



T BOISI CENTER R

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is as we usually discuss public square at the Boise Center, a discussion of student oral reports at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the Catholic Colleges and Universities. The former talk as of the topic "Religion Campus" involved a discussion of the authors of a recent book on the topic. For the latter event, I discussed the same topic as a Catholic like self relates to the Catholic intellectual tradition. The talk will eventually be published, and I will be publishing it in the letter.

The week in particular stands out as I think about the past

several weeks featured a discussion of Jesus and the American public square at the Boise Center, a discussion of student oral reports at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the Catholic Colleges and Universities. The former talk as of the topic "Religion Campus" involved a discussion of the authors of a recent book on the topic. For the latter event, I discussed the same topic as a Catholic like self relates to the Catholic intellectual tradition. The talk will eventually be published, and I will be publishing it in the letter.

October, in the book, the Boise Center will be organizing a conference in June on lived religion. As a result, I will be organizing a group of advanced graduate students and beginning assistant professors who are engaged in ethnographic studies of American religious practice.

Finally, the . . . state Department has asked us to submit a proposal for a rotating residence center for fifteen scholars from outside countries next fall, in which we would lead seminars and discuss so American religious pluralism and the separation of church and state. If we receive the grant, I will have more to say about this in the next letter.

Ala Wile



Alan Wolfe serves as the director of the Bill Center and is a professor of political science at Boston College. Professor Wolfe is the author or editor of several books, including *One Nation, After All*, *Disorderly: The Making of a New America*, *The Savage and the Wild*, and *Confessions*. Professor Wolfe is a contributing editor of *The New Republic*.

Sells Reflects on "The Struggle for the Soul of Islam"

Islamic scholar and professor of religion at Haverford College, asserted in a recent lecture at Boston College that the alternative to a moderate conservative Islamic movement are really fighting a war against the West, and that it represents: a culture of global advertisement and technology of images. It is so accurate, he argued, that the September 11 attacks were "a coronation of the sure that these symbols are going to be the world's center of gravity; it is as if the world is as all parts of a single body; the September 11 attacks are the defeat of the West that is believed as America's slave to technology.

Sells suggests to have a sense of the development of radical Islamic groups, and to contrast these movements with the traditional Islamic cultural tradition that is often identified as its

A cōrdi g b Isla ic scolar A b lkarī o n o u s , At e d i s t i c t i v e l u a c a p a c i t b r e a s o i s i t i a t e l ω e c t e d b f r e e b — i f a c t , “ t e o l f r e e t i g i t e o r l d i s r e a s o . A e t t e c a p a c i t b r r e a s o i s a l s o i t e s p i t o t e r i p o r t a t a s p e c t s o f u a e p e r i e c e — r e v e l a t p , r e v o l u t p , a d b v e . o n o u s , a v i s i t i g p r o f e s s o r t i s e a r a t H a r v a r d D i v i i t c o o l , e p b r e d t e s e t e s p s o f r e a s o i a l e c t u r e a t B o s t C o l l e g e a r c 25 .

As a c a l l e g e b r e v e l a t p , o r r e l i g i o u s e p e r i e c e , r e a s o a s a i d e p e d e t u a a c i e v e e t i s e p i b z e d i t e c a s e o f G a l i l e o a d i s o f l i c t i t t e C u r c i t e I 6 t c e t u r . F o r o n o u s , t i s t e s p r e a i s i t r a c t a b l e , a d “ I s l a a s b u d o b e t t e r s o l u t p s t a C r i s t i a i t b t i s q u e s t p . A

e t e s p b e t e e r e a s o a d r e v o l u t p , o t e o t e r a d , a s i l l u s t r a t e d s t r i k i g l b r o n o u s i t e I r a j a e v o l u t p o f 1979 , a d s t i l l p l a s a n o l e i I r a b d a . e v o l u t p s , b e c a u s e t e i v o l v e t e “ e r u p t p o f e o t p s , A a r e “ v e r f a r f i o r a t p a l i t . A p o p l e t a k i g p a r t i r e v o l u t p e e d b b e g u i d e d b

f i d a b a l a c e b e t e e r e a s o a d e o t p , a d o n o u s s e e s t i s a s t e t a s k o f i t e l l e c t u a l s .

