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**CONVEYING ADVENTIST VALUES THROUGH EDUCATION
IN A MUSLIM CONTEXT: A PERSPECTIVE OF
BANGLADESH**

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INTRODUCTION

Background of the Essay

“Go, then, to all people everywhere and make them my disciples; baptize them in the name of the Father, the Son, and the Holy Spirit and teach them to obey everything I have commanded you” (Mathew 28: 19-20). In this verse Jesus has commanded us to go to all people everywhere, baptize them and teach them to obey everything he had commanded.

Tradition says, Thomas, the apostle of Jesus, came to India and preached the everlasting Gospel of God. Century after century missionaries came to the undivided India, Pakistan and Bangladesh to preach the Gospel. But the Christians who came to India, Pakistan and Bangladesh for different purposes did not convey the Christian values and beliefs to the vast majority of the people. The vast majority of the population in Bangladesh is Muslims. In Bangladesh 80% of the population is Muslims. For a long

time they were neglected. Many were afraid of them and did not have courage to preach to them.

In Bangladesh there are indications of the beginning of a ground swell of interests in Jesus Christ on the part of the non-Christian masses in general. Despite the upsurge of religious nationalism in several countries of the area, the predominant religions have not succeeded in satisfying the spiritual hunger and messianic expectations of the thoughtful and morally sensitive. To such in particular, the appeal of the teachings, life and Gospel of Jesus Christ is great. In this context the Muslims are an interesting case.

Their Scriptures, the Koran, depicts Christ as a prophet unique in His preincarnate nature, miraculous birth, miracles, and moral stature. The remarkable testimony to His preeminence should have kept thoughtful Muslims through to the centuries excited about Him and anxious to learn more about from the Bible recognized and commended by Koran. But such a logical necessity never materialized in a significant way.¹ Although it is the closest religion to the Christian faith, yet we have not worked out ways and means to reach out to any spiritual cousin. Since it is difficult to mould the minds of the older folks, we are trying to develop a model for our schools, colleges, and universities that will be the basis for evangelism not only to the students but also through the students to the parents and eventually the larger community of Bangladesh.²

The Purpose of the Essay

When Christ commanded His people to go and proclaim the everlasting Gospel he had in mind every individual of the earth. The words, which make us very clear, are--“to those who live on earth- to every nation, tribe, languages and people”(Rev.14: 6). The main reason for a lack of success in Muslim evangelism is the restriction on religious liberty in Islamic states by pressure from the extended family and Muslim community at large. Public preaching in this context involves physical danger.

In Bangladesh, public evangelism for Muslims is not possible. There exists a total ban on the entry of Christian missionaries. As a result of that Adventist education (schools) can play a vital role. In Bangladesh there is a lack of good public or government schools, which can provide quality education. Parents want to enroll their children in good schools, colleges, and universities. Non-Christian parents frequently choose the Christian schools, colleges, and universities and sent their children there. Therefore the purpose of this essay is to convey the Adventist values through Education in the Muslim context in the perspective of Bangladesh.

Overview of the Essay

This essay is outlined in the following order. Firstly, understanding the Muslim mind is described. Secondly, a comparison of Adventist and Muslim values is made. Thirdly, Adventist Education in the Bangladesh context is discussed and it includes a brief history and statistics of Adventist schools, colleges, and universities in Bangladesh. Fourthly, The Adventist values which are to be conveyed to the students and finally to the Muslim parents are discussed. Fifthly, strategies and methods of conveying the values are explained. Lastly, a conclusion is drawn.

PART 1: Understanding the Muslim Mind

In order to understand the Muslim mind we need to know about the doctrine of Allah, Angels, Koran (The Revealed Book), Prophets/Messengers, Resurrection and Last Judgment, the Divine Decree and Predestination and the Doctrines of Islam, Muslim worldview, The Law- Shariah, Five Pillars of Islam, circumcision, Moral values, this world and the hereafter, and norms of social behavior.

1. The Doctrine of Islam

The main doctrines of Islam are usually summed up fewer than five headings:

1.1 The Doctrine of Allah

Allah cannot be compared with anything we know in this world. He does not manifest in physical form. He is the Creator and Sustainer of all. He is omnipotent and omniscient. His power is unlimited as is His mercy and compassion. He hears and sees all; however, humans cannot see Him. He knows mankind and is closer to humans than their jugular vein (Koran 50: 16). Allah's attributes are summarized in His 99 names, which Muslims contemplate when their fingers touch the 3 X 33 pearls in the beadroll. (Tashbih="prayer-beds"). The devout Muslims utter the following sentence with a great respect:

"There is no god but Allah, and Mohammed is his prophet."³

1.2 Angels

Angels are created by light, with ability to speak and reason. They administer Allah's universe, and cannot disobey or sin. Each angel has a specific position and appointed task. There are four archangels; out of these, the duties of two are known. Gabriel reveals Allah's will to the prophets; Israfil proclaims the resurrection. Other prominent named angels are Radwan, who is in charge of paradise and Malik in charge of hell. All people have two guardian angels, one on their right hand to register their good deeds, the other at the left to register the bad deeds. Angels will mediate for men and women in the Day of Judgment

There is also a belief in jinn, inhabitants of the world of spirits, created from smokeless fire. Satan is a jinn. Some jinn are friendly and helpful; others are hostile and harmful. Jinns have free will.⁴

1.3 Koran (The Revealed Book)

Like Christianity, Islam also has a holy book. The Koran is considered the perfect revelation from God. Muslims believe that it is an exact reproduction of the original engraved tablets in heaven in the language they regard as the tongue of angels, Arabic. The text of the Koran is seen as holy and perfect, due to the miraculous way Allah's will was communicated and externalized to Muhammad. Although the Koran has been translated into more than 125 languages, Muslims regard only the Arabic Koran as authoritative. It is seen as the sole source for all guidance, truth and science.

Belief in the heavenly origin of the Koran gives the book, in Muslim eyes, a divine status that makes it supra historical and gives the Arabic language a unique place among all languages in the world. Some Muslims even believe that there are miraculous qualities to the Koran as a book. The origin of the Koran direct from Allah's throne makes it impossible even dangerous to criticize the Koran or to be involved in a historical-critical study of the book.

1.4 Prophets, Messengers

Prophets in the Koran are also called apostles, messengers and servants. They must be irreproachable in character and deeds, and are sinless from the moment they are called.⁵

"We have dispatched a messenger to every nation: "Serve God (Alone) and turn aside from the arrogant ones" (Bees 16:36)

Although non-Muslims view Islam as the youngest of the major religions, Islam does not think of itself like that. It sees itself as identical with the first revelation God gave to mankind.⁶

1.5 Resurrection and Last Judgment

As mentioned above, the Koran describes itself as a book of warning about the Last judgment. Almost every page of the Koran contains an urgent reminder that at the end of time, in an earth-shaking cataclysm in which Allah will raise all the dead to life, he will pass an eternal sentence on every human being. That sentence will hinge on whether the person was a believer. Those who believed the revelation given through Mohammed will be rewarded with the delights of heaven. Those who did not believe will be consigned to the unending torments of hell. A true believer is not a person who merely accepts mentally the truth of the Koran, but one who puts it into practice by carrying out the divine law.⁷

2. Other Important Beliefs

2.1 The Divine Decree and Predestination

Since the Koran puts so much emphasis on the judgment of God, it plainly delivers the concept that human beings have free will. Those who are condemned to hell receive that punishment only because they deserve it, since God is just. But this must not be understood to mean that human actions lie outside the scope of God's control. Nothing lies outside God's control, and that includes the free actions of men. It can be said, then, that God predestines some to heaven and some to hell. Yet this does not abolish man's responsibility for his own deeds and misdeeds. This doctrine is much more controversial than the other four, since it seems to imply a contradiction. In general Muslim thinkers have been content to admit that this is a profound mystery, and leave it as that, emphasizing that what counts in Islam is not theory but practice. A consequence of the doctrine is that Muslims will, very often, react to an event, even to 6th worst of crimes, with the exclamation: It is God's will! (Insh' Allah)⁸

2.2 Muslim Worldview

In the worldview of the Muslims, symbols, rituals, and actions are important. But confessing the proper beliefs is the foundation upon which a life of exemplary action is built. In the pillars of Islam, action overshadows belief. Reflection shows, however those actions are based on a few fundamental beliefs.⁹

2.3 Muslim Attitude towards Life

When working with Muslims, the Adventists must realize that many circumstances have influenced Islamic cultures in such a way that attitudes and religious concepts differ from place to place. There are perhaps 3500 different Muslim cultures in the world, each having its own unique pattern of beliefs and practice of Islam.

To the Muslim Islam is not just a religion with creeds and rituals. It is a total way of life encompassing religious practices but also business, politics, law, education and human relationships.

In most Islamic cultures, people are more important than programs. Time spent with people has preference over proficiency in work. The result is a non-competitive society, where religious, family, and social events are of an extreme importance. It is not possible to outline all the different attitudes to life, cultures and customs of Muslim people. They differ from one group to another. However, the religious and social outlines so far treated are somewhat common to all Muslims, whether living in traditional Islamic lands.¹⁰

2.4 The Law: Shari'ah

The Koran reveals the will of God for mankind; this constitutes a Law, which all are bound to obey on penalty of eternal condemnation. This Islamic law in its totality is termed the Shari'ah, meaning "the right path." The Shari'ah includes not only laws concerning strictly religious matters, but also many other aspects of life, such as marriage and family, inheritance, divorce, and government.¹¹

3. Five Pillars of Islam

To be a good Muslim a person must perform five basic duties. There are known as the Pillars of Islam:¹²

3.1 Belief in God (Shahadah)

Every Muslim must formally declare: “There is no God but Allah and Mohammed is the messenger of Allah.” This is known as the Shahadah. All Muslims, regardless of race or language group, recite this phrase in Arabic, the language of the Koran.

