



T BOISI CENTER R

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THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

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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 on 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 next issue.

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 on 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 next issue.

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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. 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 Department has asked us to submit a proposal for a rotating residence case for fifteen scholars from outside 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 issue.

Ala Wile



Debating the Role of Jews in the Public Square

The rabbinic tradition of scholarly investigation and dialogical disputations proved to be alive and well at the annual gathering of scholars at the University of Wisconsin-Madison. The program was titled "The Role of Jews in the Public Square." As part of the program, speakers from the Center for the Study of Jewish and Christian Traditions, including David Novak of the University of Toronto, the rabbinic scholar of Harvard University, and the rabbinic scholar of Harvard University, Kevin Hassid, of the Becket Fund for Religious Liberty, as the respondent.

Novak argued that the central problem for Jews in the public square is the lack of clarity in the issues of the alternative to the exclusive claims of the Jewish people as a whole, and the other side of the coin are the claims of the state of Israel, because "our uncreated political claims are alternative to the Jewish people." Give that the Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right.

The rabbinic tradition of the pre-terrestrial perspective of the role of Jews in the public square. In this view, Jews have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right. The Jewish people have the right to the state of Israel as a political right, and the Jewish people have the right to the state of Israel as a political right.

For the rabbinic tradition, the central question is the relationship between Judaism and the public square. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life. The rabbinic tradition is particular—often a force for the good of the American public life.

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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 Savage and the Wild*, and *Confessions*. Professor Wolfe is a contributing editor of *The New York*

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 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 are the 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 . v 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 j 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 j 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 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 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
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 i g scolar A. .C. ater a ,
 P rofess o r o f E o o i c s a t t e
 i v e r s i t y o f i i p e g , d e t a i l e d
 i s c u r r e n t r e s e a r c p r o g r a
 a l u c o p r e s e n t a t i o n e t i t l e d
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 A g l i c a C u r c i t e 1970 s
 b u g t b i s a t t e p a g a p
 b e t e e t e e t o b g i c a l p r e s u p p o s i t i o n s a d o r i e -
 t a t o f 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 i o n 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 e u s o r d e r " t a t e o o i c 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 b g .
 A s 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 c 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 o 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 y o f r e o g z e 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
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 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 o c i a l t i k i
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 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 r o m 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 r o m 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; o sists t e self-ide t i t o f secular "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 o i s i u n i v e r s i t y 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 n 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 i 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 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 .