

ÉLISABETH CAMPOS

**SOCIAL CONTROL, RELIGION AND DELINQUENCY**

Traditionally, the religious factor has been seen as an agent of social control which inhibits certain pulsions that are detrimental both to the self and to others. But in 1969, in a landmark study entitled « Hellfire and Delinquency », Hirshi and Stark arrived at a different conclusion. Since then, numerous researchers, mainly Americans, have examined the influence of religion on the behaviour of delinquents and deviants, in comparison with the other sources of social control. The results of these studies are not conclusive, and a certain number of controversies remain. These are the issues that we intend to examine in this article.

MARTIN GEOFFROY

**THE NEW PARADIGM OF RELIGIOUS VIOLENCE AS A FORM OF RESISTANCE AND SOCIAL CONTROL IN THE CONTEXT OF ADVANCED MODERNITY**

This article's main objective is to initiate a theoretical discussion concerning the subject of religious violence and social control. There is no theoretical consensus on the supposedly violent nature of religion, but it is still possible to show that some religious behaviour can lead to violence. The first part of the article will discuss the most recent theories concerning religion, violence and also religiously based terrorism. This discussion will show that religion is not only a form of resistance to the secular, but also a form of social control. The second part of the paper will show that this resistance and social control are most of the time of a symbolic nature. Our hypothesis speculates that the resistance and social control exercised by religion through symbolic acts has real power over the masses.

PAMELA CHRABIEH

**RELIGION, POLITICS AND VIOLENCE. FOR A REREADING OF  
LEBANON'S WAR**

This article focuses on the rereading of Lebanon's war (1975-2000+) in a context of the thinkable and the unthinkable that are reinforced in particular by the adoption of the paradigm of the Islamic-Christian dialogue. This paradigm is frequently adopted since the Nineties by various Lebanese religious authorities and elites. However, it perpetuates the image of a war that is reduced to a « civil » conflict, and also an « Islamic-Christian » clash. This paradigm also reduces the national rebuilding to an interreligious conviviality which raises the need for it to be surpassed.

MICHEL GARDAZ

**VIOLENCE, MODERNITY AND MUSLIM INTELLECTUALS**

In this article, I would like to plead in favour of the indispensable role of intellectuals as agents of religious transformation in contemporary Muslim societies. The present situation of intellectuals in numerous societies could be compared, to some extent, with the « modernist crisis » of the Catholic Church at the end of the 19<sup>th</sup> century. What is primarily at stake for intellectuals is the complete freedom to analyse the Islamic tradition from a critical point of view. One of the first steps in that direction is to create university programs of Religious Studies (or offer alternatives to the omnipotent theological perspective in the majority of Muslim countries), comparable with those that we find in Western Europe and North America. Without these programs, how will the intellectuals (and in particular scholars of religion) be able to challenge the claims of fundamentalists in contemporary Muslim societies. However, intellectuals who preached for critical thinking, reforms of all sorts and at last modernity, were often threatened with death, persecuted, and sometimes murdered, by the conservative elements of their respective societies. Their crime is to challenge the age-old tradition. In short, Islamic fundamentalists showed, in recent history, that the soul of Muslim societies is essentially religious and that the social unconscious is composed of religious archetypes inherited from tradition.

ALI G. DIZBONI

**THE PARADOXAL LINK BETWEEN POLITICS AND THE RELIGIOUS.  
THE LATENT SECULARISATION OF THE ISLAMIC REPUBLIC OF  
IRAN**

This essay discusses the paradoxical relation between Islam and politics in Iran (1979-present). A careful analysis of domestic and foreign policies of the Islamic Republic of Iran and a close examination of Islamist discourse help us to make interesting conclusions as to the nature of this paradox. Total fusion between the sacred and the profane have produced unexpected results on the part of Islamist ideologues. The logic of power and political survival have acquired predominance over a strict application of the Shari'a. The extreme politicization of Islam gave rise to two important ongoing transformations : a superseded khomeinist type of radical ideology and social disenchantment.

LOUIS-GABRIEL BLOT & JEAN-GUY VAILLANCOURT

**THE CATHOLIC CHURCH AT THE HEART OF POLITICAL  
VIOLENCE IN HAÏTI**

For the past few years, Haïti has lived through a serious socio-political upheaval as well as a weakening of Catholicism and a situation of tension inside the Church itself. The Haitian Catholic Church has never been able to take clear stands, and yet, it has succeeded in maintaining its role of legitimator of political power and regulator of society. Since 1986, it appears more and more divided internally. This breaking-up of its unity has had an impact on the Conference of Bishops which has become as polarized as any other sector of society. The people expect the episcopate to take a position concerning political violence, insurgent movements and international transactions, and this position is located at the center of the current debates. In order to resolve the crisis, the Bishops' Conference has put forward a proposition which has been backed by France, the United States, and CARICOM. Nevertheless, this proposition has been rejected by the opposition and by a minority of people in the institutional Church. The Church seems to be in the process of destroying its role of legitimation and of social

control, and is also indirectly scuttling its official position against political violence. This brings us face to face with what we can call a situation of « latent autodestruction », which recalls the Catholic intransigence of the end of the XIX<sup>th</sup> and the beginning of the XX<sup>th</sup> centuries, but which finally points to the enduring importance of the theory of compromise in social and religious relations.

