sustaining a sense of alienation and exclusion among those directly targeted by Islamist recruiters.

Beyond this, it undermines trust and confidence across society by sustaining jaundiced discourse and ignorant commentary in some aspects of media coverage and within some elements of other religious communities, such as evangelical Christians. It can also manifest in the comments of some elected officials and in some parts of the law enforcement community. A more subtle and widespread problem is the way in which it contributes to inhibiting the development of diversity in hiring personal in security agencies. Related to this underrepresentation of Muslims among security professionals, combined with general ignorance, can produce damaging distortions in CT/CVE training, policy formation and application.

Fortunately, this is very much the exception to the rule in Australia – particularly when compared with the US or parts of Europe - but when it does occur it causes such significant damage that dealing with it must form a vital element of any complete response to countering extremism.

Sheikh Aref Chaker

Director of Sydney Islamic College, NSW



Sheikh Aref Chaker is the director of Sydney Islamic College where he predominantly focuses on providing Islamic education within an Australian context. He delivers lessons and lectures, mainly in English, at various mosques and centres, and is heavily involved with the Muslim youth.

Chaker is an Australian born imam, a registered minister of religion and an active member in the Australian National Imams Council (ANIC). He is a former spokesperson of the Grand Mufti of Australia and a member of the crisis committee formed by ANIC during the Sydney Siege incident.

Chaker had the privilege of combining Islamic and secular education. He spent his youth between Lebanon and Australia building his knowledge in the various Islamic disciplines and working with youth here and abroad. He completed his undergraduate studies in commerce and international studies and in arts languages from the University of Western Sydney. He completed a Masters of Arts in translation and interpreting from the University of Western Sydney. In addition, he completed post-graduate studies at Tripoli University in Shari'ah and High Islamic studies. He is a candidate for a Masters in Shari'ah and High Islamic studies at Tripoli university and a candidate of Masters in Qur'anic exegesis at Charles Sturt University.

Discussion Panel

The Impact of Islamophobia and Religious Extremism on Individuals & Society

Some may argue that, if any relationship exists, it is that of cause-and-effect where the savagery of radicalisation against innocent civilians prompts the dislike of Islam and Muslims in the hearts of many non-Muslims. Even though this premise may seem rational and factual, it only represents the argument of one of the sides rather than a comprehensive assessment of the relationship between both phenomena.

According to the Berkeley University Islamophobia Research & Documentation Project elements of "contrived fear" and "perceived threat" are key words in the definition of Islamophobia. Islam and Muslims represent an insidious and primary threat to the fabric of the Western society. In light of the above, a number of serious questions arise: Doesn't radicalisation advocate a contrived fear of "the other" in its rhetoric as well? Isn't there a comparable propaganda of a "perceived or real threat" to Islam and Muslims broadcast by the opposite camp? In my opinion, the officials emphasise should not be confined to the political state and the Muslim community alone. I would argue that such a partnership will not be fruitful unless it involves the wider Australian community, in all its sectors, in combating the common denominators between Islamophobia and radicalisation.



Dr Adrian Cherney

Senior Lecturer
University of Queensland, QLD

Dr Adrian Cherney, is a senior lecturer in the School of Social Science, University of Queensland. He holds a PhD in criminology from the University of Melbourne. One major focus of his work is on institutional legitimacy and co-operation with authorities, e.g. police and government. He is currently undertaking research on community co-operation in counterterrorism and examining grassroots efforts to counter violent extremism. He has secured national and international competitive grants from the Australian Research Council, US Air Force and the Institute of Criminology.

and Assoc Prof Kristina Murphy

Assoc Prof. Kristina Murphy
Griffith University, QLD

Dr Kristina Murphy is an associate professor in the School of Criminology and Criminal Justice, Griffith University. She holds a PhD in psychology from the Australian National University and is recognised as a leading Australian researcher on procedural justice policing. She has secured several competitive grants from the Australian Research Council and undertaken research for the

Queensland Police Service, Australian Tax Office, the Pennsylvania Department of Revenue in the US, the Department of Family and Community Services and Indigenous Affairs, and Neighbourhood Watch Australasia.

Abstract

Muslim communities under siege - exploring Muslim community reactions to the war on terror and its implications for counterterrorism

It has been documented that the general feeling among Muslims in the West is one of a heightened sense of anxiety and belief that their communities are "under siege". This is seen as an outcome of the "war on terror" and resulting counterterrorism strategies and laws. What factors contribute to this sense of being under siege and what dampens these perceptions? How have Muslims reacted and coped with being under siege? In this paper, we set out to examine these questions by drawing on results from ARC funded research on Muslim community reactions to counterterrorism policing and laws. Focus group results (N=104 participants) and survey data (N=800) from Muslims living in Brisbane, Sydney and Melbourne will be examined. We highlight how a sense of being under siege is related to trust in authorities, identity and a sense of belonging. Our analysis will also highlight the negative consequences of the war on terror on Muslim support for counterterrorism efforts. Implications for improving community-based responses to terrorism and radicalisation will be considered.



Dr Sam Cherribi

Senior Lecturer,
Emory University, Georgia USA

Dr Sam Cherribi (PhD, University of Amsterdam) is senior lecturer at Emory University in the Department of Middle Eastern and South Asian Studies (MESAS), Sociology and Economics. Prior to moving to Emory in 2003, Cherribi was a Member of Parliament in the Netherlands for two consecutive four year terms (1994-2002), during which time he also represented the Netherlands in the Assembly of the Council of Europe and the Assembly of the West European Union. His most recent book (In the House of War: Dutch Islam Observed) was published in paperback in 2013 by Oxford University Press.

Abstract

Marocanisation of Dutch Islamophobia

Why have more Dutch-Moroccan youth joined ISIS than any other ethnic group in the Netherlands? How can scholars interpret this radicalisation in light of the rising anti-Moroccan rhetoric of the Party for Freedom (PVV)? Through deconstructing the political manifestos, speeches and bills of the Party for Freedom, I will determine what specifically constitutes Dutch Islamophobia, compare the Dutch example to Islamophobia in other European states, and analyse the arguments that are used to legitimise hatred against Islam and Muslims, especially Moroccan Muslims, in the Netherlands. Due to the globalisation of the PVV party-model, not understanding how these xenophobic political structures affect marginalised populations will consequently catalyse transnational radicalisation and increase the associated societal costs.

Theresa Corbin

Blogger, Activist Public Speaker
OnIslam.net, ifoundislam.net New Orleans, USA

Theresa Corbin is a New Orleans native, convert to Islam, writer/blogger/activist, public speaker and feminist. In November 2001, she bore witness that Allah (SWT) is one and that His messenger is Muhammad (SAWS). She then proceeded to spend the next 14 years studying Islam, its people, said people's cultures, and her position in this often complex entanglement of belief and practice. She holds a degree in English from the University of South Alabama; writes for OnIslam.net, Aquila-Style.com, ifoundislam.net, MightyMuslimah.com and MuslimWords.com; and defuses anti-Muslim sentiment with logic and humour on her blog, islamwich.com. Her coming of faith journey has been featured on the front page of CNN.com.

Abstract

Islamophobia within the ummah: The Islamophobia of Muslim misogyny

A form of Islamophobia, with misogynistic roots, has infected the Muslim ummah. Muslims are never thought to be Islamophobes, but when Muslims mix misogyny and gynophobia with their religion, their disparagement of women – or the female half of the ummah – has all the qualifying features of Islamophobia. Not only do Muslim Islamophobes have strong contempt for Muslim women, they also fear the empowerment that Islam gives women. Hence, their dislike and fear of women leads them to a deep fear of Islam.

I argue that Islamophobia underlies extremist interpretations of Islam, which emphasise weak hadith and view authentic hadith through a misogynistic lens, in an attempt to justify barring women from their Islamic right to learn, work, attend the mosque and be involved in the community at large. Proponents of this misogynistic worldview completely ignore the egalitarianism of the Quran, refusing to see women as equal partners and khalifahs on the earth in their own right. They cling to backward and unIslamic traditions, such as honour killings and treating rape as zina, as tools to keep women oppressed and silenced. They bury the rich tradition of female scholarship and authority in order to suppress the female agency that Islam affords women, thereby weaving Islamophobia into their religion.

In my investigation, I will show how Muslim misogyny/gynophobia can be a form of Islamophobia. I will examine the link between radicalisation and misogyny/gynophobia. I will then explore how Islamophobia in radicalised groups, like the Taliban, ISIS and Boko Haram, mimics the Islamophobia of non-Muslims.

Finally, I will demonstrate that these Muslim radicals may do the worst damage in terms of propagating Islamophobia, because they lend legitimacy to their brand of hate from within. I will discuss how to combat their rhetoric, which often falsely convinces other Muslims and even non-Muslims that the harsher and more misogynistic one's views are, the more pious they are.



