

Gone Fishing!

Social Justice Card Game

By Br. Damien Price cfc Ph D

Concept:

This set of cards is nothing more than a tool for educating people into and for a longer-term commitment to Social Justice. Studies have shown that one of the key factors that enables a deeper and longer-term commitment to justice is 'ideology'. Each person needs to have a values base for their actions – a 'why' for what they do and how they do it. Another key factor is 'reflection upon action'.

This set of cards introduces participants in some Social Justice activity to a how and why of their involvement at a deeper level. This set of cards introduces the participant to many concepts [eg. Reciprocity, solidarity, advocacy]. Concepts are vital if we are to move participants to a deeper level of meaning. In 'service learning' ones value /meaning system – changes [one's worldview] as concepts are engaged with, reflected upon, stretched, integrated and identified with.

This set of cards is titled 'Gone Fishing'; a play on words. We are used to the bumper sticker, "Gone Fishing" – I have gone away for the weekend – to have fun – to catch some fish. Gone Fishing reminds us that ultimately we are not called to go fishing but to teach one another to fish – to become empowered within our context to make a difference so that all on the planet and the planet itself will prosper.

Understanding the Cards:

A Map for the Journey

1. The

One of the first things Justice is to come as a 'experience'. Guest-attitude of mind and heart that leads us to work with the homeless or with Indigenous people or in a majority world country etc – and to do so – coming to the experience and to the people as a guest. A guest comes slowly, respectfully, expectantly



Spades:

we must do in effective Social 'guest' to the 'other', to the ness is **HOW** we come. It is an

Hence the;
Ace of Spades,
Two of spades and
Three of spades introduce us to the concept of **guest**.

The **four of spades** introduces us to the praxis of **Theological Reflection**. For the Christian this means reflecting upon one's action in the light of the Gospel. We begin with our experience – we pause and reflect upon it – at one level, we do this from the point of Social Analysis – then we put our experience, our reflection and our analysis through **the lens of the Gospel** – this informs our praxis. The Gospel may point us to the voiceless, to the powerless, to the stranger that we had not seen nor heard. The Gospel – in the context of our experience – will call us to another interpretation of the story, of the situation.

The **five of spades** reminds us that despite every best intention in the world, no matter how well we come as a guest to those we meet – we still cannot wear their shoes [have THEIR experience]. This is important; the 'other' does not need us to say, "I know what you are going through!" when they are very well aware that we have no idea. HOWEVER, we can 'aspire to wear their socks!' This is empathy, this is 'feeling with', this is an attitude of the heart that says, "I don't know what you are experiencing but as much as I can I want to be with you on your journey!"

The six of spades introduces us – early in the justice journey – to the **mind-map** that is so important if we are to be effective in justice work.

The **six of spades** gives us a definition of justice work:

“Justice work is a process of radical connection based on the premise that interconnectivity and interdependence are the paramount dynamics of all creation – injustice, suffering and oppression are linked to the denial of this.”

The **seven of spades** reminds us of the words of Jose Segundo [South American Liberation Theologian] that the world is NOT as it should be. We see the world through **OUR** eyes – this is our bias! We need to become aware of our bias, of our white, middle class, 'educated' eyes. Finally, the seven of spades introduces us to the concept of our interconnectedness and interdependence; all will flourish or none of us will!

The mind-map continues to be painted by the **eight of spades**. Participants need to be reminded that our experience is **NOT** the **NORM** for the human race. We are invited to see the world, to 'experience' it

where we can – from the place of its most marginalised and dismissed. Much injustice takes place because the perpetrator is not in touch with their feelings and the feeling response of the ‘other’ in the context of oppression. Once we – see through the other’s eyes [as much as one is able] one can *begin the journey* to some understanding.

