

LESSON 12: Causes of Violence



REFERENCE

Page 409- 410 [EXPOSURE & AWARENESS]



WHAT YOU NEED

- (1) (2) (4) LSM: 'Causes of Violence'
- (5) CD player or Tape Recorder
- (5) Music to encourage reflection

AIM

- To develop an understanding of how violence comes about and what can be done to prevent or limit it

OUTCOMES

- KUI Learners become aware of some causes of violence and how these can contribute to the escalation of conflict in a particular situation.
- DAP Learners realise what peaceable living might require of them.

TEACHER'S NOTE

The previous lesson focused on the forms that violence can take, particularly when these are patterned and sustained. In this lesson, a model for examining the causes of violence is introduced. But the model also illustrates how one violence can lead to other violences – a spiral of violence – and that the overall level of violence can escalate. Encourage your learners to look again at the relationship between a small example of violence and larger social patterns of violence. Ask them to consider, too, what is needed to stop this pattern, to break the cycle of violence. Whether in the case of bullying or a larger social problem, an intervention has to shift relationships so that the pattern doesn't re-emerge.

BACKGROUND

In South Africa's case, a new Constitution, democratic elections, and the Truth and Reconciliation Commission were the key mechanisms by which a break with the past was to be achieved. To a large extent, it's possible to say that these processes have been successful – they are inclusive processes that have led to a broadly acceptable political settlement. But work for healing and peace, whether at the individual or broader social level, has to be ongoing. And in South Africa's case, political liberation still needs to be matched by economic emancipation. There is also broad social agreement (i.e. across faith communities, business, political parties, and sectors of civil society) that some form of moral rehabilitation, regeneration, or renewal is required.

LESSON OUTLINE

I Causes of Violence: A Model

Ask the learners to consider the three causes of violence named on the Lesson Materials page:

1. Selfishness (placing one's desires ahead of other people's needs) can produce violence.
2. Feeling deprived/powerless/oppressed/desperate can produce violence.
3. Feeling threatened/challenged can produce violence.

Do they make sense? Do they resonate with any of the discussion from Lesson 1?

2 Testing the Model

Invite the learners to test this 'model', and the relationship between each of the three steps, with the aid of a simple analogy or scenario, also found on the Lesson Materials page. (You can substitute a similar one if you prefer.)

A child comes with a handful of sweets, bragging how nice they are while refusing to share them with his younger brothers, holding them out of reach, and taunting the others about his good luck. The brothers feel powerless and deprived, grow angry, and, in desperation, start hitting the eldest boy.

(Note: The scenario presents a reaction to non-physical teasing. When we notice an instance of physical violence, we may also need to consider whether the violence we see is not a response to a prior form of violence – one which we otherwise might not be aware of.)

3 Resolving the Conflict

Given that the scenario shows how a conflict may escalate, ask the learners for a suggestion or two as to how it could now be resolved.

(Sometimes, outside intervention may be required – by a parent for instance. But simply ordering the parties 'to stop their nonsense' may end the fight – but resentment, at least on one side, may remain. Also, this scenario may be illustrative of a pattern in the way the eldest relates to his younger brothers. So, stopping this altercation doesn't necessarily solve this deeper problem. What is needed if this pattern is to have a chance of being changed?)

4 Reflecting on a Biblical Text

Ask the learners to read James 4:1-2. Two translations of this passage are found on the Lesson Materials page. Then, in pairs or threes, they discuss their response to the text with the help of these questions:

- What is the point in this passage?
- Is it true to your experience?
- What implications might it have for the way you live?

Take some feedback on the passage from the class.

5 Conclusion

Invite each learner to reflect quietly on the text and its relation to their lives for the remainder of the lesson. How might they respond? What can they do to be less violent / more peaceable (or 'peace-able') in the course of their everyday lives? Can they write this down for themselves – perhaps in the form of a prayer? During this time – about 5 minutes – the music you have brought could be played.

OTHER IDEAS

6 Non-Violence and Peace-Making

Some faith communities try to live as non-violently as possible. You could invite the class to consider some implications of this for their lives, or to find out a bit more about this theme in some world religions. Suggestions for these two activities are given below

SOME CHRISTIAN TRADITIONS

The Religious Society of Friends (or Quakers) and the Mennonite Church are sometimes referred to as historical peace churches. This is because of their commitment to working for peace along with their refusal to resort to violence. Churches in this tradition, therefore, don't accept the 'just war' theory that is introduced in Lesson 5. Members of these churches try to

GRADE 12 Structural Morality

live as non-violently as they can. This requires a reflective, spiritual discipline – an ongoing individual and communal self-examination. Friends, for instance, may reflect on their lives with the help of ‘Advices and Queries’, a set of thematic questions mixed with comment. Here is an example:

‘We are called to live “in the virtue of that life and power that takes away the occasion of all wars”. Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit act of violence, yet always remember that they too are children of God.’ [Number 31, ‘Advices and Queries’, *Quaker Faith and Practice* (Published by the Yearly Meeting of the Religious Society of Friends in Britain, 1995), pg. 31.]

- What is your initial response to this?
- Can you suggest examples of what these ‘seeds of war’ might be?
- What in your way of life might ‘contain the seeds of war’? What can you do about this?
- What does this text suggest about how we should relate to others – even those whose views and practices are very different to our own?

The ‘Advices and Queries’ are meant to be gently unsettling – to prevent complacency in the spiritual life of Friends. What means are available to you to keep your conscience alive to the moral choices that life constantly presents to you? What steps do you take to keep yourself open to this?

OTHER WORLD RELIGIONS

Hindus, Jains, and Buddhists also have strong traditions of living as peaceably as possible. If learners have access to a library (with some books on world religions) or to the internet, they could do some quick research on this. As a starting point, one key word for Hindus and Jains is *ahimsa*, meaning ‘non-violence’; Buddhists may also use this word – but look, too, at the Four Noble Truths and The Eightfold Path.

MATERIALS

LEARNER

- CIE. 2005. ‘Causes of Violence’



Lesson Materials



Causes of Violence

1. Selfishness (placing one's desires ahead of other people's needs) can produce violence.
2. Feeling deprived/powerless/oppressed/desperate can produce violence.
3. Feeling threatened/challenged can produce violence.

© Michael Burke. 1991. 'The roots of violence' 195 in *Connections*. Pietermaritzburg: Centaur Publications, p 151

Scenario

A child comes with a handful of sweets, bragging how nice they are while refusing to share them with his younger brothers, holding them out of reach, and taunting the others about his good luck. The brothers feel powerless and deprived, grow angry, and, in desperation, start hitting the eldest boy.

Scripture Passage [James 4:1-2]

Jerusalem Bible	New American Bible
Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it.	Where do the wars and where do the conflicts come from? Is it not from your passions that make war within your members? You covet but you do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask.

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LESSON 13: Religious Violence?



REFERENCE

Page 409 –410 [EXPOSURE & AWARENESS]



WHAT YOU NEED

- (2) LSM: 'The Case of Amina Lawal'
- (2) Newsprint, kokis and prestik
- (3) Bibles – one per group will suffice

AIM

- To show how our passive acceptance of cultural and religious practices may result in violence and the violation of human dignity and human rights

OUTCOMES

- KUI Learners realise that some cultural and religious practices may result in violence being perpetrated.
- DAP Learners are sensitive to passing judgement on others on the grounds of their own traditions, religions and cultures.

TEACHER'S NOTE

BACKGROUND

The introduction of Shari'a Law in various northern Nigerian states must be understood in the light of political tensions between the northern and southern states. The historical backdrop to this – both pre- and post- independence is complex: the disturbing attempt at secession by Biafra which led to a civil war; the collapse of democratic government and successive military regimes; and the efforts to somehow return to democracy. However, for our purposes, it's important to note that the northern states are largely Muslim; the southern largely Christian. Since independence, the north has felt politically marginalised and economically underdeveloped in comparison to the south. So the introduction of Shari'a Law in some northern states needs to be seen as an assertion of regional autonomy with strong ethnic and religious themes being played out. This tension is far more than just religious in character – but the religious divide and it's Christian and Muslim character certainly add an explosive mix to the situation.

Many people in the West are concerned with what they have called 'Islamic fundamentalism', a not very useful term for understanding political movements in predominantly Muslim countries. So the case of Amina Lawal shot to international prominence – governments appealed to the Nigerian government; various petitions were circulated, and so on.

It's easy to point fingers at a religion other than our own – or even at religion in general if one is a secularist – but some examples from South Africa should give us pause for thought. Some Christians wanted the South African Constitution to be explicitly Christian – the appeal was often made on the grounds that Christians were in the majority, while those who made this call seemed unaware that Christianity had also been used ideologically to prop up apartheid; some Christians would like to see the return of the death penalty; some Christians went to court to appeal the abolition of corporal punishment in schools. And when we hear calls for the 'moral regeneration of our society' we need to think carefully about the tone and content of some of the contributions to this movement, particularly from the religious sector. Faith communities all have

their own difficulties in adjusting to a culture of human rights, including, for instance, the equality of women with men.

When looking at religions, it's important to remember that a great diversity of thought and practice can be found in each one. We need to be careful not to reduce this complexity to a monolithic other made in an image convenient to our own assumptions and prejudices.

So how might we consider faiths other than our own. The World Council of Churches discussion document, 'My Neighbours Faith and Mine', begins by reminding Christians of the commandment, 'Thou shalt not bear false witness against thy neighbour.'

LESSON OUTLINE

1 Introduction

Present the learners with the following question: Can our passive acceptance of traditional practices be a root cause of violence? Get the learners, in groups, to brainstorm their ideas and find examples.

2 Amina Lawal

Distribute the Lesson Materials page 'The Case of Amina Lawal'. Learners study the summary of the case, and then consider the questions that follow it. A short gallery walk may follow so that groups can share their responses.

3 The Adulterous Woman

Get the learners to look up and read the account of the adulterous woman (John 8: 2-11). Ask them to compare and contrast it with the case of Amina Lawal. What is similar? What is different? (A key similarity is that both women suffered a terrible ordeal; both women escaped death.)

4 Discussion

On the strength of the two cases studied, namely Amina Lawal and the adulterous woman, hold a plenary discussion guided by the following questions:

- i. What guidance is given to us about how we should apply the Law when people deviate from it? Why should we deal with law offenders in this way?
- ii. How can we be faithful, yet critical, in our own religion?
- iii. Are humans made for religion, or religion for human beings?

Draw up a summary of the main points.

OTHER IDEAS

5 Projects

Learners work in groups of no more than 6, and choose one of the following options:

- Write and perform a rap song, or
- Design a poster for a teenage magazine

Either of the above should illustrate the main points arrived at in the summary above (4).

MATERIALS

LEARNER

- CIE. 2005. 'The Case of Amina Lawal'



Lesson Materials



The Case of Amina Lawal

The case of Amina Lawal, a Muslim woman living in Katsina State, Northern Nigeria, proved that the act of adultery still has serious consequences in the 21st century. The following is a summary of the details of the case:

22 March 2002	A Shari'a Court at Bakori in Katsina State, sentenced Amina Lawal to death by stoning after she confessed to having a child out of wedlock. In Northern Nigeria, the Shari'a Law holds that pregnancy outside of marriage constitutes enough evidence for a woman to be convicted of adultery. The charges against the child's father were dropped after the man denied having sex with Amina Lawal.
3 June 2002	Amina's sentence was suspended until January 2004 to enable her to care for her baby for two years.
8 July 2002	Amina Lawal submitted her appeal. The hearing was adjourned until 19 August 2002.
19 August 2002	A Shari'a Court of Appeal upheld the sentence of death by stoning. She was given 30 days to appeal against the decision.
25 March 2003	Amina's appeal hearing was adjourned until 3 June 2003
3 June 2003	The appeal was again adjourned until 27 August 2003
27 August 2003	Lawal's appeal was heard, but the verdict was postponed until 25 September 2003.
25 September 2003	Amina Lawal's death sentence was overturned and she was freed on the grounds that neither her confession nor conviction were legally valid.

