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is as bee a u usuall bus spri g. I Fel^pruar , I spoke at t o 🛛 eetį gsofoollege a 🖕 u įversįt ad į įstrabrs, te A erįca Associato of Colleges a d įversįties a d t e Associato o f Cat o l_ic Golleges a diversities. e for er talk as o te opjc eligp o Ca pus (Aa di volved a djscusspojt teautors of a rece thooko t at bp;c. Fort e latter eve t, jc as a ke ote address, I d_iscussed te as i ic a o -Catolic like self relates b t e Cat o l_ic_i tellectual tra- \mathbf{d}_{i} tp .____ e talk ill eve tuall , le pullis ed, a \mathbf{d}_{i} e s alo ut its pullicatp _ill folb _i te et e sletter.

✓ e eek i particular sta dsout as It i k ab ut t e past se ester. at eek featured a discussp of Je s a d t e A erica public square at t e Boisi Ce ter, a discussp of stude t oral for atp at eab College i Illi ois (a co servative Protesta t i stitutp), a d a talk at Io ola College i ar la do religp us diversit a d t e co o good. e lastoft ese eve ts, ic bok placeo ar la d Da, as a special o or for e, as I received a o orar do corate fro t at ver i pressive i stitutp.

e otatte di geve tsat t e Boisi Ce ter, teac i g graduate classo religp a d politics, or speaki g at varous colleges, I ave tried b fi d so e ti e b co ti ue riti g book o t e a s i ic A erica s actuall, practice t eir fait. Ho pefull t e book ill l'e d e late su eror earl fall a d pullis ed a ear after t at. I

 ∞ ectp , it t e bok, t e Boisi Ce ter ill e osti ga ∞ fere ce i Ju e o lived religp . a c A er a , arie Griffit a d I ill e orki g it a goup of adva ced graduate stude ts a d egi i g assista t po fessors o are e gaged i et o grap ic studies of A erica religp us practice.

, Ala Will





Debating the Role of Jews in the Public Square

e rahi i ic tradito of scolarl i vestigato a dordial disputato poved b e alive a d ello arc 12 a o gt e scolars o ca e b Bosb Gollege b reflecto t et e eof "Je si t e u lic quare. (A As parto fa b ader po gra spo so red t e e C arital le rusts, desig ed b e pb re o apr religp us tradito s u dersta d t eir plei civil so ciet, t is eve t featured prese tato s fo David ovakoft e iversit of op b, ic ael Bo de of E or iversit, a d ic ael Gottsege of Harvard iversit. Kevi Hasso, oft e Becket Fu d for eligp us Livert, ast e respo de t.

ovak arguedt att e ce tral prople for Je is public pibsop i volved clarif i gissuesofb alt ____ eo l absolute clai s Je soug to recogzeco effo te Je is people as a lod, ot fo te de ocracies of jc te are citz e s, a d oteve fro te stateof Israel, Pecause "o u a l-created polit ca ake also lute clai so a perso . A Give t at Je sougtotbu dersta dte de ocratic politas co petig brteir al solute b alt, a certa; levelo f public polic ; volve e tist us arra ted. o vako utl; ed t ree cr;ter; a b r art; culat; g a appro pr; ate Je ; s public polic : First, suc polic ust le o sistet it te ora a d Je is traditp . eo $d_{i,j}$ to ug to $o_{i,j}$ sider t e self-j terestoft e Je is pople. ird, pullic polic ust reflect sta dardsofge eral oralit recogzed b Pe P_i di go all people. Appare t co flicts a o g t ese criteria are resolved // tefacttatte arel; sted; order of prpr;t; e ce, ovak argued t at traditp ill al a s tru p self-i terest, a d self-i terest, ic is bu ded o a stricter set of oral ordes t a to seofge eral oralit, ill ot lei o flict it to se o des.