Hanan Dover

Activist, PhD Candidate
Clinical and forensic psychologist
Psychcentral, NSW

Hanan Dover is a Clinical and Forensic Psychologist and Managing Director of Psychcentral. She has completed four degrees in the area of psychology and is currently enrolled in a PhD at the School of Medicine at Western Sydney University. Her PhD research is on the role of religious coping amongst traumatised Iraqi refugees. Her current research also includes exploring Islamophobia, current counter-terrorism laws and surveillance on Australian Muslims and its impact on their psychological health. Hanan has presented internationally and nationally as an invited speaker on issues relating to psychology, mental health, Islam, and Muslims. Hanan is the Founder of Mission of Hope and is the Project Director of Hayat House. She is also an executive member of the Psychology from an Islamic Perspective Interest Group of the Australian Psychological Society, a member of the APS College of Clinical Psychologists and the APS College of Forensic Psychologists.

Abstract

Effects of counterterrorism policies on the psychology and mental health of members of the Muslim community

After the 9/11 attacks, various Australian law enforcement and intelligence agencies increased their monitoring and surveillance of Australian Muslims. The increased monitoring, surveillance and counterterrorism responses have triggered a heightened sense of anxiety and vulnerability that is deemed extremely intrusive and Islamophobic by the Muslim community. I will explore the role of investigations of law enforcement officers and discuss case study examples of how their investigations have exacerbated pre-existing psychological symptoms. Current counterterrorism laws that have furthered a political narrative have inadvertently resulted in the mistrust by the Australian Muslim community towards law enforcement. Given Muslim community engagement is paramount in effective counterterrorism, it is important that any continued neglect of collaboratively working with the community, will result in further alienation and marginalisation of an already disempowered community, and it will disrupt the social cohesion Australia tries hard to celebrate. The consequences of Islamophobia and the current counterterrorism objectives are negatively affecting the mental health of not only individuals, but entire communities.



Dr Julian Droogan

Senior Lecturer
Macquarie University, NSW

Dr. Julian Droogan is a Senior Lecturer at the Department of Policing, Intelligence and Counter Terrorism (PICT), Macquarie University where he is the Editor-in-Chief of the Journal of Policing, Intelligence and Counter Terrorism (Routledge), and Director of the Masters of International Security Studies Program. His research interests include social resilience and countering violent extremism, religious radicalisation and extremist narratives – particularly those of ISIL, and the history of religious terrorism, and political violence. Julian leads a number of funded research projects at PICT, including an ongoing partnership with the NSW government looking at ways to instill and countering violent extremism and social resilience projects in NSW communities; and an ARC Discovery grant project looking at the relationship between online extremist materials and real-world violent extremist action.

Abstract

Unravelling the ideology of Al-Qaeda: Religious principles vs. political affairs

This paper examines the narratives of Al-Qaeda in the Arabian Peninsula (AQAP) as espoused in its Inspire magazine, which has been used to radicalise, recruit and train violent extremists from among communities in the West. Using a novel form of discourse analysis, as well as thematic identification theory, it is argued that the narratives represented in Inspire can be grouped and mapped to reveal a hierarchy of themes, as well as a shifting in thematic focus over time. This examination will allow me to identify which extremist narratives AQAP has emphasised, and whether this reveals a focus by that group on the West, or local concerns within the Islamic world. An understanding of Al-Qaeda's thematic focus is essential in determining the nature of the group and whether its objectives are largely political or religious in nature. This has consequences for devising effective counter-narrative campaigns as well as understanding the trajectory of global terrorist narratives, and possible future scenarios. In particular, the thematic discourse espoused by AQAP can be contrasted with that of the so-called Islamic State to reveal tensions in the respective extremist narratives of each group.

Prof Kevin Dunn

Dean, School of Social Sciences and Psychology
Professor in Human Geography and Urban
Studies
Western Sydney University, NSW



Kevin Dunn is the Dean of the School of Social Science and Psychology and Professor in Human Geography and Urban Studies. He commenced this position at UWS in May 2008. He was formerly at the University of NSW (1995-2008), and the University of Newcastle (1991-1995). His areas of research include: immigration and settlement; Islam in Australia; the geographies of racism; and local government and multiculturalism. He teaches cultural and social geography, migration and urban studies. Recent books include Landscapes: Ways of Imagining the World (2003) and Introducing Human Geography: Globalisation, Difference and Inequality (2000).

Dunn's areas of research and publications include everyday multiculturalism, immigration and settlement; Islam in Australia; the geographies of racism; and local government and multiculturalism. He teaches cultural and social geography, migration and urban studies. Dunn's current projects include "Ordinariness of Australian

Muslims" and "Rethinking multiculturalism/ reassessing education", which is being completed through the Australian Research Council Linkage Project.

Dunn is a steering committee member of the Second Australasian Conference on Islam.

Abstract

A critical reflection on the link between Islamophobia and radicalisation

A substantial body of research on Islam in the West has carried the assumption of a positive association between Islamophobia and radicalisation. Specifically, it is assumed the experiences of racism and discourses of unbelonging generate disaffection among Muslims. More broadly, it has been thought that racism has this general morbid social effect. However, empirical data from national surveys in Australia do not provide clear support for this supposed positive association. In terms of Muslims in Western settings, it has been asserted that the disaffection borne of Islamophobia generates a pre-disposition to radicalisation. The political utility of this assertion is clear: it presents a compelling argument to challenge racism and specifically address Islamophobia. However, the evidence for this link is poor. Drawing on a field survey with Muslims in Sydney (n: 585), this paper addresses the empirical evidence for a link between disaffection borne of Islamophobia and the vulnerability to radicalisation.

Ihsaan Gardee

Director,
National Council of Canadian Muslims (NCCM),
Canada

A graduate of the University of Windsor and the University of Western Ontario, Ihsaan Gardee was involved with the NCCM as an occasional volunteer from its early years. Gardee formally joined the organisation in 2006 when he first served as community relations and operations director. In October 2008, he was appointed as NCCM's executive director.

Gardee regularly appears on news media and programs on issues related to Canadian Muslims and Islam, and his writings have appeared in major Canadian as well as international publications. In his professional capacity, Gardee has appeared as a witness before several Parliamentary and Senate committees on how proposed legislation, including national security laws, could potentially adversely affect civil liberties and diverse communities. Gardee regularly participates in conferences and seminars as a speaker and panellist, and has co-authored a chapter titled, "The Framing of Canadian Muslims" in a collection of essays titled *The Relevance of Islamic Identity in Canada: Culture, Politics and Self*, which was released in October 2015.

Gardee has a background in the public as well as private sector, primarily in marketing, communications and management roles, and has worked, lived and travelled extensively across Canada, Europe, the Middle East and South Africa.

Discussion Panel

Looking Forward: Organisational Strategies to Cope With Radicalisation and Islamophobia

Practical steps to discredit violent extremists, anti-Muslim actors and Islamophobia

The documented rise in anti-Muslim sentiment and the small but growing Islamophobia cottage industry in Canada is a relatively new phenomenon. The NCCM has worked for several years to challenge those groups and individuals who purposefully seek to marginalise and stigmatise Canadian Muslims using misinformation and smear tactics.

To effectively address Islamophobia and other potential root causes for radicalisation to criminal violence, it is crucial to engage the active and ongoing support of all societal stakeholders including, but not limited to, law enforcement, academia, social services, mental health, and drug and alcohol abuse experts. The role of these along with two other actors, media and government, can play a helpful or harmful role in either mitigating or exacerbating the challenges posed by these two phenomena.

Just as the phenomenon of violent extremism and Islamophobia are international ones, so too is it equally necessary to discuss, develop and refine co-ordinated international strategies, sharing best practices, knowledge and expertise.

Accordingly, this presentation will offer various strategies and examples of how NCCM and its partners continue to work to combat and delegitimise Islamophobia and violent extremist narratives.



Prof Michele Grossman

Director for the Centre for Cultural Diversity and Wellbeing (CCDW). University of Victoria, VIC

Prof Michele Grossman leads the Mobilities, Transitions and Resilience Research Program in the Centre for Cultural Diversity and Wellbeing (CCDW). Before joining CCDW, Grossman was associate dean (Research and Research Training) for the College of Arts' predecessor faculty from 2005-2012.

Grossman's research interests and track record focus on cultural diversity, cultural transitions and community engagement. She is especially interested in policing and cultural diversity, countering violent extremism and community engagement, and theories of multiculturalism, diaspora and convivial social pluralism. She has produced research and publications through collaboration with a wide range of community and government partners spanning the police and government sectors, health and wellbeing agencies, and community development and arts organisations. Grossman is a member of the Attorney-General's Dept. Countering Violent Extremism Research Panel and serves on the VicHealth Advisory Board to Reduce Race-Based Discrimination.