Group Buzzing

- 1 What is your response to this scenario? What do you feel? Can you explain why?
- 2 How did a passive acceptance of a law result in Amina Lawal becoming a victim of injustice?
- 3 Suggest alternative measures to the Shari'a Law that could deal with people who are guilty of committing adultery?
- 4 What should be a priority in law enforcement: blind allegiance to tradition or the upholding of human dignity? Give a reason for your answer.
- 5 Are traditional laws good or bad? On a sheet of newsprint list the advantages and the disadvantages of traditional laws. Stick your sheet of newsprint on the classroom wall, and spend 15 minutes wandering around and reading the other groups' responses.

LESSON 14: The Effects of Violence



REFERENCE

Page 410 [EXPOSURE & AWARENESS]



WHAT YOU NEED

- (1) (5) LSM: 'Breath of Life' Parts 1 and 2

AIM

- To show how violence diminishes the human dignity of both the victim and the perpetrator

OUTCOMES

- KUI Learners develop insight into the effects of abuse on both the victim and the abuser.
- DAP Learners appreciate how human dignity is violated by an abusive relationship.

TEACHER'S NOTE

BACKGROUND

Some would say that the family, rather than the individual, is the building block of society. It is certainly the place where each of us learns (or doesn't learn) to love and to trust. It's our first experience of community. It can be a refuge, a place of acceptance. It's also where we learn to relate to others – our mothers (or primary care giver), then our fathers, and our fellow siblings. When they survive, or better, thrive, they provide the stability which is very important in a world that can change so quickly.

Unfortunately, families are not always ideal: they can also be our first encounter with institutional violence. They can also be hierarchical, particularly large families. The history of human society also means that they are often patriarchal.

They also vary widely in structure. From a sociological point of view the nuclear family is not the norm – there are extended families, single parent families, reconstituted families (i.e. one or both spouses has come from a previous relationship), even, in this time of HIV/AIDS, child-headed households.

Families are also vulnerable institutions, particularly in times of rapid change and stress, such as when either mother or father are absent because of the need to find work away from home.

LESSON OUTLINE

I Preparatory Reading

Divide the class in half. One half looks at Part 1 of 'Breath of Life' on the first Lesson Materials page. The other half looks at Part 2, which is found on a separate Materials page. This will need to be done as preparatory reading before the lesson. Indicate to the learners that they will have the responsibility of teaching another in the lesson.

2 Reading Synthesis

Begin by dividing the readers of Part 1 into equal groups, say A, B and C. Having an even number in the groups will help in (3) below. However, this may not be possible. Do the same, dividing the readers of Part 2 into groups, say D, E and F. The task of these groups is to agree on the main points from their reading concerning the victim and the abuser. They will convey these to members of the other reading groups in the next stage of the lesson.

3 Peer Teaching

Exchange learners among the groups in the following way. Half of the learners in group A exchange with the same number in group D. Similarly, half of B and half of C exchange with half of E and half of F respectively. You now have in the new groups half who have read Part 1 and have brought a summary of the reading from the previous stage of the lesson, and half who have done the same with Part 2. They now have some time to tell each other the most important points from their respective readings. Monitor the groups to ensure that they understand their task.

4 Plenary Feedback

Take some feedback, eliciting from each group a statement or two concerning the experience of the victim, and of the abuser.

5 Closing

Emphasise how each of us is a beautiful creation made in God's image. Share with them Jean Vanier's notion of community, which is found on both Lesson Materials pages.

OTHER IDEAS

6 Prayers

Learners write two prayers – one for a victim of abuse, and one for the abuser. Or, they write a Prayer of the Victim, and a Prayer of the Abuser.

MATERIALS

LEARNER

- Monica Byrne, 'Breath of Life', *The Word*, published in two parts: July 2002 and August 2002
- Jean Vanier. 1989. *Community and Growth*. 1989, p 13



Lesson Materials



Breath Of Life (Part 1)

We are in a time of weeping. Weeping for ourselves who struggle with the terrible knowledge of what has happened to our children. Weeping for what we have to face and own. Weeping for the little ones who have been so desecrated.

What happened in the past was not right. Now with awareness of the destruction and devastation it caused, to allow it continue would be outrageous. So now we must change our ways of relating. This means asking for forgiveness of those who have been wounded and damaged. It means forgiving ourselves for being unable to be open to listening, forgiving ourselves for whatever part we played, forgiving ourselves for being afraid.

Afraid to acknowledge what has happened. Afraid to believe those who have tried to tell their sacred story. Afraid of the enormity of the destruction and its widespread repeated pattern. Afraid of losing power, of institutions falling down or falling apart. Afraid of the anger of those who have been desecrated.

Fear, that great separator and destroyer, even took over those who were meant to be our leaders and wise ones. Fear became more powerful than truth and love, so excuses, disrespect, denial and overpowering authority took precedence. But the good news is that our souls may well grow more under this stress than at any other time in our social development. Not only those who have suffered the abuse can grow, but also the families who have had to try and cope with the tragedies, and the authorities who have to let go of their overpowering ways.

All of us are learning lessons of tolerance, understanding and acceptance. All of us are learning of our vulnerability whether we are the little ones whose physical temples were desecrated, or the guilty who deny their part, or those who remained silent without taking action. For those of us who have not suffered such abuse it is almost impossible to fully grasp the depth of destruction involved. We do not know what it feels like to be a soul without a safe physical body to live on earth. When our soul has no sacred place to grow and learn, it is left homeless. When it is not safe to live in our bodies, because they have been abused, not loved, devalued, where can we go? We are disconnected from our sacredness, our goodness, our innocence, and our godliness. We are held in terror and are angry with ourselves for our inability to claim our life power. Our belief in ourselves has gone. The beauty of who we are is forgotten and replaced with a sense of badness, of being different, of not belonging. What a burden to carry, what a weight to bear. What anger must be raging inside us, killing us and the life in us.

The only possession a child has is its body. There is no other way of expressing itself or of knowing that it has life. When a child is interfered with, physically or sexually, it is not itself anymore. It becomes an object, a thing. It is nobody. It is not someone unique. It is lost to itself and to others.

It affects how/...

Lesson Materials

BREATH OF LIFE (PART 1) (cont)

It affects how it can relate with others because it cannot relate with itself. The child may become withdrawn or aggressive. These are ways of trying to hold on to life, trying to cope with the enormity of what has happened. It has lost its sense of the goodness of itself and of life. It has lost its self-worth. It has not been honoured. It has been devalued. It is like being physical but soulless. A man once described it as feeling like an extra terrestrial, small and shrivelled up, from another planet. There is a heart beating inside and longing for love. Not belonging anywhere but longing to go home, yet not knowing where home is. Sad and lost, just like ET.

The effects of sexual abuse are deplorable. The body, the temple, is not revered as the vessel created for the soul development but is treated as an object of gratification for pleasure or anger or for the expression of the weakness of the abuser who cannot deal with his/her vulnerability in any other way than bullying someone weaker. Children are the most vulnerable, the most innocent and the most in need of protection and affirmation as they grow. Sexual abuse takes away their truth of who they are and robs them of their preciousness. Abuse twists their image of themselves and life's purpose. They experience rejection, lack of safety, loss of trust, and feel exposed. A woman describing the pain of her struggle talks about being 'ugly and dirty'. "Even on my First Holy Communion Day I didn't feel beautiful," she said. "I have felt like this since I was six". They no longer believe that they are good, holy and lovable. Abuse literally means being used wrongly and is the very opposite of love.

It is through our humanness, the living of the human experience that our souls learn to recognize our divinity. The human and the spiritual must walk hand in hand, not separate and apart. When our sacredness is not experienced in the physical state the spiritual is only an idea, an aspiration.

When we are robbed of the holiness of our physical temple, there is no resting or meeting place for God within our hearts. There is no place to hear the still small voice. There is no stillness because there is no heart for life. There is only survival.

© Monica Byrne, 'Breath of Life', *The Word*, published in two parts: July 2002 and August 2002

Community

Community is a place of belonging, a place where people are earthed and find their identity... When a child feels it does not belong to anyone, it suffers terrible loneliness and this is manifested in anguish. ... A child that feels unloved, knows it is not lovable; it is not good; it is evil. ... But when a child is loved, seen as precious, listened to, touched with reverence, then it is at peace. It knows it belongs. It is held, protected and safe. It opens up without fear. ... The deepest yearning of a child is to be in communion with its mother and its father. This is the most fundamental need of every human being, the source of all other needs and desires.

© Jean Vanier. 1989. *Community and Growth*. 1989, p 13

Lesson Materials



Breath Of Life (Part 2)

Our longing is for life, and life to the full. When life has been taken from us we wander, eternally searching for our lost innocence. The new work of all of us is to help the wounded little ones, no matter how old they are now, to rediscover a sense of their sacredness. This work of recovery and healing must be a priority. We must create an opening to allow all the buried experiences to be brought up, and the terrible feelings that have grown in strength and power, that they may be released in safety. The haunting nightmares must be listened to and heard, no matter how loud they are or how grotesque they sound. The energy of abuse must be released to reclaim the body again.

This will take time and patience. A sense of trust must be built with those who have lost their sense of trust. To be listened to and to be heard are probably the first steps. To be believed, to be sad and angry about their experiences is essential. To know that what they say will be revered will help to give back to them a sense of being precious. And to be given time to be afraid, to feel their fear, not to be silenced or overpowered, may open in them a safe place to connect to something more than their hurt.

A small child learning to walk is doing fine and is very brave as it tests its feet. Then it falls and hurts its knees and reverts back to crawling for a few weeks to gain its strength again. When she believes again in her ability, she stands up and walks once more experiencing the delight and freedom of movement. Those who have healed, even a little, may begin to live their lives again, may grow to trust again.

Perhaps for them to receive some form of monetary payment may be a symbol of their value, even though we know and they know that love, respect, reverence and freedom cannot be bought. To be valued more than silver or gold, more than institutions or profits, is to be recognized as sacred - a creation with the Divine imprint. A little girl whose father often told her that 'she was worth her weight in gold' has grown into a warm hearted peaceful woman, with a good sense of self-esteem and confidence. Out of this affirmation of her childhood she is able to value others as well as herself.

And what of the abusers? We live out of what is in our hearts and we create with this energy. When we have been loved we love. It's like a newborn baby who is loved and cared for continuously smiling back with love.

When we are troubled we make trouble. Like the child in class who makes trouble out of the troubles inside him. When we know beauty we reverence the beauty around us. When our lives have been destroyed, in our search for life we may destroy others. We do not know the right way to go about it. We are filled with or obsessed with the pain and carry it into our everyday action. When part of us is sick or in pain, that illness or pain seems to take over our whole body and our thoughts are continuously occupied with it.

Our whole attention/...

Lesson Materials

BREATH OF LIFE (PART 2) (cont)

Our whole attention is given to ways of easing the pain. When someone is obsessed with sexuality, we have to ask where this obsession comes from. What is their pain and their past? What has happened to them in their childhood? What is their sacred story? Is it out of their experiences that they abuse others? Are they trying to release their pent up anger, and searching for a way to be free? What has marked them and stopped them in their development? What is in their hearts? What wounds are they living out of and wounding others with? We could say that they are adult, but adults relate sexually with other adults, just as children relate best with other children. So what is holding these grown people in this state? Is it the destructive sexual experiences of their early years that have programmed them, and is this what they are living out of?

Community

Community is a place of belonging, a place where people are earthed and find their identity... When a child feels it does not belong to anyone, it suffers terrible loneliness and this is manifested in anguish. ... A child that feels unloved, knows it is not lovable; it is not good; it is evil. ... But when a child is loved, seen as precious, listened to, touched with reverence, then it is at peace. It knows it belongs. It is held, protected and safe. It opens up without fear. ... The deepest yearning of a child is to be in communion with its mother and its father. This is the most fundamental need of every human being, the source of all other needs and desires.