This leads us to the **nine of spades**, which introduces the skills of **reflection upon experience**. It is through reflection on our experience in the context of an informed ideology and with the presence of mentors that our mind-maps are challenge, informed and changed; our worldview is stretched. In reflection – feelings are neither right nor are they wrong; they just are. As we learn to identify our feelings and then sit with them – allowing questions to surface – and other feelings to emerge – learning occurs. The **ten of spades** reminds us that **guilt** – which is often associated with a Social Justice experience, is of little value. Guilt will not – of itself – spring board us to solidarity, action, awareness and advocacy. Sure, guilt may arise – but we must immediately move past it to the real learning waiting beyond that feeling. Guilt is a disguise; behind it lays other feelings that will open the door to deeper learning.

The Jack, Queen and King of spades further add to our mind-map / concept map. The **Jack of spades** introduces us to the concept of **‘teaching someone to fish’**. It was Gandhi who suggested that we must ask ourselves whether the action we are about to undertake will lead to the other having more control over their life, more power – be more empowered!! Through the **Queen of spades** we learn that in all justice work – we are called to greater awareness and one of the key areas of awareness is to ask, **“Whose needs are getting met here?”** In each situation, ‘whose needs are getting met?’ If I am taking a group of participants away on an Immersion or volunteering on a van with the homeless and it is all about ME – but I am not aware of this – it could do more harm than good. Finally the **King of Spades** concludes our map making by introducing the concept of **‘story’**; that each and every person [and the planet itself] has a unique and wonderful story – and we must come as guest to it.

2. **The**

Once we have come then do? We are upside down intimately present to choice – it does not just happen. Presence is a choice to be in the sacred



Clubs:

a ‘guest’ to the other what do we called to do what Jesus the Messiah did; to be deeply and them. **Presence** is a deliberate

space, the holy ground of the other – and in that space to choose to be totally with and for the other. In presence, we choose to deeply listen; past words to the story that we sense is there. In presence, we choose to be so for the other that we look with eyes of deep respect and compassion. In presence, we choose to go past our thoughts, feelings and reactions to hear all that the heart of the other is saying. From all of this presence touch is respect filled; it honours, affirms and heals. Our presence says to the other; you are beautiful, you are special, you are lovable – just as you are.

Hence the;

Ace of Clubs,

Two of clubs and

Three of clubs and the **four of clubs** introduce us to the concept of **presence**.

The **five and six of clubs** then take this concept of presence to the natural world for in Social Justice we believe that there is a **deep and intimate interconnectedness and interdependence between all**. The **five of clubs** gives us a quote from Chief Seattle; a small section of the speech he made to the American President in 1854. The **six of clubs** is a quotation from Sallie McFague. These two quotations remind us that human justice and injustice are intimately linked to the preservation or destruction of the natural world. The same attributes that take away human dignity also rape the planet. All justice is one. In Social Justice, one cannot truly be a ‘single issue’ person for that which destroys one, destroys others and destroys all. That which takes away the dignity of one – does so to the other. Cardinal Bernadine of Chicago introduced the concept of a seamless garment of truth and dignity; that applies to all of life – both human and natural.

The **seven of clubs** introduces a simple skill that can enable us to truly come as guest and be present. In **‘Centring Prayer’** or meditation, we are given a simple, doable technique that anyone can practice anyway at any time. This technique quietens the heart and mind and facilitates presence.

The **eight of clubs** flows on from the five and six of clubs. One of the biggest issues facing our world today and the source of so much destruction and lack of respect for life is ‘dualism’. **Dualism** is a mind-set that attempts to label people and issues, that creates ‘win’ – ‘lose’ dynamics, that forces people and cultures into opposing camps, that creates destructive ‘isms’. **Dualistic thinking** is broken open when we truly experiences the ‘story’ of the other beyond labels. Dualistic thinking

loses its power when one sees the interconnectedness and interdependence between all. Dualism thrives – injustice thrives – when the other becomes an ‘it’, a thing. When one scapegoats - the other loses individuality and identity and becomes an ‘it’: a Jew, a greenie, a Muslim fundamentalist etc. Every genocide known to human history was fed by dualistic thinking that took away the people’s identity, humanity and story. This same thinking sees the planet as an ‘it’; as simply resources to be used for profit and greed. Human poverty and environmental destruction are intimately linked.

