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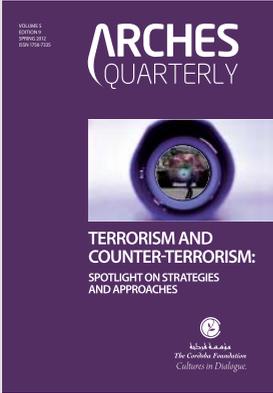
TERRORISM AND COUNTER-TERRORISM: SPOTLIGHT ON STRATEGIES AND APPROACHES



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Fundamentalists vs. Moderates: The War Within Judaism

RABBI MARK L. WINER

THE world's most threatening "clash of civilisations" pits fundamentalists against moderates within every religion. Although political scientist Samuel Huntington¹ coined the phrase "clash of civilisations" to stimulate debate about the pernicious divisions among world regions and cultures, my experience is that the most destructive division lies between fundamentalists and moderates in every religion, and between fundamentalists and moderates among humanity as a whole. Within the half of humanity which identifies with Judaism, Christianity and Islam – the Abrahamic religious family – what afflicts one sibling often infects the others, just as in a biological family.

In accepting the challenge from *Arches* to write this article, I initially intended to do a comparative sociological study of fundamentalism and moderate responses to fundamentalism within all three of the Abrahamic faiths. As I am a born Jew and rabbi, I began my research within Judaism. I quickly realised that I could not, within the reasonable word limitations of this article, accomplish more than provide a review of this conflict within Judaism alone.

My Muslim and Christian cousins within our Abrahamic family will find, I hope, in my analysis of the "clash of civilisations" within Judaism instructive parallels in their own traditions. The future of humanity may well depend on the ability of moderates within each religion to overcome their fundamentalist co-religionists. Even more, moderates across the religious boundaries need to join in "sacred coalition" against the scourge of fundamentalism which threatens humanity.

As a sociologist, I have never believed in

the possibility of "value-free" behavioural science. My analysis of the conflict between fundamentalists and moderates within Judaism should not be considered non-partisan. I am a congenital and unequivocal religious moderate. Indeed, I became a rabbi and later a sociologist to "heal the world" of its interfaith bigotry. Throughout my life as a Jew, throughout my career as a rabbi, I have combated Jewish fundamentalists and I have always rejoiced in my kinship with religious moderates of all traditions. We have studied together, and "exchanged notes", in our common cause.

Within every population, roughly 15-20% display deeply ingrained fundamentalist, authoritarian attitudes. Behavioural science studies find fundamentalists exhibiting prejudice and articulating stereotypes even for fictional groups, like Lilliputians. On the other end of the spectrum, a similar percentage of every population display moderate, liberal attitudes. Those between the poles of fundamentalism and moderation within every population, tend to conform to what they perceive as socially acceptable positions and mores. This tripartite division of every population explains the presence of fundamentalists within each group. It also helps us understand how social change can occur in positive as well as in negative directions. Moderation triumphs over fundamentalism, mutual respect over bigotry, when the moderates manage to persuade the "conformist" middle to give up their bigoted mores. Examples include the American South over the last half century, the unification of Europe, and the transformation of South Africa. So, despite widespread fundamentalism and prejudice, there is reason for hope among moderates.

Fundamentalists possess an ability to attract media attention disproportionate to their numbers or percentage of any given population. Because they are so certain of the correctness of their cause, they both focus clearly and project an unequivocal vision. By virtue of their moderation, progressives see nuance and

When religious moderates, across religious boundaries, work together in interfaith coalitions against fundamentalists of all faiths, we labour to save humanity.

are rarely certain of either their goals or of their programmes. Fundamentalists, precisely because they are so single-minded, easily “hijack” groups, nations, or entire populations. Within the Jewish world, the West Bank settler movement has never attracted more than a minority. But their single-mindedness and focus have enabled them to “hijack” Israeli society into acquiescing or at least tolerating their programme. Although cursory reading of popular media suggests that fundamentalists comprise a major segment among Jews, the fundamentalist fringe is less than 10% of worldwide Jewish population.² Every religious and ethnic group has experienced similar kinds of “hijacking” by tiny fundamentalist minorities.