© Jean Vanier. 1989. *Community and Growth*. 1989, p 13

Their terrible suffering may have been pushed down for many years. There may not have been anyone to hear what had happened to them. They may not have had the language. They may not have been believed. No one may have noticed their lack of life, or loneliness or their inability to belong. Their pain may have been buried for most of their lives but it is only when sexual energy is experienced at puberty that the power of their hidden wounds and experiences take over and drives them to the destruction of others. They know only the abuse and this is what they live out of. They don't know how to love their own bodies or any other body. It is their child body that they are trying to recover. It is a safe place that they are longing for. It could be their effort of trying to be close again to the child that they once were, but they never succeed. They destroy out of their own destruction. They too are the wounded children, even though they appear to us to be capable, intelligent, powerful people on the outside. Inside, they too are lost and searching for a way home. The path only leads further into the darkness.

But no one knows what goes on in the heart of another. No one knows the torment in another's soul. No one knows the lengths to which another must go to hold on to their sanity when inside they feel they are going mad.

While we weep, we are in touch with the pain and releasing it, making room in our hearts for love. Then with love, we may be able to reach out a hand to those we label 'abusers', realising that they too may be victims. Perhaps then we can hold them and walk with them as they risk coming out into the light. In this way there is hope and there is healing. There will be a time when all of us will breathe the new breath of life, and experience the real source of Love, which is the Mystery of God. And that time is soon.

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LESSON 15: The Violence of War



REFERENCE

Page 410 [EXPOSURE & AWARENESS]



WHAT YOU NEED

- (1) (3) LSM: 'Iraq: Why the war is still wrong'
- (2) TSM: 'When Is War Justified?'

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- (6) ICASA Code of Conduct for Broadcasters

AIM

- To examine the 'just war' theory in relation to the 2003 war against Iraq

OUTCOMES

- KUI Learners are familiar with the 'just war' theory as a way of evaluating warfare.
- SKL Learners are able to make a critical evaluation of an actual conflict by applying the 'just war' theory.

TEACHER'S NOTE

As in Lesson 4, you will need to distribute reading material before the class. You will need to read the material as well, and prepare an overview of the 'just war' theory to present to the class. The theory, of course, supposes that a war can be just, but, especially in our day, with the alarming destructive power of available weapons, the theory itself is being questioned. If you have time, you could include the discussion suggested under Other Ideas.

LESSON OUTLINE

1 Preparatory Reading

Distribute the Lesson Materials page 'Iraq: Why the war is still wrong' a day or two prior to the lesson. Learners should read this text in preparation for the class.

2 Just War Theory

Briefly review the theory with the class. The Lesson Materials page 'When Is War Justified?' sets out the seven conditions that must be met if, according to the theory, a country, a group or an individual wants to go to war.

3 Applying the Theory

Learners in groups apply the theory to the situation in Iraq, using the worksheet on the Lesson Materials page. They identify the writer's arguments concerning the seven conditions from their study of the text. (The writer adds two further conditions to the seven listed on the Lesson Materials page 'When Is War Justified?') Learners are invited to record their own comments on the worksheet for later plenary discussion at the end of the lesson?

Human beings have a special position in God's creation. In God's order of things, they have the capacity to hand on life to future generations; they also have the responsibility to ensure that all

living creatures are able to enjoy a quality of life made possible through a healthy and well-ordered environment.

4 Discussion and Comment

Invite some feedback and discussion about the Iraq scenario.

- Were the conditions met for a just war?
- Do you agree with the theory? Is it sound?
- What other action might have been taken in the situation?

OTHER IDEAS

5 Critique of the Theory?

Ask the learners to consider the following quotation, and to discuss whether there can, in fact, be any justification for war.

The horror and perversity of war is immensely magnified by the addition of scientific weapons. For acts of war involving these weapons can inflict massive and indiscriminate destruction, thus going far beyond the bounds of legitimate defence. Indeed, if the kind of instruments which can now be found in the armouries of the great nations were to be employed to their fullest, an almost total and altogether reciprocal slaughter of each side by the other would follow, not to mention the widespread deviation that would take place in the world and the deadly after effects that would be spawned by the use of weapons of this kind.

All these considerations compel us to undertake an evaluation of war with an entirely new attitude. The men of our time must realize that they will have to give a sombre reckoning of their deeds of war for the course of the future will depend greatly on the decisions they make today.

With these truths in mind, this most holy synod makes its own the condemnations of total war already pronounced by recent popes, and issues the following declaration.

Any act of war aimed indiscriminately at the destruction of entire cities of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation.

The unique hazard of modern warfare consists in this: it provides those who possess modern scientific weapons with a kind of occasion for perpetrating just such abominations; moreover, through a certain inexorable chain of events, it can catapult men into the most atrocious decisions. That such may never truly happen in the future, the bishops of the whole world gathered together, beg all men, especially government officials and military leaders, to give unremitting thought to their gigantic responsibility before God and the entire human race.

(Vatican II. 1965. Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, paragraph 80)

6 The Media

How should the media cover difficult issues? Topics such as religion-linked violence (the story of Amina Lawal), sexual abuse ('Breath of Life', parts 1&2), and war ('When is War Justified?'), introduced in Lessons 3, 4, & 5 respectively, can be used to reflect on the role of the media in society. To do this:

- i. You, the class, or groups need to decide on an issue, the coverage of which you will monitor across various forms of media. It's easiest to collect a variety of magazine or newspaper stories and articles on the issue. Obviously, TV is also an important source, but video taping the stories and working with them is trickier to do than working with print. The internet can be a valuable resource – but it's best to begin with the web pages

- of known newspapers. It's also probably a good idea to focus only on South African media – this context is complex enough.)
- ii. Evaluate the collected materials with the help of criteria. The simplest way to do this is to use an established code such as the ICASA Code of Conduct for Broadcasters available at <https://journalism.co.za/page/2/?s=code+of+conduct> – a site run as a project of the Graduate Journalism Programme at the University of the Witwatersrand and the Institute for the Advancement of Journalism, and which also contains a forum where various journalism issues are raised, usually in relation to published articles. Provide the learners with a copy of the code. Ask them to underline the sections that seem particularly pertinent to their issue.
 - iii. Decide which article seems to be the worst? Support this judgement with reference to what the article actually says and what the article might need to have said. Suggest some small changes that would immediately improve it. Identify some aspects that you would have liked to have seen covered, and which you think would also have improved on the quality of the article.
 - iv. Decide which article seems to be the best. Again, support this judgement with reference to the good features of the article. Consider whether it could still have been better.
 - v. As a class, or in your group, discuss what you would expect from responsible coverage of an issue. List items of agreement, and try to order them in terms of importance.

MATERIALS

TEACHER

- 'When Is War Justified?' (<http://www.americancatholic.org/News/JustWar/justwar.asp>)

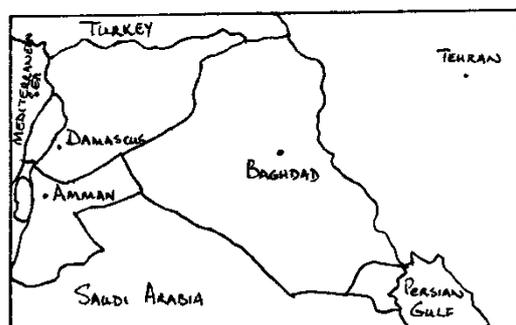
LEARNER

- Anthony Egan, 'Iraq: Why the war is still wrong' in *Trefoil*, No. 266 (Autumn / Winter 2003), pp. 7-8
- CIE. 2005. 'Codes of Conduct'
- 'Icasa Code of Conduct for Broadcasters (SA)' (<http://www.journalism.co.za/>)



Lesson Materials

Iraq: Why the War Is Still Wrong



It is not that one considers President George W Bush and his Cabinet a crowd of far-right, political morons. Nor indeed that one might consider the whole Iraq business to be the 'conspiratorial' result of ulterior motives - cheap oil, the need to cover up economic malaise and business scandals back home, 'softening up' allies of the Palestinians in the run-up to another unequal Israeli-Palestinian 'peace' treaty, embarrassment at still not

getting Bin Laden, or even a son's desire for revenge (after all, Saddam did try to kill Bush Senior). Even if one were to accept the USA's claims at face value, that the war in Iraq is about stopping a tyrant and getting rid of the weapons of mass destruction of a rogue state, this would still be an unjust war.

Just War theory is a part of international statecraft, no matter your religious persuasions. There is a Muslim form of it, a Jewish form, a secular legal form, as well as ongoing developments of it from its Christian roots. Ambrose and Augustine, early Christian bishops, were also civil leaders who understood all too well the difficulty of living the pacifism of Jesus of Nazareth, and so (as one does) drew on and adapted the best of the classical tradition available. In the 13th Century, Thomas Aquinas systematised it and, by the time of the Enlightenment, it had been incorporated into international relations and law by Suarez, Vitoria and Grotius. The classic Just War theory makes nine conditions for a just war - all must be there, or at least strongly arguable, depending on how much you want to fulfil its prime concern - limiting, rather than legitimating violence.

To go to war (*jus ad bellum*), seven conditions must be met: just cause, competent authority, comparative justice, right intention, last resort, probability of success, proportionality (this requires that the damage and other costs predicted must be at least proportionate to the good outcome expected by taking up arms). To actually conduct a war (*jus in bello*), two further conditions obtain: proportionality of means used (i.e. avoiding overkill) and discrimination between combatant and non-combatant targets, specifically the non-targeting of civilians. These are tough rules - and clearly Bush and Blair's little adventure in Iraq does not measure up.

Let us accept that the US (with the exception perhaps of Texas) and the UK are genuinely much more just and democratic nations than Saddam's Iraq. Let's also

accept that the US and UK/...

Lesson Materials

IRAQ: WHY THE WAR IS STILL WRONG (cont)

accept that the US and UK have the right intentions, that they really are concerned about democracy in Iraq, the elimination of tyranny and establishing peace. (Okay, given their histories in the region this may be a stretch, but try anyway!). Let's accept that, short of a catastrophe or some kind of 'Vietnam' scenario, they have every likelihood of succeeding, that there will be no significant pro-Saddam rebellion in the months to come. Then there are only three *jus ad bellum* conditions met.

In contrast, we must seriously wonder about the justice of the cause. Is this about defending the innocent, whether in Iraq or in the US? Is this about human rights? The problem is that the US has always played fast and loose with human-rights issues -highlighting violation of the human rights of citizens whose governments they opposed (e.g. the old USSR, Cuba, Iraq) while ignoring human-rights issues and promoting 'business as usual' with those they supported (e.g. Indonesia, Chile, apartheid South Africa). Even talk of human rights for oppressed Kurds in Iraq seems a little inconsistent, given US support for successive Turkish regimes that oppressed its Kurdish minority.

One might argue that the real cause of the war was the 'war on terror'. Besides questioning the sense of 'war' language in a situation that requires policing and intelligence work, we must note that Bush still has no proof to 'convict' Saddam of being connected with 9-11. And the pretext he *has* used was chemical and biological weapon disarmament (a disarmament that has become increasingly unlikely since no significant weapon stocks have, as yet, been found). The causes seem to multiply, and seem pretty vague. One must therefore question just cause.

What about Competent Authority? Ignoring the cheap asides that spring to mind when linking Bush to the notion of competence, let us note that the US and UK lack the international legal right to be in Iraq. Neither the US nor UK conducted a war of self-defence. Nor were they invited into Iraq by some kind of clearly *de facto* legitimate political faction. They might see themselves as somehow conducting a 'police action' but, unlike in Korea, they have acted without - indeed against - the will of the United Nations. The clear legitimate and competent authority to intervene in a country like Iraq is the United Nations, or some regional equivalent acting under the mandate of the UN. The US-UK decision to attack Iraq was illegal in terms of international law: vetoed in the Security Council, opposed by the majority of countries in the world. They had neither legal mandate nor moral right, but their own arbitrary military power.

Following on from this, the condition of Last Resort has not been met. The UN weapons inspections had not been given sufficient chance to deliver. The fact that nothing of significance had been found is neither here nor there. Moreover, the one who should determine what constituted last resort -the UN - was not even consulted.

Neither the US nor the UK/...

