

PART ONE: REFLECTING ON CONTEXT

Syllabus Objectives	<p><i>Knowledge</i></p> <ul style="list-style-type: none"> • be familiar with the basic principles and methods of social analysis • have a knowledge of the problem of world hunger/ poverty in Ireland / discrimination in Ireland <p><i>Understanding</i></p> <ul style="list-style-type: none"> • have an understanding that individual and community contexts are shaped by economic, political, cultural, and social factors • recognise that examination of these factors can give rise to questions of justice. <p><i>Skills</i></p> <ul style="list-style-type: none"> • use the skills of social analysis in a variety of contexts • be able to compare and contrast the outcomes of social analysis in different contexts. <p><i>Attitudes</i></p> <ul style="list-style-type: none"> • appreciation of potential questions of justice and peace in a given situation • commitment to raise such questions when necessary • sensitivity to issues of justice in the students' own lives and in the lives of others
----------------------------	---

Procedure

Topic: 1.1 Social analysis

reflection on one's own situation and context in the light of questions of – resources; power; meaning; relationships; identifying questions of economic, political, cultural and social structures arising out of this situation.

Brainstorm students understanding of social analysis by noting on the chalkboard feedback to the question - What is social analysis?

When all feedback has been noted on the chalkboard present students with the following definition:

“ Social analysis can be defined as an effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships.”
- Peter Henriot S.J.

Compare and contrast this definition with the students understanding.

Discuss: How can this apply to actual situations at the local, national and international levels?

Explain the steps involved in doing social analysis

e.g. Three-step method:

1. Make explicit the values that we bring to the task i.e. the perspectives, biases, stances which influence the questions we ask and the judgments we make as no investigation is value-free.
2. Make a general description of the situation we are trying to understand so as to enter into the picture and get an initial understanding of the situation i.e. gather facts and trends, stories, talk to people most prominent in the situation, conduct a survey or questionnaire.
3. Analyse the situation i.e. work through a series of questions about the history of the situation, the major structures which influence the situation, the key values operative in the situation, who holds power, what are the key relationships influencing the situation, and what the future direction of the situation might look like. Draw some conclusions about the root elements of the situation.

Case study: Take an issue e.g.

- Economic issues such as labour, poverty, income distribution, employment and unemployment, patterns of production and consumption etc.
 - Political issues will include government, law, justice system, trade unions, lobby groups,
1. Investigate the way things are with the chosen issue

2. Ask why things are so with the chosen issue

3. Get behind the issue to see what are its causes e.g.

Cultural factors – investigating the assumptions we all live by and asking where they come from and how they are maintained i.e. the education system, mass media, and religious influences etc.

Social structures – looking at how society is divided into groups or sections and how these are related i.e. families social classes, vocational types, ethnic groups, etc.

Think critically about, and evaluate, the different ways of understanding how society works (or fails to work), who benefits and who loses, who has power and who is powerless.

Read *Student Work: Social Analysis - Method 1 The Five Whys?*

Give students time to complete the assignment and take feedback feed back.

Discuss: What are the questions that are raised by the issues / problems you stated?

Outcome: As a result of studying this section, students should be able to

- identify the most significant economic, political, cultural, and social structures within their own situation and context that – influence the availability and allocation of resources; determine the types and sources of power; shape key personal, interpersonal and intra personal relationships; determine the meaning and value accorded to people within their situation and context.

Topic: 1.2 Social analysis in action

Here students have to apply the principles of social analysis to one (O.L.) or two (H.L.) areas out of a list of three: World Hunger, Poverty in Ireland, and Discrimination in Ireland. (Higher-level students will be required to compare and contrast the two areas studied.)

- *why are people hungry in the world: addressing this question using some of the principles established in the previous section*
- *the question of poverty in Ireland: using the principles outlined in above to identify the issues involved in the nature and causes of poverty in Ireland*
- *the question of discrimination in Ireland: using the principles outlined to examine the issue of discrimination on the basis of race, ethnic background, religion, disability, class, or gender.*

Read *Student Work: Social Analysis - Method 2 The Compass Rose* and explain how it can be helpful in analysing a problem or issue.

Group work: Divide students into pairs / groups. Present each pair / group with an image from newspapers, magazines etc. that depict people hungry in the world, poverty in Ireland or discrimination in Ireland.

Ask each group to place their image on a large page and then to come up with questions using the compass rose.

Take feedback feed back from each pair / group.

Discuss: What are the natural / ecological questions that are raised by the issues and problems?

What are the social / cultural questions that are raised by the issues and problems?

What are the economic questions that are raised by the issues and problems?

What are the political questions that are raised by the issues and problems?

Or Group work: Divide students into pairs / groups. Present each pair / group with one or more of the following work cards describing an issue which they are to research and analysis using the three-step method outlined above.

Group work cards:

Issue 1

Why are people hungry in the world?

Sources of information:

- Poverty and hunger in the developing world. www.trocaire.org.
- Bread for the World Institute: <http://www.bread.org/>
- United Nations website <http://www.un.org/pubs/cyberschoolbus/index.html>
- Etc.

<i>Issue 2</i>	<p>What is the nature and causes of poverty in Ireland?</p> <ul style="list-style-type: none"> • CORI (Conference of Religious of Ireland) Justice site: www.cori.ie/justice. Etc. • Combat Poverty Organisation: http://www.cpa.ie/ • Government of Ireland website: http://www.irlgov.ie/ • Etc.
----------------	--

<i>Issue 3</i>	<p>What is the nature and cause of discrimination in Ireland?</p> <ul style="list-style-type: none"> • National 'Know Racism' site: http://www.knowracism.ie/ • National Consultative Committee on racism and Interculturalism: http://www.nccri.com/ • Artists Against Racism: http://www.artistsagainstracism.org • The Equality Authority: http://www.equality.ie/ • Travellers' website: http://www.paveepoint.ie/pav_home_a.html • Etc.
----------------	---

When students have completed the research and analysis take feedback from each pair / group.

Discuss: What are the causes of hunger at a national and international level?
 Are the causes of hunger in a country associate with its economic, political, cultural or social structures?
 Does anybody experience poverty or discrimination in Ireland today?
 What factors contribute to the experience poverty or discrimination in Ireland today?

Written Assignment:

1. Describe the steps involved in doing a social analysis of any problem or issue.
2. Give two causes of hunger in the world and in your answer explain how economic, political, cultural or social structures contribute to this situation.
 Or Identify one group who experience poverty in Ireland today and explain why you think they are in poverty. Your answer should mention two structural causes of poverty in Ireland.
 Or Choose one example of discrimination in Ireland today and describe how that discrimination works. Your answer should mention two structural causes of discrimination.
3. Pick one social problem in Ireland today and explain how the following factors affect the situation– resources, power, key relationships.
 Or Write an essay comparing *two* causes of poverty in Ireland and in the developing world.

Outcomes: As a result of studying this section, students should be able to

- briefly describe one country's experience of hunger and identify two causes of the problem at a national and international level and associate each with economic or political or cultural or social structures OR
- offer a working definition of relative and absolute poverty and identify one group of people who may experience relative poverty in Ireland: establish two structural factors which contribute to poverty in Ireland; show how these factors affect the group identified above OR
- take one form of discrimination and give two examples of how this discrimination is expressed in Ireland: identify two structural factors which contribute to this form of discrimination.