The future of each of our faith traditions depends upon how the conflict between fundamentalists and moderates resolves. So when we confront our co-religionist fundamentalists, we do so to preserve what we view as the integrity of our own faith. When religious moderates, across religious boundaries, work together in interfaith coalitions against fundamentalists of all faiths, we labour to save humanity.³

Fundamentalism, it would appear,

spawns interfaith bigotry and sanctions violence, war and terrorism. Within the Twentieth Century, more people died in the name of religion than in all of history before. I fear that the Twenty First Century may even eclipse the grisly record for interfaith bigotry and terrorism of the previous century. So much depends upon our understanding of the eternal conflict between fundamentalism and moderation, and upon the strategies we religious moderates devise together to combat our common scourge.

There are four types of Jewish fundamentalism in our day:⁴

1. Some secular Zionists turn the state and people into transcendent objects. They rely mostly on the Hebrew Bible to justify their claims, ignoring rabbinic development.⁵
2. Extreme national chauvinism, most clearly represented by Meir Kahane and his followers, include racists who have the least precedence in Jewish tradition. Israel has outlawed them, and blocked their representation in the Knesset, the Israeli parliament. Despite their illegal status, the racist extreme national chauvinist element is a growing element in Israeli society.
3. Ultra-Orthodoxy projects itself as a quietist form of fundamentalism that believes it is necessary to do whatever it can to protect its way of life. Despite their outward displays of piety, Ultra-Orthodox elements often exhibit extreme violence.
4. Mystical messianism is an activist form of Zionism in which it is a sacred mission to bring the messiah into the world using utopian-political action.

What unifies these diverse groups is a single truth model of the world in which a transcendent utopian response to modern circumstances expresses itself in a certainty that translates into intolerant forms of political action. Though they may be able to trace an unbroken line of transmission that emphasizes a tradition of exclusivity,

they ignore a counter-tradition that refutes exclusivity and a single truth model of the world.

In this article, some of the socio-historical reasons and the textual justifications for Jewish fundamentalism will be presented. Then counter texts and traditions will be considered. However, it should be noted that fundamentalist anti-rationalism makes it impossible to alter the thinking of these individuals. Therefore other strategies need to be developed to address the problem of fundamentalism.

Fundamentalism is defined as a response to modern secular society even though it may have roots in the past.⁶ In Judaism, there are two recent historical events that serve to shape Jewish fundamentalism: one is the Holocaust; the second one is the existence of the State of Israel.

With respect to the Holocaust that led to the death of six million Jews, a substantial proportion came from the more orthodox communities, because the rabbis of many of these communities encouraged their congregants to stay in Europe until it was too late to escape.⁷ As a result of such choices, "going by the book" replaced "living on the street."⁸ That is, customs and traditional practices that had existed before the Holocaust either ceased, or were no longer trusted. The traditional texts of Hebrew Bible, Talmud, and the literature of the code books became a more certain foundation for tradition, particularly in a dramatically changing world.

Naturally those people who were best positioned to interpret these texts gained in power. In Orthodoxy, these individuals are the rabbis. Their increased power had its own historical roots in rabbinic authority, which could be either open-minded or intolerant.⁹ The intolerant forms based themselves on exclusivist texts, which exist in the Hebrew Bible, the Talmud, and the law codes. This is as true for all forms of fundamentalism today as it was in the past. Furthermore, there is historical evidence to suggest that the more isolated and autonomous a Jewish community was in the past, the more likely violence would be used against members of its own

community.¹⁰ Hence a tradition of intra-religious intolerance has developed.

Within the community, prohibitions against independent thinking were common in post-talmudic times.¹¹ Maimonides (1135-1204), one of the greatest scholars of Judaism, writing in Hebrew, provided a clear foundation for these prohibitions in his *Mishneh Torah*.¹² Writing in Arabic for a more acculturated audience, Maimonides in his *Guide to the Perplexed*, teaches a much more pluralistic and rationalist philosophy.¹³

However, the exclusivist trend can be seen as early as the Mishnah (circa 200 CE), a central text of Judaism used to generate law. The classic example appears in Mishnah Bava Qamma 4:3, in which one can see a double standard applied to the Jew and the non-Jew.¹⁴ Though the specific example is narrow, the application is broader.