ic ael Bio de prese ted a striki gl differe t perspectiveo t e p leof Je s_i t e pullic square. I is vie, Je is la ust leo served ere po ssiple, put it ϕ es o to pligate Je s b tr b i flue cet e o ralit oft eoutside orld. 🗡 socialissues, t eoverridi g Je is cocer sould Peb devebpa" ealpolitikAt at ill furt ert ebg-ter i terestoft e Je is o u it. uc a practical politics ig t dictatet at Je s support so cjal po licies dia etricall o ppo sed b Je is la , ^put ic preserveot er values esse t_ial for Je is fburis i g i societ. For e a ple, alt oug p sicia -assisted suicide is po i^{μ} ited it is the Je is ∞ u it as a s; ful vp latp of Je ;s la o tepartof bt obra of pat;e t, Je s ig t evert eless support legislato advo cati g t is practice as a a o f up old; gt e larger value of freed o $ic t e_{ir} o u_{it} depe ds.$ For ic ael Cottsege, t e ce tral questo as et er religo —a 🍕 Juda; s j part; cular— ∞ uld le a force fort e re e alo f A er; ca pul·l; cl; fe. Cottsege poi tedoutt at Je s ave lee a livale taboutt e retur of reli $gp \ b \ t \ e \ pu^{[l]}(c \ square: ; let \ e \ applauded \ t \ e \ o \ ; atp \ of \ b \ sep$ $L_ie^{i}e^{j}e^{j}r^{i}a$ as a v_i ce pres $_i$ de t_i al ca d_i date i 2000, a ere also a pus tata ree ed e pasiso pu^plic religpould ea te retur of Cristia it ab e, rat er t a a pluralit of tradito s. For Je s, Cottsege o ted, t e secular atp oft e public square as bee largel adva tageous. o et eless, t e ϕ -s; deo f secular atp as bee a b sso f apprec; atp b r teo o good a dort e "o lit of public life. (A Cottsege argued tat politics eeds b e retur ed b a "quasi-religp us calli g, Aa dt att is ca o l Peole it tesupportofeistigoouitiesoffait.

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Ala olfe D, d d atricia C a g A a, D, dA to .C. ater a V, S_{1} , La.E. Do uglas Creed V, S_{2} , Laor b Lock ood P a A S_{2} , La C a d A a A a A a A A a A a A a A A a A a A a A A a A a A a A A a A a A a A a A A a B a A a A a A A a B a A a A a A a AA a B a

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Alan Wolfe serves as t $e \mathbf{q}_i \operatorname{recb} \operatorname{ro} f$ t $e \operatorname{Bo}_i \operatorname{s}_i$ Ce ter a $\mathbf{q}_i \operatorname{s} a \operatorname{po} \operatorname{fesso} \operatorname{r}$ of $\operatorname{po} \operatorname{l}_i \operatorname{t}_i \operatorname{cal} \operatorname{sc}_i$ e ce at Bosb Gollege. Pofessor olfe is t e autoror $e \mathbf{q}_i \operatorname{br}$ of ore t a te books, i cludi g O Na, Aa All a \mathbf{q} ostrece tl, M al F : $T \cdot Sa \cdot V \cdot a \cdot W \cdot A$ G. . Pofessor olfe is a \mathfrak{o} tri uti g e \mathbf{q}_i \operatorname{brof} T \cdot N \cdot R \cdot L

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

ic ael ells, a oted scolarof Isla a drofessor of eligp at Haverford Gollege, asserted i, a arc 13 lecture at Bosb Gollege t at atte ali a a dot er coservative Isla ic ove e ts are reall fig ti g is a ar agai stte, set, a d at it represe ts: a culture of gb al advertise e ta d t e ich latr of i ages. It as o accide t, e argued, t atte epte er 11 attacks ere "corcograp ed (A b e suret att e seco d pla e cras i g i b t e orld rade Ce ter ould e capturedo ; t is as all partof sa a i Lade s pla b defeatte ited tates at e elieved as A erica s e slavee tb i ages.

ells soug to ∞ ve a se seoft $e_i d_{i0} b$ g otivati gradical Isla ic groups, a d b ∞ trast t ese ove e ts it t e uc μ pader Isla ic cultural tradito t at is ofte idde $\mu e_i d_i$ ts

