

CURRICULUM VITAE – SCOTT ATRAN

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Co-Founder and Research Director, ARTIS International

Adjunct Research Scientist, Research Center for Group Dynamics, Institute for Social Research; Adjunct Research Professor, Gerald Ford School of Public Policy, University of Michigan, Ann Arbor

Founding Fellow, Centre for the Resolution of Intractable Conflict, Distinguished Research Fellow, Changing Character of War Centre, Pembroke College, Research Affiliate, Centre for the Study of Social Cohesion, School of Social Anthropology and Museum Ethnography, University of Oxford

Directeur de recherche émérite, Anthropologie, Centre National de la Recherche Scientifique, Institut Jean Nicod, Ecole Normale Supérieure, Paris

Fellow: Cognitive Science Society

Member: U.S. National Academy of Sciences

EDUCATION:

Columbia College	B.A. Anthropology	1972
Johns Hopkins University	M.A. Social Relations	1973
Columbia University	Ph.D. Anthropology	1984

Doctoral Thesis: “The Phenomenal Foundations of Biological Classification” (Advisers: Margaret Mead, Alexander Alland, Robert Murphy)

Languages: English, French, Spanish, Hebrew, Arabic (colloquial), Yukatekan Mayan Family

MAJOR RESEARCH INTERESTS:

Anthropology (Lowland Maya and Middle East ethnography, natural history of terrorism, the anthropology of science and religion, ethnobiology, folkecology, physical anthropology, political economy)

Psychology (categorization and reasoning, mental models of the environment, decision making, religion and cognition, science and cognition, evolutionary psychology, group dynamics, radicalization to extreme violence and de-radicalization, persuasion in social media)

Public Policy and Political Science (political and religious violence, conflict negotiation, terrorism and asymmetric warfare, Great Power competition, malign influence operations)

TEACHING AND RESEARCH POSITIONS (Tenure granted by the French National Center for Scientific Research – CNRS, Paris 1985):

1. Assistant to Dr. Margaret Mead; Curator of Ethnology, American Museum of Natural History (1970-74).
2. Coordinator “Animal and Human Communication Program,” Royaumont Center for a Science of Man, Paris, France (Jacques Monod, Director), and organizer of Chomsky-Piaget Conference on “Language and Learning” (1974-76).
3. Conseil Scientifique, Laboratoire d’Ethnobiologie-Biogéographie, Museum National D’Histoire Naturelle, Paris (1981-87).
4. Maître Assistant Associé, Ecole des Hautes Etudes en Sciences Sociales, Paris (1982-83).
5. Visiting Lecturer, Department of Social Anthropology, Cambridge University (1984 winter semester)
6. Chargé de Conference, Collège International de Philosophie (1984-85).
7. Chargé de Cours, Ecole des Hautes Etudes en Sciences Sociales, Paris (1985-86).
8. Chargé de Recherche (CNRS), Centre de Recherche en Epistémologie Appliquée, Ecole Polytechnique, Paris (1986-2001).
9. Visiting Professor, Truman Institute, Hebrew University, Jerusalem and Bir Zeit University, West Bank (1988-89).
10. Associate Research Scientist, Department of Anthropology and Institute for Social Research, University of Michigan (1991-present).
11. Faculty Associate, Institute for Social Research, University of Michigan (1992 – present).
12. Leverhulme Distinguished Visiting Professor of Anthropology, University of London-Goldsmiths (2000-2002).
13. Directeur de Recherche, Centre National de la Recherche Scientifique, Paris, France (2002 – tenured).
14. Adjunct Professor, Department of Psychology, University of Michigan, (2003-present).
15. Co-Founder and Director of Research, ARTIS Research & ARTIS International International (2006–present).
16. Research Professor, Gerald Ford School of Public Policy, University of Michigan, (2006 – present).
17. Presidential Scholar & Research Professor, Sociology, John Jay College of Criminal Justice, New York (2007 – 2016).
18. Co-Founder Centre for the Resolution of Intractable Conflict, University of Oxford (2011 – present).
19. Research Affiliate, Centre for the Study of Social Cohesion, School of Social Anthropology and Museum Ethnography, University of Oxford, 2011-present.
20. Global Research Network, United Nations Security Council Committee on Counter Terrorism, 2015 – present.
21. Distinguished Research Fellow, Changing Character of War Centre, Pembroke College, University of Oxford, 2015 – present.

FIELD RESEARCH:Archaeological:

1975 (summer) Site: Pincevent (Fontainebleau, France)
 1976 (summer) Director: André Leroi-Gourhan

Ethnographic:

1973 (summer) **Kinship and Social Organization in a Druze Village Isfiyya, Israel.** A village study of household management strategies, focusing on the importance of affinal and matrilineal ties in a society that is supposedly organized patrilineally.

1979-1981 **Land Tenure and Political Economy in the Levant.** Damascus, Syria: Magdal Shams, Golan; Isfiyya, Israel; Umm el-Fahm, Israel. Research into the demise of masha'a; an agrarian regime prevailing in the Levantine plains before WWII. Ethnobotanical survey of Marj ibn a'amr.

1982-1985 **Popular Foundations of Natural History in Europe** – Paris, France; Cambridge, England. Archival research into the folkbiological bases of developments in scientific taxonomy.

1987-1990 **A study of reciprocal developments in the ideology, institutionalization and practice of violence among and against Israelis and Palestinians.**

Mesoamerican and Native American:

1991- 2013 **Ethnobiological survey of the Maya Biosphere Reserve, Petén, Guatemala.** Establishment of the Bio-Itza Reserve, San José Petén (officially recognized by the National Assembly of Guatemala, March 1997).

Psychological:

1993 - 2013 **An interdisciplinary study of universal and culture-specific aspects of biological categorization and category-based inference (Guatemala, Mexico, Southwest USA, Northeast USA).**

1994 - 2013 **An interdisciplinary study of the breakdown of commons management in Mesoamerica, pitting indigenous nonlinear decisional models (intensional systems) against utility theories (extensional systems).** The study is meant to be broadly applicable to the study of indigenous mental models of agroecosystems, their causal consequences and their responses to market values and other aspects of utility-driven systems.

- 1998 – 2013 **Conflict Negotiation and Resource Management.** An interdisciplinary study of Native American versus Majority Culture behaviors and attitudes with regard to fishing rights in Northern Wisconsin. Our aim is to model conflicting environmental cognitions and actions in order to help negotiate disputes over resource use. We also have been actively involved in ‘applied’ negotiations.
- 2000 - 2013 **Cultural Setting and Children’s Biology Inside and Outside the Classroom.** Existing work on children’s biological concepts suffers from a serious limitation. It has been conducted almost exclusively with children from US urban, technologically-advanced populations. This narrow empirical base makes it impossible to determine whether these naïve theories are universal and how they are shaped by cultural conceptions and the conditions of learning. We are thus left with little insight into how to best design science curricula for the growing population of non-majority, non-urban children in US schools. Our work redresses these limitations by dramatically expanding the range of participants. Extensive pilot work in four distinct groups (urban majority-culture, rural majority-culture, rural Native American culture, Native Lowland Maya culture in rural Mexico) reveal that children’s naïve concepts are not universal. Even aspects of biological thought that may be universal (e.g., belief in an underlying essence to a species) are instantiated differently across cultures. The goal of this research is to amplify these intriguing findings by a) identifying similarities and differences in the core biological concepts held by adults and children in six different cultural settings, b) employing a series of converging tasks that link these core concepts to categorization and reasoning about biological kinds.
- 2000 – present **Religion’s Evolutionary Landscape.** Cross-cultural and experimental work on the cognitive and emotional foundations of religious belief and practice. The motivating hypothesis is that religion is not an evolutionary adaptation *per se*, but a recurring by-product of the complex evolutionary landscape that sets cognitive, emotional and material conditions for ordinary human interactions. Religion involves extraordinary use of ordinary cognitive processes to passionately display costly devotion to counterintuitive worlds governed by supernatural agents. The conceptual foundations of religion are intuitively given by task-specific panhuman cognitive domains, including folkmechanics, folkbiology, folkpsychology. Core religious beliefs minimally violate ordinary notions about how the world is, with all of its inescapable problems, thus enabling people to imagine minimally impossible supernatural worlds that solve existential problems, including death and deception. Here the focus is on folkpsychology and agency. A key feature of the supernatural agent concepts

common to all religions is the triggering of an "Innate Releasing Mechanism," or "agency detector," whose proper (naturally-selected) domain encompasses animate objects relevant to hominid survival - such as predators, protectors and prey - but which actually extends to moving dots on computer screens, voices in wind, faces on clouds. Folkpsychology also crucially involves metarepresentation, which makes deception possible and threatens any social order; however, these same metacognitive capacities provide the hope and promise of open-ended solutions through representations of counterfactual supernatural worlds that cannot be logically or empirically verified or falsified. Because religious beliefs cannot be deductively or inductively validated, validation occurs only by ritually addressing the very emotions motivating religion. Cross-cultural experimental evidence encourages these claims.

