



### Guide for Developing a Reflection by way of an Essay 3

*Professor: Mario Cornejo*

#### **“Understanding human suffering from the perspective of Christianity.”**

*Subject: Theological Reflection–IC2014*

*Social Communication – Group 05558*

*Due Date: Wednesday April 9, 2014*

*Worth 10 points*

#### **A. FORM (3 POINTS)**

1. 1 page long (Minimum: 30 lines). If you do it by hand, the length should be one page and a half (Minimum: 30 lines). The writing has to be legible and you should use blue or black ink.
2. Font size: Times New Roman 12 or Arial 11 or Calibri 11.
3. Margins: Top and bottom: 2.5 centimeters. Left and Right: 3.0 centimeters.
4. Spacing: Single
5. Side Margins: Justified
6. Avoid spelling errors (for every two errors, a tenth of a point deduction)
7. Citations and references (optional):  
APA style: <http://bjcu.uca.edu.ni/Contenido/pdf/NORMASAPAVI.pdf>
8. Heading: Times New Roman 10 / Arial 9 / Calibri 9

University of Central America (UCA)	Name:
School of Humanities and Communication	ID number:
Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date:

#### **B. STRUCTURE OF THE REFLECTION (4 POINTS)**

1. **The reflection must consist of three paragraphs.** The length of each of them should be at least 10 lines.
2. **The first and second paragraph should be deductive.** That is, choose two ideas from the presentation by José Antonio Pagola and explain them, according to the criteria covered previously.
3. **The third paragraph should also be deductive.** There you will exposit your reaction to de Pagola's way of thinking. This is the answer that you give to a theological way of thinking, and therefore, you may be in agreement or disagreement; this may bring up memories or awaken feelings. You will decide the form in which you will present your value judgement.
1. **Clarity at the moment of writing.** The way you express your ideas will be taken into consideration. That is, whether you do so in a clear, direct and coherent way, and also whether you use appropriate vocabulary and also punctuation. I suggest that you read your essay to someone else before you turn it in; if that person understands it, then it is fairly certain that it is fine.

#### **C. CONTENT (3 POINTS)**



The theme which you should develop is: “Understanding human suffering from the perspective of Christianity.” Within this theme, you may talk about the following questions (these are only to orient you):

1. Does human suffering make the God of Jesus happy?
2. Does God desire that human beings suffer or that human beings are happy?
3. What kind of suffering is called the cross? What is the fruit of that following? Of all suffering?
4. Did Jesus go to the cross or was he condemned to go to the cross?
5. Are we prepared to live according to the Kingdom of God: love, justice, compassion, honesty?  
In spite of the fact that it implies some kind of suffering, as Jesus lived it?
6. Another theme of your choosing.



University of Central America (UCA)	Name: Elizabeth Esther Reyes García
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Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: April 9, 2014

### “Understanding human suffering from the perspective of Christianity”

According to Pagola the suffering of humanity does not make the God of Jesus happy, since suffering is merely a human idea believing that in this pain and suffering there is “something,” and considering this very same thing as something necessary. There is a suffering that is caused by the actions of human beings, of which Jesus Christ does not have any responsibility or knowledge whatsoever. But the God that Antonio Pagola presents in his writing, is not pleased by the suffering of humanity, since he created humanity so that it would be fully happy, contradicting any idea of a sadistic or punishing God--since he presents a God that forgives the sins of humanity, without waiting for any kind of compensation, and without it mattering to him that the world is a sinner. God of Jesus gave his Son simply for love, this immensely divine love that propelled him to give his only-begotten to save humanity from sin.

Jesus paid for the forgiveness of humanity with his own suffering, but he did it all for love, he felt the pain of his crucifixion humanly but withstood as God all the pain and weight of humanity. Although Jesus Christ offered himself to go to the cross for the sins of the world. He also was condemned by man to die crucified, since his actions of goodness troubled many and for this they condemned him to death on the cross. Because he wanted equality among the poor and wealthy; among the healthy and sick and wanted to free the captives from slavery, for this they decreed death, pain and suffering, because he saved humanity with love and for that suffered the same pain that any every day man would have suffered on being condemned to die a death of crucifixion. Christ loved the world so much that he gave grace by means of sacrifice and he demonstrated to humanity all his goodness dying without denying pain and the insults of men. What is certain is that Jesus did not want anyone to suffer, not even himself.