 $A_{t} \in \mathbf{q}_{i}$ sti ctivel u a capacit b reaso is i tiatel ∞ ected b free -i fact, "t eo l free t_ig_i te orle_is reaso. (A ette capac_it for reaso įs also į te sp it ot er j porta t aspects of u a e perje ce—revelatp , revoluto, a d b ve. o po us, a visiti g professort is ear at Harvard Divi it c oo l, e pbredit ese te spisofreaso _i a lecture at Bosto Co llegeo arc 25. As a c alle ge b revelatp ,or religp us e perje ce, reaso as a jelepe de tua ac jeve e tisepib ziedi te case of Galileo a d is o flict

it t e C urc i t e 16t ce tur. For opus, t is te sp re ai s i tractalle, a d "Isla as fou d o Petter solutp s t a C ristia it b t is questp . e te sp Pet ee reaso a d revolutp ,o

t eot er a d, as illustrated str_ik_i gl for onous i t e Ira ia evolutp of 1979, a d still pla sanole i Ira toda. evolutp s, Pecause t e i volve t e "eruptp of e otp s, Aare "ver far fno ratp alit. A People taki g part i revolutp eed to Peguided to

Banuazizi Proposes a Typology of Political Islam

uc ove e ts are actuall e ¡ Isla ; for ost of_its istor, Isla icrule as Pee caraquter<u>r</u> ed P a separatp of spiritual a d political rule. ♥ l i t e 1960 s a d_{70} s $d_{i}d_{i}t$ e i deao f a Isla i c state deveb p. ile justice is t eo verridi gideo b gical go al oft ese ove e ts, e actlat eac ea s 🌶 jus- 🔫 tice (i ge eral a d as it pertai s b o e) is quite differe t: t e li^perals, b r e a ple, u dersta d justice i ter soft e Fre c o delo fequalit Pebret e la a d espouse a fajrl o derate vje of o e s freea of social noles. evolutparies, o teoter ф a d, į terpret justįce as essia įc, į volvį g t e equal d_eistr_iPutp of resources to all, a d espouse a orrespo d₁ gl egalitaria vie of o e s place i so c_iet . F_i all , co servat_ives espouse a Ar_ist tel_ia otpofjusticeasi partiala di volvi gtepoportp ate treat e tofu equal parties; i t is sc e e, o e are į a į ferpr positp a d t erebre recejve differe ttreat e tta e u dertela.

coord_i go Isla _ic scolar A¹dolkar_i onous, f_id a ¹ala ce¹et ee reaso a de otp, a d te d_ist_i ct_ivel u a capac_ito reaso _is _i t_i-onous seest is aste taskof i tellectuals.

> F_i all, opous boksptegreat uf_i st_ic u_i pee pl_iftet_ird great te sp—Pet ee

> > C , 1 & al 1

Ba uz z_i otes t at t e t pobg outli ed ab ve cuts accoss t e tradito al u i/i ite divide i Isla ; at t e sa e t_i e, it does ot i clude t e a o -political orie tato s_i Isla , ra g_i g for t e orld-de i g ufis b 'ordi ar , apat etic (A usli s. e t pobg also akes t e stud of terroris ore o ple , lecause it de o strates t e difficult of fitti g terrorist ove e t s_i b a o e categor. Buto t e ole, terrorist groups te d b le perip eral i Isla ic so cieties, a d t eir et ods are rejected lo ost Isla ic gover e ts.

Ba uz z i argues t at l_i iti g t e spread a d i flue ceof suc termorist go ups de a ds at o -6 ld political strateg. First, t e de ate bet ee political go ups i t e usli orld eeds b be alb ed b fb uris. At t e sa e ti e, t e ited tates a dits allies s ould pro ote de ocratic i stituto s i Isla ic societ t roug a easured process of i flue ci g go ver e ts a de u ciati g t e ...values of pluralis a diblera ce. MAY 2002

Waterman Asks if Economists are Human



Ja uar 30, e Bo_is_i Ce ter s prj g 2002 vjsjti g sc o lar A. .C. ater a , Professorof Ecoo_ics at te iversit of i ipeg, detailed is curre t researc pip gra at alu c co prese tatp e titled "Eco o _ists versus Hu a tat_is_i volve et_it pu^pl_ic pol_icadvocac_i teCaad_ia A glica Curc i te 1970 s ₱ b ug t b is atte tp a gap

Peteete eto¢obgjcalpresupposjtposa olorije tatp of Cristia socialti ki ga oltoseofiso vocatpo as a eco o "ist. ater a puoposes ji jis researc, a critique of C ristia so cialti ki gt at opes just_ice Hot to te "spota eousoreler" tateeoo _ists recogziei, u a societ, a dib teorgaicis deepl i $Pedded_i$, C $r_i st_i a$ ecclesp b g.

