





# 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.

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to expect that the book, the Boise Center will be a significant reference in the history of religion and American public life. The author, Dr. Arlene Griffith, will be working with a group of advanced graduate students and beginning assistant professors who are engaged in ethnographic studies of American religious practice.

Finally, the Department has asked us to submit a proposal for a rotating residence center for fifteen scholars from outside our country. If we could lead seminars and discussions on 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 Struggle for Virtue in a World of Choice*. Professor Wolfe is a contributing editor of *The National*.

## 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 all part of a single place, and the symbols of defeat and states that are believed as America's slave-owning images.

Sells suggests to have a sense of the double-governed radical Islamic groups, and to contrast these movements with the broader Islamic cultural tradition that is often ignored by its

A cōrdi g b Isla ic scolar A b lkarī o n o u s ,  
 A t 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 . \* 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 i 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 i 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 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 vīsīt-  
 i g scolar A. .C. ater a ,  
 P rofessōrof Eō o jcs at t e  
 i versit of i ipeg, detailed  
 is curre t researc pōgra at  
 a lu cō prese tatp e t̄itled  
 "Eō o jsts versus Hu a  
 Be i gs?" ater a e plai ed  
 t at i s i volve e t i t public  
 pōlic ad vocac i t e Ca adja  
 A gli ca C urc i t e 1970 s  
 pōug t b i s atte t p a gap  
 p et ee t e et o b gical presuppō s i t p s a dōrie -  
 tatp of C r i s t i a s c i a l t i k i g a d t o s e o f i s o  
 v o c a t p a s a e o o j s t . a t e r a p r o p o s e s i  
 r e s e a r c , a c r i t i q u e o f C r i s t i a s 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 t o u s o r d e r " t a t e o o j s t s  
 r e o 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 .  
 A s p a c k g r o u d b i s p r o j e c t , a t e r 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 o j 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  
 c e t u r i t e o r k s o f u 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 r o b 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  
 " e 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 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 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 o j c s a s a o d e r s c i e c e .  
 D u r 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 b 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 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 o j 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 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 o j 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; 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 D a v 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 r o o k l i n C o l l e g e ,  
 a d d r e s s e d t h i s q u e s t i o n a t t e B o i s i C e t e r , a d d r e s s e d t h i s  
 a d o t e r q u e s t i o n s r e l a t e d b o t h e r c u r r e n t s o c i 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 r 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 e o p l e  
 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  
 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 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 .