More recent research attempts to synthesize cognitive theories on the origins of religion with theories of human cooperation and cultural group selection. The general idea is that understanding religion requires explaining why supernatural beliefs, devotions, and rituals are both universal and variable across cultures, and why religion is so often associated with both large-scale cooperation and enduring group conflict. Emerging lines of research suggest that these oppositions result from the convergence of three processes. First, the interaction of certain reliably developing cognitive processes, such as our ability to infer the presence of intentional agents, favors—as an evolutionary by-product—the spread of certain kinds of counterintuitive concepts. Second, participation in rituals and devotions involving costly displays exploits various aspects of our evolved psychology to deepen people's commitment to both supernatural agents and religious communities. Third, competition among societies and organizations with different faith-based beliefs and practices has increasingly connected religion with both within-group prosociality and between-group enmity. This connection has strengthened dramatically in recent millennia, as part of the evolution of complex societies, and is important to understanding cooperation and conflict in today's world.

Europe, N. Africa, Middle East, Central Asia, Southeast Asia, Latin America, North America

2002 – present

Evolution of Global Network Terrorism and the Role of Sacred Values in Violent Political and Cultural Conflict. Psychological survey and ethnographic study of emotional, cognitive, institutional and historical factors motivating religiously and politically inspired violence against civilian populations, in general, and suicide attack, in

particular. The initial focus was on the origins and etiology of suicide attack, especially in the Middle East and Southeast Asia. The goal was to identify approaches to stopping the violence that currently do not seem to work (alleviating poverty or illiteracy, ethnic profiling, protecting vulnerable targets, bombarding communities with self-serving information) and those that stand a better chance (interethnic dialogue and negotiation, addressing grievances of communities that currently sympathize with suicide terrorists). The preliminary investigation focused on the role of sacred values (SVs) in cultural conflicts, by interviewing operatives from Islamic Jihadi organizations that sponsor suicide attacks in order to evaluate the contribution of sacred values in motivating suicide terrorism. The hypothesis was that SVs - which encompass aspects of what political scientists, sociologists, anthropologists and psychologists call non-instrumental, sacred or protected values - are critical in generating and sustaining seemingly intractable cultural conflicts. The interviews and surveys elicit information that can be statistically mined for patterns showing tradeoff reluctance, quantity insensitivity, immunity from free rider concerns, framing effects, evidence of moral outrage and, more generally, which sorts of cognitive entailments make terrorist actions in the name of God difficult to carry out and perhaps even not worthwhile to do at all.

The work has now branched out in two lines of study. The first line involves the role of sacred values in human conflict in general, and violent and seemingly intractable political and cultural conflict in particular. The investigations include large-scale population surveys, in North America, Europe, North Africa, The Middle East, Southeast Asia and elsewhere. These are the first such large-scale surveys structured and administered according to an experimental (between-subjects) design that employ both concrete and abstract queries that subjects have never before thought about (to avoid pat or preformed responses). There are also smaller-scale in-depth studies (experimentally designed – within-subjects – interviews with political leaders in the Middle East, Iran, Pakistan, Indonesia; comparative analyses of moderate and radical madrassahs in Pakistan and southeast Asia at freshman, intermediate and graduate levels, etc.). This work also underpins actual interventions in conflict negotiation in the Middle East and elsewhere, including with leaders of various nations, political factions and popular movements.

Sacred values differ from material or instrumental values in that they incorporate moral beliefs that drive action in ways dissociated from prospects for success. Across the world, people believe that devotion to essential or core values – such as the welfare of their family and country, or their commitment to religion, honor, and justice – are, or ought to be, absolute and inviolable. Counterintuitively, understanding an opponent's sacred values, we believe, offers surprising opportunities for breakthroughs to peace. Because of the emotional

unwillingness of those in conflict situations to negotiate sacred values, conventional wisdom suggests that negotiators should either leave sacred values for last in political negotiations or try to bypass them with sufficient material incentives. Our empirical findings and historical analysis suggest that conventional wisdom is wrong. In fact, offering to provide material benefits in exchange for giving up a sacred value actually makes settlement more difficult because people see the offering as an insult rather than a compromise. But we also found that making symbolic concessions of no apparent material benefit might open the way to resolving seemingly irresolvable conflicts. We have offered suggestions for how negotiators can reframe their position by demonstrating respect, and/or by apologizing for what they sincerely regret. We have also offered suggestions for how to overcome sacred barriers by refining sacred values to exclude outmoded claims, exploiting the inevitable ambiguity of sacred values, shifting the context, provisionally prioritizing values, and reframing responsibility.

Our recent research on sacred values has also focused on locating neural signatures for sacred values through brain imaging among radicalized populations. In several studies, we find that radicalized individuals are more willing to self-sacrifice, including fighting and dying, for sacred values than non-sacred values. We also find that decisions about self-sacrifice involve inhibition of deliberative and utilitarian reasoning in favor of rapid, duty-bound responses. The brain research complements, and replicates, another recent study by our research team at the front lines with combatants (ISIS, PKK, Sunni militia, Peshmerga, Iraqi Army). There, we show that willingness to fight and die (which can be measured behaviorally but also verified in terms of casualties, time at the front, etc.) is greatest for those who believe they are fighting for sacred values, and who also perceive "spiritual strength" (whether of their own group, allies, or enemies) as more important than material strength (manpower and firepower). This research teases out aspects of a "DEVOTED ACTOR" paradigm based on the interaction of sacred values and uncompromising group allegiance, which we first presented to the National Security Council at the White House when Artis was formed in 2006. The aim was to bring together academic researchers and policymakers as a way of getting a handle on value-driven violence (as opposed to standard rational-actor/cost-benefit models of conflict), and more generally to figure out ways to reduce violence.

The second line of research inquires into the comparative anatomy and evolution of global, transnational terrorist networks. It is based upon a comprehensive, people-based terrorist database that includes detailed information on thousands of people's training, schooling, kinship affiliations, friendships, life experiences, and so forth (unlike all other terrorist databases, which are incident-based). It applies evolutionary and complex systems theory, new software development for graphic modeling, and in-depth fieldwork that involves collaborators from

multiple academic disciplines and countries, from governments and businesses, and from other sources (e.g., former intelligence case officers and analysts as well as former jihadi leaders and operatives as consultants).

As I have testified before Congress and at the White House on several occasions, government responses to terrorism are by and large fixated on technology and technological success, and there is almost no sustained or systematic approach to field-based social understanding of our adversaries' motivation, intent, will, and the dreams that drive their strategic vision, however strange those dreams and vision may seem to us....As one Air Force General said: "I was trained for Ds — defeat, destroy, devastate — now I'm told we have responsibility for the Rs — rebuild, reform, renew . Well, I was never trained for that, so what the Hell am I supposed to do? Destroy in just the right way to rebuild?".... Young people constantly see and discuss among themselves images of war and injustice against "our people," become morally outraged (especially if injustice resonates personally, which is more of a problem abroad than at home), and dream of a war for justice that gives their friendship cause. But of the millions who sympathize with the jihadi cause, only some thousands show willingness to actually commit violence. They almost invariably go on to violence in small groups of volunteers consisting mostly of friends and some kin within specific "scenes": neighborhoods, schools (classes, dorms), workplaces, common leisure activities (soccer, study group, barbershop, café) and, increasingly, online chat-rooms. A key problem with proposals on what to do about radicalization to violent extremism is lack of field experience with the context-sensitive processes of selection into violence within these scenes. To understand and manage the local pathways to and from violent extremism requires science-based field research that is open to public verification and replicable, with clear ways and means to falsify what is wrong so as to better and better approximate what is truly right.

