This product is meant for educational purposes only. Any resemblance to real persons, living or dead is purely coincidental. – Batteries not included. Action figures sold separately. No external use only. Avoid contact with eyes and skin. If rash, irritation, redness, or swelling develops or if any of the following occurs: itching, vertigo, dizziness, loss of balance or coordination, blindness, profuse sweating, or heart palpitations, discontinue reading. – Flames. Slippery when wet. – No money back to Fort Wayne from Alaska, where he practiced law for a while.

As announced in the fall 2010 issue, Duston Moore is now IPFW’s Director of General Education. We expect that his dedication to the job and his nuanced views on education—shaped by, among others, philosopher Alfred North Whitehead—will do the university a lot of good, even if it means that Duston is less available in the department.

Recently, Clark Butler (with Abe Schwab) submitted a proposal to turn the Human Rights Institute into an IPFW Center of Excellence focused on applied ethics. The proposal was approved in July, so the department now hosts the IPFW Center for Applied Ethics (formerly the IPFW Human Rights Institute). Clark is its director and has started a number of initiatives already; one is a conference scheduled for early 2012 on “The Crisis of American Democracy.” We are very excited for what will come out of the center.

With all these new initiatives and programs—“philosophy plus two” as our new major, improved philosophy and religious studies minors (see our previous newsletter), a new minor in applied ethics developed by Abe Schwab, and the new Center for Applied Ethics—I made getting the word out and marketing all the good things we do an item on my own priority list of things to do this academic year.

Enjoy reading through the newsletter, stay tuned for more, and as always, let us know what you think!

All our best and yours in discourse,


Bernd Bultdt: In spring 2011, I became a reviewer for Zentralblatt für Mathematik. During the summer, I worked on the Bernays project (Paul Bernays, Satze mathematischer Prüfung zu meiner Habilitation, 1898–1970) that I am co-editing and finished four introductions for that project. In early September, I went to Milan to read a paper on the history and philosophy of mathematics at the 7th European Congress of Analytic Philosophy.

Clark Butler: My book, The Dialectical Method: A Treatise Herman Never Wrote, is scheduled for publication by Purdue University Press in the Human Rights Studies series. Chapter 1 is my essay “Rights: A Historical and Conceptual Analysis.” This is a collective work published by the Human Rights Institute, now under the umbrella of the IPFW Center for Excellence for Applied Ethics, which was inaugurated July 1 this year with my appointment as director. We plan a conference in April 2012 on the Crisis of American Democracy, including reflection on the Occupy movement. Community service this semester has centered on regular communication with Occupy Fort Wayne, encouraging the movement to work through the political system.

Jennifer Caseline-Bracht: Clark Butler and I are working on a child’s rights book that is scheduled for publication by Purdue University Press. It will be published in March 2012. I presented a paper on capabilities and human development at a conference at the University of Cambridge (UK) in April. Additionally, I presented a paper at Bryn Mawr College this June entitled “Gender, Environmental Justice, and International Law” at the 2011 AHA annual meetings in Chicago. I recently started a philosophy for children program in Fort Wayne, working with children from the Charis House. Anyone interested in participating in this project can contact me at casedline@ipfw.edu.

Quinton Dixie: In August 2011, Visions of a Better World: Howard Thurman’s Pilgrimage to India and the Origins of African American Nonviolence, a book I co-authored with independent historian Peter Eisenhorn, with whom I am also a senior volume editor on the Howard Thurman Papers project, was published by Beacon Press. Visions of a Better World is the first biographical exploration of one of the most important African American religious thinkers of the 20th century, Howard Thurman, and of the pivotal trip he took to India that ultimately shaped the course of the civil rights movement. Thurman’s 1930 trip to India would forever change him. He became the first African American student to meet with Mahatma Gandhi and found himself called to create a version of American Christianity that was intolerant of self-imposed racial and religious boundaries. Deeply influenced by Gandhi’s philosophy and practice of satyagraha, his translation of the idea into a black, Christian context became one of the key tenets of the civil rights movement, influencing an entire generation of black ministers—most notably Martin Luther King, Jr. Visions of a Better World explores this pivotal trip and its effect on the very shape of the civil rights tradition. Drawing from previously untapped archival materials and interviews, it outlines, for the first time, Thurman’s development into the towering theologian who would so profoundly influence the epochal shift in U.S. race relations in the mid-20th century.