Pagola shows that following Jesus and the work of the Kingdom of God requires living crucified by one means or another; that is to say, it is difficult to live though peace, honesty, love, justice and compassion. What is certain is that it is difficult but not impossible. Although Jesus has asked us to collaborate in the Kingdom of God not everyone is prepared to take the cross and follow Christ, since everyone thinks about the pain and suffering that might happen to them if they do it right. I liked very much the presentation by Antonio Pagola because it tells how we visualize a bad and punishing God, that if we do bad he is going to be free to reward or punish our actions. What is certain is that I identify with much of the presenstation, because at times we human beings get used to throwing the blame at God for everything that happens to us, when in reality the only ones responsible for our actions are ourselves. Why then did God love the world in such a way that he



gave his only Son so that all those who believe in him should not perish but have ever lasting life (John 3:16).

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Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: April 9, 2014

“Understanding human suffering from the perspective of Christianity”

The presentation by José Antonio Pagola called, “A Sadistic God? Vicarious Atonement” analyzes in depth the suffering of the human being in all its aspects (physical, sentimental, etc.) with the history of persons who have lived it. He narrates these experiences to demonstrate to people that the Jesus that we know is not and does not have a God that only wishes suffering, since there is a God that invites us to see beyond the pain, who calls us to accept the cross to attempt to eliminate this suffering, as when it concerns taking care of an illness relating to our physical or mental health. The natural phenomenon are not a cause of suffering. How? Living better, but to live better we need to be in a society without corruption, with equality and without economic differences or other kinds, so that we all have an adequate shelter and have the opportunity to receive good medical care. Nevertheless, we will achieve it if we act as Jesus showed us and only then can we be happy. God does not want us to suffer; he has given us and gives us all the elements to live and be happy without suffering.

Jesus made a contract with God to suffer and to make us be aware Jesus clearly expressed that he came to give help to the sinner so that we can live in love and be in the kingdom of the heaven with the father. But at no time does God wish a homicide--this was the work of the persons of that epoch, of that time. Those who condemned Jesus, who crucified and assassinated him, they were not God. Therefore, Pagola says that Jesus’s act of love on the cross has been badly interpreted, because as the son of God, he accepted to pay this suffering where only humans were responsible. Nevertheless, forgiveness and compassion is infinite and free--thus God does not call for us to suffer, for neither us nor his son. Otherwise, we would be converting Christianity—a religion based on love—into a primitive religion where the gods called for human sacrifice.

To conclude, all of us human beings should change this erroneous conception of God, Jesus and suffering. Jesus invites us to deny ourselves and carry our own cross, to accept suffering but not to remain in suffering, but to continue on and look for tranquility, and peace, and create a more just society, an honest one where all of us achieve a life that is more egalitarian, without differences so that no one suffers for material things. Because to think in the positive does not mean that everything will turn out well. It is to accept the good and bad in a way that is positive without suffering. Nor is it to force oneself and keep on living as we do it now, it is an invitation to progress to study more, to work more to fulfill our goals to be complete beings, of course, without pitying or making other persons suffer along the way. To live as Jesus accepted the cross and death because after death comes eternal life.

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Major: Social Communication	Date: September 9, 2014

### **Reflection by means of an Essay**

The cross is the collection of consequences that ensue from following the path of Jesus's work. According to Pagola, human beings get accustomed to believing that all the suffering which they go through is a cross, even that the suffering caused by persons is a punishment of God, but it is nothing more than a superficial pain occasioned by the bad action of people. Pagola describes the cross as the consequences of following the steps of Jesus, that is to say, accepting the rejection, the discrimination on the part of society for the simple fact that one leads a Christian life. Pagola also mentions that one should not minimize the crucifixion, that is, that we should not rest in the fulfillment of God's work in order to enter into the Kingdom of God.

