

# Religion and Ethics

Elective 10: Religious citizenship

Supporting Resources for  
the QCAA Applied Syllabus -  
Religion and Ethics

Support Resources for  
P-12 RE Curriculum, Years 11 and 12

# Religious citizenship

In this unit students will explore some new understandings of citizenship that go beyond traditional points of view. Religious citizenship involves the rights of individuals, the capacity they have to act in different contexts and the associated obligations. Good religious citizens: have an active appreciation of the religious and cultural differences of others, who actively seek religious freedom for all as a basic human right. Students will explore their own capacities, rights and obligations as religious citizens in a multi faith world.

<https://youtu.be/VRX2Rqf1UZw>

## Extending Knowledge: Religious Ethics and Australian Politics

In this lesson students will investigate some of the difficulties in separating completely Church and State.

**Teachers:** *Before you start!*

Familiarise yourself with the resources in this lesson.

**Students:**

For students to investigate some of the difficulties separating completely Church and State, complete the following activities:

1. Should religious groups be exempt from anti-discrimination laws?
  - o Read the following [article](#).
    - What is the main issue under discussion in the article?
    - List the voices that are expressed in the article using a table such as the one below.
2. Discuss as a class the question: Would it be a violation of religious freedom if the Australian government made it against the law for religious organisations to exclude from their workforce.

Voice in the article	Words reported
<b>Jim Wallace, Australian Christian Lobby Director</b>	"She (Julia Gillard) has no intention of restricting freedom of religion". He was "not aware of any church..." etc.

3. people whose "lifestyles offended (their) religious beliefs"?
4. Reflect on the following: Is it really possible for secular countries, particularly in multi-faith and multi-cultural societies like Australia, to legislate or govern without considering religious positions?

# Topic 1.1 Exploring the Concept of Religious Citizenship

## Core Content Area 1: Rethinking Citizenship

### Lesson 1.1.1 What is Religious Citizenship?

In this lesson students will explore ideas and understandings about religious citizenship.

**Teachers:** *Before you start!*

Read the **Teacher Background** about religious citizenship.

**Students:**

For students to explore ideas and understandings about religious citizenship, select from the following activities:

1. Investigate ideas and understandings about citizenship.
  - Review current ideas about citizenship, religious citizenship, digital citizenship and global citizenship.
    - View the introductory film for this unit. Re-view the film and use the transcript of the film in **Useful Resources** to highlight ideas and questions about different types of citizenship. Share with a partner your answers to the following questions:
      - What is citizenship?
      - Who is a religious citizen?
      - What is digital citizenship?
      - What does it mean to be a global citizen?
      - What do you think is the intention of this movie clip?
      - Name the faces you recognise in the clip.
      - How do these images assist you to understand what religious citizenship is and is not?
      - What are the key messages of the film?
      - What attitudes underpin each message?
      - What filmic techniques assist you to understand the messages of the film?
  - Explore the Golden Rule as a common teaching across multiple faith traditions.
    - Discuss why the Golden Rule is common to many faith traditions and how such a an underpinning belief and value might have influenced understandings and ways of being a good citizen.
  - Explore the rights, obligations and capacities of individuals as citizens.
    - Clarify definitions of the words rights, obligations and capacities. Create three Y charts for the three words to include what they look like, feel like and sound like.
    - Examine and discuss the following scenario: in Ontario Canada, all riders of motorcycles were required to wear a helmet, even though this meant that practising Sikhs (a religious group) had to remove their turbans. What are the rights, capacities and obligations of: the Canadian police; a member of the Sikh religion who rides a motorcycle in Ontario; a Canadian citizen; a religious citizen? What other information might you need to answer these questions? (Note: scenario adapted from Goldberg, P. 2012, Religion and ethics, p223).
    - Create a four-frame cartoon that illustrates how you currently see your rights, capacities and obligations as:
      - an Australian citizen
      - a Global citizen
      - a Digital citizen
      - a Religious citizen.
    - You might use this to chart your understanding throughout the unit by either adding to the cartoon as your understanding increases or creating a new cartoon at the end of the unit.

## Lesson 1.1.2 Citizenship in the Digital Age

In this lesson students will investigate how technology adds an additional layer to citizenship.

**Teachers:** *Before you start!*

- Familiarise yourself with [Mike Ribble's 9 Elements of Digital Citizenship](#).
- Familiarise yourself with how to create an online survey using Google Docs – information is [available here](#) or [Survey Monkey](#).
- Read about [We Feel Fine](#) and run some test searches on this global participatory artwork. and run some test searches on this global participatory artwork.

**Students:**

For students to investigate how technology adds an additional layer to citizenship, select from the following activities:

1. What is digital citizenship?
  - Define the key values that underpin digital citizenship.
  - Students list words that they associate with the term 'digital citizen' and as a class, create a Wordle using this list of words.
  - Students then view a Wordle created using the text from the Wikipedia page on [Digital Citizen](#).
  - Compare both Wordles – identify the similarities and differences and discuss what aspects of citizenship the students were not aware of, if any.
  - View the video "[Digital Dossier](#)" and discuss the concept of a 'digital footprint'. What are the pros and cons of having a digital footprint?
    - Students list how many digital tools and websites that they can recall where they have given personal information or 'registered'.
    - Students create a survey using Google Docs, or [Survey Monkey](#)[JT4] and gather data on the digital footprint of students in their year or class group – questions could include whether students upload photos online, the privacy levels they maintain on social media accounts and whether they maintain an online presence via a blog, website or through online gaming.
2. Consider how digital tools and social media provide an opportunity to be good digital citizens.
  - View the following [UNICEF video](#) and discuss how this video demonstrates using social media in a transformative way.
  - Explore the website '[We Feel Fine](#)' and discuss how the ability to harvest 'big data' from individuals' digital footprints may be used in a positive way. Alternatively, explore Google Flu Trends to consider how digital data is being used more effectively than previously collected data.
  - Identify one social justice organisation which has an online presence and explain how this organisation is using social media (for example Facebook, Twitter or Flickr) to raise awareness or funds. Some examples include:
    - [Caritas on Facebook](#)
    - Charity: Water
    - World Bank
    - [United Nations](#)
3. Reflect on your own digital citizenship. What could you change today to reflect new understandings about your rights, capacities and obligations as a good digital citizen?

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## Lesson 1.1.3 Catholic Religious Citizenship

In this lesson students will examine religious citizenship in a Catholic Christian context?

**Teachers:** *Before you start!*

- Review the eight elements of religious citizenship in action from the work of Charles A. Gallagher (2004). See **Useful Resources**.
- Create a collaborative space for students to share their understandings of the eight elements.

### Students:

For students to explore religious citizenship in a Catholic Christian context, select from the following activities:

1. Explore the elements of Catholic Christian religious citizenship.
  - Analyse and critique the eight elements of religious citizenship in action, adapted from the work of Charles A. Gallagher (2004).
    - Examine one of the eight elements of Religious citizenship in action listed in Useful Resources as allocated by your teacher.
    - Locate definitions for any words that are new to you in the element.
    - Rewrite the element in your own words.
    - Locate other members of the class who were allocated the same element as you to form a group of three or four.
    - Compare your statements and create one that you all agree with to share with the rest of the class.
    - Type the agreed statement into the collaborative space under your allocated element or simply share the group's findings with the class.
    - Review all of the revised statements. Take a screen shot or copy and paste the statements into a Word document that can be saved in your documents. Read and reflect on each statement and make a brief statement about how much this statement is like you or not like you.
    - Create a [billboard style](#) poster to promote your element of active religious citizenship.
    - Choose an appropriate image to represent the action and choose some words either from the original statement or from your newly worked statement.
    - Discuss with the class and your teacher the best way to display these billboards in order to promote religious citizenship in your school community.
  - Investigate the social teaching of the Catholic Church and its relevance to religious citizenship.
    - Read the third statement from the adapted work of Charles A. Gallagher:

*Religious citizens are fully aware of what their religious tradition asks of them. In the context of Catholic Christianity, religious citizens know what they subscribe to as a Catholic religious citizen. In short, they walk their talk, leading by example.*

- What do you know about the teachings of the Catholic Church with regard to religious citizenship? Review the themes of Catholic social teaching (in **Useful Resources**). How do these teachings relate to the elements of active religious citizenship?
- Explore the Catholic Jesuit publication Eureka Street.
- What issues appear to be important to the Catholic Christian producers of this magazine? ]
- How is the publication of an online magazine like this an example of religious citizenship?

Reflect on the following: If you subscribe to a particular faith tradition, Catholic or otherwise, what are you called to know and do to walk the talk as a religious citizen?

## Topic 1.2: Rights, Capacities and Obligations

### Core Content Area 1: Rethinking Citizenship

#### Lesson 1.2.1 Religion State Relationships

In this lesson students will explore the different ways in which religion and politics interact in different countries.

**Teachers:** *Before you start!*

- Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to explore the ways in which religion and politics interact in different countries, select from the following activities:

1. Compare the different ways in which the political community of a nation or state is impacted by religion.
  - Clarify understandings about religion, state, and religious citizenship in a multi-faith community.
    - View the following short movie clip to determine whether Australia is a Country, a State or a Nation-State. Discuss.
    - Read the following definitions of **Religious State, Active State Religions and Secular States** after viewing the movie clip in the previous activity:
    - **A Religious State** is a state or country which has a state religion written into its constitution. The religion directly influences the workings of the government. For example, **Article Three of the Constitution of Malaysia reads:** (1) Islam is the religion of the Federation; but other religions may be practised in peace and harmony in any part of the Federation.
    - A Country or State is considered to have an **Active State Religion** if the religion is supported by the government but maintains a level of independence from it. For example: **Article 43 of the Constitution of the Kingdom of Cambodia** states: Khmer citizens of both sexes shall have the full right of belief. Freedom of belief and religious practice shall be guaranteed by the State, provided that such freedom and religious practice do not impinge on other beliefs or religions, on public order and security. Buddhism is the State's religion.
    - Some countries describe themselves as **Secular States**. These are countries in which no religion is specified in the Constitution. For example, **Article 116 of the Constitution of Australia states:** Commonwealth not to legislate in respect of religion. The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth.
    - Use a tool such as [Show World](#) to explore the religious traditions of Malaysia, Cambodia, Australia, the United States and Indonesia.
    - Create a list of questions to explore regarding religious citizenship in Religious States, Active Religious States and Secular States and retain for reference during the unit.
  - Explore the balance between religion and state as highlighted in the United States today.
    - View the clip "[Separation of Church and State.](#)"
    - In small groups record the main arguments presented for separating Church and State in the US, and the arguments for encouraging a close relationship.
    - Choose one side of the debate and create an argument for or against the influence that religion should have on government policy and law making. Refer to the [US constitution](#)