Part two: THE CONCEPT OF JUSTICE AND PEACE

Syllabus Objectives	<p><i>Knowledge</i></p> <ul style="list-style-type: none">• be aware of the variety of perspectives on justice and peace• have a knowledge of the processes of conflict resolution• be aware of different forms of violence• have a knowledge of religious perspectives on violence <p><i>Understanding</i></p> <ul style="list-style-type: none">• identify the relationship between commitment to the major religious traditions, and action to bring about justice <p><i>Skills</i></p> <ul style="list-style-type: none">• identify the links between justice and peace, and the absence of peace• apply the skills of social analysis to issues of justice and peace• recognise the links between religious belief and commitment to justice <p><i>Attitudes</i></p> <ul style="list-style-type: none">• openness to and respect for, groups and individuals who campaign for justice, including those who campaign out of religious conviction• appreciation of potential questions of justice and peace in a given situation• sensitivity to issues of justice in the students' own lives and in the lives of others
----------------------------	--

Procedure

Topic: 2.1 Visions of justice

justice as right relationship

Personal reflection: Write yesterdays date at the top of a page and divide it into sections for each hour of the day. For each section of the day list the way in which your time related to yourself, others or creation. Add up the time involved that time related to yourself, others or creation. Draw a circle and divide it into parts which reflect the amount of time you spent related to yourself, others or creation. Invite students to present their charts to the rest of the class.

Discuss:

- Do we have anything in common in terms of how our time is related to ourselves, others or creation?
- What are the requirements necessary for these relationships to work well?

Take feedback and conclude by explaining that injustices are those behaviours that hinder good relationships.

Present students with the statement:

‘Justice as right relationship’

Brainstorm the students understanding of this statement noting all points on the chalkboard.

Take feedback and conclude by explaining that justice is concerned with the web of relationships that make up our lives. Justice is seen as being faithful to a rightly ordered set of relationships. Reason can grasp the sense in this approach to living well together. An explicitly religious approach defines right relationship as right relationship with God, self, others and creation. Accordingly, God’s relationships with humanity and creation are seen as the model of right relationship, which we are called to follow.

Read Genesis 1-2:4 or Section J Part 2 *Student Work: STORY OF CREATION GENESIS1– 2:4* or *Student Work: ISLAMIC CREATION STORIES*

- Discuss: What does this story show as the right relationship between God and mankind?
What does this story show as the right relationship between mankind and creation?

justice as retribution

Present students with the phrase:

‘An eye for an eye, a tooth for a tooth,’ (Ex 21:24)

- Discuss: What does this phrase mean?
How does this phrase express the retributive aspect of justice?

Take feedback and conclude by explaining that justice is seen as the balancing of wrongs done with punishments for these wrongs. If someone does an injustice, justice requires that the balance be put right.

Read Matthew 5:38-48 - The Sermon on the Mount

Discuss: From what Jesus said in this sermon does he agree with the ideas of justice as retribution?

Take feedback and conclude by explaining that Jesus in the Sermon on the Mount challenges the idea of justice as retribution where he exhorts his followers to be radically people of peace. A weakness in this understanding of justice is seen as its failure to balance justice with mercy. It fails to recognise that sometimes it is right to be merciful and to forgo the strict requirements of justice, especially when there is a need to break the cycle of violence and patiently work for reconciliation. (e.g. the Truth and Reconciliation Commission in South Africa)

justice as fair play

Present students with the statement:

‘Justice as fair play’

Brainstorm the students understanding of this statement noting all points on the chalkboard.

Discuss: How are we to determine what is ‘fair’?

Take feedback from students and present them with the answer:

Where there is justice ‘the strong and firm will give everyone their due’ – Aquinas

Discuss: Does this determine what is ‘fair’?

How do you determine what is a person’s due?

Take feedback and conclude that Aristotle favoured calculating this arithmetically, with every person receiving from society in proportion to what he or she contributes. A weakness of this position is that justice can become legalistic, with Lady Justice weighing the scales according to what everyone deserves.

Review Junior Certificate Section F Part 4 or present students with the following statements from world religions:

Buddhism *“I will act towards others exactly as I would act towards myself.”*

Hinduism *“This is the sum of duty. Do naught to others which, if done to thee, could cause thee pain.”*

Judaism *“What is harmful to yourself do not to your fellow men. That is the whole of the law and the remainder is but commentary.”*

Islam *“None of you truly believe, until he wishes for his brothers what he wishes for himself.”*

Christianity *Do unto others what you would have them do unto you*

Discuss: Do these world religions have anything in common in terms of how they determine what is ‘fair’?

justice as the promotion of equality

Present students with the statement:

“Justice as the promotion of equality”

Take feedback and conclude by explaining that Justice as the promotion of equality is based on a recognition that we are all human beings with equal rights and dignity.

Read extracts from *On Human Worth: A Christian Vindication of Equality* London SCM by Forrester, D.B. (2001)

justice as the upholding of human rights

Present students with the statement:

“Justice as the upholding of human rights”

Take feedback and conclude by explaining that Justice as the upholding of human rights expresses the worth and dignity of every human being. Today, the linking of justice and human rights is a common way of expressing the universality of the demand for justice and its requirements.

e.g. the U.N. Declaration of Human Rights by reviewing Junior Certificate Section F Part 2

Distribute a copy of THE UNITED NATIONS DECLARATION OF HUMAN RIGHTS

The Christian Way 3 page 87 or *It's Not Fair* page 57

Explain that the 1948 The United Nations Declaration of Human Rights applies to everyone throughout the world and was signed by the representatives of peoples of very different cultures, religions and political systems, for instance Europeans, Africans, Asians, Buddhists, Muslims, Christians, Communists and Capitalists and people of the developed and underdeveloped world. Everyone is entitled to all the rights mentioned in this Declaration, regardless of their race, colour, sex, religion or any other characteristic.

Read an essay by Mary Ann Glendon about the UN Declaration:

http://www.catholiceducation.org/articles/social_justice/sj0006.html .

Written Assignment:

“There aren't two categories of people. There aren't some that were born to have everything, leaving the rest with nothing, and a majority that has nothing and cannot taste the happiness. God has created for all. The Christian society that God wants is one in which we share the goodness that God has given for everyone.” - *Archbishop Oscar Romero*

Outline the understanding of justice that is evident in this statement.

Outcome: As a result of studying this section, students should be able to

- take each of the five understandings of justice, give a brief explanation of each one and identify its main strength and identify its main weakness.

Topic: 2.2 Visions of peace

- *the links between justice and peace*

Present students with the statement:

“Peace is an absence of overt discord or dissension”

Discuss: Do you agree?

Take feedback and explain that this might ignore hidden or unacknowledged injustices. A more adequate definition of peace would acknowledge that injustices must first be removed before a true peace can occur. Justice and peace then are associated with one another.