The crucifixion is the greatest proof of the love of God. Pagola mentions in his presentation that during many years the crucifixion has been wrongly interpreted; our salvation is attributed to the suffering of Jesus upon his dying on the cross, and people have taken this in a literal way, so much that they believe that in order to be saved, it is necessary to suffer. Thus they believe that this is something that pleases God—to see his people in misfortune. Nevertheless, he clarifies this aspect and suggests that what saves people is the love that Jesus demonstrated on giving his life for others, to accept whatever punishment that they imposed and that this is what, according to Pagola, society should consider as suffering, the pain that comes from following the road of Jesus Christ.

Human suffering does not please God. Society—principally Christian has made us endeavor to believe that God makes us suffer as payment for our sins or as a proof of faith, until we arrive at the cause of the pain because we believe that this pleases God; but God does not want to see us buried in misfortune, he wants us to be happy, that we love each other, that we follow the path of Jesus, that we find happiness through him. But to do that we have to accept our cross and carry it for the long road of life, without giving in, while being persistent and above all, doing it for love, toward God and toward those around us. This presentation is an invitation to us that we would correct some behaviors that probably are affecting us; I am in agreement with Pagola in that God is a God of love, comprehension, and wisdom, not of punishment, nor fear, that it is this way that we should perceive him. Whoever is capable of love can consider himself or herself saved.

### **Guide for Developing a Reflection by way of an Essay**

*Professor: Mario Cornejo*

#### **“Personal Suffering: Source of Growth or Discouragement?”**

*Subject: Theological Reflection—IC2014*

*Social Communication – Group 05558*

### A. FORM (2 POINTS)

9. 1 page long (Minimum: 40 lines). If you do it by hand, the length should be one page and a half (Minimum: 30 lines). The writing has to be legible and you should use blue or black ink.
10. Font size: Times New Roman 12 or Arial 11 or Calibri 11.
11. Margins: Top and bottom: 2.5 centimeters. Left and Right: 3.0 centimeters.
12. Spacing: Single
13. Side Margins: Justified
14. Avoid spelling errors (for every two errors, a tenth of a point deduction)
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University of Central America (UCA)	Name:
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Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date:

### B. STRUCTURE OF THE REFLECTION (4 POINTS)

- Title.** The content of the essay should be expressed in a short phrase.
4. **Introduction.** A short paragraph: try to capture the attention of the reader and present the main idea of your reflection.
  5. **Development.** Present the argument that explains or demonstrates the main idea of your essay. In this part, you may illustrate with examples.
  6. **Conclusion.** Recapitulate briefly your main idea and the demonstrative and explanatory ideas. In this brief paragraph, your closing should convince the reader of your argument.
  7. **Clarity at the moment of writing.** The way you express your ideas will be taken into consideration. That is, whether you do so in a clear, direct and coherent way, and also whether you use appropriate vocabulary and also punctuation. I suggest that you read your essay to someone else before you turn it in; if that person understands it, then it is fairly certain that it is fine.

### C. CONTENT (4 POINTS)

The theme which you should develop is “Personal Suffering: Source of Growth or Discouragement? Below I propose some questions that may orient you as you write your reflection in the form of an essay. Consequently, it is not necessary that you follow these questions exactly:

- a. How have the experiences of suffering in my life contributed to strengthening my identity and my relationship with others?
- b. How do I deal with experiences of suffering? Am I able to make them life experiences that strengthen my self-esteem?



c. Am I able to communicate with peace and hope my experiences of suffering? Or on the contrary, is it difficult for me to communicate my experiences of suffering, since they make me feel ashamed, frightened or fragile, and so I prefer to live them discretely?



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Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: February 22, 2014

### “Life is uphill”

Have you sometimes asked yourself where have all those feelings ended up that have made you suffer and have caused you some type of trauma? Well, according to Freud, the old Philosopher and Neurologist of Vienna, known as the father of psychoanalysis, we tend to repress them deep in our subconscious. Freud said that the patient is not conscious of what he/she represses, for which he developed the “techniques of free associations.” This consisted in getting the patient to open up in such a way that all those repressed experiences could surface and in this way find a solution or open a new door.

I have had many things cause me to suffer, who hasn't? The difference is that each one encounters a different way to solve it. To suffer in my perspective and according to that of many others is a part of life.

