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Forum 1 Puritanism & Islam

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Puritanism & Islam

by [Joe Escobar](#) – Friday, October 9, 2015, 11:10 PM

This forum thread is for Puritanism & Islam posts and replies.

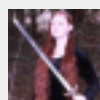
After studying the required materials, address the various questions. To make your POSTS, click the reply link in this, MY post. To reply to another student's post, be sure to click the reply link within in THEIR post.

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Puritans and Islam: Connections in an irrelevant past?

by [Bethany Scott](#) – Saturday, October 10, 2015, 6:29 AM

“Are you concerned with this finding? Can you relate to and/or understand the Puritans and their experience and influence in the New World, or do your “eyes glaze over”? What are the similarities and differences between these two groups? How do the results of the [Religion Poll](#) in Moodle influence your analysis? If you feel so inclined to share, does your religion (or lack thereof) bias your study of these people?”

Where can I begin?

I’m ratting myself out here and now, I’m a perpetrator of illogical bias; I have never held puritans in a favorable light due to my own slanted instruction on early American history. I am indeed concerned with findings that indicate a lack of understanding or empathy for a well–worn path of life, but not because my eyes glaze over for lack of comprehension or in sincere boredom, but because I understand it all too well.

I’d like to start with a telling statement about my past: I was home–schooled. I was home–schooled –don’t lose me here– by an odd pairing: a Black/Cherokee woman with an intense dislike for “the white man”, and a hippie white man with an intense dislike for big government, both of them deeply entrenched in genuine moralistic religion. The obvious problem here when it came to history was that often my “teachers” would adjust the news account to fit their perspective...and the tales of people far too dead to set the record straight was the only “news” I was ever subject to.

Until this moment my mind has never thought through a connection between the Puritans, those practicing Islam, and the unconventional branches of Protestantism I experienced as a child, such as the Pentecostal or Baptist branches. I let lie dormant the old irrelevant descriptions of Puritans as white folk who hated the natives and a good time in general, and those of the Islamic faith as folks who must have “hate on Christ followers” written somewhere in their daily mantras. Its not that I ever really believed

this...I simply didn't take the time to reshape their descriptions and make connections. I had been raised in a home fueled by morals and dedication to them, but along the way I had accepted the modern, secular, shall I say western idea that such things affect very little in the real world, and clutter up space needed for progress. Do these groups have common ties? That's easy enough to answer. How, my mind wonders, within a few centuries did Americans lose their understanding of why religious life—wholly encompassing every daily affair— is so central to many around the world?

An unnamed author on the sample essay site *123helpme!.com* (campy, I know) makes an interesting observation with historical ties to our textbook in their essay *Puritans and Muslims: What they have in common*. Here they propose that the ideas from John Winthrop's A city upon a hill, Edmund Morgan's The puritan dilemma, and Arthur Miller's the Crucible express similar ideas to Muslim theology...a contract with God, striving towards a defined good, being bound in a community of steadfast devotion...religion used as a unifying force through mandated piety and obedience. On that note I would like to add that power, expansion, mercantilism, and what some refer to as the “westernization” of cultures were viewed in much the same way by puritans in the video we viewed last class pertaining to Winthrop, as many devout Muslims do today: sinful, a direct rejection of God's providence.

So what of religious motivation today and understanding its integration as a way of life in our culture? Are younger generations truly less receptive to the aspects of these historical interests? Perhaps we should look at our class poll to get a small local example. While the polls currently have plenty of time to be changed in, if one ignores the looming column of “not yet answered”s, the next most dominant figure in line is the Protestant/Christian line. I must say, I was a little surprised. A prominent protestant group, and in this case not one identified follower of Islam. When instructor Escobar mentioned in class that Oregon was the second least church-going state in the U.S, I didn't bat a lash. The Washington Post covered a Baylor university study that is one of many to support an assumption that came all too easily to me: from geographical distractions to historical foundations, the far west contains factors that reduce church-going tendencies. The study adds however that they could conclude no reduction in spirituality, simply the way it is expressed (Washington post, Sara Weissman, 08/06/2015).

Expression, huh? Is that the ticket? Perhaps the Egyptian students could empathize with Puritan motivation because they still live out the model of moral—motivated living daily, an expression of faith in somewhat limited supply in terms of popularity due to the prevalence of mercantilism/westernization, what you may call it. CNN goes over results from The Pew Research center that shows a drop of protestant faith by %70.6 since 2007, while Islam has made slow but significant gains in followers. The main demographic now identifying as unaffiliated with any faith?