The **nine and ten of clubs** are quotations that reflect the interconnectedness and interdependence of all. The **nine of clubs** is the famous **Cree Indian Proverb**: “Only when the last tree has died and the last riven been poisoned and the last fish been caught will we realise we cannot eat money!” In the **ten of clubs** we reflect on the 1963 quotation from **Dr. Martin Luther King** “Injustice anywhere is a threat to justice everywhere!”

The **Jack of clubs** introduces the Hebrew word; **‘Shalom’** – be at peace, you are welcome – let us come together as brothers and sisters. Every language has similar words. These words are at the heart of Justice work. The **Queen of clubs** refers to ‘respect’. Respect is at the heart of coming as guest and being present. Respect comes from the Latin ‘Respecere’ which translates as **‘to look again’**. We look again and see past the labels and presenting ‘data’ to the person, to their story, to our common humanity. Finally the **King of clubs** reminds us that we are all gifted with choice. We can choose to be part of the solution or choose to be part of the problem – this **choice**, this freedom gives us great dignity. In Edmund Rice spirituality we come as **guest** which leads to **presence** – the fruit of presence will be **compassion** and the fruit of compassion will be a great inner **freedom**.

Asking ‘why’ on our journey.

3. **The**

Diamonds:



Many of the Diamonds
Any engagement with
calls us to go beyond a **charity** model to **change**. There are times when
‘charity’ is necessary and needed. When someone is hungry we have a
moral imperative to feed them. When there is a famine in Africa –

suit refer to **Social Analysis**.
poverty, with issues of injustice

agencies provide food for the tens of thousands of refugees. Mother Teresa of Kolkata was sometimes criticised for helping the poor and not working to alleviate the causes of their poverty. Mother Teresa's response was always that it is not a matter of either / or – but both and! She and her Missionaries of Charity worked in charity around the city, picking up the dying from the streets, cleaning their wounds and helping them die with dignity. For Mother Teresa that was her calling and that of her Sisters. She also knew that there was a need for people to ask 'why' are there people lying around on the streets, why are there young girls rejected etc?

In our Social Justice work we are called to ask 'why'? Our Social Analysis assists us to better and more effectively engage with both the people and issues; it helps us know the bigger 'story' and it assists us in identifying the structural injustice and helps us work to address this.

The story is told of the group of well-intentioned aid-workers who set up a medical tent beside a river to collect the babies that came floating down the river. Each baby was scooped from the river, given medical attention and then delivered to adoption agencies for longer term support. One day, a young medical assistant stopped in the middle of their exhaustion from pulling out baby after baby and asked, "I wonder where the babies are coming from?" Until then, no one had thought to go 'up-river' to discover the cause of the problem; they had all been too busy pulling out baby after baby – saving them from their plight!

While it is a silly story it does point to the kind of questions we need to ask.

The bookends of the Diamond suit are **The Ace of Diamonds** and the **King of Diamonds**. The **King of diamonds** is probably the most important card in the whole pack. It reminds us that;

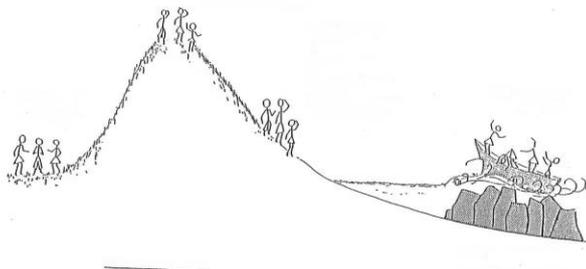
***Core of our stance is a belief in
the innate dignity of all.***

This belief in the innate [of its essence] dignity of all is central to the Gospel, central to Catholic Social Justice teaching, central to all great faith traditions of the world. Every person [every living creature] has a unique and extraordinary worth and dignity regardless of race, colour, creed, political affiliation, financial situation etc. The Ace of diamonds puts this another way. It puts forward the Hindi word, 'Namaste'; Namaste means that the God in me honours the God in you – a mutual