This exclusivist trend is even more pronounced in certain forms of mystical Judaism. In contrast to the Talmud where the "righteous of all nations have a share in the world to come,"¹⁵ Kabbalah, the texts for mystical Judaism, suggest that only Jews will merit salvation.¹⁶

As problematic as these exclusivist trends are for the quietist form of fundamentalism, they are even more problematic for activist forms of Jewish fundamentalism.¹⁷ Activist fundamentalism focuses on the size of the State of Israel and how to act towards the non-Jews who live on the land.¹⁸ The definition of what land is Jewish can be as expansive as Deuteronomy 11:24 which indicates that Israel goes from the Euphrates to the Western Sea (Mediterranean).

Some activist fundamentalists use the Book of Joshua in the Hebrew Bible to justify their desire to conquer the land. As a result, fundamentalists use biblical texts about the seven Canaanite nations to govern their responses to the non-Jews who live in the land.¹⁹ Other biblical justifications for taking action against non-Jews who live in the land are based on their classification as Midianites (Numbers 25:1-18) and Amalek or his descendants (Deuteronomy 25:17 and 19).²⁰

However, nationalist fundamentalists are equally dangerous to Jews who do not agree with them. Two talmudic laws are used as a justification for violence against fellow Jews. The first is the law of the pursuer (*din rodef*) which permits one to kill or harm a Jew if that Jew is going to kill another Jew. The second is the law of the informer (*din mosar*), which permits one to kill or harm a Jew who provides information to non-Jews about Jewish affairs. In this case, granting Palestinian authority over any territory of Israel is considered informing. The Israeli fundamentalist Yigal Amir assassinated Prime Minister Yitzhak Rabin specifically justifying himself by that fundamentalist interpretation.

Messianic beliefs also are used as justification for activist fundamentalist actions. Rabbi Abraham Isaac Kook (1865-1935), the first Ashkenazi Chief Rabbi of Palestine was a Zionist mystic who based his work on Lurianic Kabbalah. He proposed that the individual person of the messiah could be interpreted as a collective being.²¹ Everything that I have read leads me to believe that Kook would have been shocked and dismayed by what his son and others have done to his teachings -- teachings that allowed Orthodox Jews wiggle room to cooperate with the Zionist state. His followers became that collective being, and thereby took on messianic pretensions. One of his contemporary followers, Rabbi Shlomo Aviner, is reported to have said that Jews should “be holy, not moral, and the general principles of morality, customary for all mankind, do not bind the people of Israel, because it has been chosen to be above them.”²²

This truly appalling statement not only demonstrates how dangerous Jewish fundamentalists are, but how corrupt their ideology can become. There is no doubt that there is no precedence to separate the holy from the moral in Judaism. The last time it happened it was considered heresy.²³ However, both the mysticism and the messianism of Jewish fundamentalism do have precedence in the tradition.

Within Judaism, there is just as long a tradition of universality and inclusiveness as there is of exclusivity.

For this reason knowledge of counter-texts and ideas becomes critically important. In fact, within Judaism, there is just as long a tradition of universality and inclusiveness as there is of exclusivity. In discussing the complexity of this issue in early rabbinic history, Steven Fraade has developed three categories that intersect and sometimes contradict each other based on a number of rabbinic sources:

1. Non-Jews have no legal status in the tradition
2. Non-Jewish claims must be acknowledged because of social and political realities.
3. Non-Jews are subjects of the same God, and therefore deserve to have some of the same benefits.²⁴

This last category is the most inclusive and has its own interpretive history. As Jews were included in the non-Jewish world, this inclusiveness increased. In Torah, all humans are made in God’s image, *tselem elohim* (Genesis 1:26). Through Abraham all the families of the earth are to be blessed (Genesis 12:3). God is the God of all flesh (Numbers 27:16).