Millennials, more than a third of the 35,000 who took the survey. Why? Researchers aren't quite clear on that, yet. “Its not as if they're being raised in a way completely different from Christianity” says head Pew researcher Smith. “But as adults they are simply dropping that part of their identity”. A lack of empathy, perhaps, or understanding? Why identify with a religion? What's the point? If its not a part of their lifestyle, why is it important enough to mention next to name, gender, race, etc?

Perhaps I should now account for myself. By a normal person's standards, I would probably be put on the line in between Catholics and hardcore protestants, as they're all Christ followers... I however am picky about terminology and so decided to select the “I have a faith but its not listed here” box, just to be a brat. I identify as Messianic, which is just the Jewish way of saying I live by Christ's teachings (who I refer to by his Jewish name, Yeshua). Why did I choose this? Honestly, I'm biased against the Pharisee—like rules of Catholicism, the commercialism that is now Protestantism and the Hellenization of both. I'll say nothing more of my “whys”. How did this affect my view of this topic? Honestly, it allowed me to re-explore expressions of faith that beforehand I had not consciously drawn connections to. My expression is more of a personal one, even with church [attendance](#), whereas both Puritans and Muslims seem to view it as a communal effort against the outside influence, where everyone has the same intent. Where the religion IS the community, and affects perhaps all of the lives some students (like the Egyptians) have contact with. I had questions. I still have questions, after research.

I wonder now, what is it about those Egyptian students' home/public environment in the face of their faith that kept them grounded in their understanding of WHY they believe what they do in the midst of a rapidly progressing secular/westernized world? Different theology, or different culturally ingrained attitude? Do Americans assimilate our private interests softly into the collective louder interests of our communities? That is the question I leave with you, my fellow scholars. I chose not to delve into many

theorizing studies in order to leave you to perhaps insert some of them when going after this: Why have so many Americans chosen to go “unidentified”when it comes to spirituality?

Sum of ratings:3 (1)

3

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Overwhelmed & Intrigued – Invite Muslim/Christian/Spiritualist forum continuation

by *Brianna Huber* – Thursday, October 15, 2015, 4:53 AM

Bethany Scott, many thanks to you for sharing with the class your experiences! I have been looking forward to communicating with you. I do apologize for my delay.

You had quite a lot to say, I respect that. Your sharing about your personal experience with religion, and your family culture has had me thinking a lot.

I understand, between many people who may share a religion over space and time that they can have their own version of that religion, perhaps different from the follower next to them in their place of worship. As someone who personally identifies as spiritual (umbrella term), and not religious (umbrella term), it is firstly difficult to talk about one religion, let alone two of which I feel I am not well versed. I would like to invite our peer student who identified in the [religion poll](#), in the Muslim/Islam column to have the opportunity to feel welcomed personally in an opportunity to show representation for their religion, and share with us about their experience, and perhaps to aid us in some of the nuance that they may perceive.

I grew up in a patriarchal family. I read in our text book under a section called "Puritan Family Life" that "New England families became intensely patriarchal."– Liberty, Equality, Power 7th Edition, Page 63. I experienced a diverse range in representation of religious and spiritual state and attitudes in my family growing up, multiple regions of the west coast (and Vegas, NV, ick, sorry).

To my fellow students, and potential educators, I am curious about your experiences. Please do not feel pressured to respond to this request for your input. I feel it would be an honor if you would be interested in the proposal.

I know that I have many questions, like do you feel that Islam is patriarchal?

What is it about Christianity in your opinion that is compelling, and or repelling to American peoples?

Have you ever experienced other Muslims peoples wanting to change what Mosque they go to because of their perspective of their neighborhood Imam (I hope these words are correct)?

What do you feel about the Forum 1 topic?

A Pleasure,

Huber

Sum of ratings:2 (1)

2

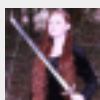
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Cultural Filters

by *Joshua Kaleel* – Monday, October 12, 2015, 5:59 PM

I wouldn't say I am concerned or surprised with this finding. Culturally, the United States has been shedding religion consistently for a long time. But I wouldn't say that the loss of numbers of practicing people of faith in the U.S. is what has hindered our level of insight and connection to the Puritans. It is the loss of compassion and universality that hinder us from shaking this “eye glaze” mentality. As Patrick Mason stated; “... sacred(ness) presses upon every aspect of life”. This is the root of the differential between the cultures we are talking about. In the United States one will see far less practice of “sacredness” then one would if they grew up in a religious home in Cairo. I don't mean to connect loss of compassion and loss of religion at the hip, but more so the loss of compassion and loss of sacredness. Because what connects compassion and sacredness is their foundation of respect for other human beings. Culture cant be explained as well as it can be experienced and that is what makes these different groups of students see things so differently.