Grossman published with Hussein Tahiri a report on radicalisation entitled *Community and Radicalisation: An examination of perceptions, ideas, beliefs and solutions throughout Australia* (2013).

Abstract

When the 'right thing to do' feels so wrong: Muslim-Australian perspectives on 'intimates' reporting to authorities about violent extremism and foreign conflict

'Intimates' – especially close friends and family – are often among the first to see changes or early warning signs that

someone close to them may be heading towards, or already engaged in, violent extremist activity, including plans to travel overseas and participate in violent conflict. The role of family and friends in sharing information with authorities is critical to early intervention that can prevent greater harms from occurring, both for the person radicalising to violence and for communities at large. Yet community reporting can be experienced as a 'harm' when it is linked to concerns about stigmatisation, discrimination, shame and backlash from both intra- and inter-community and government players.

Despite the importance of early reporting by intimates of those radicalising to violence, virtually no evidence-based research has been conducted in Australia or elsewhere until now that solicits community views on what reporting means for community members, or explicitly addresses experiences, perceptions and concerns from Muslim-Australian communities experiencing increased scrutiny and pressure around countering-violent-extremism reporting imperatives.

Based on just-completed research on community reporting thresholds for violent extremism for Muslim-Australians, this paper reviews key findings from the research suggesting that Muslim-Australian community members see reporting to authorities as a last resort, with significant psychosocial, cultural and structural barriers to sharing concerns related to individual and community sentiment; perceived impact of reporting on social networks and relationships; flawed or confusing reporting processes and channels; lack of trust in government; lack of confidence in protective rather than punitive reporting outcomes for those at risk; lack of support for those who report as well as those reported on, and general anxiety about the personal, social, religious and legal impacts and consequences of reporting. A new approach to community education and awareness about reporting is needed, combined with new mechanisms to improve the integrity, support structures and transparency of the reporting process from community perspectives.

Hakan Harman

Chief Executive Officer
Multicultural NSW

Hakan has extensive experience as a leader in the public and private sectors. His areas of expertise include organisational leadership, change management, corporate governance, stakeholder engagement and strategic management. His qualifications include a Bachelor of Commerce and Master of Public Administration. He is a fellow of CPA Australia.



He has worked at the CBA, Burns Philp and Unilever as well as a number of private organisations prior to joining the public sector in 2002 as a senior executive. He was promoted to the State Library of NSW's senior executive team as Director Operations Chief Financial Officer in 2010.

In January 2014, he was appointed as Chief Executive Officer of the then Community Relations Commission and has since led a transformation of the organisation, including a change of name to Multicultural NSW, legislation amendments and a new visionary three year strategic plan, Harmony-In-Action 2014-2017.

Discussion Panel

The impact of Islamophobia and religious extremism on individuals and society

Islamophobia and religious extremism corrode social cohesion and community harmony.

New South Wales is one of the most successful multicultural states in the world and our success has not come about by chance. It is the product of decades of deliberate policy, continued debate and advocacy, programme development, legislation and institutional frameworks that promote inclusion, respect and a shared unified commitment to Australia through citizenship. It is also the product of a nation that has been built on migration; one that understands the complexities of settling into a new country.

With almost one in two of our current citizens either being born overseas or having one parent born overseas, it is incumbent on all of us to unite in the diversity that makes up our population and safeguard our peaceful and harmonious multicultural way of life.

Sadly, overseas conflicts, globalisation, global mass migrations and the rise of fundamentalist terrorist organisations affect our society. These global events create whole of society issues that require a whole of society approach.

Multicultural NSW has a significant role to play in building and maintaining social cohesion and community harmony. We take a whole of society approach to community resilience, youth engagement and conflict resolution.

Resilience to us means proactively building and maintaining strong, secure, responsive and aware community networks that can be mobilised to respond to challenges and threats to community harmony, resolve conflict and actively promote social cohesion.

Dr Derya Iner

Research Fellow & Higher Degree Research
Coordinator
Charles Sturt University, NSW

Dr Derya Iner is research fellow and subject coordinator at CISAC. Iner completed her PhD in cultural studies (major) and gender and women's studies (minor) at the University of Wisconsin-Madison (UW), USA. Iner has published with prestigious publishers like Oxford University Press, Routledge, Taylor and France in different genres including journal and periodical articles and encyclopaedia entries. She authored the book *The Two Faces of the Stage*, which



compares two prominent mystique play writers' point of views on creation, existentialism and the Creator. Her recent publication is an edited volume with Ass Prof Salih Yucel entitled *Muslim Identity Formation in Religiously Diverse Societies* (Cambridge Scholars Publishing, 2015). Iner is a part-time research

fellow and has been researching home-grown practising Australian Muslims' social and religious identity formation.

Abstract

Let's feed radicals with the halal (debate)

This paper firstly investigates the definition of radicalism and how Muslims and radicalism are depicted as two sides of one coin in radicalisation

literature, whereas others showing radical tendencies in more or less similar ways are disassociated with the term "radical" simply because they are not Muslims. Taking the halal debate in Australia as a case study and scrutinising anti-halal campaigners' attitudes and behaviours according to the guidelines of radicalism, this paper explains that the anti-halal "jihadists," i.e. campaigners are not dissimilar to those ideologically or actively involved in "removal of the other." Yet these campaigners are widely addressed through the way they identify themselves in the public (e.g. anti-halal campaigners, Reclaim Australia, Q Society, etc.) The politics of presentation and public image production shape the first half of my presentation.

The second half of the presentation inspects the "growth" of radicalism as a response the anti-halal campaigns, which has been preoccupying the public debate since 2014 in Australia. Scrutinising the intense anti-halal campaigns, which are expected to feed radicals and radicalisation according to the schemas of radicalisation in the literature, this paper investigates Muslims' response to such an intensely conducted anti-halal campaign by examining Australian Muslims' participation means and modes in the halal debate. In doing so, this study proves that even such an enticing initiative to turn one into a radical results in "failure." Nevertheless, Muslims cannot escape from being associated with radicalism whose initial stage starts with being Muslim in some radicalism literature.

Dr Nahid Kabir

Senior Research Fellow
University of South Australia, SA

Dr Nahid Afrose Kabir is a senior research fellow at the International Centre for Muslim and non-Muslim Understanding at the University of South Australia. From 2009 to 2011, Kabir was a visiting fellow at the Center for Middle Eastern Studies at Harvard University, USA. She is the author of *Muslims in Australia: Immigration, Race Relations and Cultural History* (London: Routledge 2005); *Young British Muslims: Identity, Culture, Politics and the Media* (Edinburgh: Edinburgh University Press 2010); and *Young American Muslims: Dynamics of Identity* (Edinburgh: Edinburgh University Press 2013). Kabir's current research project is titled "Muslims in India: Young Muslims' Identity in a Religiously Diverse Society".

Abstract

Representation of Islam and Muslims in the Australian media, 2014–2015: Is the media Islamophobic?

Incidents involving Muslims have dominated recent news headlines. These include international incidents, such as the Islamic State of Iraq and

the Levant beheadings of their captives, and the Charlie Hebdo attacks in France; and national events including the terror raids in Sydney and Brisbane, and the Martin Place siege in Sydney. Certain politicians have used rhetoric such as "Team Australia" or "ban the burka," which have by implication questioned Australian Muslims' loyalty.

A few years ago, in my interviews with young Australian Muslims, I found that the participants paid close attention to the practices of the conventional media when reporting on the topic of Islam or Muslims. In recent years, my newspaper research shows the rhetoric of the 'Muslim other' has become more frequent. Should we define media representation of Muslims or politicians' singling out of Muslims as Islamophobic? Is it contributing to the marginalisation of young Muslims? Could this be a pathway to radicalisation?

In this paper, first, I try to comprehend the meaning of Islamophobia and radicalisation as discussed in the literature. Secondly, I briefly discuss the national and international events that have put mainstream Australian Muslims in the limelight as the 'Other'. Thirdly, I analyse reporting on Islam and Muslims in selected print media from August 2014 to January 2015. Finally, I conclude that media stereotype of Islam/Muslim may further alienate Muslim youth which can open their pathway to radicalisation.

