





# T BOISI CENTER R

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THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

MAY 2002

is as we usually discuss public square at the Boise Center, a discussion of student oral for at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the good. I also spoke at the event, which took place in the David, as a special honor, as I received an honorary doctorate from the University of Idaho.

The other talk was on the topic "Religion in Campus: A Divided and Discussed" by the authors of a recent book on the topic. For the latter event, which was a keynote address, I discussed the relationship between Catholicism and self-reliance. The talk will eventually be published, and I will be publishing a book on the subject.

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 for at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the good. I also spoke at the event, which took place in the David, as a special honor, as I received an honorary doctorate from the University of Idaho.

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to expect that the book, the Boise Center will be a significant reference in the history of religion in America. I 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 . . . state Department has asked us to submit a proposal for a rotating residence center for fifteen scholars from various countries next fall, which would 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 Story of the Vietnam War*, *The Story of the Vietnam War*, *The Story of the Vietnam War*, *The Story of the Vietnam War*. Professor Wolfe is a contributing editor of *The New York Times*.

## 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 were a 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 . \* 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 e 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 b 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 vīsīt-  
 i g scolar A. .C. ater a ,  
 P rofessōrof Eō o jcs at t e  
 i versit of i ipeg, detaile  
 is curre t researc pōgra at  
 a lu cō prese tatp e t̄itle  
 "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 i 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 e 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 b 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 b 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 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 b 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 .  
 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 h 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 t o e r c u r r e n t s o c i a l 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 .



adl 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 .