

Ethics and world religions cross-cultural case studies case study example

[Sociology](#), [Violence](#)



How must men treat women and children in a global society of varying cultures and views?

The case study on Chapter 5 explores the strong clash of cultures in the issue of domestic violence, especially the abuse on women and children. There were about 260 Afghans who were displaced in a small Midwestern community in the U. S. They have various social problems and the differences in cultures reflect on the wider issue of how must men treat women and children in a global society of varying cultures and views? The Afghan culture is rooted in patriarchal authority. They can do their “disciplining” without state intervention. This contradicts the more liberal views of the U. S. They differentiate abuse from disciplining and impose strict sanctions against the degrading of the human person, in the legal and moral contexts. This chapter also contextualizes the American and the Afghan beliefs based on their historic and cultural traditions and convictions. The Baha’i community rules are explained against the Christian rules and practices in order to depict the contradictions and the clashes in the understanding of domestic violence.

In the Baha’i community or the world religion of the global society, the rules on how the women and children must be treated is based on the civil laws of the country or localities where one lives (Wolfe & Gudorf, p. 113-114). If this is followed, then the United States is the sole authority to impose its own laws and penalties with regards to abuse or violence of Afghan women and children under their country. The Afghan communities must submit to the U. S. civil laws, particularly in the area of domestic violence.

In the Christian worldview, men are the sole authority in a family and society. However, even if it is patriarchal, its patriarchy is highly interpreted in the way a loving father would treat his wife and children. The “love-patriarchalism” is their model of a Christian family and corporal punishment is mildly taken as a way of punishing transgressions (p. 119). Even when punishment is applied, the human person must be respected since he is a child of God. His basic dignity is rooted in God’s creation.

The major contention in this issue of domestic violence in the U. S. is the new definition of what constitutes women and child abuse in a diverse society (p. 121). Another major contention is when and how this generally held principle is accepted, acknowledged and practiced by the members of the civil society. While Christian neighbors may feel they are acting as good Samaritans in reporting abuse cases of their Afghan neighbors, their actions may be considered as a disrespect of the family privacy by the Afghans. Hence, the “strict enforcements of the laws just like the Pharisees do not excuse them from following the same laws” (p. 123). The Americans should likewise promulgate the concept of non violence in their own homes and in their White neighborhoods. American neighbors cannot just heedlessly report their Afghan neighbors without fully understanding the situation. Similarly, they must be educated and oriented into the civilities of the western cultures because their ignorance cannot be used against them. The American police agencies and its social institutions must “enforce the laws equally and impartially” (p. 122). This means that the Afghans must be well informed about the laws on domestic violence before they are penalized for their

aggressions. The Christian societies must also not be very much focused on the aggressions of the Afghans since very violent and aggressive incidences also happen to them. The ultimate goal of this issue must be rooted in the peaceful coexistence of the two cultures.

How should cultural diversity be promulgated and practiced by one nation in relations to other nations?

The case study in Chapter 7 hinges on the issue of promoting cultural diversity in different nations. It reflects on the intellectual conversations of a Normandy couple, Jacques and Rochelle and their cousin, Patricia, who is a university professor. They discuss the issue of wearing the traditional Muslim veils which was prohibited in French schools. This issue stirred national and international criticisms. They compared it with the United States where this cultural practice is not prohibited. They reasoned that as a more culturally-diverse nation, the French government believes that allowing some students to wear their veils would promote national division and political disparity. As compared to the more traditional and pluralist state, The United States government allows the wearing of veils as a testament of their respect for Muslims' cultural practice. It does not view this practice as a political action. While the worldview of the Muslims reflects a more conservative understanding of the incident, the Christian view presents various perspectives of how to understand the incident. Hence, the critical question of the application of cultural diversity relative to other polity is hereby presented.

The Muslim worldview presents the historical and the cultural significance of the wearing of the veil. As shown, the main historic and religious purpose of the veil is to sanctify their marriage as an institution. Veil serves as a mode for association of women with the right groups in the society. It also prevents extra marital affairs (p. 154). In terms of socio political history, the wearing of the veil by the conquered Algerians during the French colonialism represents a symbol of political, cultural and political identity (p. 155). It was a symbol of resistance and retaliation which has a significant meaning in French administration. In contemporary times, the wearing of veil has also become a symbol of feminism and women liberation in the Muslim countries (p. 157).

The Christian worldview carries over various religious, contemporary and historical perspectives about the wearing of veils by the Muslims in France. Aside from the economic reasons, there is also a trend of obliterating the local customs and traditions by leaning more closely with global and multicultural patterns, which dictate what languages or dress must be worn by the general public. Embracing a culturally diverse society also weakened religious practices such as the wearing of veil by the Muslims in present day France. Another issue which relates to the wearing of veil hinges on multiculturalism. For instance, in promoting equality of religious beliefs and practices, the underlying issues of ethics, inclusion and nationalism are also discussed.

A polity or a nation is sovereign in its legal and political rights. This makes it problematic in the emergence of multicultural practices and religious

toleration. While it is a prerogative of the French government to rule out the most plausible decision (such as the wearing of the veil) in accordance to what it views as most beneficial to its society (or would be harmful). It has the inherent duty to protect its sovereignty and its people and in this regard, it breaks away from the other laws of other nations. The distinction is somehow a critical statement because most countries now are taking the similar paths in this respect. They are becoming more tolerant of other peoples, religions and cultures. Hence, when France reinstates its rule that “religion must support national ideals and must foster peace if not, it must be curtailed by law” (p. 165), this can be a different direction from the rest of the global community. Other nations will experience differing political views and decisions.

Work Cited:

Wolfe, Regina Wentzel & Gudorf, Christine E. *Ethics & World Religions: Cross-cultural Case Studies*. 1999. New York: Orbis Book.