Europe, N. Africa, Middle East, Central Asia, Southeast Asia, Latin America, North America

2015 – present

Transcultural Predictors of Will to Fight. At the outset of WWII in 1939, the US army, 174,000 strong, was 19th in ranking of armed forces. With US entry into war, President Roosevelt committed the nation to unconditional victory over the Axis powers through the generation and application of overwhelming force, reprising in part actions taken by President Lincoln to win the US Civil War. Spearheaded by US army Chief of Staff George Marshall, by the end of WWII US military forces increased 50-fold and American industrial production doubled, producing two-thirds of all Allied military equipment. This primary focus on military capacity (postwar research shows no critical role for motivation, despite Hollywood) resulted in destruction of Axis military infrastructure and the political regimes dependent

on it, enabling wholesale transformation of authoritarian enemies into democratic friends, and arguably eventual victory in the Cold War.

But regarding America’s involvement in regional wars – in Vietnam, Iraq, Afghanistan – this nearly exclusive focus of military capacity to the exclusion of “will to” fight has been disastrous in terms of costs in treasure and lives and failure of desired outcomes; and this also was nearly so in the case of Ukraine. Despite acknowledgement by our political and military leaders of the importance of will to fight *after the fact* (most recently by Presidents Biden and Obama, and Generals Berrier and Milley), the perceptible consensus remains that will to fight is “an imponderable.”

Although in summer 2022 Congress voted a resolution urging that attention and resources be committed to understanding will to fight, efforts within the political and military establishment persist in being contentious, fragmented and meager, and are likely to remain so without awareness of what the social, psychological and biological sciences have researched, and continue to reveal, on the matter of will to fight.

Using converging cross-cultural data from a multi-method approach involving novel dynamic measures in field and online research – supported in part by Minerva, AFOSR, ONR, and NSF and in Partnership with Artis International, the University of Oxford’s Changing Character of War Centre, and Spain’s Universidad Nacional de Educación a Distancia and Universitat Autònoma de Barcelona – our research reveals specific psycho-social and neural pathways, within a general causal framework, that predict willingness to make costly sacrifices, including willingness to cooperate, fight and die in war and sustained conflict. For example, we have conducted some 30 studies in 9 countries with nearly 12,000 participants including: regular army, Sunni militia, Peshmerga, PKK and ISIS fighters, and internally displaced people in Iraq; Syrian refugees; European-based and North African supporters of jihadi groups; jihadists versus MS-13 and other Latino gang members in 35 Spanish prisons; studies in Lebanon and Palestine, with far-right supporters in the US and Europe, and US Air Force cadets; and pre- and post-invasion studies in Ukraine and with European supporters.

- 2004 NATO AWR (“Suicide Terrorism: Strategic Threat and Counterstrategies”). Organizer.
- 2005 World Federation of Scientists, Permanent Monitoring Panel on Terrorism. Co-Organizer.
- 2005 SBE Partnership U.S. Dept. of Homeland Security, Executive Office of Science and Technology.
- 2006 SHARP (Solving Hard Problems), Office of the Director of National Intelligence

- 2007 TARC (Turkish American Research Collaboration) to promote the development of a collaboration between John Jay College of Criminal Justice of the City University of New York, the Turkish National Police Academy, the Turkish Office of Police Intelligence and ARTIS Research and Risk Modeling Corporation. Co-Organizer.
- 2009 – 2014 **French Government, Agence Nationale de la Recherche** (Committee to determine the future directions of scientific research)
- 2010-2021 Briefings and presentations on terrorism and violent extremism to NSC-Staff at the White House, U.S. Senate (Armed Services) and House (Homeland Security), Centcomm, Socomm, U.S. Dept. of State, French Ministries of Defense and Interior, Kurdistan Regional Government (Prime Minister), German Minister of Defense, European Parliament, Israeli Prime Minister & National Security Advisor, Saudi Government (Governor of Riyadh & Minister of Interior), UK Parliament and Cabinet, World Economic Forum, Etc.
- 2015 UN Security Council, Introductory address and follow up to Ministerial deliberation on “The Role of Youth in Countering Violent Extremism and Promoting Peace”; <https://www.psychologytoday.com/blog/in-gods-we-trust/201505/role-youth-countering-violent-extremism-promoting-peace>
- 2016 Center for Strategic and International Studies, Commission on Countering Violent Extremism (Co-Chairs: Leon Panetta and Tony Blair); <https://www.csis.org/features/turning-point>
- 2016-2017 UN Security Council Advisory Board for Implementation of UN Security Council Resolution 2250 (Youth, Peace, and Security); https://www.un.org/sg/en/content/sg/note-correspondents/2016-08-12/secretary-general-forms-advisory-group-experts-progress?utm_source=Viber&utm_medium=Chat&utm_campaign=Private
- 2016-2021 Advice and Training to the U.S. Air Force Academy on methods in experimental psychology applied to the theoretical framework of “The Devoted Actor” and measures of “Willingness to Fight and Die” (<https://www.pnas.org/doi/10.1073/pnas.2113076119>; <https://www.pnas.org/doi/10.1073/pnas.2303614120>)
- 2019-2025 Briefings on Malign Influence with AI at White House Situation Room, U.S. Department of State (GEC), DoD, NSA- Cybercommand, U.S. Embassies in Europe; https://minerva.defense.gov/Owl-In-the-Olive-Tree/Owl_View/Article/2069926/it-takes-social-science-to-counter-the-power-of-russias-malign-influence-campai/; Socom/Joint Interagency Task Force-South, Centcom, Africom, Eucom, DARPA.

2021-2025 Briefings on “Will to Fight” and Ending Wars (Centcom, Africom, Eucom, Socom/Joint Interagency Task Force-South, NSC staff); <https://www.stimson.org/2024/heading-off-armed-conflict-and-war/>

GRANTS AND AWARDS (since 2010):

1. National Science Foundation, “Culture, Psychological Distance, and Modes of Moral Decision Making.”
2. MINERVA-ONR (U.S. Dept of Defense), “Motivational, Ideological and Social Processes in Political Violence.”
3. MINERVA-AFOSR (U.S. Dept of Defense), “Dynamics of Sacred Values and Social Responsibilities in Governance and Conflict Management: The Interplay Between Leaders, Devoted-Actor Networks, General Populations, and Time.
4. MINERVA-AFOSR (U.S. Dept of Defense), “Alternatives to Nuclear Capability in the Middle East.”
5. ONR (U.S. Dept. of Defense), “Development of Empirical Measures to Calculate Willingness to Fight,” (S. Atran, R. Davis, A Gómez, H. Sheikh, J. Ginges), \$220,000 to ARTIS (2015-2017)
6. National Science Foundation, “The Devoted Actor: Sacred Values, Identity Fusion and Intergroup Conflict.”
7. Carnegie Foundation, “Policy Research on State Failure and Social Fragmentation in .”
8. AFOSR, “Leveraging Wedge Issues Among Populations Susceptible to the Influence or Control of the Islamic State and Prevention of Violent Successors.”
9. MINERVA-AFOSR, “Addressing Resilience in the Western Alliance Against Fragmentation: Willingness to Sacrifice and the Spiritual Dimension of Intergroup Cooperation and Conflict.”
10. U.S. Department of State / Global Engagement Center, “Detecting and Countering Foreign State Propaganda and Disinformation on Social Media with Human/AI Interfaces.
11. MINERVA-ONR, Power Projection and Subversion via Malign Influence Campaigns on Social Media: A Comparative Study of Effects of Cognitive Biases and Cultural Values on Information Operations by Russia in Eastern Europe and China in Latin America.

