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losophers: does Arnold offer the best reading of Candrakīrti or the reading that best supports his own views? I leave it to the reader to decide.

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WEITHMAN, PAUL J. *Religion and the Obligations of Citizenship*. New York: Cambridge University Press, 2002. xi+227 pp. \$55.00 (cloth); \$34.99 (paper).

Paul J. Weithman's work is a thorough and disciplined analysis of the ethics of citizenship and the communities and concerns that animate political participation in democracies. It will reward the specialist in particular, and it presents an engagement between social scientific research on political participation, on the one hand, and philosophical analysis of democratic theory, on the other. The book has a twofold agenda: first, to marshal social scientific research to show how religion funds citizenship as an achievement (i.e., a status to be acquired through the accumulation of certain skills) and, second, to critique a "standard approach" characteristic of liberal democratic theory that argues that political arguments must meet some threshold of accessibility. Weithman, in short, finds the latter attempt to be incoherent and essentially fruitless in that it articulates an ideal with no practical traction for real decisions.

Weithman's early discussion assesses recent research on how religious communities equip individuals with the tools of citizenship and the disposition to engage in citizenship's activities (see Sydney Verba, Kay Lehman Schlozman, and Henry Brady, *Voice and Equality: Civic Voluntarism in American Politics* [Cambridge, MA: Harvard University Press, 1995]). Weithman argues that Verba and his colleagues demonstrate a correlation between voting and religious participation, that churches present distinct civic benefits for disadvantaged groups, and that they provide an experience of participation and voluntarism that equip citizens with resources for civic argument. Weithman writes, "By fostering civic skills and self-confidence, they encourage citizens' effective identification with their citizenship. It is safe to assume that when churches mobilize or give political cues to citizens, churches also give them religious reasons for action and arm them with religious political arguments" (48). Weithman here invites an interesting line of questioning to assess what happens between the first and second sentence of that quote. Church communities with drastically different political orientations, even churches who intend to be apolitical or an alternative to politics, impart citizenship skills.

Weithman follows this by arguing that, across a range of conceptions of democracy, excluding religious sources from participation and argument presents undesirable consequences: "To maintain that citizens should not engage in political action solely for religious reasons is to require these citizens to withdraw from democratic politics, or at least from political involvement on the issue in question. To maintain that churches should not be engaged in politics is, in effect, to require that they not facilitate the realized citizenship of large numbers of Americans" (65). Weithman argues that removing religious arguments and frameworks from the resources available to citizens robs American democracy of its primary source of responsible, equal citizenship.

The latter half of the book is devoted to arguing for two central principles for citizens' political practice. First, citizens of a liberal democracy may base their votes on reasons drawn from their comprehensive moral views, including their religious views, without having other reasons that are sufficient for their

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vote—provided they sincerely believe that their government would be justified in adopting the measures they vote for. Second, citizens of a liberal democracy may offer arguments in public political debate that depend upon reasons drawn from their comprehensive moral views, including their religious views, without making them good by appeal to other arguments—provided they believe that their government would be justified in adopting the measures they favor and are prepared to indicate what they think would justify the adoption of the measures (121).

Weithman defends these proposals and their implications by contrasting them with two versions of “the standard approach” presented by John Rawls and by Robert Audi. The essence of the argument against them is that they cannot succeed in providing a coherent account of religiously neutral or rationally accessible political discourse, or at least one that is useful in practical political argument, because they cannot specify a coherent relationship between their ideal conception and decision making in real democracies. Weithman also finds disputes about accessibility inevitably intractable. He argues that given the observable benefits presented by religious engagement, the observable harms of its exclusion, and the implausibility of the alternatives, religious communities and religious arguments play a crucial role in funding an appropriate conception of citizenship and of democratic argument.

Weithman’s analysis, therefore, invites a number of interesting follow-up discussions. For instance, to what extent are religious community practices more important than the political content of religious convictions for the purposes of animating religious citizenship? Second, if there is “pervasive and reasonable disagreement about what kinds of reasons can be justifying reasons,” to what extent does this factor affect the form of political debate (i.e., guide our understanding of constitutional questions) and to what extent does it affect the content of political debate (i.e., guide our substantive political discussions within that constitutional framework)? Additionally, how is Weithman’s synthetic social science/normative argument affected by considering a broader array of international examples, for instance, contemporary Europe?

Weithman’s achievement in this book is noteworthy for its interdisciplinary ambitions and its disciplined focus on the ethics of citizenship. He works at the core of significant debates that are more often played out in the more obvious arenas provided by church/state conflicts. The quality of the questions it raises arises from the level of analysis that Weithman provides the reader to get to them.

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SKILLEN, JAMES W. *In Pursuit of Justice: Christian-Democratic Explorations.* Lanham, MD: Rowman & Littlefield, 2004. xii+179 pp. \$65.00 (cloth); \$22.95 (paper).

In Pursuit of Justice: Christian-Democratic Explorations by James W. Skillen presents a case for clarifying the distinct roles of state and society in securing justice and promoting human development. Skillen draws on theological anthropology, political theory, and public policy to argue that “human responsibility before God in conformity with God’s creating, judging, and redeeming work in Jesus Christ is not only compatible with democracy as a system of representative government, but actually calls for it” (2). Among the public policy issues that Skillen considers are public education, welfare reform, environmental reg-