Andrews University Faculty Institute, 2016
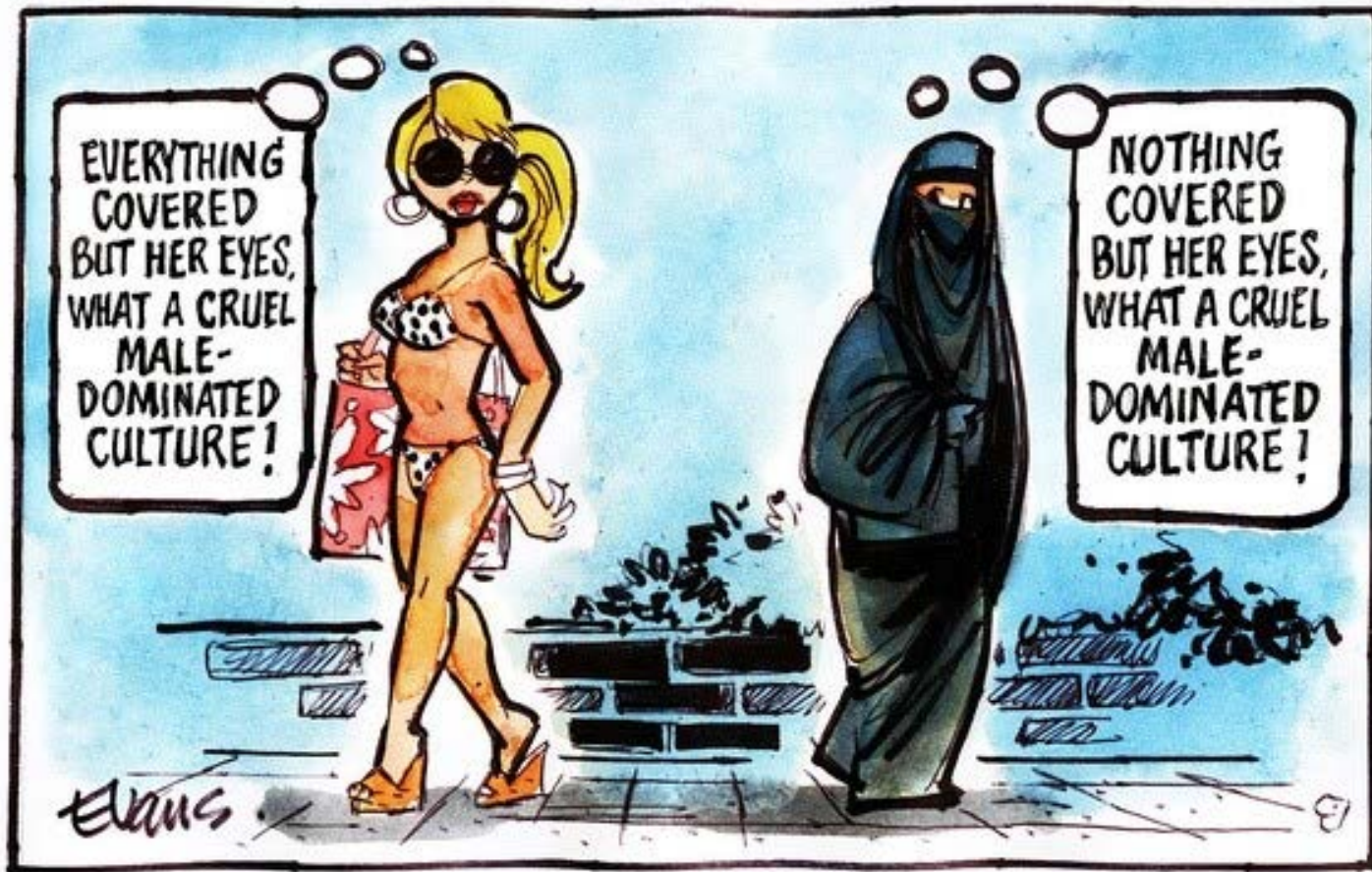
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Introduction

- Activity:
- Andrews University is very multi-cultural. Mention some cross-cultural misunderstandings or clash of values in the course of interaction with students.
- How many cases involved students from a Muslim background?