When we begin to explore the prophets, they too, recognise the universal nature of all humankind. Isaiah says (56:7), “For my house will be called a house of prayer for all people.” And Malachi asks (2:10), “Have we not all one father? Did not one God create us all?”

The rabbis of the Talmud also generate a number of ideas to support the unity of all humankind. The Noahide laws proclaim that anyone can be righteous as long as they follow seven basic laws.²⁵ The following legal concepts also promote peace and well-being.

1. *Darkei shalom*, “the ways of peace,” fosters peace and prevents

controversy within and between different communities.

2. *Darkei noam*, “the ways of pleasantness,” refers to the ways of Torah. When the intention of Jewish law is unclear, interpretation should not conflict with ways of pleasantness and peace.
3. *Rodef shalom*, “pursuing peace,” encourages one to help an enemy even before one helps a friend.
4. *Pikuach Nefesh*, “saving a soul,” means saving a life supersedes all other commands with the exception of prohibitions against murder, idolatry, and sexual immorality.
5. *Tikkun olam*, “repair of the world,” was initially a very narrow way of repairing a judicial injustice. In Lurianic mystical Judaism, it refers to an individual’s capacity to repair the cosmos with his or her acts.

The significance of the inclusive, universal strand of rabbinic thought is not only a reflection of a counter-tradition in Judaism, but just as importantly, a reflection of the validity of pluralistic ideas. The importance placed on multiplicity has its own significant place in rabbinic history. The early rabbis were concerned about the survival of the Jewish people. This was particularly true once the Temple in Jerusalem was destroyed by the Romans in 70 CE, and it became clear that it was not going to be rebuilt any time soon. The Jewish way of life had been organized around the Temple. The question for the rabbis was could the Jewish people survive without a Temple or a land in which they could govern themselves?

Their answer was to generate an *halakhic* (legal and social-religious) system that could be enacted anywhere. They were particularly fearful of the development of sectarian divisions, not only because there were so many such divisions when the rabbinic tradition started (before the destruction of the Temple), but also because Jews were such a small population that sectarianism would threaten the existence of the Jewish people altogether.

A multiplicity of valid ideas became a way to reduce sectarianism and sustain their existence.

In fact, the Babylonian Talmud is considered a rather unique set of books, because argumentation that is not resolved makes up so much of the text.²⁶ Not only does argument help in the development of ideas, but multiplicity allows for contradictory ideas to remain a part of the tradition. This is famously summarized in a talmudic story about two famous rabbis, Hillel and Shammai.

For three years there was a dispute between the School of Hillel and the School of Shammai, the former asserting, “The law is in agreement with our views,” and the latter contending, “The law is in agreement with our views.” Then a voice from heaven, announced, “These and those are the words of the Living God...”

That both legal traditions are the word of God suggests that both have validity. This not only reflects the acknowledgement of multiple valid perspectives, but it acknowledges the validity of each rabbi’s reasoning process in developing their tradition. In fact, the resolution of the dispute between Hillel and Shammai does not concern a system of beliefs, but moral action.²⁷ We follow the School of Hillel because they are kindly and modest, and teach their opponent’s views before their own.²⁸

This text suggests that morality is the ultimate determinate of Jewish law.²⁹ In fact, other talmudic texts connect holiness and morality. One text blames the destruction of the Temple on immorality.

Why was the First Temple destroyed? Because of three evils in it: idolatry, immorality, and bloodshed. But why was the Second Temple destroyed, seeing that during the time it stood people occupied themselves with Torah, with observance of precepts, and with the practice of charity: Because during the time it stood, hatred without rightful cause prevailed. This is to teach you that hatred without rightful cause is deemed as grave as all three sins of idolatry, immorality, and bloodshed together.³⁰

Another text says that Jerusalem was destroyed because the people only acted according to the letter of the law, and did not go beyond the measure of the law to morality.³¹