Re: Cultural Filters

by [Bethany Scott](#) - Friday, October 16, 2015, 3:13 PM

While compassion and respect are definitely NOT the first thing I think of when Puritan or Islamic culture is mentioned,I find your connection between compassion and sacredness interesting. From my experience, people hold what they find sacred very dearly, like they would a child. They nurture their love for it, grow their understanding of it, and want to be as close to it as they can. On the uglier side of this, I must also note the protective nature of members of a faith towards what is sacred to them. If someone attacks,disregards, makes light of or lives in contrast to everything your heart beats for, you might be likely to respond in a negative and defensive manner.

This is why the puritans relentlessly punished sinners to purge evil from a community they hoped a pure, holy God would delight in and be able to inhabit. Its why catholics, protestants, quakers, and many other sects of the same faith couldn't co-habitually share the same perimeters. This is also why extremists in every faith have condemned other faiths and lifestyles and even openly attacked dissenters or non-believers. They are protecting what is sacred.

Passion is not compassion, and while empathy is a wonderful thing, I'm not so sure I agree that sacredness (akin to the word holy which means different, set apart) aka isolationist, elitist behavior, is the correct word to use in this instance. I think respect for other human beings can be more firmly based on the practical human understanding that we may need that other human for something; its far rarer to see respect and genuine positive response towards one's fellow man stem from the understanding of faith that all humans are innately and equally valuable because we were made by the same creator for the same purpose of serving and delighting in the creator and each other.

It would be wonderful if we could all find unity in holding SOMETHING sacred, but history seems to show otherwise.



Filters, Perspective, Approach

by [Brianna Huber](#) - Saturday, October 17, 2015, 10:26 AM

Hello Joshua K, and Bethany S., I really enjoy reading your passages above. This is spiritual lady, not religious, forewarning about bias potential (I suppose certainty). I agree that the ability to be compassionate seems nice, and many of the things that religious, and non-religious peoples, and individuals do, can seem really not right.

I felt compelled to throw in some general concepts into my go-to search engine, and see what came up because I had so many thoughts running through my head.

What (large) group of people can be viewed as compassionate?

Hmmm

How many religions are there in the world?

I found this greatly interesting site through a Wiki citation...@

<http://www.adherents.com/> on their homepage

“Adherents.com is a growing collection of over **43,870 adherent statistics andreligious geography citations:** references to published membership/adherent statistics and congregation statistics for **over 4,200 religions**, churches, denominations, religious bodies, faith groups, tribes, cultures, movements, ultimate concerns, etc. The religions of the world are enumerated here.”

They feel that they are enumerated here, in there finding that there are no more than those that they have estimated. That is a pretty bold claim. (* **I do not believe in statistical facts, because one may not easily be denoted to the other, I understand better statistic estimation**). I am glad that I do not work at adherents.com, perhaps the work day could feel a little monotonous or overwhelming with all of that potential data, and the ways in which they must define religion (“churches, denominations, religious

bodies, faith groups, tribes, cultures, movements, ultimate concerns, etc.”??. **I do enjoy statistics.**

If I were to look for compassionate or nonviolent religions via search engine, and find some who would define themselves as nonviolent, would they be nonviolent?

What religion would want to define themselves as violent?

We could perhaps name a few in our current existence whose leaders position themselves as cleansing unclean nonbelievers, or as defending their followers with what one would call violence (and, How many of those have there been over the time of human existence?)?

What does nonviolent even mean? Wow big Q. Could you theoretically dig a hole in the ground without harming a living being? When we are sick, and the body engages foreign invaders, would you consider that violence, or in this case defense?

I want to invite you contemplate this next passage because it was written to aid in the realm of perspective. Right here, for exploring the world, or for our questions when we want to learn. I added it because I can find it hard to understand things, or feel at peace enough for my frontal cortex to engage (going past my anxieties, and lizard brain), and this passage helps me to calm my stress emotions when thinking about the world, questioning “why people can be so mean”, or “why is the world so painful”, and to think outside myself.

I was talking with a friend who is attending graduate school in a Pedagogy (for Education professions) Program, and they were sharing with me about a book they had read for one of their classes.

HOW DOES YOUR POSITIONALITY BIAS YOUR EPISTEMOLOGY? by David Takacs –

“How does your positionality bias your epistemology? I’ve been asking this question to students, weaving it as a theme throughout my courses. Of course, a resounding chorus of bafflement greets the initial question. What I’m asking is: How does who you are shape what you know about the world? I think this is one of the most important questions one can ask during an undergraduate education, and a student’s search for answers may open up new possibilities for understanding her connections to the world. As a reflective practitioner of the teaching profession, I constantly grapple with these questions, as well.