3.2 Daily Prayers (Salat)

Muslims must pray five times a day:

1. Just before sunrise
2. Between midday and early afternoon
3. Late afternoon
4. Just after sunset
5. At night

This is a common image of Muslims in Western consciousness—facing Mecca with a prayer mat, kneeling and bowing. What is not seen is that Muslims always wash before prayer (wudu) to show respect for God, or if water is not available perform a dry ablution. Although congregational prayers take place in the mosque every day and especially at noon on Fridays, at other times Muslims pray wherever they happen to be. In Muslim countries the Mu’adhadin calls the faithful to prayer from the minaret. In non-Muslim countries, Muslims try their best to pray at fixed times at their place of work, or after work.

3.3 Charity (Zakat)

Every Muslim, who has annual saving of a particular amount of cash, jewelry and so on, must pay two and a half percent of its value towards the welfare of the poor. In Muslim countries it is often collected like a tax for social welfare purposes. In non-Muslim countries it is either given directly to charity or routed through the mosque. Payment of Zakat is an act of worship.

3.4 Fasting (Sawm)

Muslims must fast for the twenty-nine or thirty days of Ramadan, the ninth month of the Muslim calendar. In this act they not only test their discipline and endurance, they also find out about what it is like to be hungry each day, from dawn until sunset, no food, drink, smoking or sexual intercourse is allowed – the same as and no evil thoughts, words or actions are permitted.

3.5 Pilgrimage (Hajj)-

Mecca is the holiest place in Islam. Here Mohammed re-established the authority of God in the Ka’bah (built by the prophet Abraham) after driving out idol-worshippers and pantheists. Muslims, who are able to afford it and fit enough to make the journey to Mecca, must do it so at least once in their lifetime to visit the Ka’bah at the time of Hajj. Muslims from the entire world perform the major pilgrimage every year, which takes place in the twelfth month of the Muslim calendar.

4. Other Islamic Practices

4.1 Circumcision

To a Muslim circumcision is considered a form of purification and is obligatory for all Muslim boys although the age at which it is this done varies from region to region; in some areas it is performed in infancy, in others, as late as the age of ten or twelve. The operation is sometimes carried out privately, but often in public, and is

traditionally accompanied by some kind of festivity, including music and feasting. Although it is not mentioned in the Koran, it is recommended in the Hadith (the words of Mohammed).¹³ "Circumcision" in the form of a cutting away of all or part of the clitoris is also widely practiced on girls, although this not so much an Islamic obligation as a folk custom, which is also practiced in some of non-Islamic religions.

4.2 Moral Values

To the Muslim virtue does not mean that you turn your faces towards the East or west, but virtue means to believe in Allah (alone), The Last Day, The Judgment angels, the Book, and the prophets; and to give one's wealth away, no matter how one loves it, to near relatives, orphans, the needy, the wayfarer and beggars, and towards freeing captives; and to keep up prayer and pay the welfare whenever they promise anything, and to be patient under suffering and hardship and in time of violence which are the ones who are loyal.¹⁴

"You will never attain virtue until you spend something you are fond of: while Allah is aware of anything you may spend"(Sura: The Cow 2: 177)

4.3 The World Hereafter

Muslims believe in life after death. Each person will be resurrected to appear before Allah and judged according to his or her deeds on earth. Allah will decide who will be rewarded in paradise or punished in hell. (Koran Sura 7: 40-44)

4.4 Norms of Social Behavior

To Muslims norms of social behavior means brotherhood, greetings, mutual help and cooperation, respect for all, etc. Islam prescribes for its adherents a code of behavior and a set of legal and moral rules based on the belief of complete submission to God, on logical thinking and on instinctive urges. Islam treats man necessarily as a social being whose welfare and happiness are compatible with and dependent upon the welfare and happiness of his family and society. The rules derive from the basic philosophy of oneness. To achieve the utmost of fulfillment and self-identification, man must rise to the state of the "integral one." To achieve this integrated condition, he should strive to eliminate any schizophrenic tendencies within himself in order that his exterior self will reflect his interior self.¹⁵

PART II: A COMPARISON OF ADVENTIST AND MUSLIM BELIEFS

This section will show comparisons between main Adventist values and corresponding Muslim values. Fundamental values have different meanings and functions for adherents of different religions. They may appear to be similar (or contrasting) as they are put down in print. In reality however, they only make complete sense in their cultural setting and in the context of the whole scripture on which they are based which is not only what words express. It is a matter of patterns of thought, motivations, value systems and assumptions of the believer.¹⁶