## Lesson 1.2.2 A Global Picture of Religious Intolerance

In this lesson students will explore and debate examples of intolerance around the world.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to explore and debate examples of intolerance around the world, select from the following activities:

1. Explore examples of religious intolerance around the world.
  - Explore understandings about tolerance, intolerance, religious freedom and responsibility.
    - Identify examples in your life when you have experienced or witnessed intolerance of others. What drives intolerance? Where does it come from? How does one move from intolerance to tolerance?
    - Re-read the following excerpt from the Cambodian constitution. **Article 43 of the Constitution of the Kingdom of Cambodia states:** Khmer citizens of both sexes shall have the full right of belief. Freedom of belief and religious practice shall be guaranteed by the State, provided that such freedom and religious practice do not impinge on other beliefs or religions, on public order and security. Buddhism is the State's religion.
    - When is it right to question or not tolerate behaviours that are unjust irrespective of religious, or cultural traditions?
    - Work with a partner to investigate one of the cases below. Resources are available on the internet (E.g. articles, You-Tube clips):
      - The banning of religious circumcision in Germany
      - The banning of the burka in Holland
      - Copenhagen: Jews asked to not wear religious symbols
      - Pretend you and your partner are government advisors. Write a letter to the government outlining your recommendations on how to deal with these issues. Keep in mind issues of religious freedom, tolerance, citizenship, the role of government to maintain law and order and the repercussions of introducing contentious laws.

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## Lesson 1.2.3 Bigger than the World Spiritual Politics

In this lesson students will investigate the Dalai Lama as a trans-national religious citizen.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to investigate the Dalai Lama as a trans-national religious citizen, select from the following activities:

1. Chart the major events in the life of the Dalai Lama.
  - Construct a timeline of the key events in the life of the Dalai Lama that indicate his trans-national citizenship.
    - Working in pairs, set up a timeline using the [Timeline tool](#) from Class Tools.net (or similar) and insert the important events from the [Biography](#) of the Dalai Lama.
    - In what ways, based on the information gained in the previous activity, has the Dalai Lama exercised his rights, capacities and obligations as a religious citizen? Which of the actions (as



suggested by Gallagher, check **Useful Resources** for the list) have been clearly evident in the life of the Dalai Lama so far? How has his work and dialogue across the world contributed to global issues?

- Investigate the concept of spiritual politics.
  - View the photo below.



What and who do you see in the picture?

What does the picture make you think?

SFT HQ, July 16 2011, via Flickr, Creative Commons Attribution.

## Topic 1.3: Australian Identity and Religious Citizenship

### Core Content Area 1: Rethinking Citizenship

#### Lesson 1.3.1 Religious political landscape in Australia

In this lesson students will explore the relationship between religion and politics in Australia today.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to explore the relationship between religion and politics in Australia today, select from the following activities:

1. Explore the ways in which religion and politics overlap in Australia today.
  - Identify different views of the relationship between religion and state in Australian politics today.
    - Divide the class in half to read one of the two articles listed. One half of the class read the first section of the position paper from the Australian Democratic Party Separation of Church and State: Politics, Religion, Policy and Law in Australia. The other half read the speech by Father Joe Caddy "Church and State – a meeting place", that was delivered to the Members of Parliament. Respond to the following questions:
      - What issues does the article raise about the place of Religion in Australian society?
      - What arguments does the article use to support the separation of Religion and State?
      - How might a person in Australian politics exercise their rights, capacities and obligations as a good religious citizen?
    - Write a personal response to the following statement from the first article: "In a secular society, democracy and respect for human rights is encouraged and safeguarded. Secularism is not anti-religion and nor does it promote atheism. Secularism asserts both the freedom of religion, and freedom from religion, within a state that is neutral on matters of belief. Secularism ought to be the glue that maintains stability within diversity".
      - Discuss the class's answers to the questions from both papers. Create **Wordles** from both speeches to help to compare and contrast the arguments Father Caddy makes to those outlined in the discussion paper of the Australian Democrats.
  - b. Research one of the ways in which the State and Religion are connected in Australian society. Some examples include:



- [Funding to Catholic schools](#), [Chaplaincy program in State schools](#) and Government support of Church agencies e.g. [Catholic Social Services](#) Australia.
  - Locate information about the activities of the organisation, how the government supports the organisation and which Australian citizens benefit from the organisation. Report findings to a partner and the class. Discuss as a group the consequences of the government not supporting these organisations with funding. What kinds of rules should be in place for Australia to follow its constitutional responsibility as a secular state?
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### Lesson 1.3.2 Self-Determination and Eddie Koiki Mabo

In this lesson students will develop an understanding of how Eddie Mabo and his fight against Terra Nullius was an example of active religious citizenship.

**Teachers:** *Before you start!*

- Familiarise yourself with the resources referred to in this lesson.
- A warning for Aboriginal and Torres Strait Islander peoples that some of the resources in this lesson contain images of deceased people.

**Students:**

For students to develop an understanding of how Eddie Koiki Mabo and his fight against Terra Nullius was an example of active religious citizenship, complete the following activities:

1. Explore the story of the fight by Eddie Koiki Mabo for the inheritance of his land.
  - Compare the actions, imagination, and intent of Eddie Mabo's actions with the actions of a religious citizen.
    - Review the eight actions of a good religious citizen, and whilst viewing the short clip about [the background to the Mabo](#) case and [the anniversary of the decision](#), look for examples of the eight actions taken by Eddie Koiki Mabo. Use the table in **Useful Resources** or similar to record your work.
    - Create a Facebook page for Eddie Koiki Mabo using [Fakebook](#) that illustrates the timeline of the journey to the High Court decision. Include a friends list and several comments that Eddie made or might have made with regard to his connection to the land and who he worked with and fought with to gain ownership of the land.
    - Discuss some of the obstacles to active religious citizenship in Australia.

