

Program

9.3.2014 (Arrival Day)

19.30 - 20.30 Reception and Opening Speech

10.3.2014

08:30 - 09:30 Ed NOORT (Groningen) - Divine and Human Violence in the Conquest Stories of the Book of Joshua

09:30 - 09:45 Break

09:45 - 10:45 Jacques VAN RUITEN (Groningen) - The Reception of Deuteronomy 7 in Second Temple Jewish Tradition

10:45 - 11:00 Break

11:00 - 12:00 Michael TUVAL (München) - Holy War and Martyrdom in the Books of Maccabees

12:00 - 15:00 Lunch Break and Visit at the "Weiße Rose" Memorial Site

15:00 - 16:00 Annette STEUDEL (Göttingen) - Gewalt in der *Kriegsregel* aus Qumran

16:00 - 16:15 Break

16:15 - 17:15 Michael BECKER (München) - Die Tränen der Erzelter - von Kuckuckskindern und verkauften Bräuten. Anmerkungen zur Gewaltthematik im Genesisapokryphon

17:15 - 17:30 Break

17:30 - 18:30 Mladen POPOVIC (Groningen) - Revolt, Religion and Violence in First Century Roman Judaea

19:00 Dinner

11.3.2014

08:30 - 09:30 Lautaro Roig LANZILLOTTA (Groningen) - Earthly Existence as Violence in Two Nag Hammadi Treatises: *Authoritative Teaching* (NHC VI,3) and *Exegesis on the Soul* (NHC II,6)

09:30 - 09:45 Break

09:45 - 10:45 Stephan WITETSCHER (München) - Über Gewalt reden. Offb 17 im Spannungsfeld von Macht und Ohnmacht.

10:45 - 11:00 Break

11:00 - 12:00 John BYRON (Ashland) - Violence in the Book of Acts

12:00 - 15:00 Lunch Break

15:00 - 16:00 Jane HEATH (Durham, UK) - *Imitatio Christi* and Violence to the Self

16:00 - 16:15 Break

16:15 - 17:15 Matthias HOFFMANN (München) - Violence and "Magical" Tradition

17:15 - 17:30 Break

17:30 - 18:30 Ophir MÜNZ-MANOR (Ra'anna, Israel) - Violence Towards Christians and Christianity in Jewish Liturgical Poetry: From Late Antiquity to the Middle Ages

19:00 Dinner

12.3.2014

08:30 - 09:30 Jakob ENGBERG (Aarhus, DK) - Motivation for Violence against Christians in the Second Century. A Comparison of the Evidence from the Early Christian Apologists, Contemporary Graeco-Roman Authors and Contemporary Martyr-Accounts.

09:30 - 09:45 Break

09:45 - 10:45 Anne-Sylvie BOISLIVEAU (Groningen) - *Haram* at Stake in the Qur'an

10:45 - 11:00 Break

11:00 - 12:00 Peter THORAU (Saarbrücken) - "Der Eifer für dein Haus verzehrt mich"? Die Motive der Kreuzfahrer in der Diskussion

12.00 - 14.00 Lunch (informal) and Departures

Location

80539 Munich
Professor-Huber-Platz 2
9.-10.3.2014: Room W 401
11.-12.3.2014: Room V 002

Violence is ubiquitous. Although it rarely counts among ideal forms of behaviour and or resolving conflict, there is not a society in which violence does not play some kind of role. It can function to stabilize or de-stabilize dominant structures and not infrequently operates as a means to deal with conflict, whether it takes place within among individuals, groups on a smaller or larger scale, or a combination thereof. Specialists in a broad range of humanities, social sciences, and natural sciences have identified a number of factors that contribute to people committing violent acts against one another. These factors include ethnic, economic, political, social, and interpersonal tensions, as well as mental illness in the case of some individuals. Whether or not any or a combination of these factors are named in a given instance, violence among those who choose such a course of action is frequently sanctioned on the basis of principle, ideology, or even religious identity. It is the justification of violence on religious grounds that will be addressed in the conference.

