

All manuscripts published in Claremont Journal of Religion are owned solely by the author(s). Authors retain copyright. When published, all manuscripts are available to read, download, search, and link for educational purposes. All authors agree to have CJR publish and distribute the article at CJR's discretion. Authors agree to hold CJR innocent for any unauthorized use of their manuscript. Commercial uses of the manuscripts published by CJR must be requested in writing to the Editor in Chief at [kile.jones@cst.edu](mailto:kile.jones@cst.edu) before distribution of any kind.

CJR is committed to promoting diversity (racial, sexual, ethnic, etc.) and fostering an environment of respect and compassion. We encourage submissions from minorities and marginalized groups.

ISBN-13# 978-1468118148  
ISSN# 21623732  
Claremont Journal of Religion © Kile Jones

## Table of Contents

<b>Editor's Introduction</b>	4-5
------------------------------	-----

### Interviews

- Interview with Dr. Martin E. Marty 6-10
- Interview with Claude Gatebuke 11-17

### Fundamentalism, Dogmatism and Extremism

- "America's Muslim Problem: Anti-Shariah Laws and the Threat to American Civil Rights" by Qasim Rashid 18-71
- "Boko Haram Fundamentalism: A Critical Metamorphosis" by Dr. Benson O. Igboin 72 -97
- "Is Contemporary Naturalism Leaning Toward Fundamentalism?" by Sean Butler 98-120

### Judge's Choice from The Society for Philosophy and Religion at Claremont's Southern California Regional Student Conference

- "Ma'rifa and Gnosis: The System of Divine Knowledge in Sufism and Valentinianism" by Eunice Villaneda 121-142

## Editor's Introduction

It's been thirteen years since the events of 9/11 transpired. It's been thirteen years since the words "terrorism," "fundamentalism," and "extremism" took on new meaning in American discourse. That's thirteen years of people proclaiming—both sincerely and insincerely—that 9/11 changed *everything*, thirteen years of people honoring the lives lost, and thirteen years of people doing their best to move forward. And still, while these thirteen years may render trite so many invocations of those infamous numbers, there is every reason to believe that 9/11's impact on American society and the world at large cannot be overstated. Had a cataclysmic weather event been responsible for the deaths of those thousands of innocent people, we would surely be sorrowful and bewildered, but the world would not be having the same fearful conversation it has been having for these past thirteen years, one that is centered on the disturbing potential for extreme beliefs to drive men to commit the most heinous of acts. For this issue of the Claremont Journal of Religion, we examine the fundamentals of fundamentalism, the extremes of extremism, and the dogma that fuels dogmatism in hopes of shedding more light on why these isms are so significant in a post-9/11 world.

This issue begins with two compelling interviews, one from an expert on fundamentalism and another from a survivor of one of the wickedest instantiations of extremism. Martin E. Marty, renowned scholar, draws from his vast experience to help us navigate the contours of religious fundamentalism while Claude Gatebuke, a survivor of the 1994 Rwandan genocide, reflects on his experience and challenges us to focus on preventing future mass atrocities. Following the interview we have

four articles. First, Qasim Rashid explores America's "Muslim Problem," focusing in particular on the anti-Shariah movement in the United States. Rashid argues that the recent wave of anti-Shariah legislation promotes an unconstitutional agenda and violates the fundamental civil liberties of millions of Americans. In the second essay, Dr. Benson O. Igboin argues that the Boko Haram Islamic fundamentalist sect in Nigeria started as a nonviolent, intellectual movement dedicated to educating youth about the Qu'ran. Over time, the group became increasingly fundamentalist and militant, rejecting Western scientific episteme and using violence to enforce its teaching. Understanding the evolution of the group, Igboin argues, is critical to resolving the current crisis in Nigeria. Next, in "Is Contemporary Naturalism Leaning Toward Fundamentalism?," Sean Butler examines the naturalism of Daniel Dennett and determines that, due to its dogmatic undertones and intellectual rigidity, Dennett's naturalism does constitute a form of scientific fundamentalism. Lastly, Eunice Villaneda undertakes a comparative study of *gnosis* in Sufism and Valentinianism in order to identify a system of knowledge in Valentinianism. Thank you to everyone who made this issue possible. Specifically, I want to thank our founder, Kile Jones, our editor-in-chief, Kyle Thompson, our editors, Matthew Zaro Fisher and Courtney Anderson, our referee coordinator, Seth Nunan, our hardworking referees, and our editorial board. A very special thanks to Justin Bower for contributing his artwork for the cover, and to Kelsey Kimmel for formatting the cover. May this issue spark many thoughtful conversations!

Sincerely,  
Rick Hankins, *Managing Editor*