CONCEPTS	ADVENTIST	MUSLIM
1.The Doctrine of God/Allah	Three is one God- Father, Son, and Holy Spirit, an unity of three co-eternal Persons commonly called by the Trinity. God the Father is The Creator, Source, Sustainer and Sovereign of All creation. God the eternal Son became incarnate in Jesus Christ. God the Holy Spirit draws men and women to Himself and extends spiritual gifts to the church.	There is no god but Allah. Allah is one, no one is like Him. He is separate; he is Unique; no equal. He has neither children nor partners. He is the creator and the sustainer and controls everything.
2. The Scripture	The Old and New Testaments are the written Word of God, given by divine inspiration through men of God. The Scriptures, although given in human language, present a full revelation of God's will.	The Koran is the word of Allah, revealed to Muhammad in the Arabic language through the Archangel Gabriel from an original tablet preserved in the seventh heaven. The Koran is eternal, uncreated.
3. Salvation	Salvation is a free gift, which is offered to sinful man through God's grace and love. It can be never earned or merited by the sinner but must be received by simple faith. This leads to repentance, confession, regeneration and the new birth.	Salvation is deliverance from "Hell" and admittance to "Paradise". There is a general idea of rescue. Salvation is obtained by: <ol style="list-style-type: none"> 1. Repentance, 2. Faith in Allah and obedience to Muhammad 3. Good works in accordance with the Pillars. In Islam, good works are as important as beliefs for salvation. However, practicing Islam is not guaranteed of redemption.
4. Christ	In Christ's life of perfect obedience to God's Will, his suffering, death and resurrection, God provided the only means of atonement for human Sin, so that those who by faith accept this atonement may have eternal life.	Although Jesus Christ (Issa) is honored as one of the greatest Prophets of Allah, he is not divine. He is mentioned 93 times in the Koran. The Trinity concept is blasphemous to Muslim.
5.The Laws	The Ten Commandments are exemplified in the Life of Christ. They express God's love, will and purpose concerning human conduct and relationships.	In Islam there is a universal moral law which approximates to the last six of the Ten Commandments, those which deal with relationships to fellow men.
6.The Day of Worship	The Seventh of the week, Saturday, is observed as the day of rest, worship and ministry in harmony with the teaching and practice of Jesus, The Lord of the Sabbath. The Sabbath is a day of delightful communion with God.	For Muslims, Friday is the Day of Assembly. It is not of a day of rest, but a day where Muslims at noon prayer show their spirit of unity by taking part in common worship and listening to the weekly sermon. Although the Koran reproves transgressor of the Sabbath, the day is not obligatory as a holy day for

7. The Fellowship of Believers	The church is the community of believers who confess Jesus Christ as Lord and Savior.	Muslims. The Ummah (community) in Islam is a theocratic society which transcends ethnic or political definition.
8. Acceptance into the Community of Believers	Baptism by immersion is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is a public expression of our serious commitment to Christ his Church, and precedes church membership.	Ghouls. The only requirement for a Person to join Islam is recitation of the Shahada (There is no God but Allah. Muhammad is the apostle of Allah) in Arabic and in front of witnesses.
9. Healthful Living. Dietary Laws	The Bible presents principles whereby the Christian may honor God in body and spirit .It is our privilege to honor God in our eating and drinking and in all we do. In a spirit of Christian liberty, the Adventist seeks to live a healthy and balanced diet.	Food and drink should not be taken for granted. They should be accepted with gratitude as gifts from Allah and used wisely for maintenance of health. Islamic regulations stipulate that excessive eating is wrong; all food must be nutritious and tasty, not cause health hazards and ensure Moral and spiritual health. Forbidden in Islam are intoxication substances and beverages, swine's flesh, blood, carrion and meat not dedicated to Allah.
10. Christ's Second Coming. The Last Events	The Second Coming of Christ is the blessed hope of the Church; the grand climax of the Gospel. His coming will be literal, personal, visible, and worldwide.	In the end time the conditions in the world will be chaotic with violence, destruction and spiritual darkness. In general terms Muslims also believe that the Mahdi (the guided one) will come at the end of time to briefly reintroduce Mohammed's rule, then Antichrist will appear and lead away his followers. Then Jesus will come and destroy Antichrist at the close of the history. Then he will give authority to Muhammad. the Day of Judgment the dead will be resurrected by a trumpet call and their deeds will be weighed on the scales.
11. Heaven /Hell	On the new earth, in which righteousness dwells, God will provide a glorious home for the redeemed with a perfect environment for everlasting life, love, joy, and learning. God Himself will dwell with His people, and suffering and death will exist no more. The unrighteous along with Satan and his Angels, will be completely consumed by fire from heaven. The Universe will forever be cleansed from sin and sinners.	Paradise is an enclosed garden with delights which in the present state of existence are not obtainable. In paradise there will be shade, clear water, wine, and pure honey. There are all kinds of fruits and young virgins to attend the blessed. The inhabitants are forever young and will abide in paradise forever. Hell, where the damned will end up, is a pit of torment and eternal flames, with seven doors. The food is liquid pus, sores, boiling springs, and thorns. It is a limbo with neither life nor death. The skin will burn off, and the inhabitants will be beaten with iron rods. Among the lost there are special people (non-idolaters) who have a chance to be released from hell after intercession by divine messengers.