Negative attribution

- Starting point: Who are we and who are they? What is our divine obligation to them?
- Two broad divisions of world cultures, East and West, collectivist and individualist, large and small core.
- Responses to sin, guilt and innocence, shame and honor, fear and power

Honor and shame

- A contrast between shame/honor and guilt/innocence cultures

- Let us see this definition by Halvor Moxnes of the faculty of theology, University of Oslo

Honor and Shame

- What then are the main characteristics of honor and shame as a system? Honor is fundamentally the *public* recognition of one's social standing. It comes in one of two ways. One's basic honor level, usually termed *ascribed* honor, is inherited from the family at birth. Each child takes on the general honor status that the family possesses in the eyes of the larger group, and therefore ascribed honor comes directly from family membership. It is not based on something the individual has done. (CONT.)

Honor and Shame

- By contrast, honor conferred on the basis of virtuous deeds is called <u>acquired honor</u>. By its very nature acquired honor may be either gained or lost in the perpetual struggle for public recognition. Since the group is so important for the identity of a Mediterranean person it is critical to recognize that honor status comes primarily from group recognition. (CONT.)

- While honor may sometimes be an inner quality, the value of a person in his or her own eyes, it depends ultimately on recognition from significant others in society. It is a public matter. When someone's claim to honor is recognized by the group, honor is confirmed, and the result is a new social status. With this status follows the expectation of honorable behavior. Moxnes, Halvor" Honor and Shame." In *The Social Sciences and New Testament Interpretation*, 19-40. R. L. Rohrbaugh, ed. Peabody, Mass.: Hendrickson, 1996, p.20

Learning task

- What ascribed honor traits have you noticed in your interaction with students from shame and honor background? Discuss with those around you.
- How do these traits clash with your values?

How is shame dealt with?

- Asia – shame is dealt with by self punishment, sometimes as far as honor suicides
- Middle-East – honor, shame and revenge that could result in honor killings

Shame and honor in a class room

- Middle eastern learning model – religion is at the core, lacks rigor in the western sense, is mainly informed by *taqleed* (uncritical learning) and NOT *ijthad* (critical learning)

- Ellen White Says, "Every human being, created in the image of God, is endowed with a power akin to that of the Creator— individuality, power to think and to do. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought." E.G. White, 17

- Writing style is passive and in some cases a little plagiarism is not viewed as cheating
- Failure brings shame, but success brings honor, therefore students are under their community pressure to pass

Foundation of Islam: Five branches of shari'ah

1. Belief - God, Angels, Prophets, day of judgment, the Decrees of God

2. Moralities - such as sincerity, confidence in God, humility, contentment, patience etc

3. Devotions – creed, ritual prayer, alms, fasting, pilgrimage, holy war

4. Transactions - duties between man and man, e.g. business, marriage and civil jurisprudence

5. Punishment - laws of punishment for theft, adultery, apostasy etc

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Manners, etiquette and human relations

The concept of Permissible (*halal*) and forbidden (*haram*) regulates Muslim societies

- Dress etiquette
- Greetings
- Good names and nicknames
- Gender relations
- Respect
- Personal space
- Honesty

- Foods
- Table manners
- House visitations
- Amusements
- Marriage
- Women behavior in public

Barriers

- **Theological**
- Trinity
- Divine nature of Jesus
- Death of Jesus Christ as substitutionary atonement
- Scriptures

- **Socio-political**
- Political tension
- Muslims think that all Christians are associated with crusades
- Individualistic nature of Christian community
- Muslims assume that Christians are immoral people

Untouchables in Islam

1. Do not criticize Islam
2. Do not belittle Muhammad
3. Do not demean the Qur'an
4. (Do not disrespect Allah)

Crossing Islamic culture

- Suspend judgment

- Learn from Muslims about their culture

- Visit our denominational website that focuses on relations to Muslims http://gcamr.globalmissioncenters.org

- Seek to build bridges on common ground

- Before you engage your Muslim student in any private social activity, please find out whether it would be okay to do so

- Pray with a Muslim student for their need

- Let your Muslim student see Jesus Christ in you