I have suffered quite a bit, that I will not deny. The persons that have made me suffer have been my classmates; I have a small problem in my eye, which I didn't know until I got to the second grade in elementary. This problem started to get worse all the time and it stopped developing when I was about 18 years olds. I spent more than six years of my life putting up with the ignorance of my classmates, but I got to the point that I was “fed up” with it all, and knew that if they kept doing it, it was because I had let them do it. In that moment I decided to change for my own good and for the others; I thought about those years and I realized that everything was mental, and I had no problem really.

From then on I have turned into a braver person and am more certain of myself. Everyone who needs me knows ahead of time that they have my unconditional help and support; I have my weak moments, but thanks to what I lived, I know that I can manage whatever task arises; and that the only obstacle that exists to realize my ideal me is myself and no one else. All of my friends know my history, and never have I been ashamed to tell it to someone. Over time I realize that it is not something to feel embarrassed about; all these persons that once made fun of me gave me a complex for a long time, but not any more.

I am not spiteful; all those who used me as an object of ridicule (you would be surprised how even your best friends can fall so low) have in advance my forgiveness. I have never repressed my feelings and I will never do it.

In sum, suffering is only one phase of life and all of us pass through it in different ways. Suffering can cause “traumas” (injuries) and the best way to save oneself is to bring to surface all those experiences that caused you pain; remember that this is nothing more than something momentary and that if you suffer it is for good not evil. Don't let yourself be dispirited. Life is uphill.

University of Central America (UCA)	Name: Juan Ignacio Domingo Fernández Vado
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Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: February 22, 2014

### **How to overcome suffering?**

Suffering has the capacity to dominate a person totally, whether from being stunned psychologically or some form of physical torment to the individual. But how to approach it is in the hands of each one of us, whether to receive it and have it as a guest or just make a doctor's visit--the latter usually is an act of bravery in which one learns a lesson and continues with life, not equal, but with more strength.

The greatest blow that life has given me is to lose my father when I was only one year and six months old; I don't remember anything about him, but always have needed him and it wasn't until I traveled to Guatemala at 11 years of age to meet my father's family, that everyone told me how good he was; it wasn't until then that I decided to dedicate all my accomplishments to him, whatever they are; my plan is to make him proud and so that everyone who sees [these accomplishments] will see him in me. For this reason, personally, suffering, although it has managed to flatten me, and filled me up with complexes, made me keep quiet and many other things, is a reason for growth because I have also come to know persons who have also lost their father or mother and still laugh, and that is contagious. Life continues and if a problem has no solution, why worry? Better to adapt with a good attitude to the change and try to be better. If you are suffering, then go and look for a way to face this setback so that you will overcome it, live with your soul and conscience in peace.

To speak with a broken voice about these problems is not a sign that one has not overcome, that one is carrying the cross for this difficulty; what I do on finding myself in a complication is dialogue, first with myself; if I do not come to a conclusion I go to the people close to me, those who support me, who can understand me and give good advice, who can extend a hand; besides I try to be this person who is always prepared to help those who have worries, the key is to be able to put oneself in their place and know the resources to be able to get out of the problem. Every solution has a formula, from how to open the bottle of milk to how to get out of a labyrinth—one finds a way to the exit by keeping always the right hand on that side of the wall. A beautiful smile or a grand gesture can alleviate someone's suffering, whether this is someone familiar or not; the objective is that the feeling is not a motive for discouragement. Self-esteem plays an important role, as it can help us believe that we can overcome a bad patch, that it is only another obstacle, that it can help us reflect for a moment before throwing in the towel, and then we do not fall down, rather we get the momentum to go ahead.



They say that pain is inevitable, but that suffering is optional. Then what we should all do is look for the method that allows us to avoid suffering; people who are anguished need help, perhaps you should share your painful experience that you have overcome in case the person with whom you shared--who might face such a situation later--will know how to react; because when we drown ourselves in consternation we are always thinking the worst; then optimism should be the key. One should find the reason by which to overcome a tragedy, or maybe simply because it is not pretty to suffer and life is too beautiful to be tormenting oneself for something that has a solution.

