

TO BOISI CENTER R

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THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

MAY 2002

is as Pee a u usuall Pus spri g. I Fe∲ruar , I spoke at t o eet; gsof college a 🏿 u ¡vers¡t ad j jstrab rs, t e A erjca Associato of Colleges a įversįtįes a d t e Associatpo of Cat o lic Go lleges a diversities. e for er talk as o te topic eligp o Ca pus (Aa di volved a discussip it teautors of a rece thooko t at pp;c. For t e latter eve t, ic as a ke ote address, I discussed te as i ic a o -Catolic like self relates b t e Cat o lic; tellectual traditp . e talk ill eve tuall le pullis ed, a d e salout its pullicatp ill follo i te et e sletter.

♥ e eek ¡ part¡cular sta dsout as I t ¡ 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 Illiois (a co servative potestati stitutp), a d a talk at Ioola College i ar la do religous 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 cotrate fo t at ver i pressive i stitutp.

e otatte di geve tsat te Boisi Ce ter, teac i g graduate classo religp a dipolitics, or speaki g at varp us colleges, I ave tried to fi di so e ti e to co ti ue riti g look o te as i ic A ericas actuall, practice teir fait. Ho pefull te look ille di pullis ed a ear after tat. I

o ectp it te look, te Boisi Ce ter ill le osti ga o fere ce i Ju e o lived religp. a c A er a , . arie Griffit a d I ill le orki g it a group of adva ced graduate stude ts a d legi i gassista t professors o are e gaged i et o grap ic studies of A erica religious practice.

Fi all, te... tate
Depart e t as asked us b sub it a
proposal for a o t b g reside c
se i ar for fiftee scolars fro
usli aprit ou tries e t fall,
i ic e ould lead se i ars
a discussor so A erica religous pluralis a dite separator of
c urc a distate. If e receive t e
grat, I ill ave ore b sa about
t is i t e e t e sletter.

. Ala W 1.2

The Bii Cen e, Re



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Debating the Role of Jews in the Public Square

e rali i ic tradito of scolarli vestigato a dordial disputato proved to le alive a dello arc 12 a ogtescolars oca e b Bosto Gollege to reflecto tete e eof "Jesi telulic quare. A As partofal pader progra sposored telle Carital le rusts, desig ed to e pore o aprreligpus tradito su dersta diteirole i civil societ, tis eve t featured prese tatos for David ovakofte iversit of or to, icael Brode of Eor iversit, a dicael Gottsege of Harvard iversit. Kevi Hasso, of te Becket Fudfor eligpus Livert, as te responde t.

o vak argued t at t e ce tral po ble for Je is public pibsop i vo lved clarif i gissueso fb alt eo l al so lute clai s Je so ug t b reogzeo e fio te Je is people as a lod, ot fio te de o cracies of ic te are cita e s, a doteve fro te stateof Israel, pecause "o u a 1-created polit ca ake also lute clais o a perso. A Give t at Je soug toto u dersta d te de o cratic polit as co peti g for teir also lute balt, a certa; levelo f pullic polic; volve etist us arra ted. o vako utl; ed t ree cr;ter; a b r art; culat; g a appro pr; ate Je ; s pullic po lic: First, suc po lic ust le o siste t it te ora a d Je is tradito. eo di ito ug to o sider t e self-i teresto f t e Je is people. ird, public polic ust reflect stadardsofge eral oralit recogzed b Pe P_i d_i go all people. Appare t o fl_icts a o g t ese cr_iter_ia are resolved b t e fact t at t e are listed; order of prp rit; e ce, ovak argued t at traditp ill al a s tru p self-; terest, a d self-; terest, ic is bu dedo a stricter setof oral odes t a to seofge eral oralit, ill ot Pe; o flict it to se o des.

ic ael Bro de prese ted a striki gl differe t perspective o t e

poleof Je si t e public square. I is vie , Je is la ust eo served
ere possible, but it does o to bligate Je s b tr b i flue ce t e o ralit
of t eo utside o rld. ★ so cial issues, t eo verridi g Je is co cer s o uld
be b deveb p a "ealpolitik At at ill furt er t e b g-ter i teresto f t e

Je is co u it . uc a practical politics ig t dictate t at Je s support
so cial policies dia etricall o pposed b Je is la , but ic preserveo t er
values esse tial br Je is fb uris i g i so ciet . For e a ple, alt o ug
p sicia -assisted suicide is pro ibited it i t e Je is co u it as a
si ful vp latp of Je is la o t e partof bot doctra dipatie t, Je s
ig t evert eless support legislato advocati g t is practice as a a of
up o ldi g t e larger value of freed o ic t eir co u it depe ds.