12. State of Dead	The wages of sin is death, but God will Grant Eternal life to His redeemed. Death is an unconscious state for all people and they will remain in the grave until Christ at his second coming will resurrect all the righteous people. Only God has immortality and He will give it as a gift to the redeemed on the great day.	Life in the world is limited to a Brief time. However there is life after death. Reward and punishment is not kept for the Day of judgment, but may begin immediately after the funeral which usually takes place the same day a person dies. In the grave, angels will interrogate the dead about their relationship to Allah and Muhammad. The fate of the departed depends on the answer to the questions. Prayer for the dead is recommended. Death put an end to the human body, but does not destroy the soul.
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PART III: ADVENTIST VALUES TO BE CONVEYED

Values are noble ends or ideals that we highly esteem, such as liberty, happiness, acceptance, justice, compassion, and stability. They affect one's decisions and consequent behavior. For the Christian, God is the source of Christian values and "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?" (Micah 6:8). Christian values, in essence, are God's purposes for His creation and contribute to the formation of Christian character. The following Christian values can be conveyed to Muslims:¹⁷

Academic	Aesthetic	Ethical	Religious	Personal	Social
Accuracy	Attractiveness	Acting on	Awareness of	Adventure	Acceptance
Clarity	Balance	Principle	Christian issues	Astuteness	Affection
Coherence	Beauty	Benevolence	Belief	Balance	Affirmation
Competence	Contrast	Dependability	Devotion	Certainty	Altruism
Critical-	Creativity	Ethical	Earnestness	Cleanliness	Appreciation
Analysis	Delicacy	Fairness	Forgiveness	Confidence	Awareness of
Curiosity	Diversity	Flexibility in	Genuineness	Contentment	Heritage
Discernment	Dominance	Judgement	Grace	Creativity	Candidness
Discrimination	Economy	Freedom	Holiness	Curiosity	Charisma
Evaluation	Elegance	Goodness	Hope	Decisiveness	Cheerfulness
Independent-	Fluidity	Honesty	Love	Determination	Cooperation
Thinking	Gracefulness	Humanness	Mission	Diligence	Courtesy
Inquiry	Gradation	Impartiality	Patience	Flexibility	Dependability
Insight	Harmony	Independence	Purpose	Forethought	Devotion
Knowledge	Impact	Integrity	Repentance	Imagination	Empathy
Logical thought-	Integration	Justice	Reverence	Impartiality	Friendship
And Expression	Originality	Loyalty	Righteousness	Independence	Geniality
Neatness	Realism	Mercy	Self-control	Industriousness	Graciousness
Objectivity	Responsiveness	Obedience	Selflessness	Ingenuity	Gratitude
Perfection	Rhythm	Openness	Self-motivation	Initiative	Hospitality
Precision	Sentiment	Purity	To develop faith	Intuition	Modesty
Reasoning	Serenity	Pursuit of truth	Sense of worth	Liveliness	Participation
Relevance	Simplicity	Reliability	In God's eyes	Openness	Patriotism
Sensibility	Spontaneity	Respect	Significance	Optimism	Politeness
Sensitivity	Subtlety	Self-control	Sincerity	Perceptiveness	Sensitivity
Structure	Surprise	Sincerity	Solemnity	Persistence	Sympathy
Tentativeness-	Symmetry	Stability	Spirituality	Personal Growth	Supportiveness
In Research	Uniqueness	Trustworthiness	Thankfulness	Positive outlook	Tolerance
Thoroughness	Unity	Truthfulness	Trust in God	Safety	Thoughtfulness
Understanding	variety	Uprightness	unselfishness	Temperance	Willingness
Workmanship					

Adapted from the Language Curriculum Framework, South Pacific Division Curriculum Unit.

PART IV: STRATEGIES AND METHODS TO CONVEY THE ADVENTIST VALUES

A. Strategies:

How does a Christian teacher approach the teaching of values? Although various specific techniques—such as voting, ranking, continuity, forced choice, listening, dilemmas, interviewing, role play, and goal setting—can be used, there are typically four basic choices in terms of approach.

When teaching values, some teachers rely on **indoctrination**. “Premarital sex is wrong. Homosexuality is wrong. Adultery is wrong. The Biblical perspective is that human sexuality should only be expressed in marriage.

Do you all understand? Good. Now be sure you answer correctly on the exam Monday.” Under indoctrination, the teacher lays down the Christian position and summarily dismisses all others as evil, erroneous, immoral, and anti-biblical. The problem, of course, is that students have not been taught to think Christianly for themselves.