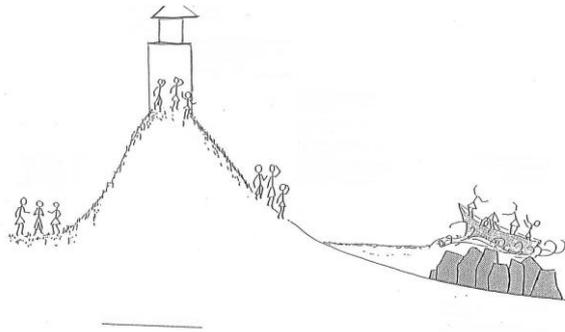
honouring and recognition of each other's innate worth and dignity. In many countries of Asia one clasps one's hands together in a 'prayer mode' and you bow to the other while saying 'Namaste'!

The **two of diamonds** and the **three of diamonds** put before us two simple tools that assist us in our Social Analysis. In the **wave – reef** model **[the two of diamonds]** we have a diagram where there is a PROBLEM: the ship crashing on to a reef at sea. The people on the land are in several situations:

- a. Some are on the other side of the hill from the reef and cannot see any problem at all. What poverty? What homelessness? What rape in refugee camps – I don't know what you are talking about.
- b. Some are at the top of the hill and can see that there is something happening but it does not affect them in any way. What is happening does not impact upon their lives – especially at the feeling level – in anyway.
- c. Some are down on the beach – they can see the problem, they are concerned about it but feel powerless to assist. What do I do? What can I do?
- d. Some respond; some begin to swim out to the drowning people, some throw life jackets / rings out to them [direct action] while others call for help. Others – go to the top of the hill and begin building a lighthouse that will shine through the night to warn future ships that there is a reef there!



Where are you; cannot see, see but not involved, powerless? Part of the solution?



The **three of diamonds** introduces us to the **cause – effect matrix**. Rarely are issues of social injustice simple. Most issues of social injustice are a complex web of causal factors that work together to produce conditions that take away dignity. In social analysis, we may be able to identify one cause from our experience. Upon further reflection, we may identify another – then it becomes like a jig-saw puzzle. Sometimes – when we work together – each participant may have identified different pieces of the puzzle and together they may produce a more accurate and real picture of what is happening.

For example if one was examining homelessness in an urban centre the participants may come up with some of the following pieces of the puzzle;

mental illness, substance abuse, substance dependency, physical abuse, sexual abuse, unemployment, kicked out of home, unable to read and write, left school at an early age, no fixed address, poor anger management skills, no bank account, no savings, unable to afford a bond, broken family, victim of bullying, low self-esteem, prison record, diabetes, suspicion of authority, no access to a laundry, no life management skills, poor hygiene, no contact details

Participants after some reflection may be able to say how one of these may lead to / cause another and so on.

The **four of diamonds** places before us the two basic modalities of **charity and change**. Does one act in the immediate situation; act to respond to the presenting need NOW; to meet short-term needs of hunger, safety, shelter etc. Alternatively, does one act to address longer-term structural injustice or the causes of injustice that are in societal structures? In the historical figures that make up the pack of cards there are figures like Mother Teresa and Dorothy Day – who in general were seen to be people to act out of a charity model. People like Martin Luther

King, Nelson Mandela and Gandhi acted to change society for the longer term. Both are important, both are needed!

The **five, six, seven and eight of diamonds** present us with many of the **questions that are key to good social analysis**. Many of them are to do with power and or powerlessness. These questions are *some* of the questions that we will use in our reflection upon experience. Some of them will not be obvious at first – some of these questions gain more power / credibility over time. Some of these questions are very difficult as they require us to attempt to step outside of our own shoes and to attempt to see or experience the situation from a perspective that is not our own. This is very difficult. Each facilitator will come up with their own questions; the ones presented on the cards are not an exhaustive list.

The **nine of diamonds** briefly names the more **global mind-sets** that dominate much of our world. Power overpunitive punishment ... economic rationalism User pays I win – you lose; dominate much of our political debate and comment. As we engage in Social Justice and social analysis we need to develop critical thinkers who – from their experience and reflection upon experience –can see the fallacies in these approaches.