PROFESSIONAL ACTIVITIES:

Editorial Board: *Dynamics of Asymmetric Warfare*, *Frontiers in Cultural Psychology*, *Frontiers in Psychology*, *Journal of Cognition and Culture*, *Journal of Ethnobiology*, *Mind and Society*, *Religion, Brain and Behavior*, *Proceedings of the National Academy of Sciences, USA*

Ad hoc reviewer for: *American Anthropologist*, *American Ethnologist*, *American Political Science Review*, *American Psychologist*, *Annales-Economies-Sociétés-Civilisations*, *Behavioral and Brain Sciences*, *Biology and Philosophy*, *Cognition*, *Cognitive Psychology*, *Current Anthropology*, *Evolution and Cognition*, *Evolution and Human Behavior*, *Journal of Anthropological Linguistics*, *Journal of Cognition and Culture*, *Journal of Conflict Resolution*, *Journal of the History of Biology*, *Journal of Personality and Social Psychology*, *Journal of Risk and Uncertainty*, *Journal of the Royal Anthropological Institute*, *L'Homme*, *Mind and Language*, *Nature*, *Nature Human Behaviour*, *New England Journal of Medicine*, *Personality and Social Psychology Bulletin*, *Perspectives on Politics*, *Philosophical Transactions of the Royal Society*, *Politics and Society*, *Proceedings of the National Academy of Sciences USA*, *Proceedings of the Royal Society –B*, *Psychological Science*, *Psychological Review*, *Risk Analysis*, *Science*, *Studies in Conflict and Terrorism*, *Studies in History and Philosophy of Science*, *Terrorism and Political Violence*, *Trends in Cognitive Sciences*, Blackwell, Cambridge University Press, European Research Council, HarperCollins, Harvard University Press, MIT Press, Oxford University Press, Princeton University Press, Presses Universitaires de France, The University of Arizona Press, The University of Michigan Press, The University of Toronto Press, The University of Utah Press, National Institutes for Mental Health, National Science Foundation, Penguin, Routledge, Russell Sage Foundation, Social Sciences and Humanities Research Council of Canada, Social Science Research Council, Spencer Foundation, Wenner-Gren Foundation

Member: American Anthropological Association, American Association for the Advancement of Science, American Psychological Association, l'Association Française des Anthropologues, Middle East Institute, Cognitive Science Society, U.S. National Academy of Sciences

Grant Panels/Boards: SSRC-MacArthur Program in International Peace and Security, EPA-NSF joint program in decision making and environmental management, NSF Cultural Anthropology, ANR-SHS (Ministère de la Recherche, France)

Advisor (working groups on terrorism): North Atlantic Treaty Organization, World Federation of Scientists (PMPT), National Research Council, U.S. Dept. Homeland Security (SBE Partnership), MacArthur Foundation (International Peace and Security), U.S. Office of the Director of National Intelligence (SHARP), U.S. Dept. of Energy, U.S. Senate Armed Services Committee, Center for Strategic and International Studies, United Nations Counter Terrorism Implementation Task Force

Fellow: Northwestern University, Program in Language and Cognition; Stanford University, National Center on the Psychology of Terrorism; University of Maryland Center for Advanced Study of Language (CASL); Cognitive Science Society (elected); Harris Manchester College, University of Oxford (elected)

Featured Speaker: World Economic Forum, Davos; World Government Summit, Dubai; Oslo Forum, Oslo.

Science Advisory Board Member, Conseil Supérieur de la Formation et de la Recherche Stratégiques (Office of the President of France, Ministry of Defense, Ministry of Interior, Ministry of Foreign Affairs)

COURSES TAUGHT:

1. *Ethnoscience*, (Cambridge University)
2. *Comment penser les espèces vivantes?* (Collège International de Philosophie, Paris)
3. *Culture et communication*, (Ecole des Hautes Etudes en Sciences Sociales, Paris; with Dan Sperber)
4. *The Social Organization of Land in the Levant*, (Hebrew University, Jerusalem)
5. *Cognitive Anthropology*, (Ecole Polytechnique, Paris)
6. *Controversies in Anthropology*, (Anthropology, University of Michigan)
7. *Native Survival in the Tropical Forest: The Maya and Others*, (Anthropology, University of Michigan)
8. *Thinking Across Cultures*, (Psychology, Anthropology, School of Natural Resources, University of Michigan)
9. *Understanding Nature*, (Psychology, University of Michigan)
10. *Ecological Dilemmas* (Psychology, University of Michigan)
11. *Mental Models of Nature and Culture* (Psychology, University of Michigan)
12. *Culture and Cognition* (Psychology and Anthropology, University of Michigan; with Lawrence Hirschfeld, Phoebe Ellsworth, Richard Nisbett)
13. *Evolutionary Epistemology* (Psychology, University of Michigan; with Richard Nisbett)
14. *Mind, Culture and the Environment* (Psychology, Anthropology, School of Natural Resources, University of Michigan)
15. *Evolutionary Psychology* (Psychology, Anthropology, School of Natural Resources, University of Michigan)
16. *Religious Cognition* (Psychology, University of Michigan)
17. *Invited Speaker Series, "Cognition Across Species," Programs in Culture and Cognition and Evolution and Human Behavior* (University of Michigan)
18. *The Psychology and Anthropology of Terrorism* (Psychology, Anthropology, University of Michigan)
19. *Invited Speaker Series, "Cultural Values and Terrorism" and "The Evolution of Language," Programs in Culture and Cognition and Evolution and Human Behavior* (University of Michigan)
20. *Invited Speaker Series, "Evolution and Culture," Programs in Culture and Cognition and Evolution and Human Behavior* (University of Michigan, with Richard Nisbett)
21. *Religion and Political Radicalization*, (Political Science, University of Michigan)
22. *Transnational Terrorism, Religion and the Limits of Reason* (Gerald R. Ford School of Public Policy, University of Michigan)

PUBLICATIONS

Books.

1. Atran, S. *Fondments de l'histoire naturelle*. Bruxelles : Editions Complexe, 1986.
2. Atran, S. *Cognitive Foundations of Natural History: Towards an Anthropology of Science*. Cambridge and Paris: Cambridge University Press, 1990.
3. Medin, D. & Atran, S. (eds.) *Folkbiology*. Cambridge, MA: MIT Press, 1999.
4. Atran, S. *In Gods We Trust: The Evolutionary Landscape of Religion* (Evolution and Cognition Series). New York: Oxford University Press, 2002, Revised French Edition. Paris : Odile Jacob, 2009.
5. Atran S., Lois, X., Ucan Ek', E. *Plants of the Petén Itza' Maya*. Ann Arbor: Memoirs of the University of Michigan Museum, Vol. 38, 2004.
6. Atran, S. & Medin, D. *The Native Mind and the Cultural Construction of Nature*. Cambridge, MA: MIT, 2008.
7. Atran, S., Arcadi, N., Ochsner ,K., Tobeña, A. & Vilarroya, O. (eds.) *Values, empathy, and fairness across social barriers*. New York: New York Academy of Sciences, 2009.
8. Atran, S. *Au nom du seigneur : la religion au crible de la évolution*. Paris : Odile Jacob, 2009.
9. Fréger, C., Lois, X., Vapnarsky, V. & Atran, S, 2010. *ITZA' : Memorias Mayas*. Mexico City: UNAM, 2010.
10. Atran, S. *Talking to the Enemy: Faith, Brotherhood, and the (Un)Making of Terrorists*, New York: HarperCollins (Ecco press), 2010; *Sacred Values, Violent Extremism, and What it Means to Be Human*, London: Allen Lane (Penguin), 2010.
11. Atran, S. *L'état islamique est une révolution*, Paris: Les Liens qui Libèrent, 2016.
12. *Devoted Actors and The Will to Fight*, Princeton University Press (forthcoming).

Monographs.

1. Atran, S. *The Strategic Threat from Suicide Terrorism*. Related Publication 03-33. American Enterprise Institute - Brookings Joint Center for Regulatory Studies, December 2003.
2. Atran, S., Merari, A. & Wientjies, C. *Suicide Terrorism: The Strategic Threat and Countermeasures*. Joint Report to: NATO Security through Science Program and NATO Research and Technology Organization, August 2004.
3. Berns, G. & Atran, S. (eds.) *Biology of Cultural Conflict. Philosophical Transactions of the Royal Society-B* (2012);
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PAPERS, PRESENTATIONS, BRIEFINGS:

1. *Folk Knowledge of the Empirical World*, presented to the Department of Social Anthropology, Cambridge University, Feb. 1984.
2. *Aristotle's use of Folkbiology*, presented to the Department of History and Philosophy of Science, Cambridge University, Feb. 1984.
3. *What Conditions can Cognitive Science place on Neuroscientific Research into Higher Brain Functions?* presented to the UNESCO Conference on Neuroscience organized by Sir John Eccles, Paris, May 1984.
4. *How Comes it that Human Beings are Capable of Thinking Scientifically?* presented to the International Colloquium 'Helene Metzger' organized by Gad Freudenthal, Collège de France, Paris.
5. *The Early History of the Species Concept*, presented to the International Colloquium 'Histoire du concept de l'espèce dans les sciences de la vie' organized by Jacques Roger and Ernst Mayr for the Fondation Singer-Polignac, Paris, May 1985.
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7. *Science and Common Sense*, presented to the Department of Anthropology, University of Wisconsin, Madison, Sept. 1986.
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9. *Cognitive Anthropology*, presented to the Department of Psychology, Université de Paris VIII, May 1987.
10. *Learning without Teaching: Its Place in Culture*, presented to the Fourth Annual Workshop on Learning and Development organized by Sidney Strauss and Liliana Tolchinsky-Landsmann, School of Education, Tel Aviv University, Ramat Aviv, Israel, June 1987.
11. *The Geopolitical Implications of local Warfare and Sectarian Strife in the Middle East Today*, presented to the Second Annual Conference of SSRC-MacArthur Foundation Fellows in International Peace and Security, Cocoyoc, Mexico, Jan. 1988.
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13. *Whither the New Ethnography?* presented to the International Symposium "Complex Cultural Categories" organized by Pascal Boyer, Kings College Research Centre, Cambridge University, March 1988.
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17. *The Surrogate Colonization of Palestine, 1917-1939*, presented to the International Symposium "Tensions of Empire" organized by Ann Stoler and Fred Cooper for the Wenner-Gren Foundation, Mijas, Spain, Nov. 1988.