Present students with the quotations:

“The fruits of justice are peace”.
- Isaiah 32:17

“Peace is not merely the absence of war
but the presence of justice, of law, of order.”
- Albert Einstein

Discuss: Do you agree?

Take feedback and explain that in the Judeo-Christian traditions both are central to God’s vision of shalom.

- *types of peace*

Read the work cards in *Student Work: Types of Peace*.

Pick two types of peace and research the newspapers of the day for an example of each.

- *non-violence as lifestyle and form of protest*

Write the term ‘non-violence’ on the chalkboard.

Divide the chalkboard into two halves. On one side, write ‘non-violence as lifestyle’ and on the other write ‘non-violence as a form of protest’.

Discuss: What is the difference between non-violence as “lifestyle” and as “protest”?

What people would you associate with non-violence as “lifestyle” or as “protest”?

Take feedback and note on the chalkboard

Research Assignment: Divide students into groups to research and produce a storyboard on the life of Gandhi or Martin Luther King. Give students time to read *Student Work: Non-violence as lifestyle and form of protest* and do further research in textbooks, film etc.

Take feedback from each group on the research assignment.

Discuss: In what ways can non-violence as lifestyle and as protest be seen in the life story of Gandhi or Martin Luther King?

Case Study: Northern Ireland - Read *Student Work: Gordon Wilson speaking about his family and the death of his daughter Marie in the Enniskillen bombing November 1987*

Discuss: How did Gordon Wilson Christian faith, influence his reaction to his daughter’s violent death?

Or Case Study: Sri Lanka - Read *Student Work: The Challenge to Violence New Internationalist August 2005 page 9.*

Discuss: How is this case study an example of non-violence as lifestyle and a form of protest?

- *conflict resolution: stages in building peace in local or global communities*
- *the meaning of dialogue and its role in conflict resolution*

Mediation is one common model ‘conflict resolution’ e.g. George Mitchell in the Northern Ireland peace process is a good example of a mediator in action.

The aim is to get both conflicting parties to engage in genuine dialogue, really listening to each other, in a secure context, with a third party to mediate between them. By the use of appropriate skills and the goodwill of those concerned, the parties can be enabled to resolve their differences peacefully.

The object of the process is –

to understand the true nature of conflict

to avoid emotional and other obstacles to gaining a new perspective on the situation

Element in the conflict resolution process -

- The avoidance of laying blame
- Empowering the parties to learn to take responsible control of their destinies
- Empowering the parties to compromise if necessary without losing their pride

Written Assignment:

“Since wars begin in the minds of men, it is in the minds of men that peace must be constructed.”

- UNESCO

Or “Peace can't be kept by force it can only be achieved by understanding.” - Albert Einstein

Do you agree with this statement? Why?

Outcomes: As a result of studying this section, students should be able to -

- briefly explain and illustrate the relationship between justice and peace
- define two types of peace and give an example of each one
- differentiate between non-violence as lifestyle and non-violence as protest
- present one model of conflict resolution and outline how this model could be applied to one local or one global situation
- define dialogue within the context of conflict resolution.

Topic: 2.3 Religious perspectives on justice and peace

- Two out of
- *the Judaeo-Christian vision of justice*
 - *the Zakat of Islam*
 - *the four Varnas of Hinduism*
 - *the eightfold path of Buddhism*

Research Assignment:

- Judeo-Christian perspective on justice and peace –
Pick a text from each of the columns below and describe the perspective on justice and peace that can be seen in it.

The Hebrew Scriptures:

- The Creation accounts in Genesis
 - The Exodus story
 - The call back to the covenant by the Prophets (Isaiah, Jeremiah, Micah, Hosea.)
- Etc.

The New Testament:

- The Sermon on the Mount (Matthew 5)
 - The parable of the Last Judgement (Mt 25),
 - Luke’s Gospel
 - The Letter of James,
- Etc.

- Islamic perspective on justice and peace - The Qur’an encourages generosity e.g. ‘those who remain steadfast in prayer; and those in whose wealth is recognised wealth for the needy who asks and him who is prevented for some reason from asking’. (Sura70:23-25)
- Hindu perspective on justice and peace in the four Varnas – View extracts from the film Gandhi or research the life of Gandhi who campaigned for the emancipation of the Untouchables, whom he called Harijans, ‘the children of God’. Review Junior Certificate Section D Part 4 Student Work: Mahatama Gandhi or Gandhi Said... or <http://www.mkgandhi.org>
- Buddhist perspective on justice and peace - A central principle of Buddhist philosophy is that it is nobler to give than to take.

<p><i>Card game:</i> Match the following perspectives on justice and peace with a world religion: Tick <input type="checkbox"/> the world religion with which you associate the following perspectives on justice and peace-</p>	Hinduism	Buddhism	Judeo-Christian	Islam
<p>The ‘Eightfold Path’ is central to this religion. It is constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment. Wisdom is the fruit of following this path. No progress can be made without it. While on the surface this code for living may appear negative in that it speaks of refraining from doing certain things, what might be couched in negative language holds positive within it in that it involves practicing positive qualities, such as kindness, compassion, generosity, truthfulness and justice.</p>				
<p>The Four Varnas refers to one’s position (or class) in society. This some societies this has taken the form of the caste system. Its original purpose it would seem was economic rather than religious, in that it divided people according to their role in life. Ancient society was divided into four classes (varnas): the Brahmins, the Nobles or Warriors, the Commoners and the Serfs. The system developed to keep the social fabric in harmonious condition but in later ages it became a divisive force. Those in the fourth class came to be seen as the “untouchables” at the bottom of the hierarchy with the Brahmins at the top. Although “untouchability” is now legally prohibited in India, untouchable castes constitute about one fifth of India’s population. They live on the outside of villages and survive by performing unskilled jobs such as working with leather in the tanneries or doing manual farm labour. This religion today is critical of the caste system and there is a strong movement to improve the social conditions and raise the status of those formerly regarded as untouchable.</p>				
<p>This religion is built on ‘five pillars’ for living; five religious duties, as the foundation for submission to God. The Zakat is the fourth pillar and involves almsgiving. This goes beyond mere spontaneous help in times of emergency. Almsgiving is seen as a demand by God for the sake of equity and justice. (Sura 2.110) In this religion what a person owns is seen as being for the benefit of those in need. The rule is that all adult, healthy members of this religion are to give a percentage of annual earnings. The poor are free of this obligation.</p>				
<p>For members of this faith because God is just and those in covenant with God must live justly. Throughout the scriptures of this religion God relates to humanity, not as a blindfolded judge balancing the scales of justice to measure our legal deserts, but with compassion, mercy and loving-kindness.</p>				

<p><i>Answers:</i> Tick <input checked="" type="checkbox"/> the world religion with which you associate the following perspectives on justice and peace-</p>	Hinduism	Buddhism	Judeo-Christian	Islam
<p>The ‘Eightfold Path’ is central to this religion. It is constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment. Wisdom is the fruit of following this path. No progress can be made without it. While on the surface this code for living may appear negative in that it speaks of refraining from doing certain things, what might be couched in negative language holds positive within it in that it involves practicing positive qualities, such as kindness, compassion, generosity, truthfulness and justice.</p>		<input checked="" type="checkbox"/>		