Lesson Materials

IRAQ: WHY THE WAR IS STILL WRONG (cont)

Neither the US nor the UK were under direct and clear threat of attack from Iraq, whether with conventional forces, weapons of mass destruction or by covert Iraqi dirty tricks - though conversely Iraqis had suffered regular bombings at the hands of US and UK fighters from the time of the last Gulf War.

Now let us consider proportionality of outcomes. Let us limit ourselves to the question: will the removal of Saddam by force promote democracy in Iraq and peace in the Middle East? It is always difficult to predict these things, but there seem to be ambiguous indicators for the first outcome and negative indicators for the second. It is conceivable that a democratic Iraq might arise from the ashes of Baghdad. Yet it is also conceivable that Iraq as a country could fragment: Shi'ite Muslims seeking union with Iran, Kurds creating a national homeland (with possible impetus for a Kurd uprising in Turkey in favour of one big Kurdistan), rival factions scrambling for power (à la mujahidin/ Taliban in Afghanistan), the Christian minority's being crushed in an increasingly hardline religious regime. First signs in the wake of the capture of Baghdad are decidedly ominous. Similarly, heavy-handed US and UK actions *cannot* but be seen as an attack on Islam by the Judeo-Christian West (to use Huntington's 'clash of civilisations' thesis). Given, too, the perception in the Middle East of the US as the backer of corrupt and repressive regimes (like Saudi Arabia) and the No. 1 ally of Israel, any new regime the US-UK helps establish will be struggling for regional legitimacy from the start. In short, the risks in the light of highly uncertain outcomes simply don't balance out.

Of course, these debates about going to war are now academic. There *has been* a war. How has this war fitted into the *jus in bello* conditions we have noted?

The other form of proportionality -of conduct in war - raises a number of problems. Essentially, this is a call for damage limitation and the avoidance of the use of highly destructive weapons. Technology of war has become highly sophisticated and those with the best technology usually win - sometimes with a minimum of casualties (what Michael Ignatieff calls 'virtual war'). The war that unfolded was a mixture of such clinical high-tech weaponry ('smart' bombs, precision-targeting etc) and the more common forms of combat - ambushes, bombing raids, etc. In the 1991 war, the damages visited on Iraq and its people were enormous; high-tech war meted out devastation. Precision-targeted bombs (only 7% of those used in 1991) may be part of 'virtual war' for the attackers, but cause all too real, widespread damage and mass killing - 250 000 Iraqis were killed in a fortnight in 1991, an enormous casualty rate (60% of them were civilians). I have yet to find reliable statistics for the recent war on Iraq but evidence seems to suggest that, though the casualties were lower this time, many civilians were killed. In addition, a number of reporters were killed, and the claim has been made that these killings might have been intentional.

This brings us to the question/...

Lesson Materials

IRAQ: WHY THE WAR IS STILL WRONG (cont)

This brings us to the question of discrimination between combatants and non-combatants. Just War theory insists on the principle of non-combatant immunity, particularly the non-targeting of the innocent. We have already seen the high civilian casualty rate for 1991. This is too high a number to be written off as 'collateral damage' even if one might admit that tragic mistakes are made in war. If the claim is true that 70 to 77% of the Allied bombs dropped in 1991 missed their target, the excuses (military incompetence or bad intelligence gathering) still do not excuse such conduct. If you can't shoot straight, or don't know where your enemy is, don't shoot until your targets are in your sights and you know they are your targets. Civilian casualties in the current war suggest that these lessons have not yet been learnt, or at least not sufficiently to meet the standards of our criterion.

From the perspective of just war theory, then, the war in Iraq was unjust. This is not to say that Saddam Hussein was Mother Teresa in combat fatigues, or that George W Bush is the Prince of Darkness (after all, persons with longer memories remember that that was Richard Nixon, after all). Nor am I saying that we should all be pacifists or even that as a result any 'blowback' reaction by pro-Saddam terrorists against the US or UK would be legitimate. No, the point I am making is that, despite Saddam's nastiness and Bush's bullying attitude, despite the alleged possession of weapons of mass destruction by Iraq (and the *known* possession of similar and even greater weapons by the US), despite whatever role Iraq may have played in 9-11 (however doubtful) or in supporting terrorism (more credible), and despite the fact that as the war gained momentum and Bush, Blair and 'the boys and girls in uniform' started to win and the liberal critics of intervention started to shut up and fade away, the war *from a just war perspective was still wrong*.

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© Anthony Egan, 'Iraq: Why the war is still wrong' in *Trefoil*, No. 266 (Autumn / Winter 2003), pp. 7-8.

Lesson Materials  *IRAQ: WHY THE WAR IS STILL WRONG (cont)*

WORKSHEET: Applying the Theory

Condition	The Writer's Argument	My Comments
1 just cause		
2 competent authority		
3 comparative justice		
4 right intention		
5 last resort		
6 probability of success		
7 proportionality		
8 proportionality of means used		
9 discrimination between combatant and non-combatant targets		

Lesson Materials

When Is War Justified?

The moral theory of the "just-war" or "limited-war" doctrine begins with the presumption which binds all Christians: We should do no harm to our neighbours. Just-war teaching has evolved as an effort to prevent war. Only if war cannot be rationally avoided does the teaching then seek to restrict and reduce its horrors. It does this by establishing a set of rigorous conditions, which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favour of peace and against war. The conditions for a just war are as follows:

1. **Just cause.** War is permissible only to confront "a real and certain danger," i.e., to protect innocent life, to preserve conditions necessary for decent human existence and to secure basic human rights.
2. **Competent authority.** War must be declared by those with responsibility for public order, not by private groups or individuals.
3. **Comparative justice.** In essence: Which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? Do the rights and values involved justify killing? Given techniques of propaganda and the ease with which nations and individuals either assume or delude themselves into believing that God or right is clearly on their side, the test of comparative justice may be extremely difficult to apply.
4. **Right intention.** War can be legitimately intended only for the reasons set forth above as a just cause.
5. **Last resort.** For resort to war to be justified, all peaceful alternatives must have been exhausted.
6. **Probability of success.** This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile.
7. **Proportionality.** This means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms.

Because of the destructive capability of modern technological warfare, the principle of proportionality (and that of discrimination) takes on special significance. Today it becomes increasingly difficult to make a decision to use any kind of armed force, however limited initially in intention and in the destructive power of the weapons employed, without facing at least the possibility of escalation to broader, or even total, war and to the use of weapons of horrendous destructive potential.

"Indeed, if the kind of weapons/...

Lesson Materials

WHEN IS WAR JUSTIFIED (cont)

"Indeed, if the kind of weapons now stocked in the arsenals of the great powers were to be employed to the fullest, the result would be the almost complete reciprocal slaughter of one side by the other, not to speak of the widespread devastation that would follow in the world and the deadly after-effects resulting from the use of such weapons" (Pastoral Constitution, #80). To destroy civilisation as we know it by waging such a "total war" as today it could be waged would be a monstrously disproportionate response to aggression on the part of any nation.

Just response to aggression must also be discriminate; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making. The Council therefore issued its memorable declaration: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

Side by side with the just-war theory throughout Christian history has been the tradition of non-violence. One of the great non-violent figures was St. Francis of Assisi.

While the just-war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just-war teaching and non-violence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes. Both find their roots in the Christian theological tradition; each contributes to the full moral vision we need in pursuit of a human peace. We believe the two perspectives support and complement one another, each preserving the other from distortion.

© <http://www.americancatholic.org/News/JustWar/justwar.asp> from Catholic Update's condensation of The Challenge of Peace: God's Promise and Our Response, the U.S. Bishops' 1983 historic pastoral on war and peace.

LESSON 16: Traditional Violence?



REFERENCE

Page 411-412 [DEVELOPMENT OF CRITICAL THINKING]



WHAT YOU NEED

- (1) LSM: 'The Lottery'

AIM

- To reflect on a pattern of violence and the social role it might play

OUTCOMES

- KUI Learners understand that violence may be sanctioned by customs in society.
- KUI Learners distinguish between morality and tradition or custom.

TEACHER'S NOTE

BACKGROUND

Shirley Jackson's short story, 'The Lottery', powerfully introduces a complicated and disturbing set of questions with regard to both the patterning and role of violence in human society. We tend to view violence as anti-social, something that tears the fabric of human endeavour to establish a culture or a civilisation. But what if some forms of violence actually serve a social function? What if violence actually underlies human civilisation? Simultaneously, how is this violence either limited or, at least temporarily, brought to an end? We've seen the danger of escalation with regard to violence already.

The idea that violence might be the foundation for community or culture can be illustrated by two examples. Gangs frequently initiate new members into their ranks by requiring them to commit an act of violence. This may range from vandalism, to robbery, to forms of assault – a beating, rape, or stabbing, even killing. If we are on the outside, we tend to see these actions as anti-social. But from the inside, these actions have served to bind the gang members together into a little society – they now have a sense of belonging, an identity, even something to do (i.e. fighting with rival gangs); indeed, transgressing or violating the norms of society reinforces their own cohesion – it's 'us' versus 'them'. Gang life may be close to our neighbourhoods, school environments, and the lives of the learners. It is a serious social problem and, from here, frequently links in with organised crime. This example can be scaled up to consider society at large.

Consider the role conflict plays in relationships between countries or power blocks – the so-called 'Cold War' (actually a series of 'hot wars' for those unfortunate to live on the terrain where it was being fought out, usually by proxies of the superpowers.) The classic literary exploration of this kind of scenario is George Orwell's 1984: here permanent war is mutually used by the opposing state structures to maintain their own extremely authoritarian internal law and order – and it can conveniently be used to explain away shortages of food and clothing, for instance, even as it is used to justify repressive government which jealously (and zealously) closes down anything it takes as opposition or dissent.

But what about foundational violence? We did touch on this with regard to an individual's initiation into a gang. But it can be taken up to a large social scale as well. Let's use South Africa as an example of this. We might celebrate a decade of political freedom and its constitutional democratic form. However, underlying the Constitution and relatively new inclusive State is a long history of violence – colonialism, dispossession, segregation and apartheid, and, of course, the sometimes violent resistance, the 'second violence', that this 'first violence' engendered.

To return to 'The Lottery'. Does the killing of Tessie Hutchinson serve any purpose? The story, itself, is careful to distance her stoning from any 'sacrificial' or social purpose (apart from a very vague allusion to a lottery in June bringing a good harvest) – it is presented as a practice the community does at some appointed time and which must simply be continued. But, based on the examples given above, we might offer some speculation beyond the confines of the text. A ritual killing brings the community together – even collusion and guilt, together with relief at having not been chosen, could reinforce their sense of belonging, their commonality.

In this view, then, societies – with their customs, traditions, legal systems, and cultures – succeed to the extent that they manage to find ways to both limit and defer violence.

LESSON OUTLINE

I Preparatory Reading

Before the lesson, distribute the short story by Shirley Jackson on the Lesson Materials page 'The Lottery'. Ask the learners to read it and to answer the accompanying questions in preparation for the coming lesson. A memorandum is supplied here for you, the teacher.

- What is the lottery referred to in the story? And what happens as a result of it? *(It's a process whereby a community selects a (sacrificial?) victim for stoning. Tessie Hutchinson is selected as a result of this process.)*
- Why is this ritual carried out and why does the community continue to practice it? *(It's always been done, one shouldn't change, a vague reference to a promise of a good harvest when a ritual killing is carried out in June – these are 'reasons' alluded to. But note, the story does not present any of these 'reasons' in a convincing way. Indeed, 'It's always been done' is an appeal to 'tradition' – but no real rationale for this is given and the story makes it clear how much of this 'tradition' has actually been forgotten.)*
- Is there any morality in this practice? *(No. Unless it's restricted to a procedural fairness. But it might be interesting to see what the class suggests and to see if anyone anticipates the discussion in the next part of the lesson.)*
- Why do you think the crowd was unable to hear the voice of their victim? *(The crowd drowns out the voice of the victim, Tessie Hutchinson – with its own noise. Perhaps it cannot bear to be reminded of the victim's humanity, particularly at the crucial moment of stoning; further, violence is sometimes about ignoring, not hearing, or depriving a victim of their voice.)*
- What does Tessie Hutchinson's reaction to her selection suggest? *(In the face of her selection she can only protest that the process wasn't fair. This suggests that she accepts the practice; at least, there isn't a suggestion that she would wish to see it stop; her concern is about procedure...)*
- Now, carefully consider the protestations of Mrs Hutchinson against her selection. What do they tell you about her understanding of the lottery? *(Note: 'It isn't fair' 'It isn't right' – first about process; second introduces larger question of justice / morality – takes us outside the black box (of the story / of our customs, etc.) which can be seen as a symbol of a dark tradition that may not be questioned.)*

2 Group Comprehensive

At the start of the lesson arrange the class into small groups. Give them time to compare their responses to the comprehension questions.