18. *Basic Conceptual Domains*, presented to the School of Education, Tel Aviv University, Ramat Aviv, Israel, Feb. 1989.
19. *Domain-Specificity*, presented to the Department of Psychology, Hebrew University, Jerusalem, Israel, March 1989.
20. *ha-Shita ha-karka' it shel ha-Fellahim bi-Eretz Yisrael*, (The Land System of the Palestine Arab Peasantry) presented to the Department of Geography, Hebrew University, Jerusalem, Israel, May 1989.
21. *The Agrarian Regime in Arab Palestine*, presented to the Arab Studies Centre, East Jerusalem, West Bank, May 1989.
22. *Le conflit territorial de l'intifada*, presented to the International Symposium "L'Intifada e la société israélienne" organized by René Gallissot and Ulysses Santamaria, Maison des Sciences de l'Homme, Paris, June 1989.
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41. *Folk Biology*, keynote Address for the Conference “Biology and Cognition,” organized by the NSF and Department of Psychology, Northwestern University, October 1994.
42. *Managing the Commons*, presented to the Workshop on “Political Science and the Environment,” organized by Elinor Ostrom, Indiana University, March 1995.
43. *The Commons Breakdown in Mayaland: Causes, Consequences and Critical Responses*, presented to the Conference “Ethnoecology: Different Takes and Emergent Properties,” organized by Virginia Sandoval, The University of Georgia, April 1995.
44. *Knowledge and Action: Cultural Models of Nature and Resource Management in Mesoamerica*, (with Douglas Medin) presented to the Conference, “Ecology and Decision-Making,” organized by Max Bazerman and David Messick, Northwestern University, December 1995.
45. *Categorization and reasoning in folk biology*, Second International Conference on Memory, Padua, July, 1996.
46. *Mental models of the Maya forest*, International Workshop on “Endangered Languages, Endangered Knowledge, Endangered Environments,” University of California, Berkeley, October, 1996.
47. *Cognitive universals and cultural particulars in folk biology*, Dept. of Anthropology and Sociology, University of Kent à Canterbury, March, 1997.
48. *La Catégorisation*, International Colloquium, “Psychologie et sciences sociales”, Ecole des Hautes Etudes en Sciences Sociales, April, 1997.
49. *Psychological Aspects of Environmental Understanding*, Association of Psychological Anthropology, San Diego, October, 1997.
50. *Environmental Cognition: Cognitive Universals and Cultural Particulars*, Dept. of Psychology, University of Michigan, Ann Arbor, November, 1997.
51. *Folkecology and commons management in the Maya Lowlands*, International Symposium on “New Directions in Decision Making”, Northwestern University, Chicago, December, 1997.

52. *The Anthropology of Science*, Dept. of Philosophy, University of Sheffield, November, 1998.
53. *Ecological Management in the Maya Lowlands: Culture, Cognition and the Commons*, Culture and Cognition Program. The University of Michigan, Ann Arbor, January, 1999.
54. *The Evolution of Biological Categories*, The Evolution and Human Adaptation Program, The University of Michigan, Ann Arbor, January, 1999.
55. *Comparative Folk Biology*, International Conference on “Language, Culture, and Understandings of the Environment”, Field Museum of Natural History, Chicago, April, 1999.
56. *La ecología de los Mayas de tierras bajas*, International Conference on “Los Bosques del Petén”, FLASCO and Universidad San Carlos, Flores, Guatemala, December, 1999.
57. *The Spirit of the Commons: Ecological Cognition and Emergent Cultures in Mayaland*, 23rd Annual Conference of the Society of Ethnobiology, « Ethnobiology 2000 », Ann Arbor, MI, March, 2000.
58. *Folbiology Doesn't Come From Folkpsychology*. International Workshop on “Culture and Cognition,” Groupe de Recherche sur la Cognition, CNRS-CREA, Paris, May, 2000.
59. *An Experimental Approach to the Cognitive Basis of Science: Universal and Cultural Factors in Biological Understanding*. International Conference on “The Cognitive Basis of Science,” Hang Seng Center for Cognitive Studies, University of Sheffield, UK, June, 2000.
60. *The Evolutionary Landscape of Science and Religion, I: Science*. Leverhulme Distinguished Lecture, University of London-Goldsmiths, November 2000.
61. *The Evolutionary Landscape of Science and Religion, II: Religion*. Leverhulme Distinguished Lecture, University of London-Goldsmiths, December 2000.
62. *L'écologie populaire chez les Mayas itza'*. International Colloquium, Espacios mayas, Nanterre, France, December 2000.
63. *Anthropogenic Vegetation*. International Colloquium, “Lowland Maya Area: Three Millennia at the Human-Wildland Interface,” 21st Symposium on Plant Biology, University of California, Riverside, CA, January 2001.
64. *Is Group Selection a Solution To The Commons Tragedy?* Paper presented to the Evolution and Human Adaptation Program, University of Michigan, March 2001
65. *Cultural Explanation*. International Workshop on Culture, Language, and Cognition, Northwestern University, Evanston, IL, April 2001.
66. *Cognitive Aspects of Human Evolution*. Keynote Lecture, Institute of Advanced Studies, University of Western Australia, Perth, August, 2001.
67. *Same World, Different Worldviews*, International Colloquium, “Natural and Cultural Bases of Human Inference” Paris, June 2001, European Science Foundation, Université de Paris-Sorbonne (Paris IV), GDR "Développement Cognitif et Diversité
68. *The Native Mind*. International Colloquium on Innateness. Hang Seng Center for Cognitive Studies, University of Sheffield, UK, November 2001.
69. *Biological Categorization, Reasoning And Decision Making Within and Across Cultures*. Paper presented to the Medical Research Council, Cognition and Brain Science Unit, Cambridge, UK, November 2001.
70. *Modularity in Biological Thinking*. Paper presented to the Dept. of Psychology, University of London-Goldsmiths, November 2001.