Few things are more difficult than to see outside the bounds of your own perspective—to be able to identify assumptions that you take as universal truths but which, instead, have been crafted by your own unique identity and experiences in the world. We live much of our lives in our own heads, in a reconfirming dialogue with ourselves. Even when we discuss crucial issues with others, much of the dialogue is not dialogue: it is monologue where we work to convince others to understand us or to adopt our view.

Simply acknowledging that one’s views are not inevitable—that one’s positionality can bias one’s epistemology—is itself a leap for many people, one that can help make us more open to the world’s possibilities. When we develop the skill of understanding how we know what we know, we acquire a key to lifelong learning. When we teach this skill, we help students sample the rigors and delights of the examined life. When we ask students to learn to think for themselves and to understand themselves as thinkers—rather than telling them what to think and have them recite it back—we help foster habits of introspection, analysis, and open, joyous communication.” (HOW DOES YOUR POSITIONALITY BIAS YOUR EPISTEMOLOGY? by David Takacs NEA Higher Education Journal page 27–28)

http://www.nea.org/assets/img/PubThoughtAndAction/TAA_03_04.pdf

I suppose this takes our Professor Escobar’s consideration on bias, and opens it from the perspective of viewing one’s own potential bias. I understand that I have bias, and I feel that it is very important that I work to be aware of it if I want to learn.

So how can I be interested in learning about people who are different than me? I feel, personally, that it is an interest that may be there inside, perhaps not every moment, but to also look at my positionality, and sometimes take breaks, because being in the world can be daunting, and to have interest, I must have drive.

I enjoyed listening to what this student had to say.

I want to again go back to some results of the question journeys that I began writing of earlier, I will begin with the question about nonviolent religions...

Yes, I will be sharing a Wikipedia article. Not as a factorial article, but to aid you in the visualization of my journey as an "observational progression". This may seem like postmodern literature flow...this is a portion of one of the articles that came up for “**non violent religions**” in the google search bar (it was the first in the results list).

“**Non–absolutism**[\[edit\]](#)

Main article: [Anekantavada](#)

The second main principle of Jainism is **anekantavada** (non–absolutism). For Jains, non–absolutism means maintaining open–mindedness. This includes the recognition of all perspectives and a humble respect for differences in beliefs. Jainism encourages its adherents to consider the views and beliefs of their rivals and opposing parties. The principle of anekāntavāda influenced Mahatma Gandhi to adopt principles of religious tolerance and *ahimsā*.^[20]

Anekāntavāda emphasizes the principles of [pluralism](#) (multiplicity of viewpoints) and the notion that truth and reality are perceived differently from diverse points of view, no single one of which is complete.^[21]
^[22]

Jains illustrate this theory through the parable of the [blind men and an elephant](#). In this story, each blind man feels a different part of an elephant: its trunk, leg, ear, and so on. All of them claim to understand and explain the true appearance of the elephant but, due to their limited perspectives, can only partly succeed.^[23] The concept of anēkāntavāda extends to and is further explained by Syādvāda (below).”
(<https://en.wikipedia.org/wiki/Jainism>)

“The story of the **blind men and an elephant** originated in the [Indian subcontinent](#) from where it has widely diffused. It has been used to illustrate a range of truths and [fallacies](#); broadly, the parable implies that one's subjective experience can be true, but that such experience is inherently limited by its failure to account for other truths or a totality of truth. At various times the parable has provided insight into the relativism, opaqueness or inexpressible nature of truth, the behavior of experts in fields where there is a deficit or inaccessibility of information, the need for communication, and respect for different perspectives.

It is a parable that has crossed between many religious traditions and is part of [Jain](#), [Buddhist](#), [Sufi](#), [Hindu](#) and [Bahá'í](#) lore. The tale later became well known in Europe, with 19th century American poet [John Godfrey Saxe](#) creating his own version as a poem.^[1] The story has been published in many books for adults and children, and interpreted in a variety of ways

The story[\[edit\]](#)

In various versions of the tale, a group of [blind](#) men (or men in the dark) touch an elephant to learn what it is like. Each one feels a different part, but only one part, such as the side or the [tusk](#). They then compare notes and learn that they are in complete disagreement.

The stories differ primarily in how the elephant's body parts are described, how violent the conflict becomes and how (or if) the conflict among the men and their perspectives is resolved.

In some versions, they stop talking, start listening and collaborate to "see" the full elephant. When a sighted man walks by and sees the entire elephant all at once, the blind men also learn they are all blind. While one's subjective experience is true, it may not be the totality of truth. If the sighted man was deaf, he would not hear the elephant bellow”

(https://en.wikipedia.org/wiki/Blind_men_and_an_elephant)

Here, again, is more from the Jainism article.