Medieval commentators add their voice to this chorus. Nachmanides (1194-1256) was not only a noted commentator on the Hebrew Bible, and a rational debater with Christians about Judaism, but also a mystic. In one of his commentaries, he says one should do “the right and the good (Deuteronomy 6:18)” in every matter. This command occurs because one could technically fulfill all of the Torah’s rules and still lead an immoral life.³²

Mysticism, too, connects the holy and the moral. Moses Cordovero (1522-1570) shows how mystical ideas can be used to promote morality.³³ Lurianic Kabbalah also frames Jewish ritual as a way of repairing God and the cosmos, a repair that is certainly moral.³⁴

The separation of morality from holiness that appears in Jewish fundamentalism is a modern phenomenon that occurs precisely because the secular world has separated religion from morality. The fact that Jewish fundamentalism does, only shows how much it is influenced by the very modernity that it rejects.

In fact, the attempt of many Jewish fundamentalists to stop time and deny modernity and the interconnectedness of the world seems to be its own kind of idolatry. In Judaism, it is possible to turn the tradition, the land, or the people into an idol. In The Book of Exodus (3:14), God is reported to have said to Moses when Moses asks for God’s name: I will be that I will be. This is an answer that reflects action, future possibility, and ambiguity. To turn God into anything else is idolatry, and such idolatry is capable of destroying the religion.

It is not easy to fight fundamentalism. It has a black and white view of the world that creates certainty in an uncertain world. That is part of its appeal. But the either/or world fundamentalisms inhabit is about the use of power. It contributes

to the fundamentalist ability to determine the rules of the game. There are three basic tools that moderates can use:

1. Knowledge – we must be knowledgeable about our tradition. This includes knowledge of counter-texts and commentaries to the ones fundamentalism uses.
2. Counter values – Our understanding of what is valuable is not the same.
3. Cooperation with moderates of all traditions. We are stronger together than individually.

Fundamentalism often triumphs because of the weakness of moderates, not because of the strength of fundamentalists.

Across religious boundaries, religious moderates need to study texts with each other, learning together to push beyond literal meaning. A hallmark of fundamentalism is a worship of sacred text, as if the text is God. Responding to the modern world, religious moderates must search for the compelling moral and ethical insights revealed in sacred texts. Religious moderates tend to take text less seriously than fundamentalists. My undergraduate New Testament professor Krister Stendahl, in the most important lesson I learned in a year of New Testament textual study with him, stressed the necessity of religious moderates like me learning to study texts as seriously as fundamentalists do, if only to do battle with them.

Fundamentalism often triumphs because of the weakness of moderates, not because of the strength of fundamentalists. I personally learned this insight forty years ago from a political science professor of mine, Juan Linz. In a course on “Crisis and Breakdown in Democracy,” Linz taught that the triumph

of authoritarianism comes about more through the weakness of democrats than by the strength of authoritarians. From the Weimar Republic to Republican Spain and similar failed democracies, Linz buttressed this hypothesis through a full-year course. Religious moderates similarly need to learn to make moderation robust and compelling, if we are to vanquish fundamentalism.

The single most important focus for interfaith conferences should be the role and status of women in our religious traditions. The role and status of women in all religions – such as women’s access to education, including study of sacred texts – is the single most important barometric measure in the fundamentalist-moderate war within every religion. Listening and hearkening to the voices of women enhances every religious tradition in indispensable ways. Focussing on women’s issues, religious moderates confront the full range of issues in the conflict between moderates and fundamentalists within every tradition.

The interfaith encounter is in and of itself an expression of modernity and moderation. Fundamentalists within every religion resist and oppose interfaith activity. It is the relative moderates who attend the interfaith dialogues and participate in interfaith partnerships. It is sometimes difficult to read the moderation in interfaith dialogue, since so often a measure of posturing takes place in the enunciation of positions. Nonetheless, all need to recognise the essential moderation of their partners in dialogue. Attending interfaith dialogue implies an acceptance of the possibility of the validity of more than one path to truth. We need these encounters, however awkward they appear sometimes, to nurture moderation in others, and cross-pollinate our interfaith endeavours.