71. *Traditional Subsistence Patterns Can Maintain and Increase Biodiversity*. Annual Meeting of the American Association for the Advancement of Science, Symposium on Biodiversity in Modern Habitats. Boston, MA, February 2002.
72. *Evolutionary Origins of the Supernatural*. International Colloquium on Cognition and religion, John Templeton Foundation and the University of Michigan Culture and Cognition Program, Ann Arbor, MI, march 2002.
73. *Folkecology, Cultural Epidemiology, and the Spirit of the Commons*. Public lecture for Speaker Series, Knowledge and Practice, University of California, Santa Barbara, April 2002.
74. *Conceptual Knowledge: Developmental, Biological, Functional and Computational Accounts*. Paper presented to the British Academy, London, June 2002.
75. *Adaptationism in Human Cognition*. International Colloquium on Innateness. Hang Seng Center for Cognitive Studies, University of Sheffield, UK, November 2001.
76. *Evolution and Devolution of Knowledge: A Tale of Two Biologies*. Keynote address to International Conference, "Immagini dell'animale tra cultura scientifica, media e società urbanizzata," Istituto di Scienze e Tecnologie della Cognizione and Museo Civico di Zoologia, Rome, October 2002.
77. *The Cultural Mind*. International Colloquium on Innateness. University of Maryland, College Park, March 2003.
78. *The Religious Mind*. International Colloquium on Innateness. University of Sheffield, UK, July 2003.
79. *Religion's Evolutionary Landscape*. Keynote address to the New England Institute for Cognitive Science and Evolutionary Psychology (NEI), Second International Conference on Religion, Cognitive Science, and Evolutionary Psychology.
80. *Terrorism*. Presentation to seminar on International Security, Gerald Ford School of Public Policy, University of Michigan, October 2003.
81. *Decision Making in Cultural Contexts*. Paper presented to the Workshop on Culture and Personality in Models of Adversarial Decision-Making. U.S. Air Force Office of Scientific Research, Arlington, VA, November 2003.
82. *The Economics of Terrorism*. Presentation to National Research Council Planning Session on Terrorism, December 2003.
83. *America's Mission Impossible: Strategy on the Altar of Ideology*. Address to the University of Michigan Colloquium on "The Strategic Importance, Causes and Consequences of Terrorism," Ann Arbor, MI, March 2004.
84. *The Strategic Threat from Suicide Terror*. Presentation to FBI Critical Incident Response Group on "The Suicide Terrorist Threat," University of Virginia, Charlottesville, April 2004.
85. *Trends in Suicide Terrorism: Sense and Nonsense*. Presentation to World Federation of Scientists Meeting on "Planetary Emergencies," Erice, Sicily, May 2004.
86. *Modeling Resource Management in Mesoamerica*. Presentation to the Santa Fe Institute, Santa Fe, NM, May 2004.
87. *Suicide Terrorism: Strategic Threat and Counterstrategies*. Address to NATO AWR on "Suicide Terrorism: Strategic Threat and Counterstrategies," Lisbon, Portugal, June 2004.
88. *The Neurobiology of Moral Thought*. Presentation to World Forum of Cultures, "The Social Brain: Biology of Conflict and Cooperation," Barcelona, Spain, July 2004.

89. *Tuning Out Hell's Harpists: The Battle Over Sacred Values on the Middle East Road to Peace*. Presentation to the World Federation of Scientists, Permanent Monitoring Panel on Terrorism, Geneva, October, 2004.
90. *Origine de la Culture*. Présentation au Groupement des Psychiatres Libéraux Rhône-Alpes, « Origines de l'homme et souffrance psychique », Lyon, November 2004.
91. *The Psychology and Anthropology of Terrorism*, Colloquium on « Cultural Values and Terrorism, » University of Michigan, Ann Arbor, January 2005.
92. *Facing Catastrophe – Risk and Response: The 9-11 and 11-M Commissions' Blind Sides*. Paper prepared for the International Summit on “Democracy, Terrorism and Security,” Madrid, March 2005.
93. *Keynote Address to “Hostage Taking,”* Critical Incident Analysis Group, University of Virginia, Charlottesville, April 2005.
94. *Interviews with Hamas*, presented to the John Jay School of Criminal Justice, New York City, April 2005.
95. *Introductory Address to “The Technical Experts Workshop on Suicide Terrorism,”* Organization for Security and Cooperation in Europe and United Nations Interregional Crime & Justice Research Unit, Vienna, May 2005.
96. *Evolution and Devolution of Biological Knowledge*. Paper presented to the Queen Elizabeth House 50th Anniversary Conference, Panel on Ecological Threats and New Promises of Sustainability for the 21st Century, Oxford University, July 2005.
97. *Exploratory Research on Devotional Values among Jihadi Suicide Terrorists*. Paper presented to the 29th International Congress on Law and Mental Health, Université René Descartes, Faculté de Médecine, Paris, July 2005.
98. *Security for a New Century: New Trends in Suicide Terrorism*. Briefing to U.S. Senate Foreign Relations Committee Staff, Washington DC, September 2005.
99. *Apocalyptic visions of nuclear terror by non-state actors*. Presented to the national conference, “Shield New York,” John Jay School of Criminal Justice, New York City, September 2005.
100. *Suicide Terrorism*. Presentation to George C/ Marshall European Center for Security Studies, Garmischer, Germany, October 2005.
101. *Les origines cognitives et évolutionnaires de la religion*. Colloque de rentrée du Collège de France, « Croyance, raison et déraison », Paris, October 2005.
102. *Altruistic Terrorism*. Presentation to Institut Jean Nicod, Paris, November 2005.
103. *War over faith*. Presentation to the conference on « Intergroup Relations » in celebration of Martin Luther King's Day. University of Michigan, January 2006.
104. *Understanding the growth and logic of terror networks*. Briefing to the Office of the Assistant Secretary of Defense for Special Operations, Arlington, VA, January 2006.
105. *Complex social and value networks*. Presentation to the AFOSR-MURI conference on “Computational Models for Belief Revision, Group Decisions, and Cultural Shifts,” MIT, January 2006.
106. *Risk in the wild: Reassessing terrorist threats from the field*. Presentation to the “Risk and Society” Panel, Annual Meeting of the American Association for the Advancement of Science, St. Louis, February 2006.
107. *Sacred Values and Radicalization*. Presentation to U.S. Interagency Roundtable, Dept. of Homeland Security, Washington, DC, April 2006.
108. *The Madrid and Bali 1 Bombings: An Evolutionary Approach to the Development of Jihadi Terrorist Networks*. Critical Incident Analysis Group, University of Virginia, Charlottesville, April 2006.

109. *Global Network Terrorism*. Briefing to the National Security Council staff, White House, Washington, DC, April 2006; available at <http://www.au.af.mil/au/awc/awcgate/whitehouse/atranncsc-042806.pdf>
110. *Comparative Anatomy and Evolution of Jihadi Networks*. Presentation to U.S. Air Force Office of Scientific Research, Arlington, VA, April 2005.
111. *Connecting the Dots in Global Network Terrorism*. Presentation to the World Federation of Scientists, Erice, Italy, May 2006.
112. *Prospects for Peace in the Middle East*. Presentation to Quaid-e-Azzam University, Islamabad, Pakistan, June 2006.
113. *Devolution of Millennial Knowledge among the Peten Itza Maya*. International Congress of Americanists, Seville, Spain, July 2006.
114. *Terrorist Values and Networks*. Presentation to the Summer Hard Problem Program (SHARP), U.S. Director of National Intelligence, Bedford, MA, July 2006.
115. *What would Gandhi do Today: Focus on the Middle East*, Presentation to the International Colloquium, "Nonviolence in the Age of Terrorism," MK Gandhi Institute for Nonviolence & Georgetown University, Washington, DC, Sept. 2006; available at http://www.sitemaker.umich.edu/satran/files/atran-gandhi_conference_120906.pdf
116. *Devoted Actor Versus Rational Actor Models for Understanding World Conflict*. Briefing to the National Security Council staff, White House, Washington, DC, Sept. 2006; synopsis at <http://cstsp.aas.org/content.html?contentid=621>
117. *Sacred Values and the Devoted Actor: A New Paradigm for Political Negotiations in the Middle East and Beyond*. Presentation to the Center for the Study of the Presidency, Washington, DC, Sept. 2006.
118. *Transnational Terrorism, Religion and the Limits of Reason*. Presentation to the Gerald R. Ford School of Public Policy, University of Michigan, October 2006.
119. *Is Hamas Ready to Deal?* Briefing to the U.S. Chief Naval Officer Executive Panel, Subcommittee on the Middle East, Alexandria, VA, October 2006.
120. Presentation to the International Forum, "Beyond Belief: Science, Religion, Politics and Survival," Salk Institute, La Jolla, CA, November 2006; videos available at <http://beyondbelief2006.org/Watch/>; follow up debate available at <http://www.edge.org/discourse/bb.html>.
121. *Terrorist Networks and Sacred Values*. Briefing to the National Security Council staff, White House, Washington, DC, March 2007; synopsis available at http://www.sitemaker.umich.edu/satran/files/synopsis_atran-sageman_nsc_brief_28_march_2007.pdf
122. *Why Terrorism is not an Existential Threat*. Presentation to the Miller Center of Public Affairs, University of Virginia, Charlottesville, VA, April 2007.
123. *Sacred Barriers to the Resolution of Enduring Political Conflict*. Presentation to the World Federation of Scientists, Erice, Italy, May 2007.
124. *A Scientific and Moral Approach to Human Irrationality in Political and Cultural Conflict*. Presented to the World Congress of the Center for Free Inquiry and the Chinese Research Institute of Science Popularization. Beijing, October 2007.
125. *Reframing Sacred Values* (with Robert Axelrod), organizing paper for the Middle East Forum on "Values in the Israeli-Palestinian Conflict," Center for the Study of the Presidency and the Meridian Center, Washington DC, November 2007; http://www.meridian.org/index.php?option=com_content&task=view&id=199