3 Feedback

Take some feedback from the class on the story and the questions they had to answer.

4 Discussion

Let the feedback flow into a discussion of the following questions:

- What is the relationship between tradition or custom and morality? [*You might note that the word morality comes from the Latin 'mores' which means customs.*]
- Could the situation in the story be described as moral if the whole village agreed to the custom?
- Can you identify any actual instances of such traditional violence in world history? In the world today? In South Africa?

OTHER IDEAS

5 The Scapegoat

Learners consider the idea of the scapegoat in Scripture [Lev 4:22-26, 16:20-22]

6 Crucify Him!

Discuss whether there was an element of traditional, sanctioned violence in the case of Jesus' crucifixion. Refer to John 11:45-50 and Matthew 27:11-26.

7 Witch-hunts

Learners research the phenomenon of witch-hunting in various times and cultures. They might read Arthur Miller's *The Crucible*. Early in the year 1692, in the small Massachusetts village of Salem, a collection of girls fell ill, falling victim to hallucinations and seizures. In extremely religious Puritan New England, frightening or surprising occurrences were often attributed to the devil or his cohorts. The unfathomable sickness spurred fears of witchcraft, and it was not long before the girls, and then many other residents of Salem, began to accuse other villagers of consorting with devils and casting spells. Old grudges and jealousies spilled out into the open, fuelling the atmosphere of hysteria. The Massachusetts government and judicial system, heavily influenced by religion, rolled into action. Within a few weeks, dozens of people were in jail on charges of witchcraft. By the time the fever had run its course, in late August 1692, nineteen people (and two dogs) had been convicted and hanged for witchcraft.

The Crucible is set in a theocratic society, in which the church and the state are one, and the religion is a strict, austere form of Protestantism known as Puritanism. Because of the theocratic nature of the society, moral laws and state laws are one and the same: sin and the status of an individual's soul are matters of public concern. There is no room for deviation from social norms, since any individual whose private life doesn't conform to the established moral laws represents a threat not only to the public good but also to the rule of God and true religion. In Salem, everything and everyone belongs to either God or the Devil; dissent is not merely unlawful, it is associated with satanic activity. This dichotomy functions as the underlying logic behind the witch trials. As Danforth says in Act III, "a person is either with this court or he must be counted against it." The witch trials are the ultimate expression of intolerance (and hanging witches is the ultimate means of restoring the community's purity); the trials brand all social deviants with the taint of devil-worship and thus necessitate their elimination from the community.

(<http://www.sparknotes.com/lit/crucible/>)

MATERIALS

LEARNER

- Shirley Jackson. 1948. *The Lottery*



Lesson Materials



The Lottery

The morning of June 27th was clear and sunny, with the fresh warmth of a full-summer day; the flowers were blossoming profusely and the grass was richly green. The people of the village began to gather in the square, between the post office and the bank, around ten o'clock; in some towns there were so many people that the lottery took two days and had to be started on June 20th, but in this village, where there were only about three hundred people, the whole lottery took less than two hours, so it could begin at ten o'clock in the morning and still be through in time to allow the villagers to get home for noon dinner.

The children assembled first, of course. School was recently over for the summer, and the feeling of liberty sat uneasily on most of them; they tended to gather together quietly for a while before they broke into boisterous play, and their talk was still of the classroom and the teacher, of books and reprimands. Bobby Martin had already stuffed his pockets full of stones, and the other boys soon followed his example, selecting the smoothest and roundest stones; Bobby and Harry Jones and Dickie Delacroix - the villagers pronounced this name "Dellacroy" - eventually made a great pile of stones in one corner of the square and guarded it against the raids of the other boys. The girls stood aside, talking among themselves, looking over their shoulders at the boys, and the very small children rolled in the dust or clung to the hands of their older brothers or sisters.

Soon the men began to gather, surveying their own children, speaking of planting and rain, tractors and taxes. They stood together, away from the pile of stones in the corner, and their jokes were quiet and they smiled rather than laughed. The women, wearing faded house dresses and sweaters, came shortly after their men folk. They greeted one another and exchanged bits of gossip as they went to join their husbands. Soon the women, standing by their husbands, began to call to their children, and the children came reluctantly, having to be called four or five times. Bobby Martin ducked under his mother's grasping hand and ran, laughing, back to the pile of stones. His father spoke up sharply, and Bobby came quickly and took his place between his father and his oldest brother.

The lottery was conducted - as were the square dances, the teen club, the Halloween program - by Mr. Summers, who had time and energy to devote to civic activities. He was a round-faced, jovial man and he ran the coal business, and people were sorry for him, because he had no children and his wife was a scold. When he arrived in the square, carrying the black wooden box, there was a murmur of conversation among the villagers, and he waved and called. "Little late today, folks." The postmaster, Mr. Graves, followed him, carrying a three-legged stool, and the stool was put in the centre of the square and Mr. Summers set the black box down on it. The villagers kept their distance, leaving a space between themselves and the stool, and when Mr. Summers said, "Some of you fellows want to give me a hand?" there was a hesitation before two men.

Mr. Martin and his oldest son, Baxter, came forward to hold the box steady on the stool while Mr. Summers stirred up the papers inside it.

The original paraphernalia for the lottery had been lost long ago, and the black box now resting on the stool had been put into use even before Old Man Warner, the oldest man in town, was born. Mr. Summers spoke frequently to the villagers about making a new box, but no one liked to upset even as much tradition as was represented by the black box. There was a story that the present box had been made with some pieces of the box that had preceded it, the one that had been constructed when the first people settled down to make a village here. Every year, after the lottery, Mr. Summers began talking again about a new box, but every year the subject was allowed to fade off without anything's being done. The black box grew shabbier each year: by now it was no longer completely black but splintered badly along one side to show the original wood colour, and in some places faded or stained.

Lesson Materials

THE LOTTERY (cont)

Mr. Martin and his oldest son, Baxter, held the black box securely on the stool until Mr. Summers had stirred the papers thoroughly with his hand. Because so much of the ritual had been forgotten or discarded, Mr. Summers had been successful in having slips of paper substituted for the chips of wood that had been used for generations. Chips of wood, Mr. Summers had argued, had been all very well when the village was tiny, but now that the population was more than three hundred and likely to keep on growing, it was necessary to use something that would fit more easily into the black box. The night before the lottery, Mr. Summers and Mr. Graves made up the slips of paper and put them in the box, and it was then taken to the safe of Mr. Summers' coal company and locked up until Mr. Summers was ready to take it to the square next morning. The rest of the year, the box was put away, sometimes one place, sometimes another; it had spent one year in Mr. Graves' barn and another year underfoot in the post office, and sometimes it was set on a shelf in the Martin grocery and left there.

There was a great deal of fussing to be done before Mr. Summers declared the lottery open. There were the lists to make up -- of heads of families, heads of households in each family, members of each household in each family. There was the proper swearing-in of Mr. Summers by the postmaster, as the official of the lottery; at one time, some people remembered, there had been a recital of some sort, performed by the official of the lottery, a perfunctory, tuneless chant that had been rattled off duly each year; some people believed that the official of the lottery used to stand just so when he said or sang it, others believed that he was supposed to walk among the people, but years and years ago this part of the ritual had been allowed to lapse. There had been, also, a ritual salute, which the official of the lottery had had to use in addressing each person who came up to draw from the box, but this also had changed with time, until now it was felt necessary only for the official to speak to each person approaching.

Mr. Summers was very good at all this; in his clean white shirt and blue jeans, with one hand resting carelessly on the black box, he seemed very proper and important as he talked interminably to Mr. Graves and the Martins.

Just as Mr. Summers finally left off talking and turned to the assembled villagers, Mrs. Hutchinson came hurriedly along the path to the square, her sweater thrown over her shoulders, and slid into place in the back of the crowd. "Clean forgot what day it was," she said to Mrs. Delacroix, who stood next to her, and they both laughed softly. "Thought my old man was out back stacking wood," Mrs. Hutchinson went on, "and then I looked out the window and the kids was gone, and then I remembered it was the twenty-seventh and came a-running." She dried her hands on her apron, and Mrs. Delacroix said, "You're in time, though. They're still talking away up there."

Mrs. Hutchinson craned her neck to see through the crowd and found her husband and children standing near the front. She tapped Mrs. Delacroix on the arm as a farewell and began to make her way through the crowd. The people separated good-humouredly to let her through: two or three people said, in voices just loud enough to be heard across the crowd, "Here comes your, Missus, Hutchinson," and "Bill, she made it after all." Mrs. Hutchinson reached her husband, and Mr. Summers, who had been waiting, said cheerfully. "Thought we were going to have to get on without you, Tessie." Mrs. Hutchinson said, grinning, "Wouldn't have me leave m'dishes in the sink, now, would you. Joe?" and soft laughter ran through the crowd as the people stirred back into position after Mrs. Hutchinson's arrival.

"Well, now." Mr. Summers said soberly, "guess we better get started, get this over with, so's we can go back to work. Anybody ain't here?"

"Dunbar." several people said. "Dunbar. Dunbar."

Mr. Summers consulted his list. "Clyde Dunbar." he said. "That's right. He's broke his leg, hasn't he? Who's drawing for him?"

Lesson Materials



THE LOTTERY (cont)

"Me, I guess," a woman said, and Mr. Summers turned to look at her. "Wife draws for her husband." Mr. Summers said. "Don't you have a grown boy to do it for you, Janey?" Although Mr. Summers and everyone else in the village knew the answer perfectly well, it was the business of the official of the lottery to ask such questions formally. Mr. Summers waited with an expression of polite interest while Mrs. Dunbar answered.

"Horace's not but sixteen yet." Mrs. Dunbar said regretfully. "Guess I gotta fill in for the old man this year."

"Right." Mr. Summers said. He made a note on the list he was holding. Then he asked, "Watson boy drawing this year?"

A tall boy in the crowd raised his hand. "Here," he said. "I'm drawing for my mother and me." He blinked his eyes nervously and ducked his head as several voices in the crowd said things like "Good fellow, that." and "Glad to see your mother's got a man to do it."

"Well," Mr. Summers said, "guess that's everyone. Old Man Warner make it?"

"Here," a voice said, and Mr. Summers nodded.

A sudden hush fell on the crowd as Mr. Summers cleared his throat and looked at the list. "All ready?" he called. "Now, I'll read the names - heads of families first - and the men come up and take a paper out of the box. Keep the paper folded in your hand without looking at it until everyone has had a turn. Everything clear?"

The people had done it so many times that they only half listened to the directions: most of them were quiet, wetting their lips, not looking around. Then Mr. Summers raised one hand high and said, "Adams." A man disengaged himself from the crowd and came forward. "Hi. Steve." Mr. Summers said, and Mr. Adams said, "Hi. Joe." They grinned at one another humourlessly and nervously. Then Mr. Adams reached into the black box and took out a folded paper. He held it firmly by one corner as he turned and went hastily back to his place in the crowd, where he stood a little apart from his family, not looking down at his hand.

"Allen." Mr. Summers said. "Anderson.... Bentham."

"Seems like there's no time at all between lotteries any more." Mrs. Delacroix said to Mrs. Graves in the back row.

"Seems like we got through with the last one only last week."

"Time sure goes fast," Mrs. Graves said.

