





# T BOISI CENTER R

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is as we usually discuss public square at the Boisi 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 on the topic "Religion Campus" involved a discussion with 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 Boisi 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 on the topic "Religion Campus" involved a discussion with 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 Boisi 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 various 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 Story of the 1968 Election*, *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 "coordinated" to ensure that these symbols would be captured; it is as if the part of the world that is the place of defeat and the states that are believed as America's slave to the images.

Sells urged to move away from the dogmatic and radical Islamic groups, and to trust these movements in the multicultural Islamic cultural tradition that is often the best of its

# Sorush Offers An Islamic Perspective on Reason in Society

According to Islamic scholar Abdolkarim Soroush, a distinctive feature of Islam is its capacity to reason. He writes, "The great freedom of thought in Islam is also its special contribution to the aspects of human development—revelation, revolution, and reform. Soroush, a visiting professor at Harvard Divinity School, explained these aspects of reason in a lecture at Boston College on March 25.



As a challenge to revelation, or religious experience, reason is a dependent variable in the case of Galileo and his conflict with the Catholic Church. For Soroush, these separate issues are tractable, and "Islam is a better solution to the Christian theological question."

He says that reason and revolution are not enemies, as illustrated strikingly for Soroush in the Iranian revolution of 1979, and still plausible in Iran today. Revolutions, because they involve the "eruption of emotions," are "very far from rational." People taking part in revolutions are being guided by

faith and a balance between reason and emotion, and Soroush sees this as the task of intellectuals.

Finally, Soroush says that the great difficulty is to build a pluralistic society that respects reason and belief. His teaching is elevated of belief and the discussion for reason; as he says, "reason is a business, and as a result, it is not resolved. Reason and revelation can relate several aspects of our understanding, analysis, and critique—all of which can be helpful, but people are all. In the

US, we have included the problem as an Islamic perspective on the case he addressed, if not resolved. Reason and revelation can relate several aspects of our understanding, analysis, and critique—all of which can be helpful, but people are all. In the

US, we have argued, there is great resistance to the idea that reason can critique religion, but it is a step towards what needs to be taken. That is a pragmatic posture for a weak belief to create a better alternative, the Islamic world needs to develop its own qualified scholars who can participate actively in the international world.

# Banuazizi Proposes a Typology of Political Islam

C , ' , z a ' 1

Modern movements are actually Islamic; for most of its history, Islamic rule has been characterized by a separation of spiritual and political rule. In the 1960's and 70's, the idea of an Islamic state developed.

While justice is the overriding ideological goal of these movements, actual implementation of justice (in general and as it pertains to others) is quite different: the liberals, for example, understand justice in terms of the French model of equality before the law and espouse a fairly moderate view of freedom and social roles. Revolutionaries, on the other hand, interpret justice as essential, involving the equal distribution of resources to all, and espouse a corresponding egalitarian view of freedom's place in society. Finally, conservatives espouse an Aristotelian notion of justice as a partial involvement in proportionate treatment of equal parties; it is seen, however, as a self-perpetuating and therefore receive different treatment than the universal.

Banuazizi notes that the two groups outlined above cut across the traditional unity/divide in Islam; at the same time, it does not include the "apolitical orientation of Islam, ranging from the world of the 'unbelievers' to the 'apathetic' Muslims. The two groups also make the study of terrorism more complex, because it demonstrates the difficulty of fitting terrorism into these two categories. But to the extent that terrorism groups tend to be peripheral to Islamic societies, and their methods are rejected by most Islamic governments.

Banuazizi argues that the fight to spread and influence of such terrorism groups is a double-edged political strategy. First, the debate between political groups in the Muslim world needs to be allowed to flourish. At the same time, the intended target of its allies should promote democratic institutions in Islamic societies through a measured process of influence and governance. . . values of pluralism and tolerance.



# Waterman Asks if Economists are Human



✚ Ja uar 30, e Boisi  
 Ce ter's pri g 2002 v'sit-  
 i g scolar A. .C. ater a ,  
 P ofessor of Eco o ics at the  
 i versit of i ipeg, detaile  
 is curre t researc pogra at  
 a lu c o prese tatp e tited  
 "Eco o ists versus Hu a  
 Bei gs?" ater a e plai ed  
 t at is i volve et it public  
 plic advocac i te Ca adja  
 A gli ca C urc i te 1970's  
 b ug t b is atte tp a gap

bet ee te eto ob gical presupp s i t p s a do rie -  
 tatp of C r i s t i a s o 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 s  
 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 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 o i 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 .

As b 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 b e t e e " e o o 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 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 , 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  
 " 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 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  
 b u d a t p o f e o o 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 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 . v 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 o 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 o 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 D a v i d a ,  
 P 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 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 o 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 .

ad 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  
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 W i : W i 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 .