The eternal war between fundamentalists and moderates, within each religion and across religious boundaries, reflects the never-ending conflict in every civil society. Too often moderation, compromise, and peace-building become demonised.

Religious moderates need to stand in the forefront of efforts to create a passion for peace within civil society and to elevate moderation to a civic virtue. It is often the lack of such passion, often a by-product of a society’s focusing on other “existential” matters, which allows fundamentalism to enlarge its influence.

We must build a world where people of all different traditions can live together in peace. The best possibility we have of creating peace is to develop partnerships with others who also seek peace regardless of their religious traditions. Mutual respect and the celebration of difference should be the goals of our joint effort. Although influencing fundamentalists often seems a daunting task for religious moderates, we believe that it is a sacred task and one which unites large segments of humanity. Jewish tradition tells us that it is not incumbent upon us to complete the task, but we are not allowed to desist from it either.³⁵

> Many contributed ideas and suggestions for this article. The author indebted for much of the research and insight in the article to Catherine Lasser, Ph.D., the Director of Research for FAITH.

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ENDNOTES

1. Huntington, Samuel. (1996). *The Clash of Civilizations*, New York, Simon and Schuster.
2. See footnote 15.
3. This language may seem extreme. However, fundamentalists adhere to a single truth model of the world (see below), which creates a black-and-white, either/or understanding of the world. Using this perspective, fundamentalists have created a win-lose zero sum game, which creates conflict and is oriented to power. Moderates, who are more oriented toward creating win-win, cooperative situations, will find themselves ‘losing’ in situations that fundamentalists have defined unless they recognize this dynamic.
4. Mittleman, Alan L. (1993). “Fundamentalism and Political Development,” in *Jewish Fundamentalism in Comparative Perspective*, NY: New York University Press.
5. Most scholars do not address this particular form of fundamentalism.
6. J. Silberstein, Laurence J. (1993). “Religion, Ideology, Moder-

ny): Theoretical Issues in the Study of Jewish Fundamentalism, in *Jewish Fundamentalism in Comparative Perspective*, NY, NY: New York University Press, pp. 3-26.

7. Heilman, Samuel C. (2005). "Orthodoxy in America after the Holocaust," in *Sliding to the Right*, Los Angeles, CA: University of California Press, pp.15-62.

8. *Ibid.*, pp.127.

9. It is true that since the time of Saadia Gaon rabbinic authority has characterized Judaism. However, it is problematic to make the case that the only way to determine authentic Judaism is to rely on this characteristic. A 400 year tradition has been established in the United States that does not rely on rabbinic authority. Moderate Jews are more likely to accept the *halakhic* expertise of rabbis than their authority to determine an individual's actions. As such the role of *halakhah* has changed. It can be a communal practice and/or a Jewish way to connect with God. Therefore it provides a way to develop one's spiritual being. In addition, it is true that though Jews worry about assimilation and intermarriage, the strong use of rabbinic authority is not considered the only, or even the best solution.

10. Shahak, Israel & Mezvinsky, Norton. (1999). *Jewish Fundamentalism in Israel*, www.members.tripod.com/alabasters_archive/jewish_fundamentalism.html.

11. *Ibid.*

12. In his laws of idolatry (2.3) he says that it is forbidden to think about idolatry or anything that may cause a Jew to doubt one principle of Jewish religion. Further (2.5), he says that idolatrous Jews are to be treated like non-Jews. This particular point shows that not only were ideas a basis for expressing exclusivity, but exclusivity between Jews and non-Jews was a trend in Jewish thought as well. This Jew/non-Jew exclusivity is more clearly stated in Maimonides' Laws of Murders and Preservation of Life (4.10-11) where he cites Leviticus 19:16 that says one should not stand by the blood of your fellow, and then goes on to say that the non-Jew is not your fellow. He further states that one is forbidden to cause the death of a non-Jew, but one is also forbidden to rescue a non-Jew.

13. Fox, Marvin. (1990). *Interpreting Maimonides*. University of Chicago Press.

14. The example concerns a double standard applied to the Jew and the non-Jew with reference to their culpability when an ox of one does damage to an ox of the other.