The **ten of diamonds** presents us with one praxis in understanding what is happening in any given situation. In **Critical Reflection / the Pastoral Cycle** we begin with our practice [what we are actually doing – how we are engaging with the issue / the people] – then we reflect upon that experience [in the light of our ideology and social analysis] – this leads to informed action – which we then in turn reflect upon etc. Therefore, a cycle of action – reflection begins. In Theological Reflection, [see four of spades] that same process is used but we add in one stage; that is the stage of using the Gospel as a lens to put both our action and reflection through. Eg. One could take the Parable of the Good Samaritan and then look at:

- ✓ Who the Samaritan in your world is?
- ✓ Who are the rejected ones?
- ✓ Who is the outcast?
- ✓ Who is the Levite, the Priest – who walk by on the other side?
- ✓ How in our world today – do we ‘walk by on the other side’?
- ✓ What prevents us from taking the risk and engaging with the ‘other’?
- ✓ Who is the man bashed and left to die?
- ✓ How in our world today are people “left to die”?
- ✓ Why does this happen?

- ✓ What does the Samaritan do; is it just a one off charity?
- ✓ Does the Samaritan risk relationship?

The **Jack of diamonds** gives us another way to ask ‘why’ or another lens for understanding the Justice journey. The Jack of diamonds presents us with a compass; the compass of the core **principles of Catholic Social Justice Teaching**;

- Human Dignity
- Community – the common good
- Rights of all
- The option for the poor
- Participation
- Stewardship of Creation
- Peace
- Economic justice
- Solidarity.

The **Queen of diamonds** is a quotation from **Nelson Mandela** in his autobiography, “Long Walk to Freedom”.

Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me. It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.

Nelson Mandela, 'Long Walk to Freedom', p. 750-751.

This quotation invites the participant to see beyond dualism; beyond ‘us’ V’s ‘them’. Mandela is introducing us to the interconnectedness and interdependence of all; we are all brothers and sisters on this planet. Mandela challenges to see beyond our own small self-centred world.

The **King of diamonds** brings us back to where we began the Diamonds suit. Core to our stance is the innate dignity of all!!

This is the power that drives our action.
This is the compass that steers us in the fog.
This is the belief that brings light in the confusion.
This is the truth that will set us free!



Asking ‘why’ on our journey. Looking for signposts about ‘how’ to do justice.

4. The



Hearts:

Many of the Hearts engagement with calls us to go beyond a charity model to change.

suit refer to how we respond. Any poverty, with issues of injustice

The Ace of hearts. The suit begins with a word that is often used in Africa; ‘Ubuntu’. Ubuntu is a concept that means, “I am because WE are!” It speaks of community, of communal responsibility. It reminds us “no person is an island!” Ubuntu is an invitation to see our planet as truly a global village of care and concern; of co-responsibility for the life and dignity of all. This concept must not be dualistically seen as only pertaining to the human community but to the community of the planet as a whole.

The two of hearts reminds us of the importance of ideology in any Justice work. We must have a ‘why’ for what we do and how we do it. When asked how they survived in isolation and imprisonment for so many years and came out so compassionate and positive both Alexander Solzhenitsyn and Nelson Mandela said, “Because I had a ‘why’; a purpose for my pain!” As participants engage in Social Justice work their mind-set, their values, their world view – is being stretched, added to, challenged. It is in this adding to and stretching and challenge that true learning occurs. If we do not introduce participants to a credible ideology or purpose for their justice work they will not deepen their meaning making.

The three, four, five and six of hearts set before us the four core ways of doing Justice work. We can:

- Be in solidarity. We can stand beside the ‘other’. We can *be* in such a way that the poor and powerless know that somehow we are with them.
- Build awareness. Often we can do little directly to change a situation of injustice but we can – in our spheres of influence – grow awareness of the inequalities within our world. We can put forward the facts that depower the propaganda that much injustice

is built upon and that fuels fear. Often the sharing of story can be a powerful way of growing awareness.