#### Deepthing Understanding: *The Australian Citizenship Test*

In this lesson students will explore the Australian citizenship test.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to explore the Australian citizenship test, complete the following activity:

1. A citizenship test is designed to highlight for new potential citizens the important beliefs and values of a country.
  - Access the [Australian citizenship test](#) to examine the predominant values and beliefs.
    - Form a group of four and undertake one each of the four practice tests noting the following:

- How many questions were about or mentioned religion?
- How many questions were about law?
- How many questions were about your obligations?
- Share your answers with each other. Why do you think a secular country like Australia would include multiple questions about religion in its citizenship test?

### Extending Knowledge: *Religious freedom and Sharia Law*

In this lesson students will investigate Sharia law in Australia and its impact on religious freedom.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

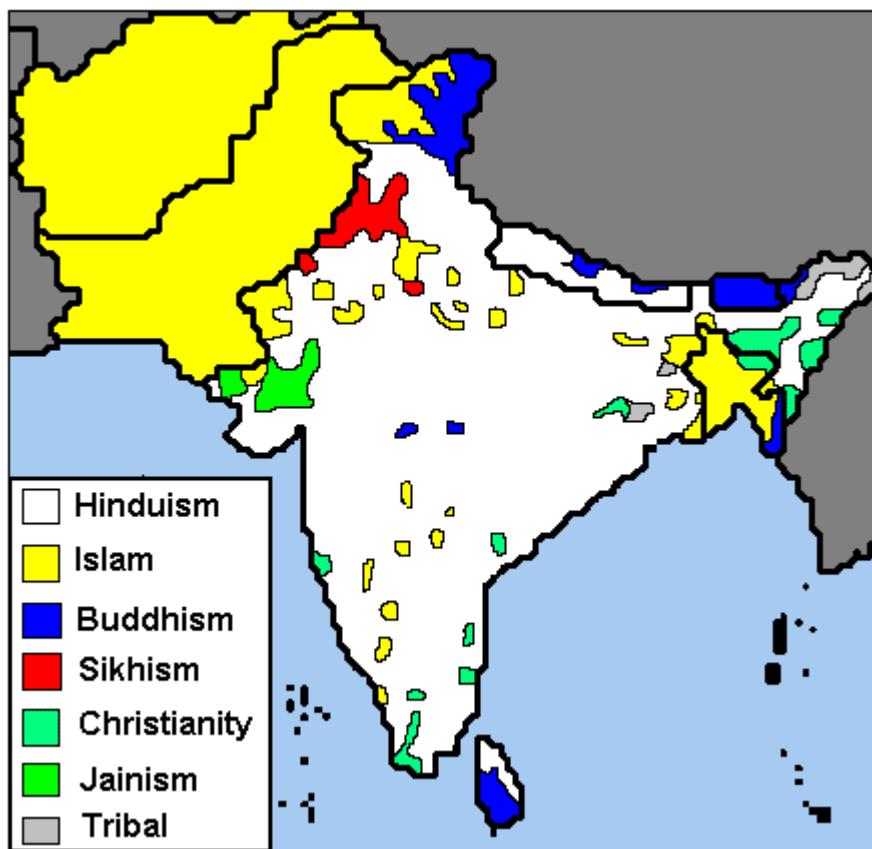
#### **Students**

For students to investigate Sharia law in Australia and its impact on religious freedom, complete the following activities:

1. In pairs or small groups, investigate news articles from the Australian media that have presented a particular perspective on Sharia law.
  - <http://theconversation.edu.au/religion-and-the-law-sharia-compliant-wills-in-australia-6795>
  - <http://www.abc.net.au/news/2012-10-23/sharia-law-victim-begged-for-whipping-to-stop/4329480>
  - <http://www.abc.net.au/news/2011-05-17/muslim-group-wants-sharia-law-in-australia/2717096>
  - <http://www.theaustralian.com.au/national-affairs/sharia-law-at-work-in-australia/story-fn59niix-1226097889992>
  - <http://www.theaustralian.com.au/news/nation/sharia-undermines-our-multiculturalism/story-e6frg6nf-1226456993253>
  - <http://www.abc.net.au/news/2011-07-05/islamic-leaders-accept-police-burka-powers/2782648>
- Compare two of the articles or clips and work in small groups to discuss the following questions:
  - Why you think the differences in viewpoint might occur in Australian society today?
  - How might people who are not Islamic view Sharia law?
  - What do the articles suggest are the positive and negative aspects of adopting Sharia law in Australian society?
  - What do you believe the place of Sharia law is in a 'secular' country such as Australia?

## Topic 2.1: Religious States

### Core Content Area 2: Religious Citizenship in Asia and Beyond



#### Lesson 2.1.1 Religious Freedom

In this lesson students will explore ideas about religious freedom.

**Teachers:** *Before you start!*

Preview and familiarise yourself with the resources referred to in this lesson.

