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And perhaps the most promising way to study this difference at the intersection of business and spirituality is to use the resources and tools of the humanities—the arts and sciences, including religious studies and theology. If the “warfare” between business and religion has also been a warfare between “facts” and “values”, then it is only when the study of values comes together with the study of facts that we might see a way toward a less war-riddled future. Spiritually-grounded social enterprises like Habitat for Humanity and the Hizmet movement provide fascinating cases for discovering how long-standing shibboleths of parochial traditions, left to themselves, and the Enlightenment projects of modernity, left to themselves, are beginning to fall. If the hatreds of the parochial past, the violent aspects of nationalism, and the destructive capacities unleashed by technology are to be transformed into more just, peaceful, and sustainable societies it will take the wisdom of our ancestors as translated into the discourses and practices of the contemporary world, including especially economics and business. In other words, to conclude where I began, contemporary global crises certainly have economic components. But economics alone is an inadequate theology to address the deep roots of poverty, deprivation, and suffering in human societies. It will take the humanities, and the wisdom of our spiritual traditions, to foster the potential humans have not only to wage war, but to grow peace.

## ENDNOTES

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<sup>1</sup> See A. M. C. Waterman, "Economics as Theology: Adam Smith's *Wealth of Nations*", in *Southern Economic Journal* 68(April, 2002): 907-921. See also David Loy, "The Religion of the Market", *Journal of the American Academy of Religion* 65(1997): 275-90.

<sup>2</sup> See, for instance, the Institute for New Economic Thinking, online at <http://ineteconomics.org/about>, and the statement from the Caux Round Table on Moral Capitalism, "Repairing our Stewardship of Creation: Abrahamic Social Thought and the Global Economic Crisis", September 24, 2010, online at <https://www-dept-edit.princeton.edu/faithandwork/research/mountain-house-statement/> Among the scholars in the forefront of this interdisciplinary thinking, see Kamran Mofid, "Ideals into Practice: Reuniting Economics and Theology", Chapter 6 in *Promoting the Common Good: Reuniting Economics and Theology Together Again*, ed. Marcus Braybrooke & Kamran Mofid (London: Shephard-Walwyn, Ltd, 2005), and online at: <http://www.religion-online.org/showarticle.asp?title=3144>

<sup>3</sup> Robert D. Putnam and David E. Campbell identified how American congregations of people organized by faith provide "social capital" to communities in *American Grace: How Religion Divides and Unites Us* (NY: Simon and Schuster, 2012). Practically, Muhammad Yunus has pioneered with microfinance, and set this initiative in a larger economic context. See, among others, *A World without Poverty: Social Business and the Future of Capitalism* (NY: Public Affairs, 2007).

<sup>4</sup> For this way of defining violence, see my *Empire of Sacrifice: The Religious Origins of American Violence* (NY: New York University Press, 2010).

<sup>5</sup> Johan Galtung, "Violence, Peace, and Peace Research", *Journal of Peace Research*, 6(1969): 167-191.

<sup>6</sup> See again *Empire of Sacrifice*. I adapted this metaphor from a video produced by Ted Yaple, *Christian Faith in a Violent World: Study Guide* (Cincinnati: Friendship Press, 1997), 5. Yaple credits Vera K. White, *A Call to Hope: Living as Christians in a Violent Society* (NY: Friendship Press, 1997), for originating the metaphor.

<sup>7</sup> Johan Galtung, "Cultural Violence", *Journal of Peace Research*, 27(1990): 291-305.

<sup>8</sup> See here R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (Lanham, MD: Rowman and Littlefield, 2000). On the notion of a "just peace", see Pierre Allan and Alexis Keller, *What is a Just Peace?* (NY/London: Oxford University Press, 2006).

<sup>9</sup> John Paul Lederach, *The Moral Imagination: The Art and Soul of Peacebuilding* (NY: Oxford University Press, 2010).

<sup>10</sup> See Jacob Kornbluth's film, *Inequality for All* (NY: 72 Productions, 2013). Narrated by Robert Reich, an economist who has written and spoken widely about the social costs of inequality, the film dates the increase in inequality in the U.S. from 1979. The film also directly links rising inequality with financial collapses in 1928 and 2008.

<sup>11</sup> For an early study, see Edward N. Wolff, *Top Heavy: The Increasing Inequality of Wealth in America and What Can Be Done About It*. 2<sup>nd</sup> ed (NY: New Press, 2009). For most recent data, see World Inequality Database, at <https://wid.world/news-article/2023-wid-update-north-america-and-oceania/#:~:text=The%202023%20update%20of%20the,to%20the%20top%2010%25>.

<sup>12</sup> Kevin Philips, *Wealth and Democracy: A Political History of the American Rich* (NY: Broadway Books, 2002).