- **Act.** Sometimes the simple action can work wonders. The danger is that often our action can be in isolation or just a one off thing. We must strive to link our action with some of the other key ways of doing justice.
- **Engage in Advocacy.** Advocacy can be seen as being the voice amplifier for the voice-less ones. We can return home from experiencing injustice and amplify the voice of those who are trapped in the poverty or injustice and unable to have their voice heard.

The **seven and ten of hearts** are two Australian Indigenous words. Each Indigenous culture would have similar words that help us to engage with issues of injustice. The **seven of hearts** refers to Dadirri. **Dadirri** is a word / a concept that comes from the Aboriginal people of Daly River in the Northern Territory. It means, “deep inner listening – a deep inner listening to your deepest spirit, to the spirit world all-around you; to your intimate relationship with all of life!” It is in this deep listening that we hear the voice-less, that we hear the inner voice calling us to act, that we are drawn to be healing and love for the hurting and rejected ones.

The **ten of hearts**, **Kanyini**, is a word / concept that is often linked to the Aboriginal people of Central Australia. It means; the principle of connectedness through caring and responsibility for all that links all life! Dadirri leads to Kanyini!

The **eight and nine of hearts** – like the innate dignity of all – are central to justice. All of life, all peoples on this planet share an intimate **interconnectedness and interdependence**. What affects the people of one nation state will in some way affect another. The recent Global Economic Crisis bears testimony to this realisation. For too long we have lived – believing we were in splendid isolation. Our world truly is a Global Village as the Canadian media guru Marshall McLuhan said. Just as the different elements of any ecosystem depend upon one another, we are coming to know that our whole planet is a giant eco-system. If one uses the image of a cake: if one person takes more than their share – it leaves less for the others. We are coming to know that our planet has finite resources: not infinite! We are coming to know that globalisation affects us all. We now know that we cannot – nor is it healthy to – build higher and higher political, social and economic walls around ourselves. All is connected! All are interdependent! We must live consciously with this reality and see it as gift for the future of the quality of life for all.

One of the key indicators that we are engaged in true justice work is that there is a genuine spirit of reciprocity in the participants. If a participant is still linked into, “I am saving you! I am bringing you the answers!” then we are locked into an unhealthy charity model that may actually do more harm than good. So the **Jack of Hearts** introduces us to **Reciprocity** using the words of an Australian Indigenous elder.

“If you have come here to save me, don’t come – if you have come here because your liberation is tied up with mine – then come – and we will walk together into our futures as one!”

The words of Gandhi’s ‘talisman’ also come to mind here:

Gandhiji’s Talisman

I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test.

Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions?

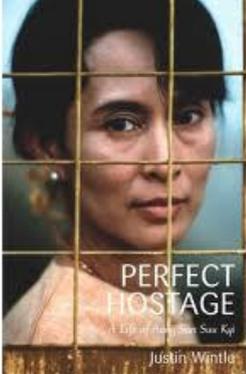
Then you will find your doubt and your self-melting away.

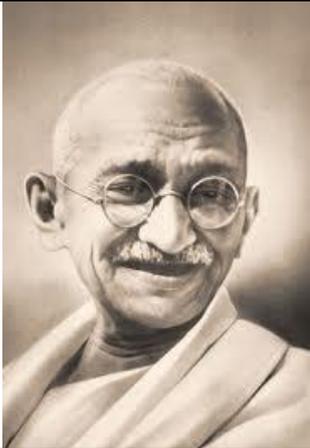
Mahatma Gandhi

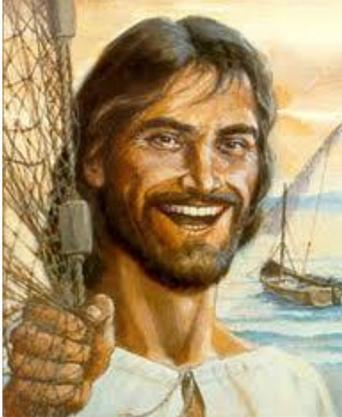
Reciprocity is intimately linked to our interconnectedness, our interdependence and our shared dignity as sons and daughters of God. It is that core belief that the ‘other’ gifts me – just as I ‘gift the other’. Reciprocity is often unlocked through reflection upon experience.