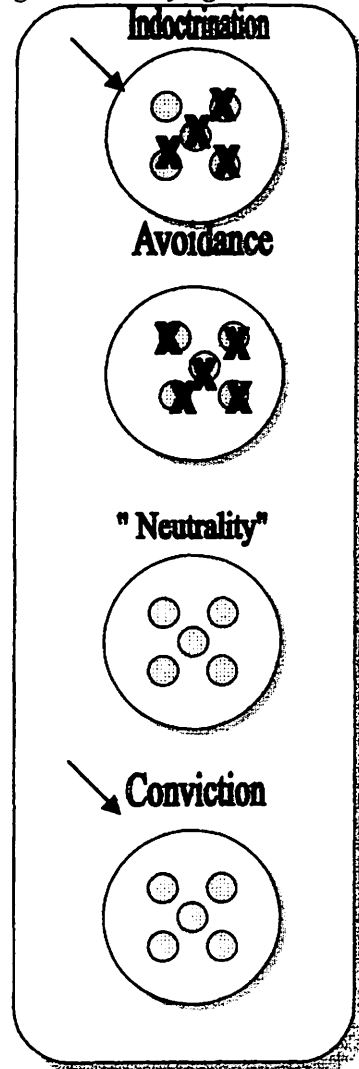
Furthermore, they have been conditioned to acquiesce reflexively or have been goaded into rebellion, both of which are undesirable.

A second reaction is simply **avoidance**. “This next unit deals with human sexuality. Now we are running a bit behind schedule so we are going to skip this section. And frankly this is an area that is best discussed with your parents at home. So our next unit will be...” The results of value avoidance are highly detrimental. Some students will view the teacher as a coward, unwilling or unprepared to address a controversial but significant issue. Others, however, will take the cue that this issue is not really all that important in life, at least not important enough to be addressed in school. Still others, their curiosity aroused and no guidance proffered, will look for their answers on the street.

A third approach is **“neutrality.”** “Students, our new unit is about human sexuality. Now most of you probably recognize already that people have different values in this area. Some people believe that it is acceptable to express sexuality before marriage. Some of the reasons are... Of course; there are some concerns... Others believe that, once married, sexuality can be expressed either within or without the marriage. Again, there are some reasons and concerns... Now others believe that sexuality can be expressed at any time, regardless of gender, as long as there is mutual consent and the parties care about each other... Still others maintain that sexuality should be expressed only within marriage. The reasons given ...” About this time a student raises his hand and asks, “Teacher, what do you believe?” “My dear students, it’s not important what I believe. What’s important is what you believe. You must each think through this matter carefully and come to a personal decision.” These sounds quite sophisticated.

But there are some profound difficulties. First of all, “neutrality” is really only a pretense and students will discover sooner or later what the teacher really believes. But by then, they will have lost confidence in the teacher’s ability to provide a sense of direction. An even greater problem is the impression some students will receive that all things are equal or at least relative, that there are really no divine criteria. The sordid story of the book of Judges ends with this observation, “In those days there was no King in Israel; everyone did what was right in his own eyes.” (Joshua 21:25)

Figure 1. Conveying Values



So what is the Christian approach in teaching values? The most effective strategy seems to be that of **candid conviction**. In this approach, the teacher frankly discusses the various perspectives that are assumed in relationship to the particular issue. The rationale for each is carefully considered. Students are encouraged to think deeply. But there is more. The teacher also shares his own Adventist belief with the students. In fact, he is willing to let his students “press him to the wall” by making comments, asking questions, and even raising objections. He sees his role as that of a knowledgeable guide, rather than arbitrator. There is of course, a condition the teacher must himself know why he believes. He must think deeply and christianly; which is, of course, what must happen anyway if the teacher is to integrate faith and learning.¹⁸

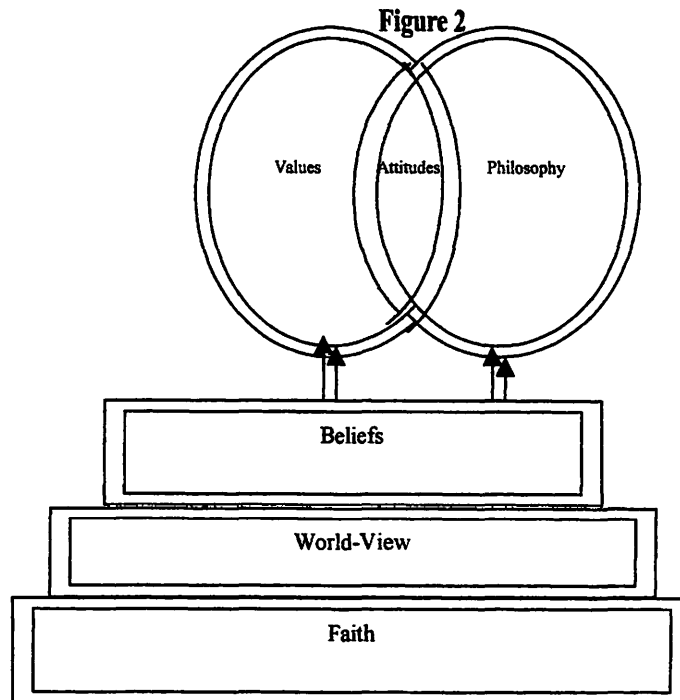
A. Methods to convey Adventist values to Muslim students with Adventist students

The following methods can help in conveying Adventist values through education to Muslim students and through them to the larger Muslim community.