The Four Varnas of this religion refers to one's position (or class) in society. This some societies this has taken the form of the caste system. Its original purpose it would seem was economic rather than religious, in that it divided people according to their role in life. Ancient society was divided into four classes (varnas): the Brahmins, the Nobles or Warriors, the Commoners and the Serfs. The system developed to keep the social fabric in harmonious condition but in later ages it became a divisive force. Those in the fourth class came to be seen as the "untouchables" at the bottom of the hierarchy with the Brahmins at the top. Although "untouchability" is now legally prohibited in India, untouchable castes constitute about one fifth of India's population. They live on the outside of villages and survive by performing unskilled jobs such as working with leather in the tanneries or doing manual farm labour. This religion today is critical of the caste system and there is a strong movement to improve the social conditions and raise the status of those formerly regarded as untouchable.	ü			
This religion is built on 'five pillars' for living; five religious duties, as the foundation for submission to God. The Zakat is the fourth pillar and involves almsgiving. This goes beyond mere spontaneous help in times of emergency. Almsgiving is seen as a demand by God for the sake of equity and justice. (Sura 2.110) In this religion what a person owns is seen as being for the benefit of those in need. The rule is that all adult, healthy members of this religion are to give a percentage of annual earnings. The poor are free of this obligation.				ü
For members of this faith because God is just and those in covenant with God must live justly. Throughout the scriptures of this religion God relates to humanity, not as a blindfolded judge balancing the scales of justice to measure our legal deserts, but with compassion, mercy and loving-kindness.			ü	

Or Research current teaching / thinking about justice and peace in a world religion e.g. *Student Work:*
Justice and Peace in Roman Catholic Church Documents

Discuss:

What vision of justice and peace comes across from these Roman Catholic Church Documents?

Written Questions:

1. Choose one of the following:

- The Judeo-Christian vision of Justice
- The Zakat of Islam
- The four Varnas of Hinduism
- The eight-fold path of Buddhism

Outline the key ideas of justice and peace in *one* of the above.

2. List the key principles of the just war theory as developed by St. Augustine.

Outcome: As a result of studying this section, students should be able to

- making reference to one scripture/source, and one example of current teaching / thinking, outline two of the following: the Judaeo-Christian vision of Justice; the Zakat of Islam; the four Varnas of Hinduism; the eightfold path of Buddhism.

Topic: 2.4 Violence

• *personal and structural violence*

Divide the chalkboard in two and write the terms "personal violence" and "structural" violence on either side.

Ask students to come to the board and write down what comes to mind under each term. *Or*

Present students with a selection of photographs and ask them to pick a picture that they associate with each term.

Take feedback from students

Discuss: Do we have a common understanding of the meaning of each term? Why? Why not?

Take feedback from students and explain that one way people have tried to 'resolve' conflict is through violence. Protecting personal rights or national rights (e.g. to security) are reasons sometimes given to legitimise violence.

Structural violence refers to harm done by unjust laws, for example, or unfair political, legal or social procedures or systems i.e. the economic exploitation of the poor in many countries; state violence in the form of torture; extreme poverty etc. e.g. Read *Student work: THE HOLOCAUST*

Or Case Study: Latin America

"As the Christian believes in the productiveness of peace in order to achieve justice, he also believes that justice is a prerequisite for peace. He recognizes that in many instances Latin America finds itself faced with a situation of injustice that can be called institutionalized violence, when, because of a structural deficiency of industry and agriculture, of national and international economy, of cultural and political life, whole towns lack necessities, live in such dependence as hinders all initiative and responsibility as well as every possibility for cultural promotion and participation in social and political life,' ... thus violating fundamental rights"

- Latin American Bishops' Conference, Medellin, 1968. 'Peace' document, no. 16, taken from the online resource page: <http://www.providence.edu/las/documents.htm#Medellin> Conference.

- the 'just war' tradition
- the legitimisation of violence

Read *Student Work: Swords to Ploughshares*

Discuss: What point is the author of this story making about war?

Can war ever be justified?

What is the Just War Theory?

Take feedback and explain the 'Just war theory' was developed in the 4th century by St. Augustine. It begins with the presumption that war is evil and then tries to balance this with the principle of self-defence. 'Just War theory' claims war can be justified as the lesser of two evils, though only under certain strict conditions i.e.

'Jus ad bellum' conditions -

Why and when recourse to war is permissible:

'Jus in bello' conditions -

The conduct of war:

<ul style="list-style-type: none"> • Just cause - There must be a just cause i.e. those attacked are attacked because they deserve it • Competent authority - The war must only be started and controlled by the authority of the state or the ruler • Right intention - The war must be fought to promote good or avoid evil. • Last resort - The war must be the last resort i.e. all other possible ways of solving the problem must have been tried out • Probability of success - peace and justice must be restored afterwards • Proportionality - must be proportionality in the way the war is fought, e.g. innocent civilians should not be killed. You must use only enough force to achieve your goals, not more (It would not be proportionate', for example, to bomb a whole village because the enemy was hiding in one house.) 	<ul style="list-style-type: none"> • Proportionality (the good intended proportionate to the evil done) • Discrimination (which prohibits direct attacks on non-combatants and non-military targets)
---	--

Case Study: Look at one example of war and apply the just war criteria to it.

Take feedback from students

Discuss: Is this theory still relevant or useful in today's world?

Outcomes: As a result of studying this section, students should be able to

- outline two causes and two effects of personal violence and structural violence
- identify the key principles of the 'just war' theory
- illustrate the theory by applying it to one example of contemporary conflict
- taking one example of personal violence, and one example of structural violence, show how someone might legitimise this violence.

PART THREE: THE RELIGIOUS IMPERATIVE TO ACT FOR JUSTICE AND PEACE

Syllabus Objectives	<p><i>Knowledge</i></p> <ul style="list-style-type: none">• be aware of the variety of perspectives on justice and peace. <p><i>Understanding</i></p> <ul style="list-style-type: none">• identify the relationship between commitment to the major religious traditions, and action to bring about justice• have an understanding that the current environmental crises compel many religious believers to act and campaign on environmental issues. <p><i>Skills</i></p> <ul style="list-style-type: none">• identify the links between justice and peace, and the absence of peace• recognise the links between religious belief and commitment to justice. <p><i>Attitudes</i></p> <ul style="list-style-type: none">• openness to and respect for groups and individuals who campaign for justice, including those who campaign out of religious conviction• appreciation of potential questions of justice and peace in a given situation• sensitivity to issues of justice in the students' own lives and in the lives of others.
----------------------------	--

Topic: 3.1 Religion and the environment

Procedure

Introduction - • *the origins of the 'greening' of religion*

The Global Environment Outlook 3

- published by UN Development and Environment Programme May 2002

This Report set about surveying the increase in environmental degradation since the first UN conference on environment and development that was held in Stockholm in 1972 and also to see how the world might look in 2032 if we continue in a-business-as-usual manner.