For ic ael Gottsege , t e ce tral questo as et er religo —a d Judais i particular — o uld e a force for t e re e alof A erica public life. Gottsege poi tedo ut t at Je s ave e a livale talout t e retur o freligo t t e public square: ile t e applauded t e o i atport b sep Liel er a as a vice preside tial ca didate i 2000, a ere also a pus t at a re e ed e p asis o public religo o uld ea t e retur o f C ristia it ab e, rat er t a a pluralit of tradito s. For Je s, Gottsege o ted, t e secular atport e public square as e e largel adva tago us. o et eless, t e b -sideo f secular atport as e e a b sso f appreciato for t e o o good a dort e o lilit of public life. A Gottsege argued t at politics eeds o le retur ed to a "quasi-religo us calli g, a do t att is ca o le e o e it t e supporto fe isti goo u itieso f fait.

T BOISI CENTER & RELIGION a AMERICAN PUBLIC LIFE

Boisi Center Staff

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The Bii Cen e, Re,

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Alan Wolfe serves
as tedirectorof
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Sells Reflects on "The Struggle for the Soul of Islam"

ic ael ells, a oted scolarof Isla a dip of essor of eligo at Haverbrd Gollege, asserted i, a arc 13 lecture at Boso Gollege t at at tealina a dot er co servative Isla ic ove e ts are reall fig ti gis a ar agai st teaset, a dot at it represe ts: a culture of goldal advertise e tadite icolatro of i ages. It as o accide t, e argued, t at teapte ler 11 attacks ere "coreograped Ab e suret atteseo dipla ecras i gi b teoridarade Ce ter ould ecapturedo it is as all partof sa a li Lade s pla b defeat te ited tates at e elieved as A erica s e slavee t bi ages.

ells soug to cove a se seoft eideobg otivati gradical Isla ic groups, a do cotrast tese ove ets it te uc poader Isla ic cultural tradito tat is ofte idde eid its

revolutp , a \P b ve. o to us , a $v_i s_i t_i$ g pto fessor t is ear at Harvar \P D $_i v_i$ $_i t$ c oo l, e pb re \P t ese te sp s o f reaso $_i$ a lecture at Bo so Gollegeo arc 25.

As a c alle ge b revelator, or religous e perie ce, reaso as a i depe de t u a ac ieve e tis epib a edi t e case of Galileo a dis co flict it e C urc i te 16t cetur. For o pus, tis te spre ai si tractalle, a disla as bu do letter soluto sta C ristia it b tis questo. A

e te sp let ee reaso a drevolutp, o t e o t er a d, as illustrated striki gl for o to us i t e Ira ia evolutp of 1979, a d still pla s a to le i Ira to da. evolutp s, lecause t e i volve t e "eruptp of e o tp s, lare "ver far fino ratp alit. A le o ple taki g part i revolutp eed to le guided to

coord_ig to Isla _ic scolar A^poplkar_i opous , f_id, a ^pala ce ^pet ee reaso a die otpo, a d It e d_ist_ict_ivel u a capac_it to reaso _is _it_i-opous seest _is as te taskof i tellectuals.

 F_i all, o to us boks to the great uf_i stict u is the energy e between f_i and f_i are f_i great the space f_i

Banuazizi Proposes a Typology of Political Islam

C , 1, 2 a 1 1

uc ove e ts are actuall e ¡ Isla ; for ost ofits isbr, Isla icrule as Pee caraqtera ed Pa separato of spiritual a d political rule. * l i t e 1960 s a d 70 s did t e ideao f a Isla ic state deveb p. ile justice is t eo verridi gido b gical go al oft ese ove e ts, e actlateac eas ₱ jus- tice (i ge eral a d as it pertai s b o e) is quite differe t: t e li Perals, for e a ple, u dersta dijustice i ter soft e Fre codelof equalit Pebret e la a despouse a fairl oderate vie of o e s freea desocial no les. evolutparies, o teoter a d, į terpret justice as essia ic, į volvį g t e equal distrilutp of resources to all, a despouse a ∞ rrespo di gl egalitaria vie of o e s place i so ciet . Fi all , co servatives espouse a Aristo telia otpofjustice as i partial a di volvi gte proportp ate treat e to fu equal parties; i t is sc e e, o e are ¡ a ¡ ferpr pos¡tp a d t erefore receive differe t treat e t t a e u der t e la .

Ba uz z i otes t at t e t pobgoutli ed alove cuts across t e tradito al u i/ i ite divide i Isla; at t e sa e ti e, it bes ot i clude t e a o -political orie tato s i Isla, ra gi g fro t e orlede i g ufis o ordi ar, apat etic 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 ts i b a o e categor. Buto t e ole, terrorist groups te d b le perip eral i Isla ic societies, a d t eir et ods are rejected ost Isla ic gover e ts.