Joyce Lazier: I am currently engaged in organizing and teaching an iPad pilot class, the first ever at IPFW to use the Apple iPad for interactive learning between instructor and student. There are seven students using the iPad in my Modern Philosophy class. The final video is a research project. They are using a mind-mapping app (iThoughts HD) to make a storyboard of their project. They submit their project to Dropbox, where they have access to a shared folder and from there, each student can upload their project to Good Reader and make comments for revision. Once the storyboard is filled out, they use iMovie to narrate their paper and stitch images together to make a movie. Both the mind mapping and narration “force” them to revisit their text and revise—something they simply aren’t doing with traditional written papers. We’ve also used iThoughts HD to make a group project, with each student submitting a portion of a map and then passing it on. Someone was assigned politics; some else art and architecture; religion and philosophy; literature; technology; and so on. Overnight, we had a well-filled, in 1725 Boonville, Holland, and we could better answer in class the next day the question, “why did all these philosophers migrate there?” The project funding came from Vice Chancellor for Academic Affairs George McClain, with support from Vice Chancellor for Academic Affairs Bill McKinney, Associate Vice Chancellor for Academic Success Bruce Busdy, and Samantha Birk from IPFW’s Center for Teaching and Learning. The idea came from me, I was given the Writing Center upon completion of the pilot, but if it is successful, we hope to require the technology for future classes so student funding can purchase the iPads and the students would get to keep them.

(Continued on page 4)
Edward Said (Orientalism, 55f) describes the development of “imaginative geographies,” perceptions and depictions of colonial space colored by the political interests and cultural hegemony of imperial powers. The production of geographical knowledge is central to the processes of empire, he says, and these imaginative geographies also “help the mind to intensify its own sense of itself.” And Salman Rushdie (Imaginary Homelands, 9f) coins the term “imaginary homelands,” to denote a melding of memory with longing while in exile, a yearning for self-worth imaginings are infused with elements of past, present, and a longed-for future simultaneously.

I am very interested in how America’s civil religion constructs these “imaginary homelands” in the Middle East and how it impacts its foreign policy in that region of the world. What are the theological roots of both religious and secular support for Israel in the United States and its imperial designs in the broader Middle East? How has Christian Zionist ideology become secularized? And how is this theology embodied in symbolic geographies in American popular culture? Below I offer one of the more important of these “symbolic geographies.”

Since its first colonial settlements, the most important guiding myth of American “civil religion” has been “manifest destiny,” the myth of “brave, outnumbered settlers of European stock taming an arid land in the face of opposition from ignorant, fanatical nomads” (Rashid Khalidi, Resurrecting Empire, 119), courageous pioneers called and chosen by the hand of God to tame, missionize, and convert a strange, foreign “other,” both land and people. This sense of “chosenness” is not unique to America, but what is unique about the American experience is its messianism, tied to a millenarian interpretation of the Bible, filtered through the story of God’s covenantal promise to ancient Israel, and resulting in the alignment of government policies toward the State of Israel, Christian Zionist theology, Christian and Jewish pro-Israel lobbies, and a neo-conservative ideology of empire. The American narrative, then, betrays not only the influence of puritanical apocalypticism, but also of an enlightenment, utopian progressivism, the biblical narrative secularized under the prevailing “manifest destiny myth.”

My hometown is St. Louis, and at the heart of St. Louis is majestic Forest Park, home to many great civic treasures, including an outdoor municipal opera, flowering Jewel Box, world-class zoo, and art and history museums. In 1904, one year after the Parliament of World Religions in Chicago, seven years after the First Zionist Congress, and during the 100th anniversary of Thomas Jefferson’s Louisiana Purchase, the St. Louis World’s Fair recreated on twelve acres in Forest Park a full 1:1 scale “Wonderful Reproduction of the Most Interesting City in the World—Jerusalem.”

There was: Solomon’s temple and Moses’ tabernacle; David’s citadel; a model of Christ’s tomb; a Bedouin encampment “illustrating the way Abraham, Isaac, and Jacob lived”; and the cyclorama of the crucifixion that, according to its promotional materials, was “worth the whole price of admission to Jerusalem.” There was also the Wailing Wall; the mosque of Omar, with a five-times-a-day call to prayer; the Church of the Holy Sepulchre, where there would be “a lecture every hour by a Sheik of Jerusalem”; the Via Dolorosa; and a diorama of the Mount of Olives, including the Garden of Gethsemane and Church of the Ascension.

The site approximated Holy Land geography, with twenty winding streets filled with goats, sheep, and camels and more than 1100 Muslim, Jewish, and Christian Jerusalemites in colorful costumes, all brought by steamer and train from Jerusalem to sell their wares, play their music, cook indigenous foods—all enclosed by recreated thick stone city walls and gates. And in a strange juxtaposition, towering over the Holy City, in the shadow of the Dome of the Rock, one could see a 26-story high Ferris wheel.