- The report states that unless we change our destructive ways there will not be a bright future for any succeeding generation, because we already are beginning to see the death of life. If we continue living in a business-as-usual-way it is estimated that within 30 years one quarter of the world's mammals will have become extinct. Over 11,000 species of plants, and 1,200 species of birds are also heading for extinction. This is the sixth largest extinction spasm in the 3.8 thousand million years of life on earth and is a direct result of human activity destroying the habitat of other creatures.
- The Report estimates that by 2032 over two-thirds of the world's population will be living in water-stressed areas. In fact it is predicted that the wars of this century will be fought not over access to fossil fuel but about access to water.

Ireland - a recent report had this to say:

Ireland's environmental record is one of the worst in Europe, cited as unsatisfactory in seven of ten major categories by the European Commission. Ireland has been brought to the European Court of Justice or is on notice for breaches of the directives concerning waste management, water, environmental impact assessment, habitats, combustion pollution, the disposal of toxic waste, pollution by nitrates and waste oil. Under the Kyoto agreement to reduce greenhouse gases by 8 percent by 2012 in the European Union, Ireland got a special arrangement to increase its level of pollutants by 13 percent (Indeed may overshoot the increase by between 40 and 60 percent). Irish water quality standards have been in decline for 25 years. The proportion of unpolluted waters in Ireland fell from 76 percent in 1987 to 67 percent in 1999, with a rise in moderately polluted rivers and lakes from 11 percent to 14 percent. - Brian Harvey, Rights and justice work in Ireland: a new base line Joseph Rowntree Charitable Trust (2002) p. 23.

A commentator on religion and the environment

- *outline biography which shows how interest in this theme developed*
- *summary of main ideas*

• *a religious group/organisation with an environmental commitment or lifestyle.*

e.g. A concern for the integrity of creation has been an important part of the agenda of the World Council of Churches (WCC) for the past three decades.

- 1948 WCC meeting in Amsterdam after World War 11 called for creation of a 'just' society.

- 1975 the WWC was committed to a 'just, participatory and sustainable society'. The term 'sustainable' captured some very important elements in the justice debate, especially the idea of the fragility of ecosystems.
- 1983 WWC meeting in Vancouver the council opted for 'Justice, Peace and the Integrity of Creation'.
- The WWC has held numerous consultations on a variety of ecological topics. One of the best known is the document on global warming called *Accelerated Climate Change: Sign of Peril, Test of Faith*, published in 1994.

e.g. The Catholic Church

- 1988 the Catholic Bishops of the Philippines published the first pastoral letter on the environment called *What is Happening to our Beautiful Land?*
- Pope John Paul II called for an 'ecological conversion' at a general audience on January 17th, 2001. He stated
if we scan the regions of our planet, we immediately see that humanity has disappointed God's expectations. Man, especially in our time, has without hesitation devastated wooded plains and valleys, polluted waters, disfigured the earth's habitat, made the air unbreathable, disturbed the hydrogeological and atmospheric spheres and turned luxuriant areas into deserts and undertaken forms of unrestrained industrialization, humiliating the flower-garden of the universe to use the image of Dante Alighieri (Paradiso, XXII, 151.) We must therefore encourage and support the 'ecological conversion' which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading. Man is no longer the Creator's 'steward', but an autonomous despot, who is finally beginning to understand that he must stop at the edge of the abyss.
- 2003 Archbishop Dermot Clifford of Cashel and Emly published a pastoral letter on the environment entitled *The Whole of Creation is Groaning*.

e.g. The Columban's website (www.columban.com/index.htm) provide information on ecological and justice issues.

Outcomes

As a result of studying this section, students should be able to -

- explain what is meant by the 'greening' of religion
- give three factors that contributed to this 'greening' process
- in the case of one commentator on religion and the environment
 - give an outline biography
 - present a summary of his/her main ideas
- name a religious group/organisation with an environmental lifestyle and explain how its religious beliefs impact on that lifestyle.

Topic: 3.2 Religious traditions and the environment

- the Jewish concepts of Sabbath, Schmittah and Jubilee

The concepts of Sabbath, Schmittah ('Shemitah' or 'Shmita') and Jubilee are found in the Holiness Code (Leviticus 25 and Deuteronomy 15).

The Sabbath year (every seventh) was a time for rest and remission of debts.

The Jubilee year (every 50 years) was radical mechanism for restoring justice and giving a fresh start to the poor. Freedom from debt, freedom from slavery and redistribution of the land are at the center of the Hebrew vision of Jubilee.

These concepts express an appreciation of the Earth as ultimately belonging to God and therefore the earth and all it produces is for the benefit of all.

- the creation texts in Genesis and the concepts of stewardship and dominion

In Judaism, creation is seen as good and it reflects the glory of the creator. Biodiversity, the rich tapestry of nature, is to be cherished. Living organisms range from lower to higher, with humankind at the top. Genesis 1 depicts a process of creation of order out of chaos. Setting humans at the top of the hierarchy of creation places them in a special position of responsibility towards nature. Humans have the responsibility to actively maintain life.

• the consequences of these interpretations for the earth and the environmental crises

The Hebrew Scripture is the story of the chosen people and the chosen land. The land and the people depend on each other. The prosperity of the land depends on the people's obedience to God's covenant: 'If you pay heed to the commandments which I give you this day and love the Lord your God and serve him with all your heart and soul, then I will send rain for your land in season.' (Dt. 11:13- 17).

• the five precepts of the Buddha and their implications for followers of Buddhism

The 5 precepts of the Buddha are moral principles in which peaceful 'living-in-harmony-with' one's body, nature and other people is the ideal.

- The first precept relates directly to the environment and all living creatures. It calls for followers to abstain from killing living beings. This includes human beings, animals and insects. This is why many Buddhists are vegetarians as the eating of meat involves the slaughter of animals. Interestingly, the Buddha, didn't forbid the eating of meat altogether. His monks were allowed to eat meat providing it hadn't been killed for them specifically. According to Buddhist philosophy all of life is precious and all life is connected. This respect for life not only requires restraint from killing any life but also protection and care for life.
- The second precept – not to take what is not given - also encourages an ecological concern. This implies reflection on human consumption, needs and wants. It leads a follower to ask, 'How much do I need in this world in terms of material possessions? Am I taking more than my share of the earth's resources?'
- The third precept – calls for followers not to commit sexual misconduct
- The fourth precept – calls for followers not to lie
- The fifth precept – calls for followers not to take intoxicants

• viceregents of the earth: Islamic teaching on the environment.

'Viceregent of the Earth' is an Islamic concept 'Khalifa- or the role of stewardship - is the sacred duty God has ascribed to the human race. It is estimated that there are 500 verses in the Qur'an which give guidance on how Muslims should view the natural world and relate to it, such as the following which neatly summarizes humanity's role: *It is He who has appointed You viceroys in the earth* (6: 165.)

It is God who causes the seed-grain and the fruit-kernel to split and sprout. It is He who brings forth the living from the dead; and the dead too from the living. How is it, then, that you are still in a delusion? (Qur'an 6.95).

According to Islamic law, the elements of nature such as land, water, air, fire, forests, sunlight are considered to be the common property of every creature and are not exclusively for human use. And so humankind has a special place in God's scheme. We are more than friends of the earth: we are its guardians. Although we are equal partners with everything else in the natural world we have added responsibilities. We are called by God to look after creation in co-operation with the Lord of creation.