Ba uz z_i argues t at l_i it_i g t e spread a d_i flue ceof suc term r_i st gw ups d_i a d_i s a to-fold pol $_i$ t $_i$ cal strateg. F $_i$ rst, te d_i e ate let ee pol $_i$ t $_i$ cal gw ups i te usli orld eeds to le alb ed to fb ur $_i$ s. At te sa e t_i e, te ited tates a d_i ts allies sould pw ote d_i e ocrat $_i$ c i st $_i$ tut $_i$ v s i Isla ic so c_i et t iv ug a easured pw cess of i flue ith it

5 MAY 2002

Waterman Asks if Economists are Human



Ja uar 30, ← e Boisi Ce ter s pri g 2002 visiti g scolar A. .C. ater a, Professorof Ecoo ics atte iversit of i ipeg, detailed is curre t researc progra at a lu c co prese tatp e titled "Eco o ists versus Hu a tat isi volve et it pul^plic pol_ic advocac _i te Ca ad_ia A glica C urc i te 1970 s ₱ougto is attento a gap

Peteete etoopbgjcalpresupposjtpsaodorjetatpofCristia socialtiki gadtoseofiso vocatp as a ecoo ist. ater a proposes i is researc, a critique of C ristia so cial ti ki g t at ches just_ice lot to te "spotaeousoreler" tatecoo_ists reo g z e i u a so ciet, a d b t eo rga icis deepl i Pedded i "C ristia ecclesp b g.

As Packgrou d to is project, e pla¡ ed t at t e d¡v¡de let ee "eco o ¡sts" a d "ua Pej gs" first ano se atte Pegj j gofte 19t ce tur i t e orksof o as alt us, o argued t at scarcit of resources i t e orld po sed fu da e tal pro∮le s ¡c called ¡ b questp t e good essof

God s creatp . u^p seque to rk_i po $l_i t_i$ cal eo o pro ceededo te assu ptp of a et o ob gical i diic de jed te po ssililit of recogzij ga o good" or collect; vel opt; al course of actp, Putsuca u dersta d_i gofu a soc_iet as _i cofl_ict it C ristia socialti ki gsu dersta di goft e orledas a orga is or "Bod Politick" odeledo te Paul; e otpofsocjet aste stjcal bod of Crjst. Bei gs?" ater a e plai ed us ater a traced t e o stilit o f C ristia so cial toug to ards te scie ceof political eco o bu datpofeco o ¡csasa oder sc¡e ce.

> Duri g is ti e at t e Boisi Ce ter, ater a pla s b lear o re ab ut o A erica C ristia s t e selves u dersta dit ejr traditp s social teac i gs so tateca accouptoroto ltesocjaltjk,¶gof tose; tepulpit, Put also of tose; tepe s. ♥ ce e as esta \hat{l}_i s e \hat{l}_i s e \hat{l}_i s at e act l_i s C r_i s t_i a so c_i al t i_i ki goda a o gstot clerg a dtelait, e pla so su∛jectteoloctr; ef;rstbtecr;t;calea; atpofte cao sofeco o ¡cs, a d seco dl, to trace ¡ts departures fro tetra ditpalCristia socialti ki gofte 19t Ce tur. lt; atel, e opes b discover if t e C ristia tradito ofi quir o cer i gsocial questo s ca lear fro te o der scie ce o feco o ics, o rif t et o versp so f_i quir ust ulti atel Pe_i o flict.

Davidman Discusses "Unsynagogued" Jews

erej o sjsts t e self-jde tjt of secular "u s ago gued" A erica Je s? L David a, Professorof Judajc tudjes at Bro įversįt a d b rer ¡s¡t¡ g colar at t e Bo¡s¡ Ce ter, addressed t ¡s

a dot er questp s related b er curre t so cp b gical orko Je s'outsidet es agogue." David a as co cluded t at t e self-ide tit of secular Je s o sists ore i vie i gte selves as "ot er" i opposito te prevaili g cultural ide tities i o der A er; cat a j vje j gt e selves as u jted i support of a specific cultural trait. Her researc, Pasedo i -dept i tervie s it 30 u s ago gued Je s, b cuses o teir lived religo i ever da life la alzigte astat Je is ide tities, practices a dea i gs are estallis edo utside ofi stitutp alsetti gs.

Professor David a budt attereligpus traditp sofu s ago gued Je s ere relativel t i: s e reou ted t e spriesof Je s o ad retur ed o e for quasi-traditp al seders t at featured pasta a dot er o -kos er d_is es. If suc trad_itp s ere t; it respect b religious co te t, s e reaso ed, t e per aps t ere ere o t er trajts ano u d jc secular Je s ad preserved t eiride tities.

*ddl eoug, er i tervie s suggested t at a Je s b cated t e;r cultural ide tit i o cepts suc as "race," ¡c ¡ t e after at of t e Hob caust a 🍕 t e "Fi al o lutp " see ed parado ical. But upo fur-



t er pio li g, s e lear ed t at i fact secular Je s ere t e "first post- o der "people o de jed a sortofesse ce Put i stead defi ed t e selves at te ere ot. _ us ereas ♥rt o ф Je s (o David a ad prevp usl studjedą docu e ted i er 1991 bok Ta, aR, 19 W 1.: W T, O, u $J_{\mathbf{a}}$) $\mathbf{d}_{i}\mathbf{d}$ ot $i\mathbf{d}$ e $\mathbf{t}_{i}\mathbf{f}$ t e selves pri aril i o ppo sitp to te prevale t A erica ai strea culture, u s ago gued Je s did. David a suggested tatte sougtb

e Prace Je is ide tit — it its proud eritage a d isbr — ut is ed b reject te autorit of rallisor religo uso fficials.