In conclusion, suffering is this setback provoked by some ill that we cannot overcome, and when we do overcome it with a good attitude we feel strengthened; hence one stops suffering and enjoys a renewal that enables us to avoid committing mistakes, to show our smile after we have stopped crying, and to be a better person. To suffer is like trapping yourself in a labyrinth, and it depends on each one whether to decide to look for the exit or to be weighed down and sobbing inconsolably.



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Departamento: Ciencias de la Comunicación	Course: Theological Reflection (G0558)
Carrera: Comunicación Social	Fecha: February 2, 2014

### **Suffering, A Lesson in Life**

Have you ever asked yourself, Why does pain exist? Why is there suffering in some situations? Why is this whole mess of suffering a law of life? Very well, if it is true, every human has experienced negative experiences that lead to an “irritating pain,” but when the experience is recent, “one see everything as grey” and it is imposible to think with a cool head. Therefore, we ask ourselves, Why is this happening to me? Why is life so unjust with me? And so on. Right? With oneself, the theme of pain and suffering is “Why?”

We have all suffered a little sometime, some of us in a more intense way than others, whether because of things that are of little consequence or very important, but that depends on the kind of person. Not all of us respond in the same way in the face of bad experiences; it takes some persons longer to get over them than for others. But let’s keep in mind that, GETTING OVER IS NOT THE SAME AS FORGETTING. Although a bad experience might have stopped affecting us, it does not mean that we have forgotten. That is where we can find a powerful arm of learning and growth in our life, taking advantage of this bad experience in a positive way and to our advantage. How is this possible? Well, we tend associate mistakes with bad experiences, and surely we have heard the famous saying, “we learn from our mistakes.” There is a lot of sense in this saying, since when we make a mistake, the last thing we want to do is backslide into it again, and we do everything possible to avoid that. Something similar happens with bad experiences that make us suffer. We try at all costs not to repeat them and that makes us stronger and also perservering, so that we learn new strategies of life that assure us a certain abundance and wellbeing. Strategies? Yes! To be better persons for society, to make God the center of our lives, to practice honesty, to make a difference, to be an example for everyone else: we do not need to stagnate, but continue forward regardless of what happens.

Suffering makes us human. The blows in life, more than what harms us, teach us, and from there we can look for a change, motivations and hopes, that from these blows we learn to be perservering. Of course, it is clear that painful experiences and suffering will continue, but life will also continue and with that our plans, goals, dreams, projects, etc. These are the greater reasons to continue on. Besides we learn to be strong and mature persons which will help us overcome future suffering with optimism and firmness. And above all, we realize that these things always happen for some reason: life and its happenings are not a coincidence. Everything has a “why.”



We should not take it in a negative way. Remember that psychologically we have the power of self-destruction, and everything is in our mind and principally we should have confidence and faith that God will solve anything (if you are a believer). We opt for being optimists and we see suffering as an opportunity and an incentive to grow as persons, to better our quality of life, put into practice planned strategies. We should not just do it for ourselves but rather for others. And above all, learn to be strong and perservering before difficult taks in life. So, I think that “LIFE IS NOT A GAME FOR COWARDS.



### Guide for Developing a Reflection by way of an Essay 3

*Professor: Mario Cornejo*

**What I am willing to do in the face of human suffering caused by social injustice?**

*Subject: Theological Reflection–IC2014*

*Social Communication – Group 05558*

*Wednesday April 23/ Worth 10 points*

#### A. FORM (3 POINTS)

17. 1 page long (Minimum: 30 lines). If you do it by hand, the length should be one page and a half (Minimum: 30 lines). The writing has to be legible and you should use blue or black ink.
18. Font size: Times New Roman 12 or Arial 11 or Calibri 11.
19. Margins: Top and bottom: 2.5 centimeters. Left and Right: 3.0 centimeters.
20. Spacing: Single
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22. Avoid spelling errors (for every two errors, a tenth of a point deduction)
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School of Humanities and Communication	ID number:
Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date:

#### B. STRUCTURE OF THE REFLECTION (4 POINTS)

- Title.** The content of the essay should be expressed in a short phrase.
8. **Introduction.** A short paragraph: try to capture the attention of the reader and present the main idea of your reflection.
  9. **Development.** Present the argument that explains or demonstrates the main idea of your essay. In this part, you may illustrate with examples.
  10. **Conclusion.** Recapitulate briefly your main idea and the demonstrative and explanatory ideas. In this brief paragraph, your closing should convince the reader of your argument.
  11. **Clarity at the moment of writing.** The way you express your ideas will be taken into consideration. That is, whether you do so in a clear, direct and coherent way, and also whether you use appropriate vocabulary and also punctuation. I suggest that you read your essay to someone else before you turn it in; if that person understands it, then it is fairly certain that it is fine.

#### C. CONTENT (3 POINTS)

The theme which you should develop is: What I am willing to do in the face of human suffering caused by social injustice?

In this class we have talked about how suffering is provoked by human selfishness and negligence. For example, many people go hungry, don't have access to health services, receive a public education of poor quality, and also work hard without receiving the remuneration deserved.

Put yourself in these persons' place. Recall the reflection that you did over your own suffering and how God, in Jesus, reacts to the suffering of human beings. Pose to yourself the question, When I contemplate persons who suffer because of social injustice, what is my reaction? What am I to do given my personal, family and professional worlds?

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School of Humanities and Communication	ID number:
Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: Friday 04/25/2014

### **Social Inequality is Discrimination!**

Inequality? Many of us know its meaning, but few of us have stopped to think about the cause of suffering; more than a word, it is a worldwide problem. Currently, a great number of persons in the world suffer from discrimination, action which is known as social inequality. It is common to observe how [people] are discriminated against for their economic position, religious beliefs, color of skin, physical aspects (including disabilities) and even for their sex; this has provoked the existence of social classes, “some more than others.”

It [inequality] consists of supplying a different kind of treatment to specific groups of persons, who are characterized by possessing different customs, traditions, beliefs, etc. The sad reality is that we have adapted so much to this phenomenon, that it has become part of our life and how we see things as “normal,” which insures that it persists and grows. One suffers for having dark skin, for being Catholic or Evangelical, for coming from extreme poverty, for being obese or very thin, or in many cases for the fact of being a woman, along with the belief that this is the “weak sex.” Some persons that suffer from discrimination don’t have equal access to the basic necessities (education, health, etc), to the opportunity for employment, to their own rights. Many women are devalued in the workplace, thanks to the stereotype that the woman does not possess the same capacities as man; currently, the best positions in the workplace are held by men, very infrequently are they women, and when they do, they suffer economic inequality and their efforts are devalued. The black race continues to be seen as synonymous of slavery in some countries in the world. The mistreatment and the constant insults to people of color cause suffering and social exclusion. The treatment that is given to a person from a “low social class” or poor person is very different from that which is enjoyed by someone from a “high social class” or wealthy person; a person with great means, no doubt, receives better attention everywhere. We find ourselves in a society where one will never be well, if you are plump, they will criticize you, if you are very thin, if you dress this way or that, they will do it, too. We are totally ignoring the danger that we are causing; we are isolating, discriminating, excluding, marginalizing a part of ourselves, because we are all equal, we are all brothers and sisters. It is in our power to make a radical change, we ourselves can stop the suffering that we have caused.

Inequality occurs in every social sphere: educational, labor, and even the family. A color of skin, a belief, a physical feature, an economic position higher or lower--they do not cause us to stop being human beings. Personally, I feel prepared to promote equality, to inform and try to raise awareness among persons who ignore this worldwide problem, with the objective that they should realize that everyone, without exception, possesses the same rights, and that because of that, social classes should not exist. We are only one world, and consequently, there should not have to be discrimination. The inequality results in the exclusion of people from society, damages morality, provokes suffering and pain. It’s time to raise awareness and begin to take action.