15. BT. Sanhedrin 105a. Other texts and ideas will be presented below.

16. Shahak and Mezvinsky, *op.cit.*, Mysticism was a particularly important trend in Judaism from approximately 1550 when Luria democratized the elitism of Jewish mysticism to 1750 at the beginning of modernity when Jews began to be accepted into the broader non-Jewish society and rejected mysticism for rationality

17. In Israel they are more of a problem because they control how certain rituals are observed in Israel, and even define who is a Jew.

18. Hunter, James Davison. (1993). "Fundamentalism: Introduction to a General Theory," in *Jewish Fundamentalism in Comparative Perspective*, NY, NY: New York University Press, pp. 27-41.

19. This is the case even though Rabbi Joshua ben Hananiah, a respected second century rabbi, has said that the seven nations that lived in ancient Canaan can no longer be identified.

20. These classifications are important because they define how one responds to inhabitants in the land. Specifically, the Talmud makes a distinction between obligatory wars and authorized wars. An obligatory war can occur for three

reasons: against the seven (Canaanite) nations, against Amalek and to deliver Israel from an enemy who has attacked them. An authorized war is one to enlarge the borders of Israel and to increase greatness and prestige. Hence how one designates the inhabitants of the land is critical to what one is permitted to do and how one treats the combatants. See Michael J. Brody, *The Bounds of Wartime Military Conduct in Jewish Law*, Flushing, NY: Center for Jewish Studies, 2006, for a more complete discussion.

21. Another interpretation was based on Zechariah 9:9 "your king will come to you, righteous and victorious is he, a humble man riding upon a donkey..." Secular Jews were the 'donkey' that messianic Zionism would use to fulfill their goals. Shahak and Mezvinsky, *op.cit.*

22. Hirst, David. (2003). *The Guns and the Olive Branch: Roots of Violence in the Middle East*, NY, NY: Avalon Publishing Group, Inc, p.84.

23. This refers to the Frankist heresy after Jacob Frank, an 18th century Jewish religious leader who proclaimed himself the messiah and believed in "purification through transgression."

24. Fraade, Steven D. (1994). "Navigating the Anomalous: Non-Jews at the Intersection of Early Rabbinic Law and Narrative," in Lawrence J. Silberstein and Robert L. Cohn, *The Other in Jewish Thought and History*, NY: New York University Press, pp.145-165.

25. BT Sanhedrin 56a-b. The laws are 1) having a judicial system, 2) no idolatry, 3) no blasphemy, 4) no murder, 5) no sexual immorality, 6) no theft, and 7) no eating a limb taken from a live animal.

26. Kraemer, David. (1990). *Mind of the Talmud: An Intellectual History*, NY: Oxford University Press. Lightstone, Jack. (1994). *The Rhetoric of the Babylonian Talmud: Its Sociological Meaning and Context*, Waterloo, ON: Wilfred Laurier University Press.

27. What is even more fascinating is that this text is followed by a story in which it turns out that we follow the tradition of Shammai. Thus showing that the precedence given to Hillel is not an exclusive one.

28. BT Erubin 13b, "but the law is in agreement with the rulings of School of Hillel." Since both are the words of the Living God," what entitled [the members of] the School of Hillel to have the law fixed according to their rulings? Because they were kindly and modest, they studied their own rulings and those of the School of Shammai, and were even so humble to mention the words of School of Shammai before their own.

29. In fact the Hebrew Bible makes little sense unless it can be comprehended that morality matters to God.

30. BT Yoma 9b.

31. BT Bava Metzia 30b.

32. See Wurzbarger, Walter. (1994). *Ethics of Responsibility: Pluralistic Approaches to Covenantal Ethics*, Philadelphia, PA: Jewish Publications Society, p.32.

33. Cordovero, Moses. (1994). *The Palm Tree of Devorah*, Southfield, MI: Targum Press.

34. Luria lived from 1534-1572. His student Hayim Vital wrote down and transmitted his teachings.

35. Pirkei Avot 2:21.



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