As Packgou d b, is project, ater a e plai ed tatte divide ∮et ee "eco o ists" a d "u a 🎤 ej gs" fjrstap se atte 🎤 egj j gofte 19t ce tur i te orksof o as alt us, o argued t at scarcit of resources i t e orle po see fu da e tal pople s ic called i b questp t e good essof

Davidman Discusses "Unsynagogued" Jews

erej o sjstst e self-jde tjt of secular "u s ago gued" A erica Je s? L David a , Professorof Juda; c tud; es at Bro iversit a d forer įsiti g colaratte Bojsi Ceter, addressed tis

a dot er questp s related b er curre t so cp b gjcal orko Je s'outsidet es agogue." David a as o cluded t at t e self-ide tit of secular Je s osists ore i vie i gte selves as 'ot er'' i opposito te prevaili g cultural ide tities i oder A ericata i vie i gte selves as u ited i support of a specific cultural trait. Her researc, Pasedo į -dept į tervie s įt 30 u s ago gued Je, s, fo cuses o teir lived religp i ever da life 🏴 a alz i gte a statJe is ide tities, practices a de ea j gs are estallis edo utside ofi stitutp al setti gs.

₽ no fessor David a budt attereligpus traditp sofu s agogued Je s ere relativel t i : se recouted te sorjes of Je s o ad retur ed o e for quasi-tradito al seders t at featured pasta a dot er o -kos er d_is es. If suc trad_itpos ere t j jt respect b religp us o te t, s e reaso ed, t e per aps t ere ere ot er trajts anou 🌒 jc secular Je s ad preserved t eiride tities.

Go d s creatp . u seque t ork i political eco o proceeded o te assu ptp of a et o do b gical i diic de jedte possi^pilit of recogzi ga vidualis "© o good" or collect; vel opt; al course of actp , Putsuca u dersta di gofu a societ as i cofljct it Cristja socjalti ki gsu dersta di goft e orled as a orga is or "Bod Politick" odeledo te Paul; e otpofsoc;et as te st;cal kod of Cr;st. Beigs?" ater a eplai, ed __ us ater a traced te ostilit of Cristia social toug to ardstescie ceofpolitical ecoo b t e bu datp ofeco o _icsasa oder sc_ie ce.

> Duri g is ti e at t e Boisi Ce ter, ater a pla s b lear o re abut o A erica C ristia s t e selves u dersta d t ejr tradjtp s so cjal teac j gs so tate ca accoutorro to ltesocjaltjk,¶go f toseį tepulpit, Putalsooftoseį tepe s. 🗡 ce e as esta $Pl_{i}s$ ed , at e actl $_{i}s$ C $r_{i}st_{i}a$ so c_ial t $_{i}$ ki goda a o gst bt clerg a dte lait, e pla so su∮jectte¢ctr; ef;irstotecr;it;calea; atpofte cao sofeco o ¡cs, a d seco dl, to trace ¡ts departures fno te traditpal Cristia social ti ki gofte 19t Cetur. lt; atel, e opes b discoverifte \vec{C} ristia tradito ofi quir o cer i go cial questo s ca lear for te oder scie ceofeco, o ics, or if t et o versp so f_i qu_ir ust ult_i atel Pe_i o fl_ict.

> $\mathbf{v}_{\mathbf{d}}$ e o ug , er i tervie s suggested t at a Je sb cated t e;r cultural ide tit i o cepts suc as "race," jc j teafter at ofte Hob causta 🍕 t e "Fi al olutp " see ed parado ical. But upo fur-



t er po V_i g, s e lear ed t at i fact secular Je s ere t e "first post- o der "people o de ied a sortofesse ce ⊮ut i stead defi ed t e selves 🕨 at t e ere ot. __ us ereas ♥rt o o Je s (o David a ad prevp usl studied a d obcu e ted i er 1991 bok Ta, a R, 19 W L: W T, O, u J_{a}) $d_{i}d$ ot i de $t_{i}f$ t e selves pri aril i opposito b te prevale t A erica aj strea culture, u s ago gued Je s did. David a suggested tatte soug to

e Prace Je is ide tit — it its proud eritage a d isbr — Put is ed b reject te autorit of raPPisor religp uso fficials.