"Clark.... Delacroix"

"There goes my old man." Mrs. Delacroix said. She held her breath while her husband went forward.

"Dunbar," Mr. Summers said, and Mrs. Dunbar went steadily to the box while one of the women said, "Go on, Janey," and another said, "There she goes."

"We're next," Mrs. Graves said. She watched while Mr. Graves came around from the side of the box, greeted Mr. Summers gravely and selected a slip of paper from the box. By now, all through the crowd there were men holding the small folded papers in their large hand, turning them over and over nervously.

Mrs. Dunbar and her two sons stood together, Mrs. Dunbar holding the slip of paper.

"Harburt.... Hutchinson."

"Get up there, Bill," Mrs. Hutchinson said, and the people near her laughed.

Lesson Materials

THE LOTTERY (cont)

"Jones."

"They do say," Mr. Adams said to Old Man Warner, who stood next to him, "that over in the north village they're talking of giving up the lottery."

Old Man Warner snorted. "Pack of crazy fools," he said. "Listening to the young folks, nothing's good enough for them. Next thing you know, they'll be wanting to go back to living in caves, nobody work any more. Used to be a saying about `Lottery in June, corn be heavy soon.` First thing you know, we'd all be eating stewed chickweed and acorns. There's always been a lottery," he added petulantly. "Bad enough to see young Joe Summers up there joking with everybody."

"Some places have already quit lotteries." Mrs. Adams said.

"Nothing but trouble in that," Old Man Warner said stoutly. "Pack of young fools."

"Martin." And Bobby Martin watched his father go forward. "Overdyke.... Percy."

"I wish they'd hurry," Mrs. Dunbar said to her older son. "I wish they'd hurry."

"They're almost through," her son said.

"You get ready to run tell Dad," Mrs. Dunbar said.

Mr. Summers called his own name and then stepped forward precisely and selected a slip from the box. Then he called, "Warner."

"Seventy-seventh year I been in the lottery," Old Man Warner said as he went through the crowd. "Seventy-seventh time."

"Watson" The tall boy came awkwardly through the crowd. Someone said, "Don't be nervous, Jack," and Mr. Summers said, "Take your time, son."

"Zanini."

After that, there was a long pause, a breathless pause, until Mr. Summers, holding his slip of paper in the air, said, "All right, fellows." For a minute, no one moved, and then all the slips of paper were opened. Suddenly, all the women began to speak at once, saying, "Who is it?" "Who's got it?" "Is it the Dunbars?" "Is it the Watsons?" Then the voices began to say, "It's Hutchinson. It's Bill," "Bill Hutchinson's got it."

"Go tell your father," Mrs. Dunbar said to her older son.

People began to look around to see the Hutchinsons. Bill Hutchinson was standing quiet, staring down at the paper in his hand. Suddenly, Tessie Hutchinson shouted to Mr. Summers. "You didn't give him time enough to take any paper he wanted. I saw you. It wasn't fair!" "Be a good sport, Tessie." Mrs. Delacroix called, and Mrs. Graves said, "All of us took the same chance."

"Shut up, Tessie," Bill Hutchinson said.

"Well, everyone," Mr. Summers said, "that was done pretty fast, and now we've got to be hurrying a little more to get done in time." He consulted his next list. "Bill," he said, "you draw for the Hutchinson family. You got any other households in the Hutchinsons?"

"There's Don and Eva," Mrs. Hutchinson yelled. "Make them take their chance!"

"Daughters draw with their husbands' families, Tessie," Mr. Summers said gently. "You know that as well as anyone else."

Lesson Materials



THE LOTTERY (cont)

"It wasn't fair," Tessie said.

"I guess not, Joe." Bill Hutchinson said regretfully. "My daughter draws with her husband's family; that's only fair. And I've got no other family except the kids."

"Then, as far as drawing for families is concerned, it's you," Mr. Summers said in explanation, "and as far as drawing for households is concerned, that's you, too. Right?"

"Right," Bill Hutchinson said.

"How many kids, Bill?" Mr. Summers asked formally.

"Three," Bill Hutchinson said.

"There's Bill, Jr., and Nancy, and little Dave. And Tessie and me."

"All right, then," Mr. Summers said. "Harry, you got their tickets back?"

Mr. Graves nodded and held up the slips of paper. "Put them in the box, then," Mr. Summers directed. "Take Bill's and put it in."

"I think we ought to start over," Mrs. Hutchinson said, as quietly as she could. "I tell you it wasn't fair. You didn't give him time enough to choose. Everybody saw that."

Mr. Graves had selected the five slips and put them in the box, and he dropped all the papers but those onto the ground, where the breeze caught them and lifted them off.

"Listen, everybody," Mrs. Hutchinson was saying to the people around her.

"Ready, Bill?" Mr. Summers asked, and Bill Hutchinson, with one quick glance around at his wife and children, nodded.

"Remember," Mr. Summers said, "take the slips and keep them folded until each person has taken one. Harry, you help little Dave." Mr. Graves took the hand of the little boy, who came willingly with him up to the box. "Take a paper out of the box, Davy," Mr. Summers said. Davy put his hand into the box and laughed. "Take just one paper," Mr. Summers said. "Harry, you hold it for him." Mr. Graves took the child's hand and removed the folded paper from the tight fist and held it while little Dave stood next to him and looked up at him wonderingly.

"Nancy next," Mr. Summers said. Nancy was twelve, and her school friends breathed heavily as she went forward switching her skirt, and took a slip daintily from the box "Bill, Jr.," Mr. Summers said, and Billy, his face red and his feet overlarge, near knocked the box over as he got a paper out. "Tessie," Mr. Summers said. She hesitated for a minute, looking around defiantly, and then set her lips and went up to the box. She snatched a paper out and held it behind her.

"Bill," Mr. Summers said, and Bill Hutchinson reached into the box and felt around, bringing his hand out at last with the slip of paper in it.

The crowd was quiet. A girl whispered, "I hope it's not Nancy," and the sound of the whisper reached the edges of the crowd.

"It's not the way it used to be." Old Man Warner said clearly. "People ain't the way they used to be."

"All right," Mr. Summers said. "Open the papers. Harry, you open little Dave's."

Lesson Materials

THE LOTTERY (cont)

Mr. Graves opened the slip of paper and there was a general sigh through the crowd as he held it up and everyone could see that it was blank. Nancy and Bill Jr. opened theirs at the same time' and both beamed and laughed' turning around to the crowd and holding their slips of paper above their heads.

"Tessie," Mr. Summers said. There was a pause, and then Mr. Summers looked at Bill Hutchinson, and Bill unfolded his paper and showed it. It was blank.

"It's Tessie," Mr. Summers said, and his voice was hushed. "Show us her paper. Bill."

Bill Hutchinson went over to his wife and forced the slip of paper out of her hand. It had a black spot on it, the black spot Mr. Summers had made the night before with the heavy pencil in the coal company office. Bill Hutchinson held it up, and there was a stir in the crowd.

"All right, folks," Mr. Summers said. "Let's finish quickly."

Although the villagers had forgotten the ritual and lost the original black box, they still remembered to use stones. The pile of stones the boys had made earlier was ready; there were stones on the ground with the blowing scraps of paper that had come out of the box. Mrs Delacroix selected a stone so large she had to pick it up with both hands, and turned to Mrs. Dunbar. "Come on," she said. "Hurry up."

Mr. Dunbar had small stones in both hands, and she said, gasping for breath. "I can't run at all. You'll have to go ahead and I'll catch up with you."

The children had stones already. And someone gave little Davy Hutchinson a few pebbles.

Tessie Hutchinson was in the centre of a cleared space by now, and she held her hands out desperately as the villagers moved in on her. "It isn't fair," she said. A stone hit her on the side of the head. Old Man Warner was saying, "Come on, come on, everyone." Steve Adams was in the front of the crowd of villagers, with Mrs. Graves beside him.

"It isn't fair, it isn't right," Mrs. Hutchinson screamed, and then they were upon her.

© <http://www.underthesun.cc/Classics/Jackson/lottery>

QUESTIONS

- What is the lottery referred to in the story? And what happens as a result of it?
- Why is this ritual carried out and why does the community continue to practice it?
- Is there any morality in this practice?
- Why do you think the crowd was unable to hear the voice of their victim?
- What does Tessie Hutchinson's reaction to her selection suggest?
- Now, carefully consider the protestations of Mrs Hutchinson against her selection. What do they tell you about her understanding of the lottery?

LESSON 17: Breaking the Cycle



REFERENCE

Page 411-415 [DEVELOPMENT OF CRITICAL THINKING – ACTION & SERVICE]



WHAT YOU NEED

- (2) (3) (5) LSM: 'Breaking the Cycle of Violence'

AIM

- To consider practical ways of breaking the spiral of violence

OUTCOMES

- KUI Learners understand that the cycle of violence can be broken by disarming the causes.
- DAP Learners appreciate the role they can play in reducing violence in their communities.

TEACHER'S NOTE

In Lesson 12, the learners considered the causes of violence, and briefly reflected on alternatives to violence. In this lesson, the focus will be on countering the cycle of three causes with three positive approaches, namely living simply, considering the poor, and acting non-violently. The third of these was suggested under Other Ideas in Lesson 12. If you paid sufficient attention to it there, you might opt for a stress on simple living or option for the poor, rather than on non-violence.

LESSON OUTLINE

1 The Spiral of Violence

Review the causes of violence that were discussed in Lesson 2.

2 Breaking the Cycle

To put out a fire, one covers the burning object with sand, so that the flames are deprived of oxygen. Ask learners to suggest what kinds of action might be taken to neutralise the three links in the cycle of violence: selfishness, feeling deprived, feeling threatened. After receiving some suggestions, present the ideas given on the Lesson Materials page 'Breaking the Cycle of Violence'.

3 Non-Violence

Eleven key points regarding non-violence are set out on the Lesson Materials page. Divide the class into pairs or small groups, and allocate one of the points to each. The group tries to illustrate the point by way of examples or personal experiences.

4 Feedback

Take some feedback from the pairs or small groups, and try to make a summary that can serve as a manifesto or guide for a non-violent way of living

5 Concerns for the Poor

Conclude the lesson with a reflective reading of 'Walk with Us in Our Search'. This is an encouragement to regard the poor in a new and more positive light as fellow human beings and travellers on the way. The reading can be found on the Lesson Materials page.

OTHER IDEAS

6 Simple Lifestyle

Learners consider the following passages from the scriptures: Mt 6:25-34 & 19:28-30; Lk 9:23-25.

7 Preferential Option for the Poor

The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor. The "option for the poor," is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community.

The option for the poor is an essential part of society's effort to achieve the common good. A healthy community can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society.

(<http://www.osjspm.org/cst/themes.htm>)

Invite learners to discuss one of the following quotes:

Therefore everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family. This has been the opinion of the Fathers and Doctors of the church, who taught that people are bound to come to the aid of the poor and to do so not merely out of their superfluous goods. Persons in extreme necessity are entitled to take what they need from the riches of others.

Faced with a world today where so many people are suffering from want, the council asks individuals and governments to remember the saying of the Fathers: "Feed the people dying of hunger, because if you do not feed them you are killing them," and it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves.

(Vatican II. *Gaudium et Spes*, paragraph 69)

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 Jn 3:17). It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."

(Paul VI. *Populorum Progressio*, paragraph 23)

8 Difficulties in Leading a Good Life

Let the learners explore the following five tensions that we all experience in trying to live a good life.

- **First Tension** – *Who* we are versus *What* we do
Two crucial aspects of moral Christian living to which we are called are to *be* good, and to *do* good. What we do has an impact on who we are.
- **Second Tension** – *Self Love* versus *Love of Others*
How would you answer this question? Do we love God because God is good, or because God makes us good? Yes to both options – we are needy people; we are not born happy and fulfilled; to become so is a hard, long process. It involves continuous interaction with other people and with God.
- **Third Tension** – *Love* versus *Law*

This involves the relation between the concrete, here-and-now character of moral decision-making and action, and the general principles, rules and laws which serve to guide that decision-making.