MÉLANIE SAMSON & JEAN-GUY VAILLANCOURT  
**QUEBEC ABORIGINALS : TRADITIONAL VALUES AND PRACTICES  
CONCERNING VIOLENCE**

Amerindian spirituality emphasizes harmony and the interdependency of all living forms. This is what is called the Circle of Life. Historically, we know that First Nations, through contact with Europeans, integrated certain elements from Catholicism and from Protestantism into their Shamanism. The relations between them and the settlers also became one of submission through colonization. Through this period the First Nations were victims of spiritual violence. Today, a partial return to Amerindian religion and spirituality is underway in many aboriginal communities throughout Quebec. This reconnecting with the past is both a search for identity and a quest of origins. Does this search bring the aboriginals to consider or use violence ? With the recent episodes of violence in some aboriginal communities, can we perceive a reaffirmation of their beliefs, which have as their foundation this Circle of Life ? The aboriginals see the loss of their way of life and their cultural values as the result of colonization, a synonym for social control. As such, the origins of this violence stems as much from the social inequalities as from the disequilibrium of social power. In order to rebalance this situation, the Aboriginals are in search of their own specific identity ; this quest will certainly force them to increase their sense of alterity and to create a split with the non-reserve aboriginals. By examining this relationship between identity and alterity in religious beliefs, we attempt to create a conceptual framework that will allow us to analyze these episodes of violence among the Aboriginal communities of Quebec.

KRISTOFF TALIN

**RELIGION AND VIOLENCE IN INTERNATIONAL SURVEYS. A EUROPEAN COMPARISON**

Social statistics, which are the first objective sources to measure acts of violence, do not take into account the religious factor when it comes to study this topic. Opinion surveys also have many weaknesses when addressing the question of religion and violence. The religion and violence duo seems to be difficult to clearly define and research, because of the ambiguous nature of the articulation between the two terms. Maybe it is for this reason that international comparative surveys seldom tackle this problem. We have boldly tried to construct our research object in order to show that religion can bring different perceptions of violence. For example, the perception of the religion of the other in European countries depends largely on religious integration.

GUILLAUME ASSELIN

**SCAVENGING THE TEMPLE. A CONTRIBUTION TO AN ENTROPOLOGY OF THE SACRED. ABOUT THE *VOIE ROYALE* BY ANDRÉ MALRAUX**

Jean-Luc Nancy writes, in *Des lieux divins* : « Sites of the divine, without gods [...] are scattered around us [...] : no longer temples, they are perhaps more an openness where the space between the temples themselves stands as a dis-location, empty of any reserve or sacredness — only traces [...] for those who are within. » It is this openness, this space of the temple, that is questioned here using the temple of Banteay-Srey, pursuing with Malraux, the *Voie royale*, as guide. The goal is to show how the temple, as a « secret suspension of reserve », governs the overall economy of the novel and engages, in this respect, a series of dis-locations that touch the very principle of the idea presented here for reflection, an entropology of the sacred.

CHRYSYTIAN BOYER  
**NEW TRANSLATION OF THE BIBLE AND POSTMODERNITY**

The newest French translation of the bible, published by Bayard and Médiaspaul in 2001, is clear evidence that we live in an era manifestly different from that of thirty years ago, when the last great French translations of the bible appeared, namely the classic *Bible de Jérusalem*, the *TOB* or the one by « La Pléiade ». Some elements of what could be called *postmodernity* coincide with numerous aspects of this new translation : not only the method of translation itself, but also the way in which the translation has been advertised, the make-up of the translation teams, the way the text is presented, and even its external look. It appears that Maffesoli's « tribal », Lipovetsky's « process of personalisation », and Lyotard's « breakdown of the narratives » may have had some influence.

MICHEL GARDAZ  
**THE BAYADERE, THE GYMNOSOPHIST AND THE TIGER : FRENCH ORIENTALISM AND INDIAN EXOTISM DURING THE XIX<sup>TH</sup> CENTURY**

This paper analyses the relationship between Orientalism and the arts, representations of the Indian imaginary, and colonialism. It proposes to sketch, albeit with broad lines, the specificity of representations of the imaginary of India, in the school of French Orientalism. This paper argues that the paintings resist the various representations of the habits and religious customs observed in the cultural terrain. In fact, the French painters were immune to the « Indomania » that intoxicated the spirits of the nineteenth century with oriental exoticism. The ephemeral presence of French colonialism did not lead to the construction of an oriental school of painting, with the theme of the marvels and splendours of India. This had the effect of reinforcing the classical conception by the post-colonial school, about the tight relationship between the production of representations of religious alterity, orientalism and the arts and colonialism. The issues of production and diffusion of representations of the imaginary in literature and in various artistic expressions is of particular interest for

the field of religious studies: it is these representations that insidiously infiltrate discussions of religious alterity.