#### Students

For students to explore ideas about religious freedom, select from the following activities:

1. Investigate ideas about religious freedom.
  - Examine images associated with religious freedom in different contexts.
    - Examine carefully the images that appear on [Google images](#) about religious freedom. Choose one image to examine more closely and read any material associated with the image by closing the image and accessing the article behind it.
    - Answer the following questions:
      - In what context was the image published?
      - What are the positions, values and beliefs of the author?
        - Is it an image that promotes a positive or negative viewpoint about religion?
        - What does the associated article add to your understanding about the concept of religious freedom?

**In the lessons that follow students will have opportunities to explore the ways that religious freedom is understood, valued or not valued in different religious and secular states.**

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### Lesson 2.1.2 Religious Citizenship in Israel

In this lesson students will investigate the complexity of religious citizenship in Israel.

**Teachers:** *Before you start!*

Read the background information on Israel in **Useful Resources** and familiarise yourself with the other resources referred to in this lesson. Consider setting up five workstations where groups of students could take turns to view and discuss the resource.

**Students:**

For students to investigate the complexity of religious citizenship in Israel, select from the following activities:

1. Investigate the complexity of religious citizenship in Israel.
  - Conduct a review of a variety of resource materials that depict different aspects of religious citizenship in the modern state of Israel.
    - Work in groups to read, view and discuss each of the following resources in order to gain an understanding of the complexity of issues of citizenship, religious citizenship and religious freedom in Israel.
    - [Religion-State Conflicts in Israel](#) (website article that outlines some of the issues of religion and State in Israel)
    - [Religious Tolerance in Israel](#) (You Tube clip promoting Israel as the only middle Eastern country to protect religious freedom in Israel)
    - [Citizenship in Israel](#) (news article) This article highlights complex issues surrounding the citizenship
    - [Religious Tensions in Israel](#) (News report) this illustrates the conflict between Ultra-orthodox Jews and secular Jews.
    - Take notes and discuss the various complex issues regarding religion and religious citizenship in Israel. Take note of the following: what are the values and beliefs of the author/ producer of the resource? Is there any bias towards or a way from a particular point of view about Israel as a secular or religious State? What impression are you left with about Religious freedom in Israel?
    - Share responses as a class discussion about the complexity of religious citizenship in Israel.

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### Lesson 2.1.3 Religious Citizenship in Pakistan

In this lesson students will develop an overview of human rights issues in Pakistan and develop an understanding of how Malala Yousafzai is an advocate of Human rights in her country and is an example of a religious citizen.

**Teachers:** *Before you start!*

Preview the websites. Print out articles in **Useful Resources** Portrait of the girl blogger and Diary of a Pakistani schoolgirl.

**Students**

For students to investigate human rights in Pakistan and the actions of Malala Yousafzai as a religious citizen, select from the following activities:

1. View the [clip from the YouTube](#).

- Discuss with a partner your understanding of some of the human rights violations present in Pakistan after watching this clip. Create a cause and effect table to organise your ideas such as the one below.

Human right violation	Effect or Consequence

- Explore the actions of Pakistani schoolgirl Malala Yousufzai.
  - Read the articles in **Useful Resources** or the [article](#) here and view the [YouTube clip](#) highlighting Malala Yousufzai's courageous stance against the Taliban.
  - What did you 'hear' in these articles and clips? Discuss how she is advocating for the rights of others in her country. How is she being a religious citizen?
  - Create a [Voki](#) for Malala. Use some of her words from her diary in **Useful Resources** to help her to have her voice heard.
- Malala was awarded the inaugural Pakistan Youth Peace Prize in 2011. Consider reasons why she received this award.
  - Imagine you are the person to introduce her to the audience. Write a short speech explaining to the audience about why she received the Peace Prize, what she did, how she has inspired others and her key messages.

## Topic 2.2: Active State Religions

### Core Content Area 2: Religious Citizenship in Asia and Beyond

#### Lesson 2.2.1 Religious Citizenship in Cambodia

In this lesson students will investigate a case study of a Cambodian Buddhist Monk who has taken a stance as a religious citizen in supporting the cause of landless people in Cambodia.

**Teachers:** *Before you start!*

Read the pre-teaching information about Luon Sovath, human rights activist and Buddhist monk.

**Students:**

For students to investigate a case study of a Cambodian Buddhist monk complete the following activities:

1. Investigate the ways in which Luon Sovath exercises good religious citizenship.
  - View the movie clip provided which is presented in Khmer (Cambodian) language. You may choose to turn off the sound.
    - What do you see?
    - What is going on in this clip?
    - Who seems to be involved?
    - What issues are involved do you think?
    - Write a description of the movie clip in 100 words or less.
    - Share your description with other students.
  - Explore issues related to human rights and activism in Cambodia. Access the links below:
    - [The Story of Luon Sovath](#)
    - [Human Rights in Cambodia: Amnesty International 2012 Human Rights Report on Cambodia](#).
    - What are the core issues surrounding Luon Sovath's activism? Who are the main stakeholders?
  - As a class view the movie clip called, [Interview with the Venerable Luon Sovath](#).
    - What religious values and beliefs does Luon Sovath bring to his vocation as a human rights activist?
    - What are the threats and challenges he has confronted?
    - What human rights violations does Luon Sovath stand against?
    - Why do you think the religious authorities do not seem to approve of his actions?
    - Create a list of 10 adjectives to describe Luon Sovath's actions, e.g. empowering.

