

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.
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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

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|-----------------------------|---|
| <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?

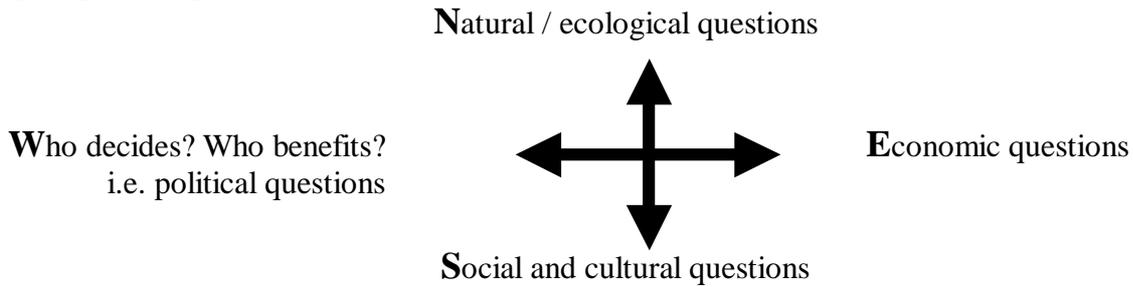
Why?

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?