F i a l l , o n o u s b o k s b t e g r e a t u f i s t i c u i b e e p l i f t e t i r d g r e a t e s p — b e t e e

Banuazizi Proposes a Typology of Political Islam

C , ' , z a ' 1

u c o v e e t s a r e a c t u a l l e i I s l a ; b r o s t o f i t s i s b r , I s l a i c r u l e a s b e e c a r a c t e r z e d b a s e p a r a t p o f s p i r i t u a l a d p o l i t i c a l r u l e . v l i t e 1960 s a d 70 s d i t e i d e a o f a I s l a i c s t a t e d e v e b p .

i l e j u s t i c e i s t e o v e r r i d i g i d o b g i c a l g o a l o f t e s e o v e e t s , e a c t l a t e a c e a s b j u s t i c e (i g e r a l a d a s i t p e r t a i s b o e) i s q u i t e d i f f e r e t : t e l i b e r a l s , b r e a p l e , u d e r s t a d j u s t i c e i t e r s o f t e F r e c o d e l o f e q u a l i t b e b r e t e l a a d e s p o u s e a f a i r l o d e r a t e v i e o f o e s f r e e d a d s o c i a l n o l e s . e v o l u t p a r j e s , o t e o t e r a d , i t e r p r e t j u s t i c e a s e s s i a i c , i v o l v i g t e e q u a l d i s t r i b u t p o f r e s o u r c e s b a l l , a d e s p o u s e a o r r e s p d i g l e g a l i t a r j a v i e o f o e s p l a c e i s o c i e t . F i a l l , o s e r v a t i v e s e s p o u s e a A r i s t o t e l i a o t p o f j u s t i c e a s i p a r t i a l a d i v o l v i g t e p r o p r t p a t e t r e a t e t o f u e q u a l p a r t i e s ; i t i s s c e e , o e a r e i a i f e r p r p o s i t p a d t e r e b r e r e c e i v e d i f f e r e t t r e a t e t t a e u d e r t e l a .

B a u a z i z i o t e s t a t t e t p o b g o u t l i e d a b o v e c u t s a c o s s t e t r a d i t p a l u i / i i t e d i v i d e i I s l a ; a t t e s a e t i e , i t d o e s o t i c l u d e t e a o - p o l i t i c a l o r i e t a p s i I s l a , r a g i g f i o t e o r l d - d e i g u f i s b o r d i a r , a p a t e t i c A u s l i s . e t p o b g a l s o a k e s t e s t u d o f t e r r o r i s o r e o p l e , b e c a u s e i t d e o s t r a t e s t e d i f f i c u l t o f f i t t i g t e r r o r i s t o v e e t s i b a o e c a t e g o r . B u t o t e o l e , t e r r o r i s t g r o u p s t e d b b e p e r i p e r a l i I s l a i c s o c i e t i e s , a d t e i r e t o d s a r e r e j e c t e d b o s t I s l a i c g o v e r e t s .

B a u a z i z i a r g u e s t a t l i i t i g t e s p r e a d a d i f l u e c e o f s u c t e r r o r i s t g r o u p s d e a d s a t o - b l d p o l i t i c a l s t r a t e g . F i r s t , t e d e b a t e b e t e e p o l i t i c a l g r o u p s i t e u s l i o r l d e e d s b b e a l b e d b f b u r i s . A t t e s a e t i e , t e i t e d t a t e s a d i t s a l l i e s s o u l d p r o o t e d e o c r a t i c i s t i t u t p s i I s l a i c s o c i e t t o u g a e a s u r e d p r o c e s s o f i f l u e c i g g o v e r e t s a d e u c i a t i g t e . . v a l u e s o f p l u r a l i s a d b l e r a c e .