Scholars with expertise in Judaism, Christianity, and Islam representing the fields of Ancient Near Eastern history, classical antiquity, biblical studies, religious history, medieval literature, and philosophical theology shall address one or more of the following key questions, based on their respective research specialties: what "religious ideals" that have been used to justify the use of physical force, within what background did they initially take shape, and how have they been broadly received in ancient and contemporary religious traditions? Historically, what role have such traditions played in relation to events associated with violence in the respective histories of Christians, Jews and Muslims (e.g. attempts to establish a theocratic state, Crusades, Reformation period, Jihad, pogroms)? In terms of phenomenology, what constitutes "violence" itself; to what extent is it also a linguistic phenomenon that operates in religious tradition, regardless of whether it expresses itself in physical acts?

Das Thema "Gewalt" ist allgegenwärtig. Obwohl man Gewalt kaum zu den idealen Formen (guten) Benehmens rechnet, gibt es keine Gesellschaft, in der sie nicht eine gewisse Rolle spielt. Sie kann dazu dienen, dominante (Gesellschafts-) Strukturen zu stabilisieren oder zu destabilisieren und wird nicht selten als Methode der Konfliktbewältigung angesehen, sei es zwischen Individuen, Gruppen von kleinerer oder größerer Struktur oder einer Kombination hieraus. Vertreter verschiedener geisteswissenschaftlicher, sozialer oder naturwissenschaftlicher Disziplinen haben bereits Aspekte herausgestellt, die eine Erklärungen bieten, warum Menschen Gewalt gegeneinander ausüben. Hierzu gehören ethnische, ökonomische, politische, soziale Faktoren bzw. zwischenmenschliche Spannungen, in manchen Fällen auch mentale Erkrankungen. Ganz unabhängig davon, welche dieser angeführten Faktoren eine entscheidende Rolle spielen, wird Gewalt in bestimmten Situationen von denen, die sie ausüben, auf Basis von Prinzipien, Ideologie oder religiöser Identität begründet. Diese Rechtfertigung von Gewalt auf Grundlage religiöser Aspekte wird in der Tagung zum Thema "Gewalt" besonders angesprochen werden.

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Organisation

Prof. Loren Stuckenbruck Ph.D.
Dr. Matthias Hoffmann

Contact

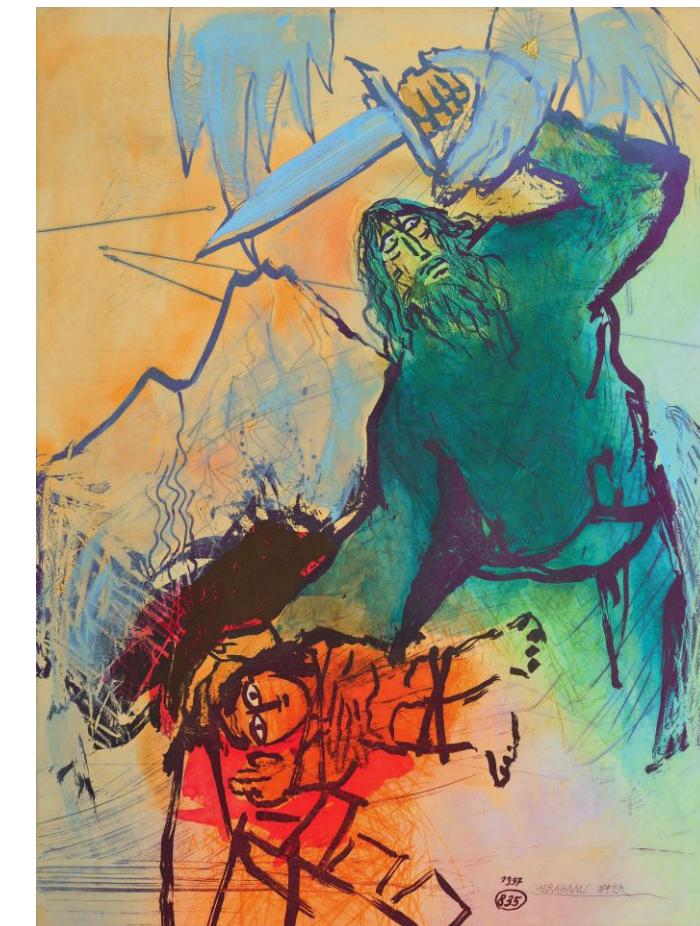
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Ludwig-
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GS DW

Graduate School
Distant Worlds

Religiously Motivated Violence Religiös motivierte Gewalt



Adi Holzer, Abrahams Opfer, 1997.

International Conference 9.-12.3.2014