

„CHALLENGES OF POLITOLOGY OF RELIGION“

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Politology: Linguistically brave for the academically brave

In 1912, German philosopher Edmund Husserl established his *Yearbook for Philosophy and Phenomenological Research*, a journal in which he declared that reality has no intrinsic character but only an appearance and that we just have to study it. For a casual linguist, the word “phenomenology” should particularly stand out as puzzling, not just for its meaning but also for why go out of the way so much to coin ne compound words.

Husserl was not the only German scholar to rely on new compounds to define the new concepts. Martin Heidegger is notorious for these and some quip that to study Heidegger one needs a dictionary of his new compounds.

For various linguistic reasons, German language seems particularly well suited for creation of compound words to define new concepts but that does not mean that such compounding is exclusively German. As the case of Husserl shows, the English world has adopted his compound with the full understanding of the concept.

The latest book by Professor Miroljub Jevtic, Ph.D. attempts to introduce the compound word in the study of social sciences. Titled *Challenges of Politology of Religion*, the book lines up various chapters to illustrate the fact that the discipline of the Political Science is not a secular abstract so that religion comes in as an external variable to influence it but instead, religion has its own political dynamic and that there is this entire separate strain of non-secular political logic such that the word “science” as a secular terminology is so unfit to understand this sort of the political phenomena so that, like Husserl, it requires a new word - *Politology*.

“Regrettably,” notes the author in the *Introduction*, “even today among political scientists the awareness hasn’t, to the proper level, been developed that politics without the religion is impossible.”

The stunningly rapid acceptance of homosexual marriages, the author notes, is one result which political scientists surprise themselves about and that is because of their misunderstanding of the role that religion and religious doctrine has on political views of people. Had the science of politics been less preoccupied with the secular and more with the religious, this seemingly stunning rise of

homosexual power could have been predicted and explained much more easily.

Similarly, the author notes, wars and aggression are most often delineated from religion and such political science is splashed into endless, often syllogistic analysis, attempting desperately to assign secular logic to it, after the fact of religious actionable impulse that has caused it.

Consider the reason behind George W. Bush's decision to invade Iraq, as the author does in his Chapter 7 titled *Prayer Breakfast as Religious-Political Reality*.

"George Bush is not only religious and that he believes in things such as the immaculate conception and ascension but he also emphasizes that he speaks to Jesus," writes the Professor Jevtic and notes what Bush tells the Palestinian ministers:

Nabil Shaath says: "President Bush said to all of us: 'I'm driven with a mission from God. God would tell me, "George, go and fight those terrorists in Afghanistan." And I did, and then God would tell me, "George, go and end the tyranny in Iraq." And I did. And now, again, I feel God's words coming to me, "Go get the Palestinians their state and get the Israelis their security, and get peace in the Middle East." And by God I'm gonna do it.'"¹

Secularist approach to politics, therefore, has no logical structure to deal with convictions of divine revelations and *Politology*, contends professor Jevtic, is what's needed to fill this academic vacuum.

Comprehending the influence of Islam is largely facing the same "scientific" fate as war and aggression, notes professor Jevtic then takes up several chapters to illustrate the divergence between the modern concept of the political Islam and the actual Islamic political practice in Balkans, a geographical location where Muslims were given primacy over non-Muslims to shape their political fate.

"In fact," notes professor Jevtic, "holy Islamic text demands that, when a Muslim is in difficulty, to use lies and deception to save himself as a Muslim or Islam as a religious-political community," (page 82) then cites relevant Koranic sources to support this assertion, in fact widely accepted by many prominent Islamic Imams.

The problem, tells me professor Jevtic during a private correspondence, "the secular academia refuses to accept this widely accepted Islamic doctrine and instead insists on moral hierarchy that they themselves believe in. It's like a joke about Stalin who, while on Safari with Churchill and Truman, went on beating the giraffe to admit it is the elephant he went there to shoot but couldn't find."

By accepting the new phrase - *Politology* - contends professor Jevtic, we would acknowledge the fact that Islam as a religion, like the case of George Bush shows, imbeds certain political aims automatically and that we only need to look at the source of that religion to understand those aims.

1 http://www.bbc.co.uk/pressoffice/pressreleases/stories/2005/10_october/06/bush.shtml

“The idea of Politology,” tells me professor Jevtic, “is that politics and political action is shaped by the religious doctrine and not necessarily by some secular, Aristotelian-type logic. Attaching such logic to what is fundamentally religion-driven political action is *post-hoc* embellishment of reality.”

So the author is big on Islamic influence and description of its practice in the Balkans... and naturally so because he is, after all, an expert on Islam, from the Balkans; sources are there and actual outcomes of such Islam are something he has to live with. Scores of churches have been demolished by the US-backed Albanian separatists in Serbia’s Kosovo province, all the while these Western-backed extremists seek international recognition as a sovereign country for the territory they have seized. For what purpose, asks the professor?

The purpose, the Koranic scripture says, is expansion of Islam and conquest of the world. Sure that Kosovo is a small space, an insignificant Christian outpost whose demography and its Christian character is demolished, but what happened there, and in the Balkans in general, is the *modus operandi* of Islam: violence, permissible in Islam if for expansion of Islam, is shielded by a mix of grievances and moral sophism for which secularist logic and secular morality, as in multiculturalism, is paralyzed to deal with.

“It is much easier to be an astringe, to hide the academic head into the ground, then bother oneself with religious Islamic doctrines about war when the astringe believes that such doctrines belong in the secular sphere,” tells me professor Jevtic.

The point of professor Jevtic’s *Politology* is to be academically brave and face up to religious doctrines as a motivating political fact that underlines modern political action, something not captured by the moniker of Political Science. As such the *Challenges of Politology of Religion* is an informative tome of essays that challenges academia to be brave, to accept the religion as a fact that drives politics, and not fear political correctness as a constraint on comprehension of our modern challenges.

Miki Bozinovich²

² Editor of www.serbianna.com. E-mail: serbianna@serbianna.com