“Syādvāda

Syādvāda is the doctrine extending from anekantavada (non-absolutism). This recommends the expression of anekānta by prefixing the epithet syād to every phrase or expression.^[24] The Sanskrit etymological root of the term syād is "perhaps" or "maybe", but in the context of syādvāda it means "in some ways" or "from some perspective." As reality is complex, no single proposition can express its full nature. The term *syāt-* should therefore be prefixed to each proposition, giving it a conditional point of view and thus removing dogmatism from the statement.^[25] There are seven conditioned propositions

- 1. *syād-asti*—in some ways, it is;
- 2. *syād-nāsti*—in some ways, it is not;
- 3. *syād-asti-nāsti*—in some ways, it is, and it is not;
- 4. *syād-asti-avaktavyaḥ*—in some ways, it is, and it is indescribable;
- 5. *syād-nāsti-avaktavyaḥ*—in some ways, it is not, and it is indescribable;
- 6. *syād-asti-nāsti-avaktavyaḥ*—in some ways, it is, it is not, and it is indescribable;
- 7. *syād-avaktavyaḥ*—in some ways, it is indescribable.

Each of these seven propositions examines the complex and multifaceted nature of reality from a relative point of view of time, space, substance and mode.^[26] **To ignore the complexity of reality is to commit the fallacy of dogmatism.**^[22]

Nayavāda is the theory of partial standpoints or viewpoints.^[27] Nayavāda is a compound of two Sanskrit words: *naya* ("partial viewpoint") and *vada* ("school of thought or debate"). It is used to arrive at a certain inference from a point of view. Every object has infinite aspects, but when we describe one in practice, we speak only of relevant aspects and ignore the irrelevant.^[27] Nayavāda holds that philosophical disputes arise out of confusion of standpoints, and the standpoints we adopt are "the outcome of purposes that we may pursue"— **although we may not realize it. While operating within the limits of language and perceiving the complex nature of reality**, Māhavīra used the language of *nayas*. *Naya*, being a partial expression of truth, enables us to comprehend reality part by part.^[28]

Non-absolutism (anēkāntavāda) is more formally stated by observing that objects are infinite in their qualities and modes of existence, so they cannot be completely grasped in all aspects and manifestations by finite human perception. Only Kevalins (omniscient beings) can comprehend objects in all aspects and manifestations; others are only capable of partial knowledge.^[29] Accordingly, no single, specific, human view can claim to represent absolute truth.^[21]”(

<https://en.wikipedia.org/wiki/Jainism>)

Ok, I am back now. I feel that a most important thing that I could take away from this forum, is that I am the student, we are the students, what I learn can be an experience, or I can close opportunities out of disinterest, or any emotional base.

Sum of ratings: –

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Trying to Identify with thePuritans, despite my bias baggage

by *Brianna Huber* – Saturday, October 17, 2015, 12:30 PM

So if the big thing about these Puritans is that they are a large part of our history?

What is your favorite interesting fact about them?

How, through our text, can you see their foot print today in this USA?

I suppose that the first thing that came to my mind admittedly was that “Liberty Equality Power” mentions Puritans are (another) society/religion(s) (seprtatist/non separatist, etcetera) that are led by men. A pretty common thing in the world I suppose.

I realize also, that this is not at all surprising considering where they came from, but this is not why I think of it. I think of it subconsciously because I am a woman, especially I suppose further because I

am in the 21st century.

Another thought arises from a concept, mentioned by Professor Escobar. The concept of relative slavery. The puritans enlist their family members to do the works of the family.

“New Englanders largely avoided slavery, not out of sympathy for Africans or hatred of the institution, but to keep outsiders from contaminating their religion.”

(Liberty, Equality, Power: A History of the American People page 63 & 64)

Sorry about the BIG TEXT, I tried multiple ways of changing it. Let me know if you have a secret fix?

I am having a hard time finding a passage that I have believed that I have read, one about the Puritans enlisting their families, and not just the last passage above about avoiding the use of black slaves, or the institution of slavery.

Do you remember where or can you find this passage?

Have I totally lost it?

I have some reading difficulties (dyslexia), and am really frustrated with myself. I would be really excited if someone found it! I have been combing over, and over.

I focused on the pages mentioned in the index for Puritans, and Separatists (what I thought was in the ranges of pages 40,48,61–64 & 66–68 of the 7th Edition. NOTE, THESE MAY BE THE WRONG PAGES, ALSO, I MAY HAVE SKIPPED RIGHT PAST IT! Just wanted to let you know where I had looked already.)

The whole separatist sect seems interesting... What do you think about Separatist versus Non-Separatist sects of Puritanism?