Outcomes As a result of studying this section, students should be able to -

- explain the Jewish concepts of Sabbath, Schmittah and Jubilee and in the case of each, the relationship with one current environmental crisis
- relate the concepts of stewardship and domination as found in the creation texts in Genesis to one current environmental crisis
- explain the five precepts of the Buddha and show how each is acted out in the lifestyle of Buddhists today
- explain the concept of viceregent of the earth as found in Islam and show how it impacts on two aspects of Islamic lifestyle.

Resources which teachers have suggested include:

- Articles on the Sabbath - <http://judaism.about.com/cs/shabbat/> and <http://www.jewfaq.org/shabbat.htm>.
- 'Jubilee' will be linked to campaign to cancel Third World debt. See <http://www.jubilee2000uk.org/> and <http://www.jubileeusa.org/> for loads of information on this.
- On 'Jubilee' itself in Jewish thought see http://allsands.com/Religious/Jewish/whatisjubilee_vtb_gn.htm & http://judaism.about.com/library/asktherabbi/bl_simmons_jubilee.htm.

- http://www.buddhanet.net/e-learning/buddhism/pbs_unit06.htm.
- A detailed article on the meaning of the five precepts is at: <http://www.kwanumzen.com/primarypoint/v14n1-1996-spring-NeilBartholomew-TakingFivePrecepts.html>.
- <http://www.buddhismtoday.com/index/ecology.htm> & <http://www.loudzen.com/skydancer/links/ecolinks.html>
- The Islamic Foundation for Ecology and Environmental Sciences: <http://www.ifees.org/>

Student Work: Swords to Ploughshares

Billy looked at the clock on the gas stove. He had an hour to kill before the saucer came. He went into the living room, ... turned on the television. He came slightly unstuck in time, saw a late movie backwards, then forwards again, It was a movie about American bombers in the Second World War and the men who flew them. Seen backwards by Billy, the story went like this:

American planes, full of holes and wounded men and corpses, took off backwards from an airfield in England. Over France, a few German fighter planes flew at them backwards, sucked bullets and shell fragments from some of the planes and crewmen. They did the same for wrecked American bombers on the ground, and those planes flew backwards to join the formation.

The formation flew over a German city that was in flames. The bombers opened their bomb bay doors, exerted a miraculous magnetism which shrunk the fires, gathered them into cylindrical steel containers, and lifted the containers into the bellies of the planes. The containers were stored nestly in racks. The Germans below had miraculous devices of their own, which were long steel tubes. They used them to suck more fragments from the crewmen and planes. But there were still a few wounded Americans, ... and some of the bombers were in bad repair. Over France, German fighters came up again, made everything and everybody as good as new.

When the bombers got back to their base, the steel cylinders were taken from the racks and shipped back to the United States of America, where factories were operating night and day, dismantling the cylinders, separating the dangerous contents into minerals. Touchingly, it was mostly women who did this work. The minerals were then shipped to specialists in remote areas. It was their business to put them back in the ground, to hide them cleverly, so that they would never hurt anybody ever again.

("A War Movie Viewed Backward" by Kurt V onnegut, Jr. quoted in
The Christian Call to Justice and Peace: Joseph Stoutzenberger - St. Mary's Press, Winona, MN 55987)

Student Work: Justice and Peace in Roman Catholic Church Documents

- | | |
|-----------------------------|---|
| <i>Gaudium et Spes</i> | <ul style="list-style-type: none"> • People are more precious for what they are than for what they have. • Economic injustice and lack of participation keep people from attaining their basic human and civil rights. • The social - the human construction of the world - is not secular in the sense of being outside of God's plan, but is intimately involved with the Reign of God. Therefore faith and justice are necessarily linked closely together. |
| <i>Christifideles Laici</i> | <ul style="list-style-type: none"> • All forms of discrimination are totally unacceptable, especially those based on race or economics, social and cultural, political and geographic etc. Each discrimination amounts to an absolutely intolerable injustice, because of the tensions and conflicts that can be created in the social sphere and the dishonour inflicted on the dignity of the person. |
| <i>Populorum Progressio</i> | <ul style="list-style-type: none"> • When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering man's spiritual and moral development and hence we are benefiting the whole human race. |
| <i>Laborem Exercens</i> | <ul style="list-style-type: none"> • All property has a "social mortgage". All people are to be respected and share the resources of the earth. By our work we are co-creators in the continuing development of the earth. |
| <i>Justice in the World</i> | <ul style="list-style-type: none"> • Love of neighbour is an absolute demand for justice, because this quality reveals itself in actions and structures which respect human dignity, protect human rights and facilitate human development. |

Student Work: THE HOLOCAUST

In the 1930s the Nazis under Adolf Hitler embarked on a programme that was planned to rid the world of all Jews and all Jewish blood. It was called "The Final Solution to the Jewish Problem". The Nazis began to use the Jews as scapegoats for the problems that faced Germany. By 1945, over six million Jews had died, most of them in the gas chambers of concentration camps like Belsen, Dachau, Treblinka and Auschwitz among others. The Final Solution' was one of the worst examples of racism that the world has ever seen. It is impossible for us to begin to imagine the amount of human suffering involved. After the war the Jews called it 'The Holocaust'. On 28 May 1944 Isabella (aged 17), her four sisters, mother and brother were herded, together with other Jews from the Hungarian town of Kisvarda, into cattle trucks. Their destination was Auschwitz. Her mother and youngest sister, Potyo, died almost immediately. Somehow she and her three sisters survived the Holocaust, mainly because of each other. Here are some extracts from her remarkable and moving book:

Kisvarda was just a little town. It's where I began, where I yearned to be away from. I didn't think I could take a large enough breath there. I cannot count the times I was called a "dirty Jew" while strolling down Main Street, Hungary, Sneaky whispers: Dirty Jew". No, Smelly Jew'- that's what I heard even more often. Anti-Semitism, ever since I can remember, was the crude reality. It was always

present in the fabric of life. It was probably so everywhere, we thought, but surely so in Hungary - most certainly in Kisvarda.... We were afraid. Our neighbours, we knew, would be Hitler's willing accomplices when the bell would toll. And the bell tolled.

On Monday morning, 29 May 1944, the ghetto was evacuated. Jews, thousands upon thousands of Jews - every shape and form, every age, with every ailment, those whose Aryan blood was not Aryan enough, those who had changed their religion oh, so long ago - dragged themselves down the main street toward the railroad station for what the Germans called "deportation". Upon their backs, bundles and backpacks - the compulsory "50 kilos of your best clothing and food" (which the Germans could later confiscate in one simple operation).

And the Hungarian townspeople, the gentiles - they were there too. They stood lining the streets, many of them smiling, some hiding their smiles. Not a tear. Not a goodbye. They were the good people, the happy people. They were the Aryans. "We are rid of them, those smelly Jews", their faces read. "The town is ours! Main Street, Hungary. Soon we are packed into the cattle cars....cars with barred windows, with planks of wood on the bars, so that no air can enter or escape....75 to a car...no toilets...no doctors.....no medication.