- **Fourth Tension** – *Desire for the Good versus Knowledge of what the Good is*
To live well, we need to have both a thirst for the Good and a knowledge of what it is. On a daily basis we use what is often called ‘free choice’. *Our freedom lies not in the exercise of our will alone, but rather in the dynamic interplay of will and intellect, of what we desire and what we know.*
- **Fifth Tension** – *The Good that we intend versus the Evil that we do*
Most people experience circumstances where they acted with the best of intentions only to find that their actions have proved harmful to themselves or other people. Traditionally the Catholic Church has taught that our moral responsibility lies in what we intended to do and not in what resulted from our actions.
- **Summary**
If we wish to lead healthy moral lives, we need to be aware of the sort of factors mentioned above. We need to grow in our knowledge, understanding and respect for them, at the same time endeavouring to achieve a balance between the tensions – who I am and what I do; self-love and love of other people; virtue and law; good will and right knowledge; the good that I intend, and the evil I indirectly bring about.
(This is a synopsis of an article by Edward L Krasevac OP, ‘Five Tensions in the Moral Life,’ in *Doctrine and Life*, January 2003)

9 Addressing Violence in Daily Life

Following Lessons 1 and 2, learners should be able to identify forms of violence they encounter, or see others encounter, during the course of everyday life – at home, at school, in the wider community. Ask learners to decide on a form of violence that they would like to address (or which they have been engaged in addressing). It may be useful to encourage learners to focus on a school-based issue – bullying, sexism, ethnicism or racism, religious intolerance, for instance – since this might be an area in which they can work to make a difference, if only because some structural support from the school should help to make this possible. Learners could name the form of violence, and the patterns through which it operates. They could also carry out a social mapping of the school – apart from victims and perpetrators other groupings closer to or further from any particular kind of violence exist. (For instance, what role do bystanders play? If they do nothing, then they allow a form of violence to be carried out again and again. What role do teachers, the principal, or SGB play? Are they willing to help structure school time and activities and behaviours in ways that are inclusive of everyone? Or to stop certain traditions – e.g. ‘initiation practices’ that are demeaning to new learners?) In doing this, learners might like to consider the spirituality of non-violence (see Lesson 2, Other Ideas, 6, Non-Violence and Peace-Making), together with the ideas on the Lesson 7 materials page, Breaking the Cycle of Violence.

Lesson 10, Other Ideas, 2, A Service of Reconciliation, offers a suggestion for a paraliturgical way of dealing with tensions in (a segment of) the school community as a way of bringing some public closure, reconciliation, or healing.

MATERIALS

LEARNER

- Michael Burke. 1991. ‘Ways of counteracting violence’ 196 in *Connections*. Pietermaritzburg: Centaur Publications, p 151
- Michael Burke. 1991. ‘The paradox of neediness’ 197 in *Connections*. Pietermaritzburg: Centaur Publications, p 151
- Michael Burke. 1991. ‘About non-violence’ 198 in *Connections*. Pietermaritzburg: Centaur Publications, p 151



Lesson Materials

Breaking the Cycle of Violence

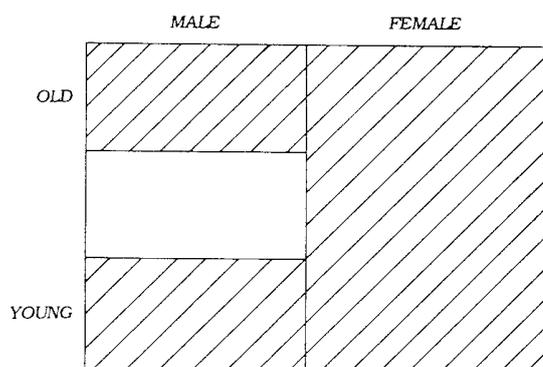
Ways of Counteracting Violence

1. *Simple lifestyle* constitutes a withdrawal from the greed which is what starts the whole cycle.
2. *Active concern for the poor* relieves and helps undermine the unbearable burden of desperate need.
3. *Non-violence* doesn't provoke a violent reaction, and shames it when it is given nevertheless.

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About Non-Violence

1. Non-violence is a commitment to never using violence because the means we use determines the end we get. (The amount of violence I use to achieve something is the amount of violence I will need to maintain it).
2. Non-violence does not mean passivity: passivity is precisely how most of us sin in regard to violence. 'The oppressor can only conquer if the oppressed co-operate
3. Non-violence is based on the power of truth and love - the basic tenet is that in every human being there is something of the divine.
4. Non-violence is geared to freeing the oppressor as well as the oppressed (I cannot live with my freedom at the expense of someone else) . . . The ultimate aim is to win everybody and eliminate an us-and-they situation.
5. Non-violent methods involve everyone, where violent methods omit and alienate most of those concerned:



6./...

Lesson Materials



BREAKING THE CYCLE OF VIOLENCE (cont)

6. Non-violence recognises that we're all part of the problem, and that we all need to be part of the solution. It acknowledges my guilt, my part in the problem, and it acknowledges what is true in the other's position and claim.
7. Non-violence involves taking the violence upon oneself; it sees the Crucifixion as the supreme act of non-violence.
8. Non-violence works at building an alternative to the structures built upon and sustained by violence, to demonstrate the truth and to kill the fears that make us cling to such structures.
9. Non-violent methods include:
 - prayer
 - fasting - to purify oneself so that one can love to the degree required
 - dialogue
 - non-cooperation (often symbolic and dramatic) - to ensure dialogue
 - direct action, also to ensure dialogue
 - art - to develop awareness
 - humour - which can diffuse aggression.
10. Non-violent methods can indeed upset, and non-violence doesn't guarantee that it will be met by non-violence on the other side.
11. Non-violence draws on the power of the human imagination. Switzerland, for instance, is deliberately unable to defend itself by force, but it has strong programmes of non-violent strategies.

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The Paradox of Neediness

WALK WITH US IN OUR SEARCH

Help us discover our own riches; don't judge us poor because we lack what you have.

Help us discover our chains: don't judge us slaves by the type of shackles you wear.

Be patient with us as people; don't judge us backwards simply because we don't follow your stride.

Be patient with our pace: don't judge us lazy simply because we can't follow your tempo.

Be patient with our symbols: don't judge us ignorant because we can't read your signs.

Be with us and proclaim the riches of your life which you can share with us.

Be with us and be open to what we can give.

Be with us as a companion who walks with us – neither behind nor in front - in our search for life and ultimately for God!

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LESSON 18: The Church's Social Teaching



REFERENCE

Page 418 [GUIDANCE]



WHAT YOU NEED

- (1) LSM: 'Doing Justice'
- (2) Bibles
- (3) TSM: 'Social Justice and the Modern Encyclical Tradition'
- (4) LSM: 'Ten Concepts in Catholic Social Teaching'
- (4) Newsprint, kokis & prestik

AIM

- To provide a summary of the Church's social teaching as a recapitulation and overview of the Structural Morality process.

OUTCOMES

- KUI Learners are familiar with the main concepts of Catholic social teaching.
- SKL Learners apply these concepts to contemporary situations and issues.

TEACHER'S NOTE

This lesson presents a summary of the Church's social teaching. Many, if not all, of the concepts met here have been implicit throughout the process of Structural Moral Education during the past five years. However, sometimes a concept has been highlighted, as in the previous lesson where an *option for the poor* was discussed.

LESSON OUTLINE

1 What do you Know?

Start with the exercise offered in Pennock's *Your Church and You*. This will be found on the Lesson Materials page 'Doing Justice'. Review the test before proceeding. (2, 3, 7, 18 are *not* principles of Catholic social justice).

2 The Mission of Jesus

The Church's inspiration and mandate for its social teaching and witness comes from the mission of Jesus reflected in Scripture. Read Luke 4:14-22. This mission involves an overturning of the established order, wherever unjust structures infringe upon or take away peoples' freedom. (See Luke 1:46-56.) Another way of talking about this mission is the task of establishing firmly the Kingdom of God, which is "the *saving justice*, the peace and the joy brought by the Holy Spirit" (Rom 14:17).

3 The Church's Best Kept Secret

While justice, at least in theory, has always been a concern of the Church, it lacked for many centuries prophetic witness in this regard, probably because it was so often closely aligned with the current political power. Present a short history of the Church's positive engagement with social and economic problems during the 100 years (1891-1991) between the encyclicals *Rerum*

GRADE 12 Structural Morality

Novarum (Leo XIII) and *Centessimus Annus* (John Paul II) using the extract ‘Social Justice and the Modern Encyclical Tradition’ provided from John Dwyer’s *Church History*. The reference to ‘best kept secret’ above reflects the reality in today’s Church that many of its members have not yet been made aware of this teaching. Up till recently, the Church’s concern was seen to be about the next world, and not this one, making the issue of justice something apart from the establishment of the Kingdom.

4 Ten Social ‘Commandments’

To read all the encyclicals would be an onerous task. However, theologians have spent much time and energy in recent years to distil the essence of the Church’s teaching from these documents. Distribute the Lesson Materials page ‘Ten Concepts in Catholic Social Teaching’. Divide the class into 10 small groups (twos or threes) and allocate one of the concepts to each. The task is

- i. to read the paragraph,
- ii. to distil its essence in the form of a social ‘commandment’, and
- iii. to give a practical example of where the concept might apply.

The ‘commandments’ are written in large print on pieces of paper or newsprint and displayed. A small group in the class could be given the additional task of producing these ten ‘commandments’ as a poster to display, if space permits, on the school notice-board.

5 Feedback

Ask the groups to share the practical examples they found to illustrate their concept.

OTHER IDEAS

6 Reading an Encyclical

Choose one of the social encyclicals as set reading. Here is a list: both Latin and English titles are given. The titles in bold italics are recommended.

- 1891. *Rerum Novarum* (On the Condition of Workers) – (Leo XIII)
- 1931. *Quadragesimo Anno* (In the Fortieth Year) – (Pius XI)
- 1961. *Mater et Magistra* (Mother and Teacher) – (John XXIII)
- 1963. ***Pacem in Terris*** (Peace on Earth) – (John XXIII)
- 1965. ***Gaudium et Spes*** (The Church in the Modern World) – (Vatican II)
- 1967. *Populorum Progressio* (The Development of Peoples) – (Paul VI)
- 1971. *Octagesima Adveniens* (The Eightieth Anniversary) – (Paul VI)
- 1981. ***Laborem Exercens*** (On Human Work) – (John Paul II)
- 1987. *Sollicitudo Rei Socialis* (On Social Concerns) – (John Paul II)
- 1991. ***Centessimus Annus*** (On the Hundredth Anniversary) – (John Paul II).

MATERIALS

TEACHER

- John Dwyer. 1998. ‘Social Justice and the Modern Encyclical Tradition’ in *Church History*, New York: Paulist Press, p 415-418.

LEARNER

- Michael Pennock. 1983. ‘Principles (of Catholic social Justice)’ in *Your Church and You*. Notre Dame: Ave Maria Press, p 257
- SACBC. ‘Appendix A: A Summary of Ten Concepts in the Catholic Social Teachings’ Social Policy Document, p 12-15



Lesson Materials

Doing Justice

Principles

Tick any of the following statements which are **not** principles of Catholic social justice.

1. The family is the primary social unit.
2. Citizens should work against interdependence among nations.
3. Conflict between workers and employers is inevitable.
4. Society owes the aged some form of social security.
5. The state has a right to intervene in economic affairs.
6. Rich nations must rectify bad trade treaties with poor nations.
7. Limited nuclear war is permissible.
8. Working for justice in the social order is an essential part of the gospel.
9. Workers have the right to collective bargaining.
10. People have the unlimited right to private property.

© Michael Pennock. 1983. 'Principles (of Catholic social Justice)' in *Your Church and You*. Notre Dame: Ave Maria Press, p 257

Lesson Materials



Social-Justice and the Modern Encyclical Tradition

One of the most profound and positive initiatives of the modern times has been the engagement of a series economic problems, and the development of proposals which apply the scriptural message to contemporary problems. Although a late starter, Catholic social thought has developed rapidly since the papacy of Leo XIII (1878 to 1903). It started with the encyclical *Rerum Novarum* in 1891, which voiced a principle that would be paramount in all future papal documents: human dignity is the norm and standard by which the political, social, and economic structures of society are to be judged. This was new; the common view was that these structures were there to preserve the nation, and the stability of the social order and the class system; and millions would be slaughtered on the field of battle to preserve these pseudo-values.