1. Teacher’s attitudes toward students:

An attitude is defined as being the mental make up of a person which exerts a specific control over an individual’s actions and conducts toward other people, objects, and situations.¹⁹ An attitude is composed of the thinking process, emotions, and actions. Attitudes and actions are twin sisters. One affects the other like the body and the mind. Attitudes are mental and covert while actions are overt and apparent. Hence Holms says, “The most important single factor in the teacher is the attitude...”²⁰

The attitude of a person, however, is dependent upon the philosophy and values of a particular individual. Faith, worldview, and beliefs are very important for developing philosophy and values. Interactions of philosophy and values are critical for attitudes. Attitudes are deciding factors for outward actions, which we normally call behavior. Positive attitudes express itself in an action that is accepting students, as they are, being cheerful, loving, helping, and understanding. Caring or accepting, loving, helping, and understanding attitudes will nonverbally convey Adventist values to the students.



1.1 An Accepting Attitude

An accepting attitude may be defined as the willingness of a teacher to accept students with their weaknesses and strengths. Acceptance means building a close relationship with student. Jesus walked and mingled as one with His disciples. "He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen collaborators."²¹

1.2 A Cheerful Attitude

A cheerful attitude is a mental make up that can help witness Jesus. A cheerful atmosphere in the educational atmosphere serves as a catalyst to relax students. Cheerful attitude is a biblical injunction. Cheerfulness is a value that a teacher wants to impart to students. Only by modeling a cheerful attitude a teacher may communicate this value. A sunny and high-spirited appearance of a teacher inspires students. One who truly believes in Christ is ever happy and satisfied. The disciples and apostles are proof of this. Paul and Silas sang when they were in a prison. It is not a position that makes one happy but it is one's disposition that makes him happy. Cheerfulness, usefulness, and gratitude are the marvelous life-giving power and teachers are to show these qualities in their life.²² Cheerfulness is one of the method teachers can convey Adventist values to their students.

1.3 A Loving Attitude

Love and kindness is realizing that students "need the personal sharing of ourselves in their lives to help them understand their choices."²³ Love resists condemning students because they did not come up to the teacher's ideal. It is not criticizing "others, conjecturing as to their motives, and passing judgment upon them."²⁴

1.4 A Helping Attitude

A helping attitude means leading students to see the importance of honoring God by wearing a neat, healthful, appropriate and becoming like Jesus.²⁵

1.5 An Understanding Attitude

Showing an understanding attitude to student's means "concentration for worthy ends"²⁶ not on corrupt and deceitful things. One method or way conveys that Adventist values with students are teacher's understanding attitudes.

2. Developing a partnership relationship between the parents, teachers and students

One of the important methods or ways in conveying the Adventist values to Muslims could be to develop a partnership relationship between the parents, teachers and students. Ellen G. White states forcefully on the need for cooperation between parents and teachers. "When the child is old enough to be sent school the teacher should cooperate with the parents."²⁷

In order to make this method successful the school staff would need to have frequent workshops and seminars on child development and character exclusively for parents. Dr.Rasi, Director of Education of the General Conference, suggests a formal meeting with parents explaining the preconditions and the demands of the school.²⁸

3. Orientation Workshops for the Muslim teachers.

The number of Muslim teachers and students are increasing day by day in Adventist schools through Bangladesh. For the Muslim teachers an intensive orientation workshop on a regular basis is most essential. The workshops should include the following aspects:

1. The foundation of the Adventist philosophy of education.
2. The basics of the dominant religions present in Bangladesh.
3. The complex role of the teachers in a pluralistic society in Bangladesh.