- View the images of the Luon Sovath in **Useful Resources**. These images show how Luon Sovath uses “video advocacy” as part of his approach to human rights activism.
  - What do you think “video advocacy” is about?
  - Why would Luon Sovath use this strategy as part of his human rights activism?
  - Based on the video evidence and other website resources, create a tweet (140 characters or less) describing how Luon Sovath is an admirable example of an active religious citizen.

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## Lesson 2.2.2 Religious Citizenship in Indonesia

In this lesson students will investigate the relationship between religion and government in Indonesia and how this impacts on the capacity of people to live as authentic religious citizens.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to investigate the relationship between religion and government in Indonesia, select from the following activities:

- Form triads (groups of three) with each member selecting a different Religious Citizenship in Indonesia Fact Sheet provided in **Useful Resources**.
  - As a group of three read and synthesise the information from the fact sheet into no more than 10 statements.
- Read the newspaper article taken from the New York Times (1 August 2006): [In religious Aceh, Islamic law is taking hold](#). View the short news report from YouTube entitled, [Indonesia sharia police patrol Aceh](#).
- Which sentence in the news article seems to indicate that Indonesia, while not secular, is a religious state rather than an exclusively Islamic state?
- List the reasons for and against the province of Aceh including Sharia Law into its legal code given in the article.
- Using evidence from both the article and movie clip, list some ‘crimes’ that are punishable under Sharia Law.
- How would religious freedom in Aceh be viewed from the following different perspectives?
  - From the perspective of the Sharia Police
  - From the perspective of a Muslim who does not follow Sharia law
  - From a non-Muslim living in Aceh.

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## Lesson 2.2.3 Religious Citizenship in Myanmar (Burma)

In this lesson students will investigate human rights issues in Myanmar and how Aung San Suu Kyi advocates for human rights and is an example of an active religious citizen.

**Teachers:** *Before you start!*

- Preview the websites.
- Print out the Aung San Suu Kyi quotes.
- Access Tagxedo and ensure you are familiar with how it works.

**Students:**

For students to investigate human right issues in Myanmar and Aung San Suu Kyi as a religious citizen, select from the following activities:

1. View this [YouTube clip](#)
  - With a partner, use the strategy of 5 W's to discuss and share ideas about:
    - Where in the world is this situation taking place?
    - Who are the key people in the clip? (groups and names of individuals)
    - What are the key issues being raised
    - Why are the issues worth discussing?
2. Refer to the following websites to gain an understanding of the country of Myanmar, with particular focus on government, religion and recent political events. Make a list of human rights issues that are evident as you engage with this information. Use collaborative space to add to a class list of human rights issues you become aware of as you read and view these websites. to add to a class list of human rights issues you become aware of as you read and view these websites.
  - <http://asianhistory.about.com/od/burmamyanmar/p/ProfileBurma.htm>
  - <http://en.wikipedia.org/wiki/Myanmar>
  - <https://www.cia.gov/library/publications/the-world-factbook/geos/bm.html>
  - [http://en.wikipedia.org/wiki/Human\\_rights\\_in\\_Burma](http://en.wikipedia.org/wiki/Human_rights_in_Burma)
  - <http://www.hrw.org/burma> (listen to a report from Human Rights Watch)
  - <http://www.hrw.org/features/burma-untold-miseries> (images and captions)
3. Aung San Suu Kyi is a key advocate for human rights in Myanmar. Choose one of the quotes the list in **Useful Resources** to identify her stance about bringing peace and justice to her country. Explain your understanding of the quote to a classmate. Your classmate must also respond to you by reflecting back what they heard you saying about this woman as an example of someone working for human rights.
4. Songs have been written about Aung San Suu Kyi because of her human rights advocacy in her own country. Titles like Angel of Peace and The Mother of Burma have been given to her. If you were to write a verse about how she has contributed to human rights in Myanmar what would be some key words or phrases that would become the lyrics of that song? Create a personal list and then with a group of three, enter all the words in [Tagxedo](#). Using this visual representation, share your understanding with the class about how Aung San Suu Kyi is an active religious citizen.

## Topic 2.3: Secular States

### Core Content Area 2: Religious Citizenship in Asia and Beyond

#### Lesson 2.3.1 Religious Citizenship in the United States

In this lesson students will choose a case study in the USA to investigate the rights to religious freedom and freedom of speech and levels of religious tolerance.

**Teachers:** *Before you start!*

Preview the resources referred to in this lesson.

**Students:**

For students to explore religious freedom, freedom of speech and religious tolerance in the USA complete the following activities:



1. Review the background material in Useful Resources on religion and religious affiliation in the USA.
  - Familiarize yourself with the background material on the American Constitution.
    - Read the information in **Useful Resources**. Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.
    - Examine the [religious statistics](#) in the USA to determine the extent of religious affiliation. Check the attendance rates and comparison with Australia and other countries.
2. Investigate a religious issue in the United States today.
  - Form groups of three and choose one of the issues below to investigate the threats to Religious freedom in the United States today.
    - Re-read the criteria for religious freedom in the article from 1aiii.
    - Choose from the following and access the resources in **Useful Resources** to assist your research.
      - Issue 1: Response by groups within the Catholic Church to freedom of religion in the US
      - Issue 2: Proposed changes in law to the circumcision of male children
      - Issue 3: Public response to The Westboro Baptist Church to freedom of speech and religion
      - Issue 4: The plans to build a mosque near Ground Zero
      - Issue 5: The Amish and state government laws.
    - Report back to the class using a PMI chart about the challenge to religious freedom identified in your research.