Sum of ratings:1 (1) 

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Past Puritans and Current Muslims
by [Carissa Lara](#) – Monday, October 12, 2015, 10:50 PM

While I am slightly concerned with Professor Patrick Q. Mason’s finding, I am not surprised. Many young students today are not extremely religious and those who are would probably not identify as Puritans. Personally, I cannot relate to the Puritans and I would be one of those students whose “eyes glaze over” when I hear about them. Although I cannot relate to them, I can understand their beliefs and the influence they had on the New World. They came here in the hopes of purifying the Catholic church so it is easy to see why government became intertwined with religion. The Puritans value community so with an entire group of people with the same spiritual values, it makes sense as to why their laws would be influenced by religion when they had no differing views to consider. It is interesting to consider how the Puritan religion is no longer prominent here when it had such a significant impact on our country’s beginning. I can understand why Muslim students are able to relate to Puritans better than American students are. Muslims and Puritans both value community and a contract with a higher power. There is also fear of breaking this contract in both religious groups. It is for these reasons that current Muslim students would be able to understand and relate to the motives of the past Puritans in a way that American students cannot, since the the popularity of Puritan beliefs here has declined.

Sum of ratings:2 (1) 

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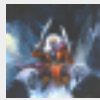
Religious Freedom???
by [Caleb Caughell](#) – Monday, October 12, 2015, 11:15 PM

The Puritans came to the colonies for religious freedom and to escape persecution in England for their religious beliefs. In modern day America we say we have religious freedom but we do not. In the audio clip they talk about

Polygamy which is illegal in most states even though its apart of some religions. More recently you can say the same about same sex marriages.

Sum of ratings:1 (1)

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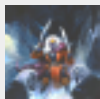
Re: Puritanism & Islam
by Brianna Huber – Monday, October 12, 2015, 11:50 PM

My personal feelings as a layman in the statistics on pedagogy in general may not be valuable, but I could be concerned, not surprised, perhaps. As a west coaster, I can say that my personal experience of Eastern US or better said US History, has felt disappointing before I have attended college.

Is the problem for the American student that we relate to redilly with Ye olde Volunterisim concept (education is)... Temporary, and a voluntary experience. If I am not interested, than it is probably not interesting?

Sum of ratings:1 (1)

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Edit to first post– my apologies (1 minute over edit time)
by Brianna Huber – Tuesday, October 13, 2015, 12:26 AM

My personal feelings as a layman in the statistics on pedagogy in general may not be valuable, but I could be concerned, yet I suppose not extremely surprised with this professors observations

As a west coaster, I can say that my personal experience with Kintergarten–12 Eastern US, or better said early US History, has felt disappointing. Yet I am not quite sure as to whether or not these students want to be able to relate with any other groups of peoples. This could be another variable that the teacher could have little influence.

Perhaps also the ability, culturally, to see the incentive in learning about /from, and interact with was more over Spanish, and French capabilities. It seems that England is our Powerhouse which dominates American culture.

Is this largely what cultural difficulties you see the US struggling with?

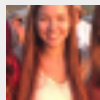
Do American students have a connection to the Volunteerism concept (education is)... Temporary, and a Voluntary experience. If I am not interested, than it is probably not interesting?! I apologize and do not mean to sound controversial, but it sounds like it may be a part of our culture. This is no defense!

I am not what others would call religious, and I feel that my lack of religion makes me more curious of anyone else’s.

It is getting more and more interesting to learn about this country, its culture, and history.