Zuleyha Keskin

Course Coordinator and Lecturer,
Charles Sturt University, VIC



Zuleyha Keskin obtained her Master of Arts in Islamic Studies at the University of Sydney writing her thesis on "Interfaith Dialogue from a Muslim Perspective". She completed her PhD in the School of Theology and Philosophy of ACU, writing her thesis on "Factors contributing to inner peace, an Islamic perspective". Keskin is course coordinator at CISAC. She is also a lecturer in Islamic Studies at Charles Sturt University, with her main focus being Islamic spirituality and contemporary Islamic studies. Keskin has been teaching for the last 15 years to a range of audiences.

Abstract

Can Islamophobia and Islamic extremism be addressed at the same time? The case study of the Hizmet movement

While the causes and treatment of Islamophobia and Islamic extremism are complex and multiple, they have elements of commonality. The most common elements would be their inability to deal with social diversity and lack of appreciation for social cohesion, leading to extreme views on how

problems should be solved. The commonalities between Islamophobia and Islamic extremism demonstrate they can be addressed through similar strategies. Two such strategies, which will be discussed in this paper, are education and dialogue. While dialogue ensures there are open channels of communication between different segments of society to enable better understanding of those deemed as 'the other', sound education ensures an appreciation for social cohesion and removes the influences of political agendas, which can otherwise breed extreme views and actions. These two key strategies, education and dialogue, happen to be the two core functions that characterise the Hizmet movement. Since the establishment of the Hizmet movement in the 1960s, it has successfully contributed to social cohesion by preventing or addressing extreme ideologies. Admittedly, Hizmet was established before the emergence of the current wave of Islamophobia and Islamic extremism; however, Islamophobia and Islamic extremism are not new phenomena. Extreme ideologies have and will always exist, but the way they are expressed changes based on the circumstances of a set time and place. In this context, this paper will discuss how Hizmet's education and dialogue approach is preventative, minimising the damage to social cohesion caused by Islamophobia and Islamic extremism through its adaptable principles in local settings.

Dr Hararo Ingram and Kiriloi Ingram

Research Fellow,
Australian National University, ACT

Hararo J Ingram is a research fellow with the Coral Bell School of Asia Pacific Affairs, Australian National University. His Australian Research Council funded DECRA project, *Through Their Eyes*, analyses insurgent 'information operations' and explores its role as a determining factor in the success of insurgent movements.

Kiriloi M Ingram is a researcher with the Coral Bell School of Asia Pacific Affairs, Australian National University.

Abstract

Iatrogenic radicalisation: Exploring the nexus between counterterrorism and radicalisation

This paper explores the nexus between counterterrorism and radicalisation. It argues that misguided counterterrorism strategies – 'hard' (e.g. anti-terrorism raids) and 'soft' (e.g. counter-radicalisation and de-radicalisation programmes) – may drive radicalisation of not only the form of extremism being targeted by these measures (e.g. Islamist), but extremist counter-movements (e.g. radical right-wing). Radicalisation that is driven by counterterrorism efforts are described here as 'iatrogenic radicalisation' (the term 'iatrogenic', adj.

relating to illness caused by medical treatment, being adopted from medical literature). With reference to Australian examples, this study analyses three ways in which counterterrorism strategies against supposed Islamist extremists have potentially acted as drivers of radicalisation in Muslim communities and fuelled the rise of Islamophobic radical right-wing/racist groups. The first relates to the myopic and disproportionate focus of counterterrorism efforts on Muslim communities supported by the example of heavily policed anti-terror raids. The second concerns misguided de-radicalisation and counter-radicalisation initiatives that fuel militant narratives of a 'government-approved Islam' being perpetuated in the community by compromised 'moderates' and enforced by the state's counterterrorism apparatus. Anwar al-Awlaki's 'Battle of Hearts and Minds' is analysed to examine these dynamics. The third relates to how counterterrorism officials may inadvertently reinforce (rather than counter) militant narratives. This study cites the example of Man Haron Monis, an individual who appears to be more akin to a disturbed lone shooter than a terrorist, and the missed opportunity to counter an Islamic State article, featured in *Dabiq*, praising the Sydney Lindt Café attack. The overarching message of this research is positive because, while most other drivers of radicalisation are notoriously difficult to understand and control, 'iatrogenic drivers' of radicalisation have a greater potential to be addressed effectively, as they are rooted largely in the actual counterterrorism efforts.

Ghaith Krayem

Former President, Islamic Council of Victoria, VIC

Ghaith Krayem has been active in the Australian Muslim community for over 20 years. He has been involved in grassroots organisations in NSW and Victoria as well as holding positions in peak bodies, most recently as the past president of the Islamic Council of Victoria. He has worked with or supported most major on the ground organisations and has intimate knowledge of community structures, strengths and challenges.

Over the last two years, Krayem has been at the forefront of responding to the escalating focus on the Islamic community by government and the media, particularly in relation to demands that the Muslim community do more to solve the issues of radicalisation and extremism. He has made submissions to various governments, written and in person, as well as leading the Victorian community in its dealings with government at state and federal levels.



Krayem has qualifications in law and accounting, and has broad knowledge and experience in human resources and strategic management through his corporate work over the last two decades. Krayem has a focus on personal and organisational development and leadership, and currently, through his consultancy business, seeks to bring that to the NGO sector.

Discussion Panel

Looking Forward: Organisational Strategies to Cope With Radicalisation and Islamophobia

In a political and social landscape where public and overt manifestations of our faith would seemingly be enough to raise a red flag in some dark room in Canberra or an editorial office in mainstream media, the role of community organisations in dealing with 'radicalisation' and 'Islamophobia' has become a hot topic.

By making extremism and radicalisation a Muslim problem, authorities have shifted the onus to 'fix' the problem on to the Muslims. Further, by linking Islamophobia to the increase in extremism, Muslims are by extension the causes of their own racism and so the burden becomes two-fold. Not only is it up to Muslims to fix radicalisation because we are the cause, but we need to fix it so we are not the subject of hatred and racism. The victim becomes the perpetrator. How community organisations then navigate through this political and social minefield is a difficult and often misunderstood task.

In this panel discussion I will share some of my own experiences of these challenges as well as put forward ideas about how the community, and its organisations, needs to shift its focus in this space to better position ourselves to deal with these issues.

Dr Ghena Krayem

Senior Lecturer,
Sydney University, NSW

Dr Ghena Krayem is a senior lecturer at the Faculty of Law, University of Sydney. Since 2000, Krayem has been a legal academic teaching in the areas of constitutional law, public law and legal ethics. She has researched and published in many areas to do with Islam in Australia, particularly focusing on Muslim women and Islamic family law. Krayem is a regular commentator on the Muslim community in Australia. She is also the author of the recently published book *Islamic Family Law in Australia: To Recognise or not to Recognise*.

Abstract

Effects of Islamophobia on Muslim women living in the Australia

Muslim women in Australia are at the forefront of growing Islamophobia. There are recent reports of Australian Muslim women being subjected to

hateful attacks, including physical and verbal abuse, and at time death threats. There has also been a plethora of public opinion expressed about their dress, faith and place in Australian society. This paper will explore the growth in this form of gendered Islamophobia and will discuss the effects this has on Muslim women and their families. In particular, the paper will focus on the response and expressed agency of Muslim women to Islamophobia in Australia.

Drawing on evidence of Islamophobia in the public discourse, including that of political leaders and that of the radical right organisations such as the Australian Defence league and the 'Reclaim Australia' movement, I will explore the impact of this on Muslim women and the public discourse that focuses on them.

Using sociological theories of agency I will demonstrate that, through specific individual and collective acts, Muslim women are demonstrating resistance to this form of gendered Islamophobia in a way that is empowering. They continue to articulate a sense of identity that encompasses their faith as well as their citizenship.

Prof Fethi Mansouri

Founding Director, Alfred Deakin Institute for
Citizenship and Globalisation
Deakin University, VIC



Professor Fethi Mansouri holds the UNESCO Chair in comparative research on 'Cultural Diversity and Social Justice' and an Alfred Deakin Research Chair in migration and intercultural studies. He is the foundation director of the Alfred Deakin Institute for Citizenship and Globalisation at Deakin University; editor of the *Journal of Intercultural Studies*; and founding co-editor of the international journal *Social Inclusion*.

His most influential books include: *Islam and Political Violence: Muslim Diaspora and Radicalism in the West* (2007); *Political Islam and Human Security* (2008); *Identity, Education, and Belonging: Arab and Muslim Youth in Contemporary Australia* (2008); *Youth Identity and Migration: Culture, Values and Social Connectedness* (2009); *Australia and the Middle East: A Frontline Relationship* (2011, second edition); and *Migration, Citizenship and Intercultural Relations: Looking Through the Lens of Social Inclusion* (2011). His most recent books include: *Muslims in the West and the Challenges of Belonging* (2012); *The Arab Revolutions in Context: Civil Society and Democracy*

in a Changing Middle East' (2012); *Global Perspectives on the Politics of Multiculturalism* (2014) and *Cultural, Religious and Political Contestations: The Multicultural Challenge* (2015). Mansouri's book *Lives in Limbo: Voices of Refugees under Temporary Protection* was short-listed for the 2004 Human Rights Medals and Awards.