Finally the **Queen and King of Hearts** introduce difficult but vitally important concepts. As we grow in **Conscious Awareness** [whose needs are getting met here?] we will grow in our awareness of the **dualism** that is behind all injustice. Injustice feeds off the creation of an US – THEM, a WIN – LOSE. Injustice feeds off labels that take away the other’s individuality, humanity and story and create a label; foreigner, boat person, fundamentalist etc.



Social Justice Character	Who they were?	Links to the cards.
	<p>Aung Sung Suu Kyi Burmese peace activist democratically elected Head of State for Burma; held under house arrest for 15 of the 21 years from 1989. Winner of 1991 Nobel Peace Prize.</p>	<p>6 of Hearts – Solidarity. Four of Diamonds; advocate of change in society as well as charity responses.</p>
	<p>Chief Seattle North American Indian chief. Engaged with Gov Isaac Stevens [Seattle] in 1854 to negotiate on behalf of his people – reported to have written a classic environmental essay – Chief Seattle’s oration.</p>	<p>5 of Clubs and the 6 of Clubs – quotes from his famous speech and Sallie McFague. The 8 and 9 of Hearts: interconnected and interdependent.</p>
	<p>14th Dalai Lama Leader of the Tibetan Government in exile. Spiritual guru, Buddhist and peace activist. Winner of the 1989 Nobel Peace Prize.</p>	<p>7 of Hearts; Dalai Lama also a strong advocate of deep listening as the source of Justice responses. See also 7 Clubs.</p>
	<p>Dorothy Day Founder of the Catholic Worker Movement as a response to the poverty of the Great Depression in the United States of America.</p>	<p>3 of Hearts – Action as a response to injustice.</p>

	<p align="center">Gandhi Lawyer who fought for Indian independence from England and for racial equality within his own country. Advocate of non-violence.</p>	<p>Four of Diamonds; advocate of change in society as well as charity responses. Through his actions [eg the salt march], Gandhi raised awareness [4 Hearts] of issues of injustice.</p>
	<p align="center">Martin Luther King Civil Rights leader in the United States of America attributed to helping bring about equal rights for Afro-Americans.</p>	<p>Four of Diamonds; advocate of change in society as well as charity responses. King's actions gave his people a voice: advocacy! [5 Hearts]</p>
	<p align="center">Nelson Mandela First democratically elected President of the post-apartheid South Africa. Spent 18 years in prison on Robben Island. Winner of 1993 Nobel Peace Prize.</p>	<p>Queen of Diamonds – Quote from Long Walk to Freedom. Mandela's life is testimony to all four key Justice responses: action, advocacy, awareness and solidarity.</p>
	<p align="center">Mother Teresa Founder of the Missionaries of Charity in Kolkata, India. Winner of the Noble Peace Prize in 1979.</p>	<p>3 of Hearts – Action as a response to injustice. King of Diamonds; deep advocate of the dignity of every person.</p>

	<p>Rosa Parks Civil Rights activist – famous for her 1955 action in not giving up her seat on a bus for a white person in Montgomery Alabama.</p>	<p>Four of Hearts; her action-raised awareness of racial inequality.</p>
	<p>Desmond Tutu Former Anglican Archbishop of Cape Town; Head of the Truth and Reconciliation Commission in South Africa. Key anti-apartheid leader. Winner of 1984 Nobel Peace Prize.</p>	<p>Through the Truth and Reconciliation Commission Tutu demonstrated the power of solidarity in healing hurts [6 Hearts]</p>
	<p>Jesus the upside down Messiah Radical social reformer in First Century Palestine.</p>	<p>Two of Hearts; the Gospel; a powerful ideology that support Social Justice.</p>
	<p>The Joker Core concept that our call is to empower all to a control over their own lives [teach a person to fish] that reflects their innate dignity.</p>	