126. *Terrorism and Radicalization: What Not to Do, What to Do*. Briefing presented to the U.S. State Dept/ UK House of Lords, October / November 2007; available at http://www.edge.org/3rd_culture/Atran07/index.html
127. *Terrorism: A Reality Check*. Presentation to the International Forum, "Beyond Belief: Science, Religion, Politics and Survival," Salk Institute, La Jolla, CA, October/November 2007; <http://thesciencenetwork.org/programs/beyond-belief-enlightenment-2-0/scott-atran>.
128. *Como Combatir el terrorismo islamista?* Presented to the conference "Personalitat i context social del terrorisme islamista: la trama de Lavapiés com a exemple", que la càtedra" Universitat Autònoma de Barcelona, November 2007
<http://www.uab.es/servlet/Satellite?cid=1090226434100¬iciaid=1195026110933&pagename=UAB%2FPage%2FTemplatePlanaDivsNoticiesdetail>
129. *Looking for Al Qaeda*. Public Lecture to the Ford School of Public Policy, University of Michigan, January 2008.
130. *Morally Motivated vs. Mundane Decision Making*. Presented to AFOSR-AFRL, Arlington VA, January 2008.
131. *Terror Networks: A Problem of Small Group Dynamics*. Presented to AFOSR-AFRL, Arlington VA, January 2008.
132. *Understanding Paths to Political Violence: Social Networks and Moral Values*. Briefing to the Homeland Security and National Security Council staff, White House, Washington, DC, January 2008 (with Marc Sageman & Richard Davis).
133. *The Making of a Terrorist: The Need for Understanding from the Field*. Briefing to NSC Staff March 2008 and Testimony before the House Appropriations Subcommittee on Homeland Security, Washington, DC, March 12, 2008; http://sitemaker.umich.edu/satran/files/atran_congress_12march08.pdf.
134. *For Faith and Friendship: Terrorism as a Social Problem*. Presentation to the Annual meeting of the Royal College of Psychiatrists, Imperial College, London, July 2, 2008.
135. *Talking to the Enemy*. Presentation to the International Conference on "Values and Empathy across Social Barriers: A Neurocognitive Approach to Fairness," The First Barcelona Social Neuroscience Conference, New York Academy of Sciences & Fundació Catalana per a la Recerca i la Innovació, the Càtedra UAB "el cervell social" and the European Science Foundation, Barcelona, November 20-22, 2008.
136. *Terrorism and Their Supporters: What do they Think and How to Deal with Them*. Global Policy Perspective Symposium, Keynote Speaker, Ford School, University of Michigan.
137. *Sacred Conflicts (The Marrett Lecture)*, Oxford University, May 2009.
138. *The Religious Rise of Civilizations (The Harris Lecture)*, Caltech, Pasadena, CA, May 2009.
139. *Martyrdom: Desire unto Death*. The Illahee Lecture Series, Portland, OR, May 2009.
140. *Heroes in History*, Einstein Forum, Potsdam, Germany, June 2009.
141. *Listen to the Devil*, Columbia Society of Fellows in the Humanities, Columbia University, New York, February 2010
142. *For Friends and Faith: Understanding the path and barriers to political violence*. "Science and Religion Lecture Series," Hampshire College, March 2010.
143. *Pathways to and From Violent Extremism: The Case for Science-Based Field Research*. Testimony before the Senate Armed Services Subcommittee on Emerging

- Threats & Capabilities, Washington, DC, March 2010; <http://armed-services.senate.gov/statemnt/2010/03%20March/Atran%2003-10-10.pdf>
144. *Wars are Won When Enemies Become Friends* (Keynote Address), International Conference on “Societies in Transition: Balancing Security, Social Justice and Tradition,” Marrakesh, Morocco, June, 2010
 145. *Talking to Terrorists*, Interdisciplinary Workshop on Security and Human Behaviour, Cambridge University, June 2010.
 146. *Talking to the Enemy: Faith Brotherhood, and the (Un)Making of Terrorists*, Center for Strategic and International Studies, Washington DC, October 2010.
 147. *Talking to the Enemy: Faith Brotherhood, and the (Un)Making of Terrorists*, Harvard Club, New York City, October 2010.
 148. “The Moral Choices of Terrorists and How to Make Ourselves Secure,” with Scott Atran, author of ‘Talking to the Enemy’, and Ian Blair, former Commissioner of the Police of the Metropolis in Greater London, John Jay College of Criminal Justice, New York City, October 2010.
 149. *Talking to the Enemy: Violent Extremism, Sacred Values, and What it Means to be Human*, London School of Economics, November 2010: <http://www2.lse.ac.uk/publicEvents/events/2010/20101109t1845vNT.aspx>.
 150. *Talking to the Enemy: Violent Extremism, Sacred Values, and What it Means to be Human*, Address to the Royal Society for the Encouragement of the Arts (RSA), London, November 2010; <http://www.thersa.org/events/audio-and-past-events/2010/talking-to-the-enemy>.
 151. *Talking to the Enemy: Violent Extremism, Sacred Values, and What it Means to be Human*, Parliament-House of Lords, London, November 2010.
 152. *Talking to the Enemy: Pathways to and From Violent Extremism*, “Pax et Bellum,” Dept. of Peace and Conflict Resolution, Upsala University, November 2010.
 153. *Talking to the Enemy: Pathways to and From Violent Extremism*, Swedish Institute for Foreign Affairs, Swedish Ministry of Foreign Affairs, Stockholm, November 2010.
 154. *Homo religious: Religion and Evolution*, Symposium in honor of René Girard, Stanford University, November 2010.
 155. *Talking to the Enemy: Violent Extremism, Sacred Values, and What it Means to be Human*, Liu Institute for Global Issues, University of British Columbia, November 2010
 156. *Should We be Talking to the Taliban?* Presented to the United Nations Al Qaeda-Taliban Monitoring Team at the Canadian Mission to the UN, January 21, 2011.
 157. *Sacred Values, what makes a terrorist, and the Israel/Palestine conflict*, Yale University, April 2011; <http://www.archive.org/details/ScottAtranLectureAtYaleUniversity>
 158. *Sacred Values and the Limits of Reason in Political Decision Making and Conflict* (keynote address). Sofia, Bulgaria, May 2011.
 159. *Sacred Causes: War, Revolution, Resistance, and Reconciliation*. The Engelsberg Seminar, 2011. Avesta, Sweden, June 2011.
 160. *Violent Conflict, Sacred Values, and the Limits of Reason*. Templeton-Cambridge Seminar in Science & Religion. Address to Journalists. Cambridge, UK, August 2011.
 161. *Pathways To and From Radicalisation: A “conversation” with anthropologist Scott Atran and Quilliam founder Ed Husain*. Royal Society for the Encouragement of the