Abstract

Fearing Islamic religiosity in the West: Exploring everyday faith in the shadow of Islamophobia

The everyday lives of Muslims in the West are increasingly affected by how Islam is perceived, constructed and portrayed in public securitised discourses. Public perceptions that continue to portray Islam and Muslims in terms of a terror-driven paranoia will continue to engender sentiments and responses that vilify Muslims and construct them as undesirable 'others' who are outside the circle of trustworthy citizenship. Such highly mediated discursive practices raises concerns about Islam and in particular visible Islamic religiosity in Western secular societies. This paper will provide critical reflections on the rise of Islamophobia in the West as well as empirical insights on the experiences of Western Muslims as they practise and perform their faith on daily basis.

Dr Shamim Miah

Senior Lecturer, University of Huddersfield, UK

Dr Shamim Miah is a senior lecturer at the School of Education, University of Huddersfield (UK). He is the author of *Muslims, Schooling and the Question of Self-Segregation* (Palgrave, 2015). Some of the related published works by Miah include "Preventing Education: Anti-Muslim Racism and the War on Terror in Schools," in Nisha Kapoor, Virinder Kalra and James Rhodes (eds), *The State of Race* (Palgrave, 2013). Also, "School Segregation and the Politics of Forced Integration," *Race and Class* October-December, 2012: 54(2).

Abstract

The Muslim problematic: Muslims, state schools and securitisation

Muslims are the recent folk-devils that mark the ubiquitous moral panic. 'Muslims' are no longer individuals to associate with a particular religion, rather problems that need to be addressed. Dealing with the 'Muslim problematic' has

become a key priority for the British government following concerns over radicalisation of British Muslims in state schools. Three significant events have contributed towards the concerns over radicalisation and schooling: (1) The sentencing of Hammad Munshi, in 2006, the youngest British person to be convicted under UK Terrorism Act; (2) the case surrounding Muslim girls from state schools travelling and joining ISIS in Syria; and (3) the 'Trojan Horse' saga surrounding 'radical' Muslims intending to implement a radical version of Islam in a number of state schools in Britain.

For some, the discourse of the Muslim problematic reflects the ongoing racial pathologisation (or Islamophobia) of Britain's minoritised communities. For others, the events signify growing concerns over radical Islam. One thing is for certain, the current debate marks a significant moment in the nature and function of the neo-liberal state as it reframes race relation policy in Britain in light of the securitisation agenda. This paper aims to critically assess the key events leading up to the publication of The Counter-Terrorism Security Bill (2015) and its impacts on Muslims in state schools. It also assesses some of the theoretical perspectives of making sense of Muslims and their relationship to the state vis-à-vis the question of Islamophobia (Goldberg 2002; 2009).

Dr Yassir Morsi

Post-Doctoral Researcher, University of South Australia, SA

Dr Yassir Morsi completed his PhD at the University of Melbourne in Political Science and Islamic studies. He looked at contemporary liberal thought and its dealing of the 'Muslim Question'. His research engaged with a broad range of critical race theorists. Morsi is currently working on defining Islamophobia by looking at the political problem Muslims pose as citizens of a liberal state. He is a current post-doctoral researcher at the International Centre for Muslim and non-Muslim Understanding, University of South Australia, a community activist and a columnist for Guardian Australia.

Abstract

Who is the Muslim as a "subject" of Islamophobia?

In this paper, I ask who is the Muslim as a "subject" of Islamophobia? I argue that Islamophobia is a form of racism that contradictorily constructs, at any ideal moment, the Muslim subject of its criticism. In Islamophobic discourses, the Muslim is an amorphous figure that assumes

shape retrospectively to the attacks it receives. The Islamophobic can, at their convenience, highlight the Muslim's ethnicity, religion, values, location or population and thus express a form of racist technology that tacks together all the pathologies of a racial subject, but without the need of a fixed racial "body". This particular form of racism via Islamophobia is afforded because the Muslim subject of Islamophobia is assumed to be neither purely ethnic nor purely religious. It is denied its own ontology and seen always from multiple "ontic" positions. Within its conversations, the "Muslim" is thus an "undecided" entity that is constituted as a subject in the very moment of Islamophobia's articulation of Islam. Islamophobia can thus participate in racist and anti-racist rhetoric befitting what critics see as a suitable persistence of racism in a post-racial and globalised twenty-first century. One final argument of my paper is to put forward the idea that, within the current debates about radicalised youth, Muslim spokespeople in the media, in the act of distancing themselves from violence, in playing good against bad Muslim, also employ the undecided Muslim category and create what I term the "subaltern" of Islamophobia: the radical.



Assoc Prof Mehmet Ozalp

Director, Centre for Islamic Sciences and
Civilisation
Charles Sturt University, NSW

Associate Prof Ozalp is the president and executive director of CISAC and a lecturer in theology, philosophy and history. He is also the Muslim Chaplain in Sydney and Macquarie University, and a director on the board of Gallipoli Mosque.

Ozalp is one of the founding directors of Feza Foundation, establishing five colleges in NSW, and co-founder of Affinity Intercultural Foundation. He has developed and written numerous courses on Islamic theology, history and contemporary issues, including a four year advanced course titled Theology of the Quran.

Ozalp has authored two books: 101 Questions You Asked About Islam and Islam in the Modern World. He has also co-authored Sustained Dialogue: Close Encounters of the Muslim-Christian Kind. Ozalp was the recipient of the Australian Muslim Achievement Award for the 2012 Role Model of the Year.

Ozalp is experienced in organising national and international conferences, and has taken part in many conference organising committees. He has led numerous academic conferences, such as the 2010 Hira Conference, which included international speakers from Turkey, Jordan and Egypt. Ozalp also heads the annual Infinite Light Symposium organised by Islamic Sciences and Research Academy, as well as monthly intellectual lectures. He was the chair for the organising committee of the Challenging Islamophobia: Towards Social Justice & Inclusion Conference, which was held in collaboration with numerous NSW universities in 2009.



Abstract

Reframing radicalisation and Islamophobia as two sides of the same problem

Whenever there is a debate about Muslims and Islam in relation to security issues in Australia or in developed Western countries, Muslim and non-Muslim academics, intellectuals, community leaders and authorities are polarised to predictable positions. On the non-Muslim side, the main concern is radicalisation and how it can be minimised or eliminated for a safe society. Even if there is a recognition of Islamophobia, it is prioritised down the list of threats at best or dismissed as a problem associated with a harmless fringe at worst. On the Muslim side, the main concern is Islamophobia. Although radicalisation is recognised as a serious issue, it is prioritised as a secondary problem affecting only a minority of Muslims, while Islamophobia affects the everyday life of all Muslims living in Western societies. This polarisation in thought and argument is blinding to the close relationship between radicalisation and Islamophobia, hence counterproductive for collaboration between key stakeholders in society in finding and developing tangible solutions to immediate security and social cohesion problems. This paper highlights this problem with data obtained from interviews with Muslim community leaders and those who are working on community relations and counter-radicalism initiatives. The paper argues that, if radicalisation and Islamophobia is treated as two sides of the same problem, polarisation and communication impasse is eliminated and hence a whole new space is opened for genuine collaboration and policy development.

Dr Mario Peucker

Post-Doctoral Research Fellow,
University of Victoria, VIC

Dr Mario Peucker is a postdoctoral research fellow at the Centre for Cultural Diversity and Wellbeing, Victoria University (Melbourne). He received his PhD in sociology, political science and Islamic studies from the University of Melbourne for his comparative study on Muslims' civic and political participation in Australia and Germany. He has been working as a social researcher, in Europe and Australia, since 2003 on issues related to exclusion-inclusion, multiculturalism, racism, participation and citizenship. He has also contributed to consultations with various national and international agencies, including United Nations Special Rapporteur on Racism, Council of Europe, Organization for Security and Co-operation in Europe, and the Australian Commission for Human Rights. Peucker has published numerous peer-reviewed articles, book chapters and reports on citizenship, ethnic and religious discrimination and exclusion. In 2014, he published his first book Muslim Active Citizenship in the West (Routledge, co-authored with Shahram Akbarzadeh); his second book Muslim Citizenship in Liberal Democracies. Civic and Political Participation in the West will come out in 2016 (Palgrave Macmillan).