Yet in this recreated primitive-yet-romanticized Jerusalem, all comers were assured that they would find “Commodious, Clean Toilet Rooms, and All Free.” As the dramatist Madame Lydia M. von Finkelstein Mountford, director of exhibits and displays, would tell tour groups of this virtual tour: “You cannot go to Jerusalem, so Jerusalem comes to you. To American energy all things are possible” (quoted in Burke O. Long, Imagining the Holy Land: Maps, Models, and Fantasy Travels, 61–62).

All the exhibits served the purposes of white, western, progressive American “tourist pilgrims,” filtered through a romanticized orientalist view of the Holy Land itself, what Rutgers political scientist Eric Davis equates with “a cult of masculinuty.” There were displays of “Life in the Harem,” the Bedouin “sword dance,” and visitors to the Dome of the Rock were reminded that this “marvelous piece of Mohammedan architecture” was really built on the site of Solomon’s temple (Representations of the Middle East at American World Fairs 1876–1904, 348).
Burke O. Long, in *Imagining the Holy Land*, quotes from fair organizers that, like the Louisiana Purchase itself, this was an homage to America:

America’s righteous (and progressive) achievements: westward territorial expansion, energetic capitalism, controlled democracy, business competition, entrepreneurial invention, and populist education, . . . a vigorous United States as enthroned as the vanguard of civilization, democratic liberty, and cultural progress. And she was heir to God’s blessings bestowed on the world through ancient Jerusalem. (48)

So in this view, American history can be viewed religiously as 17th century Pilgrim “settlers” in their “New American Israel,” morph into, in the words of a June 11, 1922, *New York Times* article (written five years after the Balfour Declaration), the immigrants to Palestine became “Jewish Puritans”; their settlements were the “Jamestown and Plymouth of the new House of Israel”; they were “building the new Judea even as the Puritans built New England”; the settlers were like the “followers of Daniel Boone who opened the West;” and thus these Jews were “bringing prosperity and happiness to Palestine” (quoted in Lawrence Davidson, *American Palestine*, 46–47). Literally, what went around came around, and came around in spades.

Missionary movements and orientalized landscape, the triumph of Western capitalism, and a American Protestant fantasies get mapped onto Jerusalem as projected Manifest Destiny and an absolutist support for Israel. How unsurprising, then, in retrospect, that just a few years earlier at the 1904 St. Louis World’s Fair, almost a half century before the state of Israel was created, along with those of all the nations of the world, flying silently yet tellingly over the fairground, was the white and blue Zionist flag.

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Erik S. Ohlander: My book, *Sufism and Society: Arrangements of the Mystical in the Muslim World, 1200–1800* (2011), co-edited with John Curry of the University of Nevada–Las Vegas, was published. The book contains twelve original research articles about Sufism, the major “mystical tradition” of Islam, contributed by scholars from the United States, Great Britain, Italy, and Turkey. By revising perceptions about the study of Islamic mysticism during an under-researched period of its history, this book examines the relationship between Sufism and society in the Muslim world, from about 1200 to 1800 C.E. The work establishes previously unimagined trajectories for the study of mystical movements as social actors of real historical consequence. Thematically organized, it includes case studies drawn from Middle Eastern, Turkic, Persian, and South Asian regions by a group of scholars whose collective expertise ranges widely across different historical, geographical, and linguistic landscapes. Chapters theorize why, how, and to what ends we might change perception of some of the basic methodologies, assumptions, categories of thought, and interpretative paradigms that have heretofore shaped treatments of Islamic mysticism and its role in the social, cultural, and political history of pre-modern Muslim societies. Proposing novel and revisionist treatments of the subject based on the examination of many under-utilized sources, the book draws on a number of disciplinary perspectives and methodological approaches, from art history to religious studies.

Abe Schwab: I have several pieces about to be published. In press for the *American Journal of Bioethics* are “Saying Privacy, Meaning Confidentiality,” of which I am the lead author (co-authors are Lily Frank and Nada Gligorov), and “De Minimis Risk: A Proposal for a New Category of Research Risk” and “You Know Nothing, Jon Snow: Epistemic Humility beyond the Wall,” an analysis of the first four books of *A Song of Ice and Fire*, will appear in the forthcoming book *Philosophy and A Game of Thrones*. I have also done several community lectures and guest appearances, including: presenting “Healthcare Decision Making: Understanding Doctors and Advance Directives” to the Parkview Seniors Club; appearing as the featured guest on “Midday Matters: Health 360” for National Public Radio of Northeast Indiana on the topic of advance directives and medical care; a panelist for “Who’s in Charge?: Issues in Patient Decision Making.”