- Arts (RSA), London, September 2011;
<https://www.youtube.com/watch?v=WghSJ7phSCc>
162. *Religious and sacred imperatives in human conflict*. Reducing Religious Conflict,” Oxford University, June 2012; <http://podcasts.ox.ac.uk/people/scott-atran>
163. *Religion and the Sacred*. William J. Lonner Distinguished Lecture. 21st International Conference International Association for Cross-Cultural Psychology, Stellenbosch, South Africa, July 2012.
164. *Male martyrdom networks*. Foundation for Male Studies, New York, October 2012.
165. *Managing values and responsibilities*. “Neuroethics: from Lab to Law. A Scientific Scrutiny of Sociability, Responsibility and Criminality.” International Center for Scientific Debate. Barcelona, November, 2012.
166. *Round Table at the House of Lords on Water and Conflict in the Middle East*. Convened by Lord John Alderdice (UK) and Crown Prince Hassan (Jordan), November 2012
167. *The science of the sacred and seemingly intractable conflicts*. Conference in honor of Dan Sperber. Paris, December 2012.
168. *Religious Violence and Reconciliation*, Inaugural lecture, Abelson Reconciliation Lecture, University of Science and Arts of Oklahoma, February 2013:
<http://usao.edu/arr-stream>
169. *Issues in the Neurobiology of Sacred Values*. Department of Economics, Emory University, Atlanta, April 2013
170. *The Thinking Behind Nuclear Proliferation in the Middle East*. Harris Manchester College, Oxford University, September 2013.
171. *Where Do Terrorists Come From?* Presented to *Pax et Bellum*, Uppsala University, Stockholm, September 2013.
172. *The Devoted Actor: A Framework for Understanding Intractable Conflict and Existential Decision Making*, Central European University, Budapest, October 2013.
173. *New Gods and The Devoted Actor*, How the Light Gets in, 2014: The Philosophy and Music Festival at the Hay, May 2014;
<https://www.youtube.com/watch?v=xomaqSOxZiU>
174. *Culture, Risk, and Fear*, Workshop on Security and Human Behaviour (SHB 2014), Cambridge University, June 2014.
175. *Devoted Actors and Intractable Conflict*, Oxford University, Sept. 2014.
176. *Measuring Religion; Sacred Values in Context*, Center for the Study of Religion and Conflict, Arizona State University, Nov. 2014
<https://csrc.asu.edu/programs/speakers/scott-atran>
177. *The Devoted Actor: A Pancultural Moral Framework of Unconditional Commitment & Intractable Conflict*, Department of Anthropology, Stanford University, Feb. 2015; <https://web.stanford.edu/dept/anthropology/cgi-bin/web/?q=node/1847>
178. *Figuring out ISIS*, “Figuring Out Identity Politics,” Centre for International Studies and St. Anthony’s College, Oxford University, Feb. 2015;
<http://www.politics.ox.ac.uk/podcast-series/st-antony-international-review-10th-anniversary-launch-the-resurgence-of-identity-politics.html>
179. *The Role of Youth in Countering Violent Extremism and Promoting Peace*, Address to the United Nations Security Council, New York, April 2015;
<http://blogs.plos.org/neuroanthropology/2015/04/25/scott-atran-on-youth-violent-extremism-and-promoting-peace/>

- <https://www.psychologytoday.com/blog/in-gods-we-trust/201505/role-youth-countering-violent-extremism-promoting-peace>
- http://www.huffingtonpost.com/scott-atran/violent-extremism-social-science_b_7142604.html
180. *On the Ground with ISIS in Iraq*, John Jay College of Criminal Justice, May 2015.
181. *On Willingness to Fight*, “Planetary Emergencies,” World Federation of Scientists, Erice, Sicily, Aug. 2015.
182. *Preventing and Countering Violent Extremism*, Global Forum on Youth, Peace, and Security, King’s Academy, Amman, Jordan, August 2015;
<https://www.unteamworks.org/youth4peace>
183. *Radicalization and Violent Extremism*. United Nations Working Session on Prevention, Deradicalization, rehabilitation, and Reintegration of Youth Affected by Violent Extremism, Columbia University, New York, Aug. 2015.
184. *The Human Face of Radicalisation*, Fuuse Forum, Oslo, Sept. 2015;
<http://fuuse.net/fuuse-forum-radicalisation/>
185. *Sacred Values and Intractable conflicts*, The Brahe Lecture, Brahe Educational Foundation, Stockholm, Sept. 2015;
<http://brahe.org/past%20programs/sacred%20values%20%26%20intractable%20conflicts.html>
186. *Why Do People Join ISIS?* S. Rajaratnam School of International Studies, Singapore, Sept. 2015; <https://www.rsis.edu.sg/event/cens-seminar-on-why-do-people-join-isis-by-scott-atran/#.VmyQ5horIUE>
187. Debate on Managing Turmoil – the Middle East in Transition, “Stop Violent Extremism,” World Leadership Alliance and Club of Madrid, Oct. 2015;
http://www.clubmadrid.org/en/noticia/watch_now_managing_turmoil_the_middle_east_in_transformation
188. Public Presentation to UN Security Council Counter-terrorism Committee, UN, New York, 24 Nov. 2015); <http://webtv.un.org/watch/counter-terrorism-committee-with-research-network-partners-on-foreign-terrorist-fighters-open-meeting/4631387213001#full-text>
189. *The Islamic State Revolution: This Must Be Stopped*, Harvard Club, New York, 18 Dec. 2015.
190. *Terrorisme : Que dit la recherche?* Ecole Normale Supérieure, Paris, 19 Jan. 2016.
191. *Psychoanalysis and Terrorism*, John Jay College of Criminal Justice, 1-12 March 2016.
192. *Prospects for a Peaceful Successor to ISIS*, Oslo Forum, 14-15 June 2016.
193. *Radicalisations : processus et trajectoires de radicalisations* », Ecole thématique CNRS, 14 Sept. 2016.
194. *The Devoted Actor*. Human Mind Project conference, University of London, September 2016.
195. *Will to Fight: Facing the Islamic State Revolution*. Annual Conference, Centre for the Resolution of Intractable Conflict, University of Oxford, 27-28 Sept. 2016.
196. *Dangerous Terrorists as Devoted Actors*. US-Russian Joint Inter-Academy Effort on Countering Terrorism and Violent Extremism, Moscow, 1-3 November 2016.
197. *The Fragility of Human Rights, Democracy and Equality Before the Law*. First UN Forum of Human Rights, Democracy, and Rule of Law. Geneva, 21-22 Nov. 2016.
198. *Finding Local Solutions to Global Challenges*. Preventing/Countering Violent Extremism. Danish Ministry of Foreign Affairs, Copenhagen, 16 December 2016.

199. *Analysing the Limits of Rational Choice in Political and Cultural Conflict*. Ideas lab: World Economic Forum, Davos, 19 January 2017; <https://www.youtube.com/watch?v=SxDS2g4qSO8>
200. *The Science of Rational Choice and Decision Making*. Science Hub: World Economic Forum, Davos, 20 January 2017.
201. *Research on the Frontline and with Al Qaeda*. Foreign and Commonwealth Office, London, 24 January 2017.
202. *Devoted Actors and Will to Die and Kill*, Dept of Politics and International Relations and St. Anthony's College, University of Oxford, 27 January 2017.
202. *The Devoted Actor and the Spiritual Dimensions of Human Conflict*. Redeeming the Past and Building the Future: Confronting Religious Violence with a Counter Narrative. John Templeton Foundation, London, 28-31 January 2017.
203. *Devoted Actors and the Will to Kill and Die*. Programme : Violence et sortie de la violence. Fondation Maison des Sciences de l'Homme, Paris, 2 February 2017.
204. *Hopes and Dreams in a World of Fear*. World Government Summit, Dubai, 12-14 February 2017; <https://www.youtube.com/watch?v=eQX9YiNIUdk>
205. *Hopes and Dreams in an Age of rage*, "Modeling Dynamics of Violent radicalization," Santa Fe Institute, 1-4 March, 2017.
206. *Research on the ISIS Frontline and with Al Qaeda Affiliates*, International Convention of Psychological Science (ICPS), Vienne, 23-25 March, 2017.
207. *Devoted Actors and the Spiritual Dimension of Human Conflict*, National Science Foundation Distinguished Lecture, Washington, DC. 16 March 2017.
208. *Violent Political Extremism in Modern Times*, "Inhumanities – past and present," Brahe Foundation and Stockholm University, Stockholm, 28 April 2017; <http://www.su.se/play/public-lectures/inhumanities-past-and-present-1.320102>
209. *The Will to Die and Kill*, "The Brains the Pull the Triggers," Institut d'Etudes Avancées de Paris et Collège de France, Paris 10-12 May 2017.
210. Giving back vitality in our values to open our societies. *L'Echappée volée*, Chantilly, 13 May 2017; <https://www.youtube.com/watch?v=or-K3bJUgg4>
212. *Devoted Actors and the Crisis of Cultures*. World Federation of Scientists, Erice, Sicily, 19-24 August 2017.
213. Opening plenary keynote: "Terrorism, Crime, Culture: An Interdisciplinary Conference." University of Copenhagen, 6 October 2017.
214. Roundtable with Dr. Ursula van der Leyden on extremism, from a psychological, neuroscientific and psychological perspective, German Ministry of Defense, Berlin, 11 October 2017.
215. Keynote Address to the Parlement de la Fédération Wallonie-Bruxelles, Colloque international : "Trajectoires de radicalization violents, état des lieux de prevention." Brussels, 13 October 2017.
216. *The Spiritual Dimension of Human Conflict: Lessons from Research on the ISIS Frontline, North Africa and Europe*. Address to the European Commission, Brussels, 13 October 2017.
218. *Enhancing Collaboration between Policymakers and Scientists on CVE and PVE*. presentation to the Annual Meeting of the Board of the Carnegie Corporation, New York, 7 December 2017.
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