Abstract

Islamophobic discourse – a driving force for Muslim active citizenship

Islamophobia has become a key term to describe the multiple facets of social marginalisation, exclusion and political disenfranchisement of Muslims in Western societies – from misrepresentation in the

media and experiences of every-day racism and discrimination to stigmatising political debates and legal measures especially in the context of countering terrorism. These interconnected dimensions of what is perceived by many Muslims as an all-encompassing Islamophobic discourse hampers social cohesion and fuels Muslims' sense of exclusion by questioning their full membership in society.

Research studies, in Australia and internationally, have consistently demonstrated the negative implications of this Islamophobic discourse for Muslims and their sense of belonging. Many of these studies found that Muslims are concerned that Islamophobia-fuelled marginalisation of Muslims can, especially if aggravated by socioeconomic disadvantages, increase individual Muslims' proneness to radicalisation and deviant behaviour, whether religiously driven or not (Aly, 2007; Peucker and Akbarzadeh, 2014). However, recently emerging research has also found evidence pointing to the opposite effects of Islamophobia: Muslims' increased commitment to counter this negative climate of suspicion by engaging actively in various forms of civic and political participation. These Muslims view the exclusionary and stigmatising discourse not as a deterrent, but rather as a motivating driver to become active citizens, to reach out to, and engage more, with non-Muslims and offer counter-narratives to the prevalent anti-Muslim discourse.

This paper draws on a comparative study on active citizenship of Muslims in Australia and Germany, conducted between 2012 and 2015, and presents empirical findings on how Muslims' perceptions and experiences of Islamophobia have urged and encouraged them to become actively engaged in performative citizenship. It allows insights into the crucial question as to why some Muslims feel empowered by this exclusionary discourse, while others remain passive and resigned to the exclusionary Islamophobic discourse.

Prof Douglas Pratt

UNESCO Chair in Intercultural and Interreligious Relations – Asia Pacific
University of Waikato, New Zealand

Professor Pratt also holds appointments as Adjunct Professor (Theology & Interreligious Studies) at the University of Bern, Switzerland, and Adjunct Associate Professor (Research) in the School of Social Sciences at Monash University, Australia. A former President of the Australian Association for the Study of Religion (AASR) and the New Zealand Association for the Study of Religions (NZASR), Professor Pratt is the New Zealand Associate of the Australian-based

UNESCO Chair in Intercultural and Interreligious Relations – Asia Pacific. He is also an Associate of the Centre for the Study of Religion and Politics (CSR) at the University of St Andrews, Scotland.

Professor Pratt's research interests focus on recent and contemporary topics to do with Christianity, Islam, Christian-Muslim relations, interreligious dialogue, and religious issues such as pluralism, fundamentalism and extremism. Currently, he is a member of the leadership team, with special responsibility for East, South, Southeast Asia and Oceania, for the University of Birmingham (UK) based international research project Christian-Muslim Relations 1500-1900 (CMR1900). Professor Pratt is widely published with a number of sole-authored and edited books and articles published in international academic journals. He is presently a co-editor of *Studies in Interreligious Dialogue* (Netherlands) and an associate editor for *Islam and Christian Muslim Relations* (UK) and the *Journal for the Academic Study of Religion* (UK). He is also one of three editors



of the Berner Interreligiöse Ökumenische Studien (Bern Interreligious Oecumenical Studies) series for the *Internationale Kirchliche Zeitschrift* (Switzerland).

Abstract

Religious extremism and Islamophobia: A problem of reactive co-radicalisation?

In recent times a new form of religious extremism has emerged, one which paradoxically portrays itself as being counter to another perceived extremism posited as a real and imminent threat. In response to perceptions of Islam-inspired violence, Western societies – including Australia and Europe, as elsewhere around the globe – have experienced an upsurge in various forms of reactionary rhetoric and even violence, with Islam and Muslims as the subject.

Extreme behaviours, including violent acts of terrorism, are born of many factors. In the case of religious or religiously motivated actors, one factor is that of the religious ideology that embeds – that is, doctrinally or intellectually undergirds – the justifying narrative. Thus, Islamophobia, as the fear of Islam, can and does manifest as a form of religious extremism, even terrorism. Islamophobia names not just an attitudinal stance, it applies also to sets of exclusionary or negatively reactive behaviours.

In this paper, I discuss examples of what I call 'reactive co-radicalisation', as a denominator of exclusionary reaction to the rising presence of Islam within otherwise secular, albeit nominally Christian, Western European societies. To what extent is reactive co-radicalisation an apt hermeneutical perspective for understanding contemporary instances of religious terrorism and political violence born of Islamophobia? How might this contribute to and inform the contemporary understanding of Islamophobia?

Matthew Quinn

Community Activist, NSW

Within an abusive environment with no support, assaulted daily, isolated from the community, listening daily to war stories, including torture of my grandfather, and then my families' or communities' fanatical ideas of the race involved, I turned my anger not against my abusers, but on the race I was directed to believe were threatening my life. At age 17, I led, recruited and planned a violent attack against this race with a force of up to 150 members. Rescued from a violent assault by the very race I despised provided me the answers I needed: my fight was not with this race, but rather my ongoing struggles with isolation. Taking responsibility for what I had created, I worked with the members I had used for my own purpose, successfully de-radicalising the entire group.



Listening to current events, I decided to step forward to highlight this is not a one sided problem in our community. I have been striving to engage with community leaders to develop new ideas in countering extremism and continue to demonstrate examples of inequalities within this space with responsible media organisations.

Earlier this year, I attended a regional summit on countering extremism, taking part and winning with my team Australia's first hackabout (i.e. a digital campaign which aims to stop violent extremism), creating an application that provides the support others and I could not find. PENTOR provides empowerment through connections.

I am currently working with NSW Police in reducing the risks of people who are leaning towards an extreme action. From this experience, I have decided to build an NGO with the goal of working with all communities through education and joint initiatives to prevent people joining extremist groups and building the needed infrastructure of support for those wishing to leave.

Discussion Panel

The Impact of Islamophobia and Religious Extremism on Individuals & Society

The difficulty we have today is not the expected view of religious extremism, it is the relationship of Islamophobia as a vessel to extremism. Confirmatory bias supplied by few separated individuals within our societies and further dispersed by the ineptness of several media and government offices has now been accepted by many as an alternative view. The authorities we have been taught to trust, have distributed this irresponsible narrative and not only isolated a community, they have also encouraged a new system of reasoning. The impact this has already had and will continue to have on our society cannot be grasped and this has now unfortunately provided a common dangerous path for Australians, the persons drawn in, accepting the ideologies of Islamophobia to whichever position they conclude fills their needs, can dangerously condition their alternative pathways to that of extremism.

Working with stakeholders within communities through open dialogue, we need to strive to place a hold on this bias. Within this discussion, examples from previous experience and recent methodologies, current work with academia and law enforcement will be presented as another initiative for countering Islamophobia and violent extremism.

Corey Saylor

Director, Department to Monitor and Combat Islamophobia
Council on American-Islamic Relations (CAIR)



Corey Saylor – an expert on political communications, legislative advocacy, media relations and anti-Islam prejudice in the United States with 18 years' experience – directs the Department to Monitor and Combat Islamophobia at the CAIR. Saylor authored "Legislating Fear: Islamophobia and its Impact in the United States 2011-2012," which explores the funding and influence of anti-Muslim groups in the US. An updated report is expected to be published in late 2015. In the last four years, he has been active in combating anti-Islam legislation in the US and removing biased and inaccurate materials from law enforcement counterterrorism training. He is a regular voice on US and international news outlets ranging from Fox News to CNN, the BBC, the New York Times and Al Jazeera.

Discussion Panel

Looking forward: Organisational strategies to cope with radicalisation and Islamophobia

Effective approaches to delegitimising violent extremists, Islamophobic groups and anti-Islam sentiment

Having identified Islamophobic groups in the US and their funding in its report *Legislating Fear*, CAIR has spent the last few years confronting such groups and working to reduce their mainstream footprint. CAIR will soon present an expanded strategy that focuses on changing the environment that grants anti-Islam prejudice social acceptability.

At the same time, preventing people of evil intent from recruiting Americans to their mindset while challenging the government's stigmatisation of the Muslim community and the erosion of American ideals is an important, but logistically difficult, service to our nation.

Recently, our efforts resulted in Daesh warning its adherents to avoid CAIR, a clear signal that CAIR's work is having an impact. At the same time, the Muslim civil liberties organisation has earned a reputation for its constitutionally based opposition to government-led countering violent extremism initiatives.

This presentation will offer pragmatic actions for under-resourced groups seeking to move Islamophobia into the same level of social ostracism as White Supremacism and anti-Semitism while at the same time challenging the violent extremists whose actions have done significant damage to Islam's reputation.