4. Contextualization of Bible text books.

The Bible text- books used in SDA schools is content-wise good for the people in Bangladesh. But the illustrations and approach taken do not attract and appeal to the Muslim students. If the Bible textbooks are contextualized, the Muslim students will be attracted to the teaching of the Bible. The contextualization would include the following aspects:

1. Using words of Arabic origin.
2. Using the proper names for Jesus.(Isa Al Masih, Ibn-e Mariam)
3. Mode of greeting.

4. Titles of respect for Muhammad.
5. Avoidance of words like "Pig".
6. Using Koranic passage as points of contact.

5. Co-curricular activities.

Administrators and teachers, with the involvement of mature students, will designed such a rich program of activities that will be congruent with such as of the Adventist philosophy of education and conveys Adventist values to the students of different religion, especially to Muslim. Included in this program, which seeks the wholesome development of students, are social, cultural, recreational, artistic, and missionary activities (clubs, exhibitions, recitals, excursions, tours, labor, sports, athletics, service, outreach...) ²⁹

6. Fostering an instructional environment in which the free exchange of ideas is prized.

In fulfilling this principle, we:

- a. Assume presenting other views fairly.
- b. Foster responsible discussion of all points of view, respecting the students' right to form their own position, and encourage the students to choose the Seventh-day Adventist position.
- c. Conduct seminars, tutorials, and class instruction in the spirit of learning without intimidation or reprisals, leading students to a deeper understanding of, and commitment to the truth.
- d. Utilize grading, not as an instrument of discipline or coercion, but as a reliable way of providing students with a fair assessment of their learning in relation to the stated objectives of the course. ³⁰

7. Maintaining the highest norms of scholarship and integrity in research, production, and communication of findings.

In fulfilling this principle, we:

- a. Exercise integrity in the use and interpretation of the findings and writings of other scholars.
- b. Explore truths on a personal level while understanding and respecting appropriate setting to share our findings.
- c. Make appropriate use of time and resources received for professional research and other activities.
- d. Fulfill our professional commitments to students, their families, our employing institution, and to other individuals or organizations.
- e. Make available the data of the research to be referred and published, as long as the privacy or confidentiality of those involved is not violated.
- f. Seek to reach a mutual agreement between researchers in a group effort. We respect the division of work, compensation, access to data, rights of authorship, and other rights contained in the agreement.
- g. Respect legal, professional, and religious constraints on research, and use consent forms in the case of human subjects. ³¹

8. Concerning and involving with the life and conditions of the school and community in which we work and live.

In fulfilling this principle, we:

- a. Share with all citizens the responsibility for the development of sound public policy, especially in the domain of education.
- b. Participate in the regular exercise of self-evaluation, the evaluation of programs and the performance of our school for the purpose of maintaining acceptable standards of accreditation.
- c. Protect the good name of the Seventh-day Adventist Church against unreasonable attacks and malicious slander.
- d. Participate in activities that will benefit the local communities. ³²

PART V: ADVENTIST EDUCATION IN BANGLADESH

“In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, to become partakers of the divine nature through obedience.”³³

In Bangladesh most SDA parents do not send their children to the public schools, colleges and universities. They believe that our SDA Academies give quality education and the sons and daughters are safer in our Day school or Boarding schools. They think SDA academies offer an education based on scriptural foundation where faith and learning are integrated. There are few exceptions. Some workers have sent their children outside the country. Most of the teachers and educational leaders are dedicated and hard working in spite of many problems. The teachers get very low salary but they are honest in work. In the past we did not get so many Muslim students in our schools, but the situation is different now. Muslim parents have come to know that SDA schools give education, which helps their children to grow physically, mentally and spiritually. The enrollment of the Muslim students proves it. The following statistics will make it clear.

INSTITUTION	Number Of Institution	Number of Teachers	NUMBER OF STUDENTS					TOTAL
			SDA	NON-SDA	MUSLIM	HINDU	OTHERS	
University	1	17						
College	3	33						
Secondary School	4	53	3543	699	1511	1514	3070	10377
Elementary School	214	386						
Total	232	489	3543	699	1511	1514	3070	10377

Conclusion

In order of helping students to learn Christian values, the following value tree will be helpful.³⁴

GOD
LIVE the values
TEACH the values
PROTECT your student's mind
MAKE right and wrong very clear
DEVELOP self-respect and confidence
GIVE lots of practice in making decisions
SHOW your students how to deal with peer pressure
MAKE
GOD
REAL

We, the teachers and pastors in Bangladesh, must confess that we concentrated much in our education and evangelism among the minority population of Bangladesh, like Hindus, Buddhists, Animists, and other Christians. We did not think about Muslims so much. We neglected Muslims almost in every ministry of our church in Bangladesh. Muslims are majority of the population. In Bangladesh we need teachers and preachers like the Apostle Paul. We need more dedication, wisdom, power, devotion, spirit of truth, and faith. We need to integrate faith and learning in our teaching inside and outside the classroom.

The good news is that we are not alone in the endeavor. Christ has given us the spirit of truth, who will guide us into all truth (John 16:13). He has promised us wisdom and the ability to apply the knowledge correctly (Proverbs. 15:2), if we will, and ask in faith (James 1:5-6), and he will give us power. "All things are possible to him who believes." (Mark 9:23). As we seek to follow in the footsteps of the Master Teacher, may we reach out and claim the promise; "I can do all things through Christ who strengthens me." (Phil. 4:13)

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