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Ioan Muntean: I presented “String Theory for Philosophers” at an informational session for the Central American Philosophical Association meeting in Minnesota in April 2011. Also in April, I co-organized the first IPFW philosophy department workshop on the philosophy of mathematics and the philosophy of science along with Bernd and David McCarty of Indiana University Bloomington, a workshop intended to start a tradition of facilitating a friendly and open exchange of ideas and lectures and works in progress. I also organized a second IPFW-hosted workshop, this one focusing on the Philosophy of Science, Technology, Engineering, and Mathematics (to be called PhiloSTEM-2) in November 2011. More details are available at tinyurl.com/philoSTEM. Finally, I prepared several articles for submission at the end of this year: on emergence of space-time in quantum gravity, on possibility in science, on genetic algorithms, and on the epistemic risk in scientific discovery.

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(Continued from page 2)
Jennifer Caseldine-Bracht: Clark Butler caseldij@ipfw.edu. Interested in participating in this project can contact me at caseldij@ipfw.edu.

I presented a paper at Bryn Mawr College this June entitled “The Dialectical Method: Deduction, Induction, and Inductive Deduction,” which is the first biographical exploration of one towering theologian who would so profoundly influence the black ministers—most notably Martin Luther King, Jr. Racial and religious boundaries. Deeply influenced by Gandhi's satyagraha, he changed him. He became the first African American to meet with Muhammad Ali and the Origins of African American Nonviolence. And for me, religion is a system of symbols that try to tap into the human spirit. And for me, religion is a system of symbols that try to tap into the human spirit.

What is the relationship between 17th-century Islamic and political ideologies, things of that nature. I'm still that "truth with a capital T." I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T. I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T. I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T.

LS: I would make everybody at least minor in philosophy, because courses like critical thinking or logic, I firmly believe, allowed me to be a better communicator —more persuasive, more cogent, and, through better critical thinking, to obtain truth—I'm still that "truth with a capital T." I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T. I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T. I know it's becoming so that in our postmodern age there's no such thing, hopefully, more firmly rooted in even a truth with a capital T.

LS: Well, not lately. I'm studying for my comprehensive exams. I'm kind of neglecting my reading, which tends to be historical. I am currently writing a book, a textbook, with two other professors. And I'm incorporating a great deal of philosophy in that book, but not anything philosophical per se or contemporary. If I'm feeling bad, I'll pick up Nietzsche. So there's always the classics that I revisit. Miguel de Unamuno is somebody I've read recently. The Dialectical Method: Deduction, Induction, and Inductive Deduction, which is the first biographical exploration of one towering theologian who would so profoundly influence the black ministers—most notably Martin Luther King, Jr.

And for me, religion is a system of symbols that try to tap into the human spirit. And for me, religion is a system of symbols that try to tap into the human spirit. And for me, religion is a system of symbols that try to tap into the human spirit. And for me, religion is a system of symbols that try to tap into the human spirit. And for me, religion is a system of symbols that try to tap into the human spirit.

LS: Yes, we have a publisher. We used to publish our newsletter, the Indiana University–Purdue University Fort Wayne, Department of Philosophy Newsletter, No. 3, Fall 2011, which I am co-editing and finished four introductions for that project. So in some ways I'm researching on communication, as opposed to a larger philosophical project. But I still do retain ambitions for larger philosophical projects. I still write in ways that are philosophical and in which I hope open people's minds to obtaining truth—I'm still that "truth with a capital T." Kind of your. Now metaphysics, I understand metaphysics may have had its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—I'm very relevant to our most visible, project; political philosophy, although this may now have its time and its place, but I don't think so—
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Michael Spath: The Indiana Center for Middle East Peace (ICMEP) hosted both Reverend Mitri Raheb, a Palestinian Christian leader and president of the International Center of Bethlehem, and retired State Department Ambassador Edmund Hull, author of a new book on terrorism in Yemen, as a part of ICMEP’s full schedule. Also, CONFLUENCE: Northeast Indiana Interfaith Alliance, of which I am a leader, hosted a Unity Walk in September 2011 to celebrate the UN’s International Day of Peace with representatives of eight different area religious traditions. Also in September, I presented “The Sands of Time: Heaven on Earth and Sand Mandalas in Tibetan Buddhism” to welcome the presence of Tibetan Buddhist monks in Fort Wayne and their creation of a sand mandala at the main Allen County Public Library.