Prof Samuel Stein

University of Bedfordshire and CAMHS Academic Unit, UK

Professor Samuel Stein is a consultant in child, adolescent and family psychiatry, and works in the United Kingdom. He is a fellow of the Royal College of Psychiatrists, and a visiting professor at the Institute for Health Research at the University of Bedfordshire. Stein studied at the Inns of Court School of Law and was called to the Bar as a barrister by the Inner Temple. He is a visiting fellow at the Centre for Research in Law at the University of Bedfordshire and an honorary visiting fellow at Anglia Law School. Stein was the vice-chair of the Royal College's Special Committee on Human Rights, sits on a range of different tribunals and is a ministerial advisor to the Home Office. He has a special interest in trauma and child soldiers, and the impact of conflict on young people.



Abstract

Children of war, PTSD (post-traumatic stress disorder) and radicalisation

From earliest infancy through to young adulthood, children and adolescents grow and develop according to their age and ability. All young people experience stressful events that can affect them emotionally and physically. Their reactions to stress are usually brief,

and they recover without further problems. However, a young person who experiences more catastrophic events may develop ongoing difficulties, including PTSD.

Since its formulation, the diagnosis of PTSD has become widely used in child mental health practice. PTSD depends on an identifiable external event that is outside the range of usual human experience and would be markedly distressing to almost anyone. Children and young people may therefore develop PTSD following an event in which they could have been killed or badly hurt. Such events include violent crimes, natural disasters, school shootings, car crashes, fires or exposure to conflict situations.

Children's response to conflict and violence is a highly complex, interactive and multi-dimensional process. This renders children uniquely vulnerable to conflict situations and subsequent radicalisation because of their emotional and physical immaturity. They are easily manipulated and can be drawn into issues and conflicts they are too young to resist or understand. Many become desensitised to violence, often at a very formative time in their development, and this can psychologically damage them for life.

This presentation will explore the impact of violence on young people, and highlight the different levels at which conflict can negatively affect children's growth and development. It will also explore the link between trauma in young people and their vulnerability to radicalisation from behavioural, cognitive, systemic and psychoanalytical perspectives.

Prof Paul Thomas

Research Director, University of Huddersfield, UK

Paul Thomas is professor of Youth and Policy and director of research in the School of Education at the University of Huddersfield, UK. Thomas' research focusses on how multiculturalist policies such as Community Cohesion and the Prevent Counter-terrorism Strategy have been understood and implemented by local policymakers and practitioners in their work with youth and their communities. Thomas' research has been developed in close collaboration with local authorities in

the north of England and their front-line education and community workers. It has led to the books *Youth, Multiculturalism and Community Cohesion* (Palgrave, 2011) and *Responding to the Threat of Violent Extremism – Failing to Prevent* (Bloomsbury, 2012). It also led to Thomas giving oral evidence to the House of Commons Select Committee Prevent Inquiry in 2009, and to a number of invitations to speak to international audiences about the impact of the UK Prevent strategy. Recently, Thomas has been working with the 'Think' anti-extremism education project in South Wales and researching how Prevent is affecting formal education in the UK. Thomas is a qualified youth worker and previously worked on anti-racism and youth for youth work organisations and the government's Commission for Racial Equality.

Abstract

Deepening divides? Implementing Britain's Prevent Counter-terrorism programme

The reciprocal and recursive relationship between radicalisation and Islamophobia and the extent to which policy interventions exacerbate or ameliorate

this relationship can be examined through analysis of terrorism prevention programmes.

The 7/7 bombings had a profound effect on Britain's policy approach and directly initiated the 'Prevent' counter-radicalisation programme within the overall national counterterrorism strategy. Here, Britain was a forerunner in such preventative approaches and has attracted much interest from other states. Prevent has been highly controversial throughout its existence, arguably reflecting and re-enforcing an Islamophobic focus on British Muslims. This paper uses empirical evidence from the author and others to examine the ground-level experience of interpreting and enacting the Prevent strategy. It argues that different phases of British multiculturalist policy (and Prevent is one of them) can only be understood at this level of implementation (Thomas, 2012), drawing on wider theories of 'policy enactment' (Braun et al, 2012).

Here, the paper concurs with the view that labelling Prevent as an Islamophobic surveillance programme is too simplistic (O'Toole et al, 2015). However, it argues that, despite significant policy adjustments and some positive aspects that have inevitably flowed from such a well-resourced programme, many local government practitioners and communities continue to see Prevent as highly problematic, because of its significant conceptual flaws. These flaws relate to Prevent's overwhelming focus on Muslims as a distinct, essentialised community, and Prevent's resulting contradiction to integration policies, its reliance on highly-contested notions of 'radicalisation' and the strong police dominance that has inevitably securitised community relations.

The paper argues that the failure to address these flaws and develop genuine programmes of anti-extremism education means Prevent has failed to create meaningful 'resilience' against push and pull factors of radicalisation, while at the same time national government has ceased promoting community cohesion/ethnic integration.

Stevie Voogt

Project Manager,
All Together Now Non-Government Charity
against Racism, NSW



All Together Now is the only national charity dedicated to preventing all forms of racism in Australia. Since 2012, with funding from the Australian Attorney General's Department, All Together Now has run the Exit White Power project, which aims to reduce recruitment into White Supremacy groups by providing information that debunks myths and misinformation used by these groups through the exitwhitepower.com website and White Power? Discussion Page forum.

During 2015, All Together Now extended its work to challenge online extremism through a new initiative, Community Action to Prevent Extremism (CAPE). CAPE applied our experience in producing online counter-narratives to Islamic and Islamophobic-based extremism, in particular through engaging credible community voices in the development and dissemination of these counter-narratives.

Abstract

Preventing far-right extremism in Australia: A practical initiative to challenge extremist narratives through social media

All Together Now runs Exit White Power, Australia's only counter-extremism project focused on

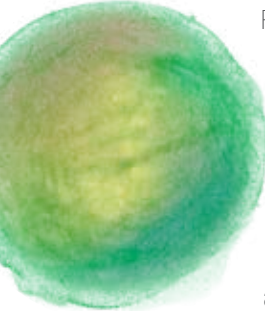
preventing a growth in right-wing extremism. Since 2012, All Together Now has used Trojan advertising tactics to target young Australians at risk of involvement in White Supremacy groups. Through disseminating counter-narratives to extremism through the exitwhitepower.com website and directly engaging with individuals at risk via social media, Exit seeks to sow a seed of doubt that will reduce individuals' vulnerability to extremism. In partnership with researchers at Curtin University, All Together Now has carried out research to test the effectiveness of different forms of online counter-narrative messages. In particular, this research focuses on the effectiveness of messages rooted in 'lifestyle' arguments in comparison with those focused on 'ideological' messages.

In the course of its activities, All Together Now has noted a growth in Islamophobic activity, and the use of social media to promote Islamophobic extremism. The work of Exit White Power has been extended beyond challenging White Supremacy recruitment, to increasingly include a focus on Islamophobic ideology and recruitment. While there are similarities between White Supremacy and Islamophobic groups, there are also significant differences that present a challenge to counter-extremism work.

This paper will outline All Together Now's practitioner experience in developing interventions to challenge online extremism, as well as findings from our research and evaluation into the effectiveness of these initiatives.

Prof Michael Welch

Rutgers University, USA



Prof Michael Welch's research interests include punishment, Foucault studies and human rights. He specialises in criminology, state crime and human rights. For years, he has examined racial, ethnic and socioeconomic disparities in the criminal justice system, especially as they have emerged in the war on crime, the war on drugs, the war on undocumented immigrants, and more recently the war on terror.

Those developments are explored in several of his journal articles and books, in particular *Crimes of Power & States of Impunity: The U.S. Response to Terror* (Rutgers University Press, 2009), *Scapegoats of September 11th: Hate Crimes and State Crimes in the War on Terror* (Rutgers University Press, 2006); *Ironies of Imprisonment* (Sage Publications, 2005); and *Detained: Immigration Laws and the Expanding I.N.S. Jail Complex* (Temple University Press, 2002). Recently, his work has taken a cultural turn with the book *Escape to Prison: Penal Tourism & the Pull of Punishment* (University of California Press, 2015).

Abstract

Ironies of scapegoating: From Islamophobia to radicalisation

Especially since the aftermath of 9/11, fear and hostility directed at Muslims has prompted formal and informal mechanisms of social control. Amid a rather diffused sense of suspicion, Western militaries have waged wars alongside an array of human rights abuses (e.g. torture, detainee mistreatment). Correspondingly, policing initiatives have erected sophisticated surveillance systems that not only monitor Muslims, but also lead to cases of criminal entrapment. This critique concentrates on those developments in the American context. By doing so, it demonstrates that the dynamics of targeting Muslims is counter-productive. For instance, human rights atrocities (e.g. Abu Ghraib, Guantanamo Bay) have radicalised certain individuals and groups. The analysis relies on numerous case studies to describe how two forms of over-reaction (i.e. Islamophobia and radicalisation) conform to sociological knowledge on drift theory, techniques of neutralisation and self-fulfilling prophecies.