University of Central America (UCA)	Name: Nathaly Eloá Cuadra Solís
School of Humanities and Communication	ID number:
Department: Communication Sciences	Subject: Theological Reflection (G0558)
Major: Social Communication	Date: Friday, April 25, 2014

### Social Injustice: What will I do?

With the theme of social injustice, many of us will ask, “What is just? And what is unjust? Both questions are difficult to answer, since they can be grasped from various points of view. Many can see social injustice as “the denial of rights,” a theme of debate or a simple problematic without any solution whatsoever; but no, it is all this and more, but it depends on each person to improve or worsen the situation.

In Nicaragua, social injustice is a problematic every day, and to cite an example of it would imply never coming to an end; nevertheless, among the most common we have the lack of opportunities for employment; child exploitation; workers who are not well remunerated; lack of birth control, among others. Personally, this problematic make me very sad, because as a young person, with a future ahead, I would not like that my loved ones or future children suffer injustice. It hurts to see a child that should be studying, developing and concerned about being a good professional begging in a bus and cleaning the windshield, while there are other youth that have opportunities and they squander them on alcohol, parties, and on the latest fashion or technology. Well, what can one ask from young people when the government itself is selfish and many utilize “social injustice” to make politics and in addition benefit from this to sensitize the people and make them believe that they are fighting for the most vulnerable (the poor), when it is not that way. Then this theme is, only to get votes and no justice? Where is the ethic of the governing? When I look at this injustice, it makes me feel powerlessness to know that no one seems to want to change the situation that Nicaragua lives; it is certain that to help the next person is very difficult, but if we become aware and set out to look for feasible solutions to improve this problem—both its economic and social aspects without race, political ideology, religious or social level mattering, all of us will be included [involved] and we will be capable of moving our country forward so that it can live in peace collectively.

When I put myself in the shoes of the people who are discriminated against, mistreated, and judged, I ask myself the following question: What can I do or change from my own personal and professional worlds? The main thing is to be more human, to establish harmonious relations without the color of skin or social status being important; and from my profession, I believe that it is my responsibility as a future journalist to give this problem its due importance and to make this problem better known, since as they are not in the milieu of the media, the population completely forgets that this problem exists.

In conclusion, this and nothing less in our hands: to change or at least, better said, to improve this social problematic and from my trench (social communication), to make campaigns that help ensure that these injustices are not silenced, confiding in God in the power to create a better Nicaragua that is full of hope and possibilities.

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### Coexisting with Injustice

Injustice is based on a series of illegalities which one way or another are put into practice all around the world. This inequality also can be described as the lack of authenticity that people have that they carry among their daily chores. [It is] by this means, one arrives at social inequality which generates various discomforts in society in general.

There are many ways of practicing social injustice from different spheres of life, and a limitless number of times that we ourselves practice it without being conscious of it. One common way of fomenting this disgrace can be when we look with disdain on a child in the street and we start to treat him/her as though the child was not a human being equal to ourselves, with the same rights and duties that the same political constitution assigns to children, youth, and adults of the whole country.

On the other hand, even though there is inequality, we should all look for the way to overcome it for our families, and to risk ourselves to give everything for the well being of our own future. For example, I lived in a place far from the city and received an education that was not so good, we could say, and nevertheless, when I was 5 years old, we moved to a municipality where I completed elementary school, and on finishing the sixth grade, I had a chance to leave that town to study in another place. At my 11 short years of life, I decided for a difficult road: I was far from my loved ones, but what I wanted to do with my life depended on this. Arriving at this place enabled me to grow more intellectually and thanks to that I am where I am today. At the same time, I know a classmate from elementary, who on completing her fifth year of studies, was given an opportunity to leave for another town, but she refused to do it. This is why I think that in order to not carry injustice by our own hand, we must contribute our own part, since our future will depend on this and that of everyone who surrounds us.

Injustice can be avoided, but this requires a change in conscience for everyone; without this there is nothing to do in the world. Perhaps it is impossible to end injustice because that requires a very long and hence difficult process. We should analyze each of our own acts to be really convinced that we want a change for the world.

Really, I think that the whole world needs a therapy where one can understand that the life that a person lives who suffers from poverty, that does not have an education of the quality of others, is not really happy, owing to different reasons that second by second governments go about inciting,

those that dispense with a country or many times the great businessmen with their indignant attitudes towards those affected by social injustice.

Transformation is in our hands.