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### Lesson 2.3.2 Religious Citizenship in China

In this lesson students will examine some of the history of religious freedom in China.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to examine the history of religious freedom in China, select from the following activities:

1. Investigate the spread of Christianity in China.
  - Explore the history of attitudes Christianity and religion in China.
    - Create a [timeline using this website](#) to chart the spread of Christianity in China over the past one hundred years. Be sure to events before and after the cultural revolution.
    - Explore [this website](#) and compare the difference between the views of religion in China expressed on the website with another document presenting the [Chinese Governments view of religion](#).
    - Using the ideas from the website and the article answer the following questions:
      - What are the fundamental differences between the two groups?
      - How do the two articles highlight the difficulties for outside groups or countries to make judgements on what is happening with religion in China?
    - Investigate one of two significant movements in China: the Three Self Patriotic Movement or the House Churches. See Useful Resources for guiding activities. Report findings to the class.

### Deepening Understanding: *Religious Citizenship and National Symbolism*

In this lesson students will investigate how religion is depicted in national symbols, and how these symbols signify the type of nation-state (secular, religious).

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

### Students

For students to investigate how religion is depicted in national symbols, complete the following activity:

1. Examine three major national symbols of different countries to identify the ways in which religion is or is not depicted.
  - Locate the national flags from the following countries: Pakistan, Thailand, Greece, Bahrain, Israel, India, Ireland, Iraq, South Korea, Malaysia.
    - Create a data chart indicating:
      - the name of the country,
      - a jpeg of the national flag,
      - which religion the symbol/s point to,
      - what the religious symbol means,
      - why that religious symbol has been incorporated in the national flag.
  - Use the links below to locate the words of the National Anthems of the following countries: Canada [O Canada](#), Lebanon [National Anthem](#), Cambodia [Nokor Reach](#), Fiji [Meda Dau Doka \(God Bless Fiji\)](#), Israel [Hatikvah](#).
    - To which religion does each National Anthem refer? What do the words of each Anthem say about religious citizenship generally, and the specific faith in particular?
  - Locate the [national mottos](#) of these countries: United States, Canada, Pakistan, Poland, Cambodia, Nigeria and the Philippines and answer the following questions:
    - How is religion defined or specified in each motto? Which mottos refer to a specific religion?
    - What presumptions does each motto make about the religious diversity of each country?
    - Create a word document that includes as many [national mottos](#) as you can, that make reference to religion. Now create a visual summary using either [Wordle](#) or [Tagxedo](#). Which words seem to be most commonly used?

### Extending Knowledge: Religious Reformers

In this lesson students will investigate a variety of people who fought for change within and beyond their faith traditions.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

### Students:

For students to investigate religious reformers select from the following activities:

1. Investigate the life and work of one of the following people who are named as religious reformers: Martin Luther, John Calvin, Pope John XXXIII, Liao Yiwu, Rutilio Grande, Mary Daly, Asra Nomani.
  - Choose one person to investigate and create a [Fakebook](#) page or biographical fact sheet that illustrates what they were trying to achieve, who they worked with, the short term and long term results of their work and any other interesting facts. Include also how they were active religious citizens according to Charles A. Gallagher. See below:
    - Religious citizens accept the moral imperative to contribute to the betterment of the community through acting locally but thinking globally.
    - Religious citizens are honest and trustworthy in their dealing with others. They see the human being before the cultural difference and actively acknowledge that diversity contributes to the rich tapestry that is human existence.
    - Religious citizens are fully aware of what their religious tradition asks of them. In the context of Catholic Christianity, religious citizens know what they subscribe to as a Catholic religious citizen. In short, they walk their talk, leading by example.
    - Religious citizens unequivocally respect the rights of others to practice their religion with integrity and authenticity and actively support that right through word and action.

- Religious citizens are able to give a religious voice to everyday events. They do not blindly accept the hegemonic cultural mores of the day but become informed about the world in which they live. In short, religious citizens recognise that they are a citizen of the world.
- Religious citizens respect the rights of others but hold others to account for their actions. Words matter. Actions matter.
- Religious citizens take seriously their responsibility for the challenges facing the world. Gallagher writes at a practical level, "Hate violence, act thoughtfully, hate injustice, write to your local member."
- Religious citizens bring about their own ecological conversion and help others to do the same.

## Topic 3.1: Dangerous Religious Ideas

### Core Content Area 3: Religious Citizenship and Human Rights

#### Lesson 3.1.1 Bad press: Religion in the Media

In this lesson students will explore the potential of the media to create or distort representations of religion. Students will study examples of media and critically evaluate to identify bias (religious, cultural or political), stereotyping and positioning of the viewer.

**Teachers:** *Before you start!*

Gather copies of recent newspapers or locate reputable news websites.

#### Students

For students to explore the potential of the media to create or distort representations of religion or religious groups, select from the following activities:

1. Positioning readers – how does the media influence the viewer in their understanding of religion or religious groups and ideas?
  - Students examine recent newspapers or news websites e.g. [Sofia](#) [Sea of Faith in Australia] and identify articles which refer to religions or religious individuals. Students evaluate the articles using the following criteria:

Article examples	Example	Present in article? How? (Student to complete)
<b>A general sense of suspicion</b>	A 'mocking' tone	
<b>Cultural confusion</b>	Representation of a minority of the religious group, implying that this represents the entire group - e.g. not all Arabs are Muslims and not all Muslims are Arabs	
<b>Use of stereotypes</b>	All American Christians are evangelical.	
<b>Use of camera angles</b>	Images/footage presents a distorted or unflattering image to the broader public.	
<b>Lack of context</b>	Missing information which leads uninformed readers to myths and stereotypes.	