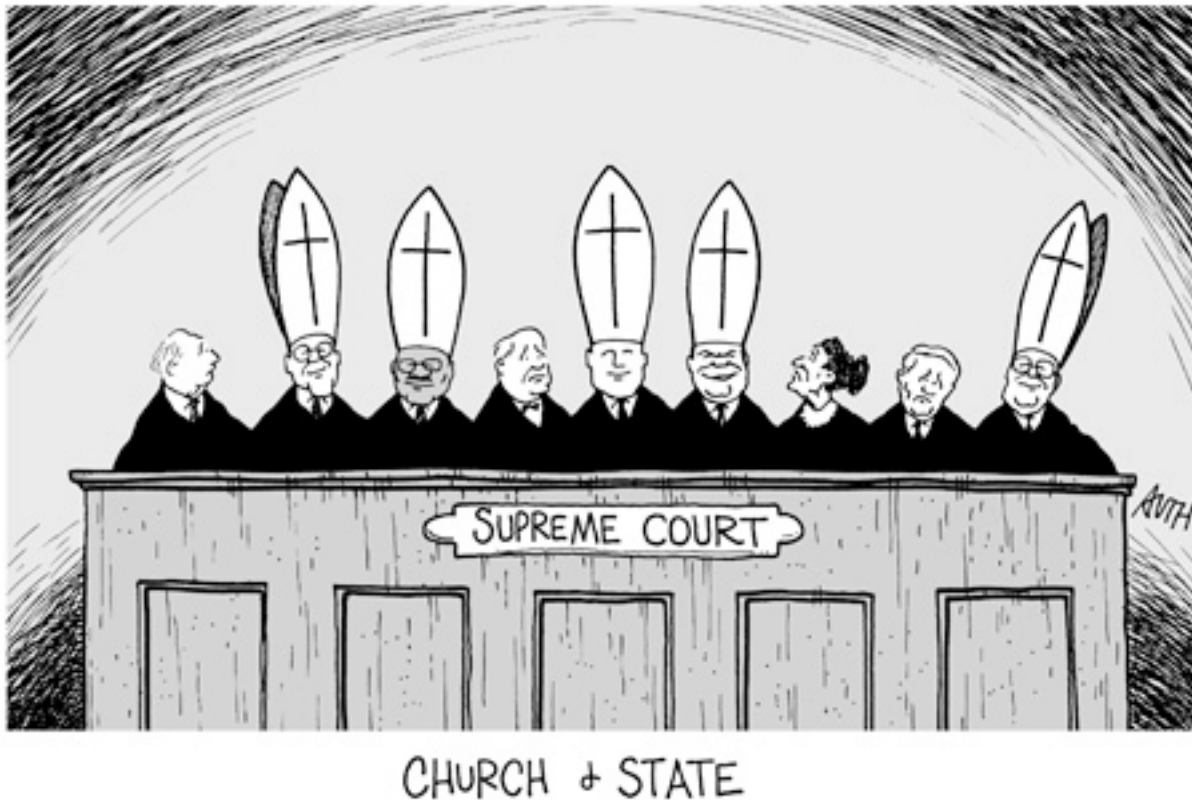
Sum of ratings: (1)

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Blurred Lines
by Lexus Diama – Monday, October 12, 2015, 11:54 PM

Along with Professor Mason and Instructor Escobar, I am also concerned with this insight. Not only am I concerned, I am just surprised that these students in Egypt were more educated about the religious influence than 21st century students in the United States. This finding reminds me of a political cartoon that Escobar showed to us in class, attatched below.



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Re: Blurred Lines
by [Parker Maidlow](#) – Tuesday, October 13, 2015, 8:50 PM

maybe the wonderful insight was of the better education of those with [values? reading material?] similar to early settlers.

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not worried about muslims.
by [Parker Maidlow](#) – Tuesday, October 13, 2015, 12:11 AM

I am not concerned with the finding that Muslims that adhere to the religion of Islam relate more to puritans. Many in the US today are protestants... which seems to favor work ethic over "the law"... where-as Islam (which considers the gospel holy books) depend on an understanding of the new testament. Technically speaking, a hypothetical individual could relate to and/or understand the puritans, and there eyes may ["glaze over"] as well... but they might not explain themselves... ("never say anything more than you have to..." Get Shorty staring John Travolta). The results of the poll are not influential in [analysis referenced in question in question], as the sample pool is not numerous.

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a similarity
by [Parker Maidlow](#) – Tuesday, October 13, 2015, 7:28 PM

Islam and Puritanism both seem to have a literal interpretation of the gospel
sources:
<https://kenbaker.wordpress.com/2007/11/16/the-puritans-and-the-bible/>
<http://www.gracebaptist.ws/sermons/notes/puritanstudy/puritan8.html>
common knowledge about Islam

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attempting to explain "wonderful insight"



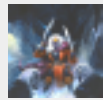
by Parker Maidlow - Tuesday, October 13, 2015, 8:32 PM

it seems that the insight is that muslims say they have more in common with the puritans. What else is that insight related to that makes it part of greater insight? and why is the total insight wonderful? perhaps the unspoken insight is what makes it wonderful.

maybe it was the specific similarities between the hypothetical Muslims referenced and the puritans that made the insight(s) particularly wonderful. But what were the similarities? Was it day to day stuff, politics, culture, religion...?

Sum of ratings: (1)

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Re: a similarity

by Brianna Huber - Wednesday, October 14, 2015, 12:18 AM

Greetings Parker.

I am glad that you are opening up this sector, and also in an artful and straight forward manner. Analytical approach to analyze separately, and to compare together. I like it!

I will add in, although admittedly, I am not well versed in Islam, or I suppose many other religions, for that matter. Although I will **boldly** state here that I *will not* be pointedly focusing on Islam, and Puritanism, but instead opening my eyes to some perspectives of others on the cultures of Puritanism, and Islam. Here goes!!

Starting with...