The Arrival: We have arrived. We have arrived where? Where are we? Young men in striped prison suits are rushing about, emptying the cattle cars. "Out! Out! Everybody out! Fast! Fast!"

The Germans were always in such a hurry. Death was always urgent with them - Jewish death. The earth had to be cleansed of Jews. We already knew that. We just didn't know that sharing the planet for another minute was more than this super-race could live with. The air for them was befouled by Jewish breath, and they must have fresh air. The men in the prison suits were part of the Sonder kommandos, the people whose assignment was death, who filled the ovens with the bodies of human beings, Jews who were stripped naked, given soap, and led into the showers, showers of death, the gas chambers. Isabella completes her book with a chapter on the birth of her second son, Richard, in 1962.

We have another son, Mama, We have named him Richard. He is like nothing else on the face of the earth. He looks like Uncle Joe and Aunt Sara, like all our cousins, like all of our family. He looks like nobody else. He is the sound of your soul. He is the voice of the six million. He is Richard. Mama, I make this vow to you: I will teach my sons to live life, to respect man, and to hate only one thing - war.'

(extracts from Isabella Leitner's *Fragments of Isabella*, 1978 adapted from *CONTEMPORARY MORAL ISSUES* by J. JENKINS)

Student Work: Types of Peace

Inter-cultural peace - Cultures and religions come together and interact, sharing different ethics, religions and backgrounds. All of this makes for mutual understanding that makes peace possible.

Inner peace - A person's negative thoughts may be projected onto those around him / her, creating a spin-off effect of negativity that prevents peace.

Gaia peace is about understanding the earth as a living system. Native Indians such as the Hopi and other tribes believe that earth is alive, but dying. Ecology warns humans that we must make peace with the earth.

Peace as Shalom – A Hebrew word which means such things as wholeness and health, prosperity and security, political and spiritual well-being.

Peace as expressed in Maori spirituality – The three qualities of justice, integrity and love are the basis for a sound and lasting peace. Justice, integrity and love are the attitudes which create the conditions in which true peace can flourish.

Peace as pacifism - A person who thinks violence is never acceptable. Some pacifists in times of war become conscientious objectors which means that their consciences refuses to let them take up arms. Not all conscientious objectors are pacifists. Some object to a particular war because they think it is unjust.

(Adapted from Today's Issues & Christian Beliefs – S. & C. Danes; New Zealand National Centre for Religious Studies Topic 6b-Justice and Peace; World Future Society's Convention, Minneapolis, 2001 - Linda Groff California State Uni.)

Student Work: Non-violence as lifestyle and form of protest

Gandhi

Gandhi's non-violence is based on religious principles drawn from many scriptures, particularly the Bhagavad Gita, the Bible and the Koran. He looked towards higher authority for absolute truth. His central concept was *Satyagraha*, which translates as 'truth seeking' and 'soul force' and he believed that *ahimsa*, or non-violence, was key to *satyagraha*.

The Indian independence movement lasted over a period of almost thirty years and it involved thousands of Indians from all walks of life. During all this time, the movement remained almost uniformly non-violent. Even when agents of law enforcement used violence, beating and imprisoning protestors, they themselves abstained from violence. Every person who participated in one of Gandhi's campaigns had to make a personal and absolute commitment to non-violence. Gandhi's efforts resulted in Indian independence from British rule.

Martin Luther King Jr.

Martin Luther King based his decision to utilise non-violence on religious principles, also. He discovered the use of non-violent action as a political tool through learning about Gandhi's success in India. His approach was specifically Christian, drawing on his personal position as a minister and the importance of the Church to the African-American people of Montgomery, Alabama, who were the first protestors he led.

His process involved six steps: information gathering; education, personal commitment; negotiations; direct action; reconciliation. This process was about creating opportunities for resolution without confrontation. Martin Luther King Jr. created the first steps toward freeing African-Americans from discrimination.

Student work: Gordon Wilson speaking about his family and the death of his daughter Marie in the Enniskillen bombing November 1987

Enniskillen is a lovely town. Fermanagh is a lovely county. Enniskillen is big enough to allow one pick and choose one's friends and small enough to allow one make one's mark in one's own town. Enniskillen is 50% Protestant and 50% Catholic. All of a sudden I learned that while there was one town, we had two distinct and very different communities, each with its own loyalty, its own heritage to use a popular word, its own traditions and there was this ongoing intolerance in the Community. I do not forget that the first time the BBC Songs of Praise came to Enniskillen I had to choose a hymn and say a few words. I said that however lovely our town, however lovely our county, however good our schools or hospitals I was aware of an intolerance in our community which was unworthy of us; looking back it sounds almost prophetic. Some harsh things were being said in the community, at every level by individuals, by groups, and at Stormont in Belfast by both sides. And the communities were "bouncing" as it were one off the other. It was never a problem for me. It suited me to get on well with both communities. If a man came to me to buy a shirt; if I could establish a little of his trust in me and my trust in him it didn't matter what church he went to. I was the exception, I never got involved in politics, certainly not in party politics, maybe I was frightened, maybe I didn't have the guts for it; it seemed to me a hard world. And of course I was conscious that the Protestants in my community, town or county might suspect me just because I was from the South, perhaps not a real Protestant in their eyes. I married my wife Joan in 1955; she is a local lassie. Her father was a farmer who lost a leg in the great war and often talked about how being sent home and nursed in Dublin by the nuns and spoke very highly of them. Life was good and we were comfortable. We had three children- Peter, Julianne and Marie - and then 25 years ago the troubles and the "bouncing" I talked about became suspicion and suspicion led to distrust and distrust to fear and fear to hatred and hatred to confrontation and confrontation to death. "An eye for an eye a tooth for a tooth" but we as I suspect every family in Northern Ireland suspects thought it would be somebody else's eye or somebody else's tooth. And what about Marie, our Marie, born in 1967 the youngest, the pet, maybe a little spoiled because of that. I think you will understand if I say she was special as her father, because she was special. People say what will you always remember about her? People will always say her smile. I don't think we have a single photograph of her where she isn't smiling. She was not an intellectual but she got two good A - Levels - a strong lassie never seemed to sit down, active into games, into music and through her mum won a Duke of Edinburgh Gold Award. She loved people; she wasn't outwardly religious but her heart was in the right place. We like to think she had a happy childhood; she was not to know it but she was to become a child of our times. She was politically and religiously aware. Young people in Northern Ireland cannot but be other. I do not forget one evening at tea, perhaps aged 9, at the local Primary Model School "What's wrong with the Catholics?" It was a tight question. I hope I was able to answer it fairly and justly. She went to the Royal Victoria Hospital to train as a nurse. It was a right choice, right profession, and she was very fortunate in the friends she made. It was her first time away from home. Life for the Wilsons is very much a before and after. Everything that comes up is a before or after the bomb. Some six weeks after the bomb, Margaret McDonald of the Royal Victoria Hospital wrote to us and I'd like to read for you what she wrote - three years ago her brother was shot dead in a taxi in the centre of Belfast - "I worked with Marie Wilson in the Royal Victoria Hospital for sick children. She was the most delightful girl with all the qualities required by a good nurse. I was struck by her caring and compassion which she had in abundance. I once saw her eyes filled with tears while nursing a mentally handicapped child and the gentle way she handled the sick babies. Her spontaneous friendship was very moving. She had a lovely smile. I'm so glad I spoke these words while she was alive - there's a lesson there also. I told her that she had the most beautiful disposition and that her Mum and Dad could be very proud of her. I also said if ever I was ill it would be lovely to be cared for by her; as she left the ward I wished her good luck in the future. Three days later she was dead. Marie came home on 7th November the day before Remembrance Sunday 1987 (6 years ago) sometimes it feels like 66. It was 10.45 on a Sunday morning we were standing with our backs to the wall of a disused school. "And then the bomb"- 6 of the 7 people within 5 feet of where I stood died in the bomb. Is it any wonder why I ask myself - Why am I here in Montrose tonight? The gable wall began to fall and collapse on us. We were under four to six feet of loose rubble - silence - shouting - screaming - this was raw naked terror. I was on my face I was conscious - my right arm had been thrown out in the fall and in so doing I had dislocated my shoulder, and then somebody took my right hand. "Is that you, Dad" "It's Marie" Marie safe - "Are you all right Dad" It's Marie Dad Let's get out of here. "We can't" "we're caught", pinned in we've got air, we can breathe, they will come in time. "Are you all right? Yes and then she screamed. That was the first worry I had something was wrong and 3/4 times I asked her was she "all right" Each time she said "yes". Each time she screamed, the fifth time she said "Daddy I love you very much" That was her moment of truth. Last words. She had to know she was ... She had to know she was at Calvary's edge. And what glorious words she used; not words of anger, not words of hatred nor words of selfishness but words of love. Because of them Marie Wilson was mourned by millions the world over and because of them Chris De Burgh wrote a song. "Her words did more to make us one than 100 years of bomb and gun and because of them my greatest honour has been to have been Marie Wilson's Dad.