Pius XI (1922 to 1939) and Pius XII (1939 to 1958) continued the tradition, and the latter elaborated a concept of social justice which implied that human dignity might demand structural changes in society itself. His 1944 Christmas address was a landmark: he argued that the power to participate in the political process, and thus to shape one's own future, was essential to the preservation and development of human dignity. This was the first papal statement supporting the democratic political system.

John XXIII developed this theme in his 1961 encyclical, *Mater et Magistra*. He felt that because of the size and power of economic and political institutions, people in both East and West were losing confidence in their power to shape their own futures, and that this represented an assault on human dignity because human dignity includes the power to shape the future. In his 1963 encyclical, *Pacem in Terris*, there is more emphasis on life in community as the context in which human dignity can be protected and expanded. A noteworthy and refreshing feature of this encyclical is that it represented a definitive break with the incredibly tortured, pretentious, and antiquated jargon which had been common in encyclicals - speaking about former Popes as "predecessors of immortal memory " etc.

The Second Vatican Council's document, *Gaudium et Spes*, built on the encyclical tradition, but represented an advance in two respects. First, it moved away from a concept of natural law as an unchangeable norm, and recognised that human institutions and persons are not static, but change in history. (Up to that time, much Catholic moral thought had been based on an analysis of human nature, on the assumption that the latter was constant and unchangeable, and that it was a simple matter to discern the finality of its various functions.) Second (and dealing with precisely this problem), it adopted an explicitly theological point of view: human dignity does not consist in conforming to an abstract reality called "human nature"; rather, it is identified with the power to exist as finite beings who are called to absolute transcendence. We are made in the image and likeness of God, and we are called to dialogue with him. We are made to "know the one true God, and Jesus Christ whom you have sent." Our dignity is rooted in God's fidelity, and not in some immutable quality which we possess on our own.

Paul VI's *Populorum Progressio*/...

Lesson Materials

SOCIAL-JUSTICE AND THE MODERN ENCYCLICAL TRADITION (cont)

Paul VI's *Populorum Progressio* introduced the concept of *integral development* and affirmed that human dignity is protected only by promoting the development of the whole human being by realising each person's potential for knowledge, responsibility, and freedom in every area of life, political, social, and economic. *Octogesima Adveniens* (1971) was even more theological: it made the point that absolute value and truth have taken historical form in Jesus, because, in him, God's reign has entered history.

In 1981 (on the ninetieth anniversary of *Rerum Novarum*), John Paul II issued the encyclical *Laborem Exercens*. This encyclical continued the theological emphasis: the source of our conviction about the dignity of work is the revealed word of God and the transcendent destiny given by the living God; we are called to know him and love him. Because work is a personal action (and the person cannot be understood without God), it is only through faith in God, hope in God, and love of God that work can be given the meaning that it has in the eyes of God.

His next encyclical on social questions (*Sollicitudo Rei Socialis*) was published in February 1988, and had more clearly political overtones. He protested against the restriction of initiative in the social systems of the communist bloc and in much of the Third World, and he bluntly asserted that those regimes should be replaced by democratic and participatory ones, because "the free and responsible participation of all citizens in public affairs is the necessary condition and sure guarantee of the development of the whole individual and of all people" (44). In 1991, *Centesimus Annus* summarised a century of Catholic social thought and made some important additions. The encyclical deals with the problem of alienation, in noting that, as human beings, we need a distinctive set of relationships to the world around us and to others. If those relationships are disturbed we become strangers in our world, and strangers to ourselves (41). Alienation is a reality in Western society as much as it was in those lands under the communist yoke. When people are enmeshed in a web of false and superficial gratifications, rather than being helped to experience their personhood in an authentic and concrete way, they lose it. And finally, in paragraph 54, there is an interesting connection made between evangelization and the church's social teaching: the church's social teaching is a valid instrument of evangelization because it is a practical form taken by preaching, and it constitutes an offer of faith.

The modern encyclical tradition on questions of social and economic justice is a splendid chapter in the history of the church in the last hundred years, and it is a fine example of the indispensable moral authority of the Petrine office, when that office is defined in terms of John 21: "Feed my lambs and feed my sheep."

Lesson Materials



Ten Concepts in Catholic Social Teaching

© SACBC. 'Appendix A: A Summary of Ten Concepts in the Catholic Social Teachings' Social Policy Document, p 12-15

1 Dignity of the Human Race

God made everyone in this world, so whenever we look at another person we are seeing a creation of God. Yet God did not just create people, God created people in the image and likeness of God. This means that people are very special. All people, as beings created in the likeness of God, have human dignity and a right to be treated with dignity. The human dignity of all people can only be recognised and protected in a community. This is the teaching of the dignity of the human race. All people must be treated with dignity and respect because they are creations of God and are created in God's image. Everyone is entitled to his/her basic human rights. The teaching of the dignity of the human race teaches us to treat each person with dignity and to protect the human rights of all people.

2 The Common Good

We share the world we live in with many different people, all made in the image of God. What we do in our lives affects the lives of people around us, and what other people do affects our lives. No one can live a life that is unaffected by other people or claim that what they do does not affect others. Therefore, it is very important that we do not harm other people through what we say, what we do or the choices we make.. This means that every time we say something, do something or make a choice we must make sure that we are not doing harm to ourselves or to other people. Our good is dependent on what we do and what the people around us do. The good of other people is dependent on what we do. Our good is linked to the good of others. This is the common good. The common good is meeting our needs and the needs of the community at the same time. If we do something that prevents other people from meeting their needs, then we are harming others, and because we are linked to and depend on these people for our good, we will ultimately harm ourselves. The common good teaches us to make choices and do actions that enable us to meet our needs and enable other people to meet their needs.

3 Solidarity

Now that we understand the common good, we realise that everything we do must work for our good and the good of others. We are part of a community, a country and a world. When we follow the teaching of the common good, we make sure that our choices and actions enable us and everyone, in our community, our country and our world, to meet their needs. To be able to do this, we need to understand other people's needs and problems. However, understanding other people's needs and problems is not enough.

We must be as interested in and as concerned about other people's needs and problems as we are about our own. We must make the needs and problems of others our own. This is solidarity. Solidarity is standing with others and seeing their needs and problems as being as important as our own. Solidarity is not about feeling sorry for people and feeling that we would like to help them in some vague way. Solidarity is about joining together with other people and working with a deep commitment for the common good. Solidarity teaches us to stand together with other people, to make their needs and problems our own and to work together with them for the common good.

Lesson Materials

TEN CONCEPTS IN CATHOLIC SOCIAL TEACHING (cont.)

4 Option for the Poor

In reality, not enough people work in solidarity with others for the common good. This results in many people being materially poor, being oppressed and being marginalised in society because of their race, gender, religion or disability. The needs and problems of the poor, the oppressed and the marginalised tend to be ignored in our world. This means that the poor, the oppressed and the marginalised are in great need of solidarity and the special commitment of the rest of the community to work with them to meet their needs and find solutions to their problems. This is the option for the poor. The option for the poor is the special attention we, our community, our country and the world must give to the poor, the oppressed and the marginalised. However, this does not mean that the poor are helpless and need people to save them and do everything for them. The poor are people with skills, abilities and energy who are also able to, and must, stand together in solidarity and work for the common good. The option for the poor is a call to all people to focus on working together with the poor, the oppressed and the marginalised for their common good. It is especially a call to the rich and powerful to share their wealth and resources. Indeed, it is impossible to put the option for the poor into action without the cooperation of the rich and powerful. The option for the poor teaches us to be especially aware of the poor, the oppressed and the marginalised in our community, our country and our world and to put special effort into working with these people to meet their needs and solve their problems.

5 Integral Development

Very often in our world we see people's needs and problems in terms of things - food, housing, water, schools, community halls, agricultural implements, and so on. However there is so much more to people than just their physical and material needs. People also have spiritual needs, emotional needs and mental needs. People need to love and be loved, to work and achieve something, to be creative and to have fun. Therefore, if we only worry about meeting people's need for things, we will only meet some of their needs.

Instead, we must look at the whole picture and see all the different needs people have. We must see all the different parts of people and enable people to develop all the different parts of themselves. This is integral development. Integral development is about the promotion of the good of all people and the whole person. This means that development is about people not things. The focus of development should be on people, not buildings or projects. No one should be excluded from development for any reason, such as their religion, culture or race. Development is concerned with both the spiritual and material progress of all people.

6 Subsidiarity

All people have the ability to assess the situation they find themselves in, to decide what needs to be done and to implement this decision. As people know their own needs and understand their own problems better than anyone else, they are in the best position to work out how to meet these needs and solve these problems. It does not make sense for another group of people who are far removed from a situation to make decisions for the people involved in the situation, if the people involved in the situation can make these decisions for themselves. This is the principle of subsidiarity. Subsidiarity is allowing people to make whatever decisions they can for themselves and only referring decisions to a higher authority if people are unable to make these decisions. Subsidiarity teaches us to make the decisions we are able to make rather than referring them to higher authorities, and teaches us not to make decisions for people who can make these decisions for themselves.

Lesson Materials

TEN CONCEPTS IN CATHOLIC SOCIAL TEACHING (cont.)

7 Justice

How successful we will be in protecting the human dignity of all people, in working in solidarity with people, especially the poor, for the common good and in promoting the development of the whole person, will depend on the structures we work within. Our community, our country and our world consist of many different structures - political structures like governments, economic structures like the Reserve Bank, social structures like development and welfare organisations, religious structures like churches and cultural structures like initiation schools. If the structures within our community, our country and our world do not enable us to put the Church's Social Teachings into practice, then we need to change these structures. The Church's Social Teachings provide us with guidelines for how to love ourselves and our neighbour in practical ways. We need to make sure that the structures in our world enable us to show this love and do not block this love. Just structures do not block love. When there is justice, each person is dealt with in the same way and gets what is rightfully theirs. The teaching on justice teaches us that to work for justice is to change the structures that block love.

8 Peace

If the structures in our community, our country and our world are just and allow us to love our neighbour in all ways, then peace will exist. However, if structures are unjust and promote the rights of some people above others, and ensure that some people get more than others, then peace will not exist. Peace is more than just the absence of violence. Peace is the state that exists when each person is treated with dignity, has what they need to live a fruitful life and has the space to develop as a whole person. The teaching on peace teaches us to work for the end of domination, the misuse of power, violence and the violation of human rights in our world, and the promotion of justice and the common good.

9 Reconciliation

Unfortunately, there is not a lot of peace in our world. Instead, there is a lot of conflict. Any conflict involves at least two groups of people who do not agree with each other. As long as each group or person is insisting that they are right and the other is wrong, the conflict will continue. The conflict will only end when two things happen. Firstly, when each group or person accepts that they are not passive victims, but active participants in the conflict and so have to accept some responsibility for the conflict. Secondly, when each group or person is willing to forgive the other and to find a way to resolve the conflict. This is reconciliation. The teaching on reconciliation teaches us that putting energy into conflict will destroy us, our community, our country and our world, and that the only true way to end a conflict is through forgiveness.

10 Integrity of Creation

God created the world and gave it to us to look after. This is an important responsibility. What we do to the world today will affect the lives of our children in the world tomorrow. If we litter, dump toxic waste into the sea, cut down all the forests, pollute the air, pollute the rivers, destroy plants and make entire species of animals extinct, what kind of world will our children inherit? What kind of care have we taken of this wonderful world God has given to us? The world's environment is precious and can only take so much abuse. It is our duty to protect and care for the environment we live in. We must make sure that we can give the world back to God in the same condition that it was in when God gave it to us. The teaching on the integrity of creation teaches us that it is our responsibility what happens to the environment and our duty to protect the life in the environment.