Public Punishment

“At this level covenant theology merely restated Calvinist orthodoxy, but the puritans gave it a novel social dimension by pairing each personal covenant with a communal counterpart.” ... “The founders of each church, after satisfying one another of their conversions, agreed that within their church the Gospel would be properly preached and discipline would be strictly maintained” ... “As a people, New Englanders agreed to obey the law, and God promised to prosper them. If magistrates enforced God’s law and the people supported these efforts, God would not punish the whole community for the misdeeds of individuals. But if sinners escaped public account, God’s anger would be terrible toward his chosen people of New England.” ...“In England, the government had refused to assume a godly role. Puritans fleeing to America hoped to escape the divine wrath that threatened England and to create in America the kind of churches that God demanded.”– LIBERTY, EQUALITY, POWER 7TH Edition p.61

In this book, exile as well as public humiliation is noted...

“This chapter focuses on two forms of punishment during the early Umayyad period: public humiliation and banishment. These two forms of punishment are especially, although not exclusively, associated with offenses involving questions of gender and sex. They are also frequently paired despite of the apparent contradiction between displaying offenders to the public at large and hiding them away in remote places for exile. Public humiliation or *tashhīr* and banishment *nafy* were used as measures against the poet's *tashbib*, transgressions against the line of gender segregation, and *hija* to maintain the social and moral fabric of the Muslim society. Although the measures such as banishment and public humiliation did not fit comfortably into the moral system of the *shari'a* developed by the jurists, these forms of punishments were seen as effective measures for persevering public morality. These two forms of punishment had the effect of casting out the offender from a respectable society, however, banishment was a failed experiment as it merely moved the offender from one part of the Islamic community to another. However, this form of exile gradually changed when banishments to remote places and imprisonments began to take place.” –

Reveal or conceal: public humiliation and banishment as punishments in early Islamic times Everett K. Rowson
<http://edinburgh.universitypressscholarship.com/view/10.3366/edinburgh/9780748637317.001.0001/upso9780748637317-chapter-6>

Please do read the first page (or more) of this essay if you feel interested! It seems awesome, I know! I am excited to read more (wanted to put the whole 1st page in here, but I felt it would be rude, and considering the garbled text, without full justice)...

http://www.academia.edu/4069954/Crime_and_punishment_in_pre-modern_Islamic_history_A_framework_for_analysis

"Christian Lange Crime and punishment in pre-modern Islamic history: a framework for analysis Published in: Religion Compass
4/11 (2010), pp. 694-706-----

Abstract

This article reviews a number of received opinions about the history of crime and punishment in pre-modern Islamic societies in the Nile-to-Oxus region: that the definition of crime continuously overlapped notions of the sacred, given the thin or even indistinct line dividing religion and government; that the contribution of Muslim jurists (

fuqah

!"

) to criminal law was minimal (at best) because of their lack of interest in defining the individual's rights and duties vis-à-vis the state; that in the absence of court records, the study of the pre-Ottoman history of crime and punishment is limited to the (sparse) historiographical evidence, in addition to the (largely irrelevant) Muslim

fiqh

. In order to nuance and, where appropriate, challenge these perceptions, this article calls for more contextualized and cross-disciplinary approaches to Islamic criminal law of the pre-Ottoman period, and proposes a new typological, actor-centred model of interpretation.-----In a thought-provoking and challenging survey article, Kevin Reinhart has recently questioned the tendency of..." – Christian Lange Crime and punishment in pre-modern Islamic history: a framework for analysis Published in:

Religion Compass
4/11 (2010), pp. 694-706

I was so excited to see the religion poll results, I love statistics. I will have to take a longer glance at them and ponder more, later.

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another similarity
by Parker Maidlow – Tuesday, October 13, 2015, 9:10 PM

there seems to be a general lack of materialism out of principle. in Puritanism and Islam
<http://www.123helpme.com/puritans-and-muslims-what-they-have-in-common-view.asp?id=157554>

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similarity
by Parker Maidlow – Tuesday, October 13, 2015, 9:30 PM



the era of Puritanism (<http://www.history.com/topics/puritanism>) included the beginning of the implementation of a division between church and state in what was to be the USA (Liberty, Equality, Power – 7th edition... lecture 10/13), while many Muslims are grappling (or recently were) with their own issues of how to manage a (if any) division between church and state... particularly in Egypt, where the wonderful insight (referenced in the recording) was made (the insight that Muslims today may have more in common with early North American Puritan colonies than some American citizens).

http://media.lanecc.edu/users/escobarj/201/forums/1/201_Forum_1/Media/6_islam_puritans.mp3

http://www.nytimes.com/2013/07/04/world/middleeast/egypt.html?_r=0

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[HST 201 F15 \(Escobar CRN 21008\)](#)