I was taken to hospital, a scene of chaos, organised chaos a scene of anguish and shock and tears and death. I was among the minor injured and then Joan arrived and Peter, and of course the question on our lips was "where's Marie?" She had been taken from the rubble; she had a cardiac arrest; she was taken to the theatre and given 24 pints of blood - here was a young female not able to tell them who she was; she had very severe injuries from the waist down; she had brain damage as well. It might seem a dreadful thing to say but I thank God that she was taken because I could not do what Mrs Noreen Hill has done. Noreen has nursed her husband through a coma for 6 years including this night. I do not think I could do what she is doing. Sometimes people say to me; "You have great courage, and I often say "If you want to see the face of courage go and talk to Noreen Hill. There's the face of courage. And so she died and then Joan came and told me so. Then they allowed me home, and I remember saying to my family as we drove home on a cold November afternoon "Folks, it's never going to be the same again". We must try to muster all the dignity we can because in the next 2/3 days, they are going to be very difficult. And we went home to a dark house and we made some tea, then the doorbell and the phone and then people and God love them people came and they were great. We would not have got through without them. One man, Mike Gordon, a BBC radio commentator came to me. I told Mike the story of the morning. "How do you feel about the guys who planted the bomb?" He hadn't warned me that he was going to ask the question and the answer to it was to prove my moment of truth and I said "I bear them no ill-will and no grudge". Dirty sort of talk is not going to bring Marie Wilson back to life "I shall pray for those guys every night and I did and I do. I didn't say those words because they were the nice words to use of perhaps my friends could expect me to use. I said them because I meant them and they came from my heart because I had been put on a plane of love by Marie's last words and I got the grace from God to accept a little of his love and so to say what I said because I didn't feel angry and I didn't feel hatred. But I take no credit whatsoever I just thank God for the strength of his infinite love.

(Adapted from Star Interview in Woman's Way Nov.13th 1993 page 12 & 13)



This method uses a process of asking ‘why’ at least five times to unpack the root causes of a problem.

Example 1:

Q: “*Why* do young people not want to vote?”
A: “Because politics is boring”
Q: “*Why* is politics boring?”
A: “Because it has got nothing to do with real life”
Q: “*Why* has it got nothing to do with real life?”
A: “Because politicians aren’t interested in the kind of things that are important to us”
Q: “*Why* are politicians not interested in those things?”
A: “Because our views are not that important to them”
Q: “*Why* are young people’s views not important to politicians?”
A: “Because they don’t need our votes”.

Example 2:

Q: “*Why* has the child got malaria?”
A: “Because her parents are too poor to buy a mosquito net”
Q: “*Why* are they too poor to buy a mosquito net?”
A: “Because her father works on a sugar plantation and earns very little money.”
Q: “*Why* does he get such a poor wage?”
A: “Because the workers are not allowed join a trade union to negotiate a better wage”
Q: “*Why* are they not allowed to join a trade union?”
A: “Because if they formed a union the plantation owners would have to respect their rights”
Q: “*Why* are their rights not respect?”
A: “Because the workers are poor and uneducated”.

Assignment:

State problem or issue:

State five *why* questions that would unpack the root causes of the problem or issue identified above:

Why?

Why?

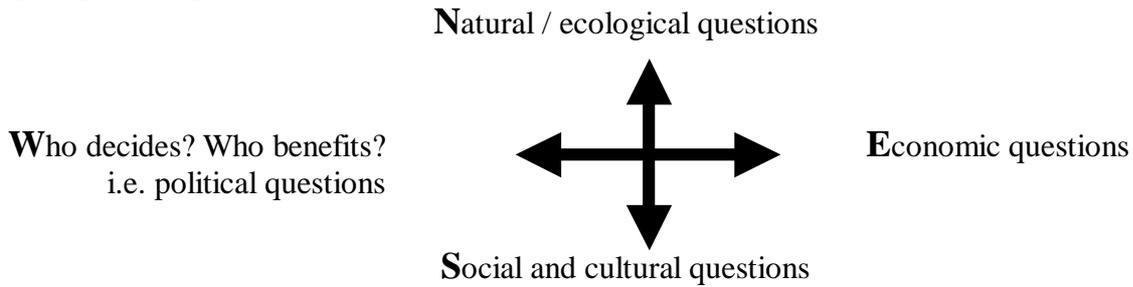
Why?

Why?

Why?

Student Work: Social Analysis - Method 2: The Compass Rose

The compass rose is a tool that encourages consideration of different viewpoints when studying any issue or place. The compass rose can be placed on any locality, photograph or case study. It raises issues about people and their relationship to their environment, and considers how change and development should be sustainable for the future. Instead of north, south, east and west, the four main compass points represent:



The diagonal points highlight the relationship between the four main points.

i.e. NE raises questions about how economic activity has an impact on the natural world.

SE raises questions about the relationship between economic activity and people's lives.

Questions that relate to all four compass points can be put in the centre.

e.g.

Natural
Where does the water come from?
Is it clean?
Is there always a supply of water?

Who decides?
Who owns the tap?
Can it be used all the time?
If not who decides when the tap can be used?

Economic
Does she have to pay for it?
How could she use her time if she didn't have to collect water?

Social
How far does she have to go?
Who else is the water for?
Is it usually women and girls who collect the water?