

# Journal - Day 17 - 05/13/2003



<http://www.dfamil.com/philosophy/teach/hswtl/journal.html>

## Day 17 - Chapter 5 - The Reformation - Continued

### Audio:

- | **Life Mag: What Men and Women believe about God** 15:30 - 18:11 on 73\_6492\_InvestedDignityReflectiveGlorypart1.32.mp3
  - | Article some years ago about what Men and Women believe about God / god.
  - | Some good, some bad
  - | Elderly women dying of Cancer (Christ)
  - | Minister with double lifestyle and reconciliation
  - | Young boy
  - | Prof. Peacock - Creation
    - | Then we moved from Christianity to other areas.
    - | Man - Faith in Allah
    - | Man - Pantheistic world view
    - | Man - New Age movement
    - | The Editor summarizing his own.
  - | All these different views just muddled the picture.
  - | Existential philosophies.
    - | Fat books on Meaninglessness, assuming those who wrote it believe it to be meaningful.
    - | How do I know I exist?
      - | Whom is asking?

### Journals:

The students were very distracted again, but we did have a good go around with the [Article 25](#). It was my purpose in addressing [Article 25](#) that the students would conclude there are so many things we ought to do that we involuntarily setup rules by which we deal with this else we'd all die of stress. We do this already. My intention was they would recognize this and articulate the rules by which they operate.

Once they have recognized and articulated the rules by which they deal with all the things they "ought" to do and how they choose which "ought" is done and which "ought" is ignored, I hoped we'd determine if our internal rules were as they should be.

I was very surprised to see repeated view points the starving family was just getting what they deserved. The family had made bad choices. This view came up pretty quickly after we started identifying students as being the actual person ignoring the families' plight. That is, one student was the mayor and other student was head of the Mosche. Do you suppose they ceased to be objective and started to grasp excuses for the action I had attributed to them?

### Questions asked:

1. None.

### Discussions:

[Covenant on Civil and Political Rights](#)  
<http://www.hrweb.org/legal/undocs.html#CPR>

## Article 25

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

- I Yes-6
- I So why do anything?
  - I Missing Child care
  - I Why would anyone make food or food stamps if they had everything cared for them?
  - I Some want more than standard.
- I It seems all is covered?
- I Is this universally true in all cases for all people?
  - I Those who will not accept Charity.
  - I People in other countries.
- I What social services are necessary? Don't they presume if they thought of them, then they are essential? ~~Who works on a project and thinks they are wasting their time? Scratch that.~~
  - I \* The Health ones.
  - I \* Trolley to Franklin to Cool Springs is unnecessary Social Service.
  - I \* Dairy products subsidy is an unnecessary Social Service and an "Economic Option" to go along with an "Economic Policy".
- I Is the UN stating inalienable rights or doling out Man's rights?
- I Is the UN meddling?
  - I \* When you add so many items, some are not inalienable.
  - I \* When they start to tell us HOW and get off of policy.
- I Are nations, why all signed up in 1948, getting any closer to making this come true?
  - I \* Every nation has a different opinion of a standard of living
- I Are they wrong and evil if they haven't?
- I Something to think about.....

[(Teacher's NOTE: This proposition works out well if you work it out, point by point, and plug the students into it. That is, certain students are the family parents and children, mayor of city, neighbor, princess of nation, etc. This makes it personal where their answers are in reference of "those groups" for all but the one where they especially identify. In that case, it is "their" reaction and they are explaining or excusing their actions.)

(Purpose here is to sneak up on a conclusion if we cannot do all we should do. We DO use some logic or rules of conduct to determine which events we respond to, how much, and which ones we do not. What is it?)

An Arab Moslem family has fallen on hard times and is starving to death in a small town in an Arab country.

Most people in this small town are not starving to death, and some are doing very well.

\* Assume enough food for the family

The neighbors know of their situation and avoid them.

\* Not responsible

\* Mixed. Some say.

\* Guilt may make him to help.

\* Guilt because of irresponsible

\* Guilt because of lack of charity

The town's government know of the situation but have no programs to deal with their plight?

- \* More pressing matters
- \* Poor relationship.
- \* Responsible.
  - \* Both can be Responsible?
  - \* Could create a program to help
  - \* Could require neighbor to give.
- \* Not Responsible
  - \* Family should be responsible
  - \* Family should be working some how.

The local mosque knows of their situation and avoid them.

- \* Get money from donations.
- \* If you helped, the people will cut their donations.
- \* Mosque leader believes if they did anything to help themselves, they would not be in this situation.
- \* Suffering just consequences.

(Eventually, you may need to return to the family and work in some reason which is no fault of the family such as polio. If the students get too hung up on "just consequences", your discussions won't be as wide ranging as hoped.)

The Arab country is rich with their oil exports.

- \* Mom is still responsible
- \* Mom is suffering consequences.

Many Arab countries have huge oil exports which bring in billions of \$.

- \* Because they share the same culture and heritage.
- \* They have no responsibility
- \* They are responsible
- \* They should give compassion

Developed nations purchase the oil which provides billions to the Arab countries.

- \* Developing countries should use money to apply pressure
- \* Do so out of compassion

International Health groups are helping many people with food and medicine, but cannot help this family because the rules of engagement require the problem to be wide spread, not isolated.

- \* They are at fault because criteria is too harsh.

Christian Missions do not have the resources to reach all those who need help -- or do they?

- \* Should help to show God's love.
- \* Demonstrate compassion and let

Christians eat out several times a week.

- \* Responsible for not acting Christian like.
- \* As a Christian we take on certain responsibilities.
- \* Your choice to be a Christian, making choice to not be the one to tell yourself what to do, you've given up your right to be .]

I Now, when the family dies of starvation, who is responsible?

- I \* Students felt it was the families fault. They were suffering consequences for their own choices. We just could not shake this idea, once it has been articulated.

I Is anyone responsible?

- I \* No

I If one group fails to uphold their responsibility, does the responsibility shift or does it stop right there?

- I \* No.

I Why do the International groups have rules of engagement?

- I They cannot deal with all the starving people in the world. They have to use their resources judiciously.

- I Why add the final statement about Christians eating out?
  - I \* Christians have resources which could be given to those starving.
  - I We didn't point out every groups possible excesses, so why present it this way?
  - I (Next time, include a sound byte from Mere Christianity about giving up on Self. Self wants to do God's will and hopefully have enough left over for self to do what it wants to do. 4th tape, side 2.)
  - I Tell an analogy where we are bought by Christ. We have been commanded to help those who are starving. So, in light of that, who is responsible.
    - I \* We, Christians are.
    - I (Here was the teacher's opportunity to teach them about how we must deal with acts of Charity and to determine the rules by which we setup those rules of conduct. Didn't do quite so well this occasion.)

### Article 29

These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

If I am reading this correctly, I would suspect the UN claims the UN trumps human rights. Not only presumptions, but prideful.

\* The Bill of Rights in the US Constitution were based upon God's Laws, as it was during the Reformation period.

\* The Rights outlined by the United Nations were based upon Man's Laws, as this was during the Modern period where MAN was the center of all things and the United Nations is the power on high which gives us these rights.

\* The United Nations plays the role of God in doling out rights for man.

### Assignments:

- I None.

### Next Week:

Semester is complete. We'll have to pick up in Chapter 5 in the next semester.



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