Waterman Asks if Economists are Human



✚ Ja uar 30, e Boisi
 ✚ Ce ter s pri g 2002 v isit-
 i g scolar A. .C. ater a ,
 P rofess o r of Eco n o m ics at t e
 i versit of i ipeg, detaile d
 is curre t researc p rogra at
 a lu c o prese tatp e t tle d
 "Eco n o m ists versus Hu a
 Be i gs?" ater a e pla i ed
 t at is i volve e t it public
 p olic ad vocac i t e Ca ad i a
 A gli ca C urc i t e 1970 s
 p o ug t b is atte tp a gap
 p et ee t e et o b gical presupp s i t p s a d o r i e -
 tatp of C r i s t i a s o c i a l t i k i g a d t o se of i s o
 v o catp as a eco n o m i s t . ater a p r o p o s e s i s
 researc , a c r i t i q u e o f C r i s t i a s o c i a l t i k i g t a t o e s
 j u s t i c e b o t b t e "s p o t a o u s o r d e r" t a t e o n o m i s t s
 reo g z e i u a s o c i e t , a d b t e o r g a i c i s d e e p l
 i p e d d e d i C r i s t i a e c c l e s p b g .
 As p a c k g r o u d b , i s p r o j e c t , ater a
 e p l a i e d t a t t e d i v i d e p e t e e "e o n o m i s t s" a d
 " u a b e i g s" f i r s t a n s e a t t e p e g i i g o f t e i g t
 ce tur i t e o r k s o f , o a s a l t u s , o a r g u e d
 t a t s c a r c i t o f r e s o u r c e s i t e o r l d p o s e d f u d a e t a l
 p o p l e s i c c a l l e d i b q u e s t p t e g o d e s s o f

God's creatp . u b s e q u e t o r k i p o l i t i c a l e o o
 p r o c e e d e d o t e a s s u p t p o f a e t o o b g i c a l i d i -
 v i d u a l i s i c d e i e d t e p o s s i b i l i t o f r e o g z i g a
 "o o g o d" o r o l l e c t i v e l o p t i a l o u r s e o f a c t p ,
 b u t s u c a u d e r s t a d i g o f u a s o c i e t a s i o -
 f l i c t i t C r i s t i a s o c i a l t i k i g s u d e r s t a d i g o f t e
 o r l d a s a o r g a i s o r "B o d p o l i t i c k" o d e l e d o t e
 P a u l i e o t p o f s o c i e t a s t e s t i c a l b o d o f C r i s t .
 u s a t e r a t r a c e d t e o s t i t o f C r i s t i a s o c i a l
 t o u g t b a r d s t e s c i e c e o f p o l i t i c a l e o o b t e
 f u d a t p o f e o n o m i c s a s a o d e r s c i e c e .

Dur i g i s t i e a t t e B o i s i C e t e r , a t e r a
 p l a s b l e a r o r e a b o u t o A e r i c a C r i s t i a s
 t e s e l v e s u d e r s t a d t e i r t r a d i t p s o c i a l t e a c i g s
 s o t a t e c a a c o u t f o r o t o l t e s o c i a l t i k i g o f
 t o s e i t e p u l p i t , b u t a l s o f t o s e i t e p e s . ✚ c e
 e a s e s t a b l i s e d a t e a c t l i s C r i s t i a s o c i a l t i k i
 i g b d a a o g s t b o t c l e r g a d t e l a i t , e p l a s b
 s u b j e c t e d c o n t r i e f i r s t b t e c r i t i c a l e a i a t p o f t e
 c a o s o f e o n o m i c s , a d s e o d l , b t r a c e i t s d e p a r -
 t u r e s f i o t e t r a d i t p a l C r i s t i a s o c i a l t i k i g o f t e
 19 t C e t u r . l t i a t e l , e o p e s b d i s o v e r i f t e
 C r i s t i a t r a d i t p o f i q u i r o c e r i g s o c i a l q u e s t p s
 c a l e a r f i o t e o d e r s c i e c e o f e o n o m i c s , o r i f
 t e t o v e r s p o f i q u i r u s t u l t i a t e l b e i o f l i c t .