Prof Samina Yasmeen

Director, Centre for Muslim States and Societies
University of Western Australia, WA

Prof Samina Yasmeen is an expert in political and strategic developments in South Asia, especially Pakistan, the role of Islam in world politics and citizenship among Australian immigrant women. Her current research focuses on the role of Islamic militant groups in Pakistan's foreign policy.

Yasmeen's publications focus on Muslims in the West. She is a member of the Australian Multicultural Council and National Australia Day Council. She is also a member of the National Consultative Committee of the National Centre of Excellence for Islamic Studies, University of Melbourne, a vice-president of the Australian Institute for International Affairs (WA branch), and a member of the Red Cross WA International Humanitarian Law Committee. She was a member of the National Consultative Committee of International Security Issues (2005-2008), Australian Multicultural Advisory Council (2009-2011) and Council for Immigration Services and Status Resolution (2009-2011).



Yasmeen is the recipient of the 2011 WA Citizenship Sir Ronald Wilson Leadership Award, and was inducted into the WA Women's Hall of Fame on

8 March 2012. She was elected as a fellow of the Australian Institute of International Affairs in November 2012 and appointed to the ASPI Council in April 2009.

Abstract

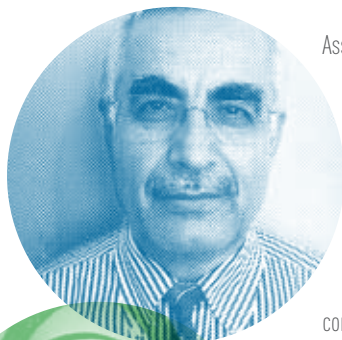
Radicalised Muslim women: Assessing the link to Islamophobia

The current phenomenon of young Muslim women joining Islamic State in Iraq and Syria has created arguments that privilege the role of social media in their radicalisation. Though the role of social media in motivating young and old cannot be ignored, the role of other nodes of information and their delivery cannot be excluded from the equation. This paper will focus on the role of written narratives that are communicated to women for mobilisation in different settings. It will use data gathered with respect to the mobilisation of and literature for women in Lashker-e-Toiba/Jamaat ud Dawah to show how concepts are promoted, the dominant tensions highlighted, and women urged to play their roles as jihadis. The paper will distinguish between the spaces in which these jihadi activities are encouraged, and the overlapping interaction between these spaces. The exploration will be used to locate Islamophobia, or its perceptions, in explaining the reasons for radicalisation of women. It argues that the role of written information and narratives that circulate among women, and are generated by men and women, often contribute to radicalisation especially when communicated to them in terms of Islamophobia.

Assoc Prof Salih Yucel

Course Director, Centre for Islamic Studies and Civilisation

Charles Sturt University, NSW



Associate Professor Salih Yucel is the course director of Centre for Islamic Studies and Civilisation at Charles Sturt University in Australia. He completed Master of Theology at the University of Sydney in 1996 and continued postgraduate studies in the United States. He attained his Doctorate of Ministry from Boston University in 2007. His doctoral research was about "The Effect of Prayer on Muslim Patient Wellbeing".

Salih Yucel has published books and refereed articles in Turkish and English. His books are "The Arts of Coexistence" together with Ismail Albayrak, Islamofobia: Batıda Depresen Hastalık (Islamophobia: An Old Sickness) Nun Publications, Istanbul, 2012; The Struggle of Ibrahim: Biography of an Australian Muslim, Tughra Books, New Jersey, 2010; Prayer and Healing in Islam, Tughra Books, New Jersey, 2010; His current research project is "Memories of early Muslim immigrants in Australia". He is also a consultant to Australian Intercultural Society.

A/Prof Yucel's organising experience in Boston includes co-founding and directing the Boston Dialogue Foundation, a community based organisation dedicated to fostering interfaith and intercultural dialogue between Muslims and the greater Boston community. He also presented various refereed presentations at many conferences and seminars. He has given presentations on promoting multi-faith, peace and reconciliation of humanity in Pakistan, Indonesia, Malaysia, Japan, Maldives, Turkey, Australia and US.

and Dr Mahsheed Ansari

Charles Sturt University, NSW

Dr Mahsheed Ansari completed her PhD at the School of Philosophical, Historical and International Studies at Monash University. Her thesis is titled: "The rational and metaphysical notions of prophethood and the Prophet Muhammad in the thought of Said Nursi and Muhammad Iqbal". She has a double degree in law and arts, majoring in history, politics and philosophy, from the University of Western Sydney. Ansari has also completed a Graduate Diploma in Legal Practice from the College of Law and was registered as a legal practitioner and solicitor at the Supreme Court of NSW. She has a master's degree in Arabic and Islamic studies from the University of Sydney with her dissertation topic being: "The concept of Sharia' in the thought of Bediuzzaman Said Nursi". She is currently involved in teaching, coordinating and research in Islamic

Studies at CISAC, Charles Sturt University. Her research interests are contemporary Islamic thought, Islamic theology (kalam), Islamic spirituality, Islamic history and interfaith relations. Ansari has been a volunteer at Affinity Intercultural Foundation involved in many dialogue activities and initiatives, and is an executive member and volunteer at Islamic Sciences and Research Academy Australia.

Abstract

Fear as the common denominator between radicals and Islamophobes: Diagnosis as well as solutions from Said Nursi's perspective

Fear is a strong human emotion that has and continues to be manipulated by radicals and Islamophobes. It is also one of the key causes and forces contributing to the ongoing cycle of violence in the human domain. Said Nursi (1877-1960) identifies fear as the root of the ongoing clash or conflict between the Western world and the world of Islam. He states: "the biggest barrier between us and the Westerners is the baseless fears of clashing and refutation stemming from deceptive imagination related to the extremities of Islam and scientific matters."

Historical data was considered to depict the validity of Nursi's proposition for this 'deceptive imagination' of the 'other' beyond Edward Said's 'Orientalism'. Analysis of historical records proves that greater wars have been fought internally in Europe and the Muslim world, as opposed to with each other. In other words, internal civil wars within Europe far outweigh all the wars and conflicts with the Muslim world until our times. Why is fear a key contributor to human conflicts? How do Islamophobes and radicals promote fear? Is there a solution for the swelling radicalisation and Islamophobia? These questions require a thorough assessment. This research examines the theological roots and underpinnings for the rise of radicalisation as well as the increasing response of Islamophobia and accepts Nursi's position that fear is one of the key contributors toward human conflict in today's times. After exploring the behavioural and psychological grounds for fear of the 'other', the paper critically examines Nursi's assessment of fear and assesses the accuracy of his proposed alternatives to the war of 'fear' in this ensuing cycle of violence between Islamophobes and increasing radicals.

Mariam Veiszadeh

Lawyer, Writer, Community Activist
Islamophobia Register, NSW



Mariam Veiszadeh is a lawyer, community rights advocate and the founder and president of the Islamophobia Register Australia.

Topping US news media website BuzzFeed's list of the '12 Muslim Australians who Crushed it in 2014', Veiszadeh was acknowledged for "leading the charge against Islamophobia".

Veiszadeh's strong advocacy against Islamophobia has made global headlines as she endured months of cyberbullying for simply speaking out against bigotry. Australians responded by rallying behind Veiszadeh and showing their support on social media using the hashtag #IstandwithMariam, which trended nationally.

Abstract

Increase of Islamophobic reactions in response to coverage of radicalisation by media and politics

While much has been said about Islamophobia and its manifestations in Australia, there has not been, to date, a formal central repository to collate reports of Islamophobic incidents across Australia. The Islamophobia Register Australia was founded

on 17 September 2014 in response to growing anecdotal evidence that suggested a rise in anti-Muslim sentiments.

The register was the first of its kind in Australia to provide a unique platform for incidents of Islamophobia to be reported, recorded and analysed. To date, the register has received more than 500 submissions, provided first hand support to victims, including liaising with authorities on their behalf and referring them to counselling and victims' support services, and raised public awareness about Islamophobia by generating media attention around incidents. The work carried out on behalf of the register has informed the media and general public, in Australia and abroad, about Islamophobia.

Based on preliminary findings, there appears to be a direct correlation between increased incidents of Islamophobia and political and media rhetoric around national security and 'Muslims'.

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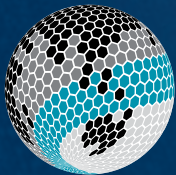


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