Davidman Discusses "Unsynagogued" Jews

ere i o s i s t s t e s e l f i d e t i t o f s e c u l a r " u s a -
 g o g u e d " A e r i c a J e s ? L Dav i d a ,
 P r o f e s s o r o f J u d a i c s t u d i e s a t B o i s i u n i v e r s i t a d b r -
 e r i s i t i g c o l a r a t t e B o i s i C e t e r , a d d r e s s e d t i s
 a d o t e r q u e s t p s r e l a t e d b e r c u r r e t s o c p b g i -
 c a l o r k o J e s b u t s i d e t e s a g o g u e . " D a v i d a
 a s o c l u d e d t a t t e s e l f i d e t i t o f s e c u l a r J e s
 o s i s t s o r e i v i e i g t e s e l v e s a s b t e r " i
 o p p o s i t p b t e p r e v a l i g c u l t u r a l i d e t i t i e s i
 o d e r A e r i c a t a i v i e i g t e s e l v e s a s u i t -
 e d i s u p p o r t o f a s p e c i f i c c u l t u r a l t r a i t . H e r
 r e s e a r c , b a s e d o i d e p t i t e r v i e s i t 30 u s -
 a g g u e d J e s , b c u s e s o t e i r l i v e d r e l i g p i
 e v e r d a l i f e b a a l z i g t e a s t a t J e i s i d e -
 t i t i e s , p r a c t i c e s a d e a i g s a r e e s t a b l i s e d o u t s i d e
 o f i s t i t u t p a l s e t t i g s .

P r o f e s s o r D a v i d a b u d t a t t e r e l i g p u s
 t r a d i t p s o f u s a g g u e d J e s e r e r e l a t i v e l t i :
 s e r e o u t e d t e s b r i e s o f J e s o a d r e t u r e d
 o e b r q u a s i - t r a d i t p a l s e d e r s t a t f e a t u r e d p a s t a
 a d o t e r o l o s e r d i s e s . I f s u c t r a d i t p s e r e
 t i i t r e s p e c t b r e l i g p u s o t e t s e r e a s e d t e
 p e r a p s t e r e e r e o t e r t r a i t s a n o u d i c s e c u l a r
 J e s a d p r e s e r v e d t e i r i d e t i t i e s .

✚ d d l e o u g , e r i t e r v i e s s u g g e s t e d t a t
 a J e s b c a t e d t e i r c u l t u r a l i d e t i t i o c e p t s s u c
 a s " r a c e , " i c i t e a f t e r a t o f t e H b b c a u s t a d
 t e " F i a l o l u t p " s e e e d p a r a d i c a l . B u t u p f u r -
 t e r p o b i g , s e l e a r e d t a t



i f a c t s e c u l a r J e s e r e t e
 " f i r s t p o s t - o d e r " p o p l e o
 d e i e d a s o r t o f e s s e c e b u t
 i s t e a d d e f i e d t e s e l v e s b
 a t t e e r e o t . u s
 e r e a s v r t o b J e s (o
 D a v i d a a d p r e v p u s l s t u d -
 i e d a d o p c u e t e d i e r
 1991 b o o k T a , a R ,
 W i : W , T , O , u
 J , a) d i d o t i d e t i f t e -
 s e l v e s p r i a r i l i o p p o s i t p
 b t e p r e v a l e t A e r i c a
 a i s t r e a c u l t u r e , u s a -
 g o g u e d J e s d i d . D a v i d a
 s u g g e s t e d t a t t e s o u g t b
 e b r a c e J e i s i d e t i t — i t i t s p r o u d e r i t a g e a d
 i s b r — b u t i s e d b r e j e c t t e a u t o r i t o f r a b i s o r
 r e l i g p u s o f f i c i a l s .