2. Students explore stereotypes identified in the media.
  - Students enter into Google the search term "**Why are (insert religion here) so...**"
    - Students note the words suggested by Google's autocomplete function, which is an algorithm based on other users' search activities and the contents of web pages indexed by Google.

- Using these terms, students create a Venn diagram to identify similar and different stereotypes between religions.
- Using the data from the previous activity, students choose one stereotype and find evidence from lived experience or the media which disproves this stereotype.

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### Lesson 3.1.2 Fundamentalism and Extremism Versus Good and Active Religious Citizenship

In this lesson students will identify the commonalities and the characteristics of extremism and differentiate between extremist views and the eight actions of active religious citizenship.

**Teachers:** *Before you start!*

Preview the resources referred to in this lesson.

#### Students:

For students to compare religious extremism and active religious citizenship, select from the following activities:

1. Familiarise yourself with the vocabulary of fundamentalism and extremism.
  - Students reflect on the following: In what contexts have you heard the terms fundamentalism and extremism mentioned before? Was the representation positive or negative? What was the source of this information and what might the agenda of the author be? Create in your mind an image of a person who is a religious conservative. Do you think the image is supported by known stereotypes? Can you identify the sources for the image in your mind? Some possibilities might include film and television, news reports, and people you know personally.
  - Analyse the characteristics of extremists.
    - Read the following article about the characteristics of extremist behaviour: <http://www.lairdwilcox.com/news/hoaxerproject.html>.
    - Using the Frayer Concept model, students in pairs choose 1 of the 21 characteristics from the article to summarise the definition or description, note the characteristics and provide examples of that particular element of extremism. For the non-example students, choose from the eight actions of religious citizenship.

**(Useful Resources)**
2. Exploring the worldview of fundamentalists – religion or lunacy?
  - Students view a selected article and transcript (Video no longer available) from Compass episodes *Fundamentalism: Religion or Lunacy* available on YouTube (Parts [one](#) and [two](#)) or loaned through ResourceLink, and respond to the following:
    - What central question is the documentary trying to answer?
    - Who is the target audience?
    - Who might be harmed or disadvantaged by the messages in this documentary?
    - What have I learnt from this documentary?
    - Why might the message or messages in this documentary matter to me? Which are facts and which are opinions?
    - Who are the voices of authority in this documentary? Are there voices left out that would add important perspectives?
    - What kind of values did you discover in the documentary?
    - To what extent do you identify with these values – why or why not?
    - Discuss and respond to the following question: What are the potential consequences of the media frequently presenting religion from a fundamentalist or extremist perspective?

### Lesson 3.1.3 Dangerous Ideas for a Positive Change

In this lesson students will explore how the combined effort of Christian and Muslim women of Liberia brought an end to the civil war that had been fought for over fourteen years.

**Teachers:** *Before you start!*

- Borrow and pre-view the film *Pray the devil back to hell* from ResourceLink.
- Read the historical context of the film and familiarise yourself with the timeline in the teacher notes.
- Establish a collaborative space using the instructions in the **Useful Resources**.

**Students:**

For students to explore how Christian and Muslim women fought for an end to the civil war in Libya, select from the following activities:

1. Investigate the ways in which dangerous ideas can change situations for the better.
  - Compare understandings about what constitutes a dangerous idea.
    - Brainstorm definitions and examples of dangerous ideas; i.e. ideas that may endanger the lives of oneself or others.
  - Conduct a PMI on each example to explore the notion that some ideas can be considered dangerous yet still have a transformative or positive outcome. For example, Malala the young girl from Pakistan championing the education of girls; Peter Norman standing for black rights in the 1968; Eddie Mabo; Rosa Parkes.
  - Explore the events illustrated in the film 'Pray the Devil Back to Hell'.
  - Read and discuss handout from teacher's notes (See Useful Resources) which documents the historical events in Liberia prior to the events of the film.

Key dates	People involved	Places	Key events

- View selected clips from 'Pray the Devil Back to Hell' and respond to the question prompts by noting down their responses to share or by collaborating on a collaborative space to capture thoughts as the clips progress.
  - View Clip 1:
    - What was the situation?
    - Why and for whom could these be considered dangerous ideas or tactics?
  - View Clip 2:
    - What role does religion play in the lives of the women depicted in the film?
    - What specific steps did the women take to find common ground?
    - How did the women use prayer?
    - Why were the women effective in bringing an end to the fighting in Liberia?
    - What was the source of their power?
2. Some people identify actions against global warming, for example imposing a carbon tax on major carbon polluters, to be a dangerous idea. Using this idea or another that the class agrees on, explore the idea from a variety of perspectives: for example from an environmentalist perspective, a beachfront real estate perspective, a resident of Venice or Kiribati's perspective, a stewardship of the earth perspective, a coal miner's perspective etc. How is the idea dangerous? Not dangerous?

## Topic 3.2: Responding to Human Rights

### Core Content Area 3: Religious Citizenship and Human Rights

#### Lesson 3.2.1 Dignity of the Human Person - Caring for the Least, the Lost and the Left Out

In the next few lessons, students will have an opportunity to explore their rights, capacities and obligations as active religious citizens who respond to human rights issues at local, national and global levels.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson. You may need to access the Previous Winners tab on the [Australian Human Rights Commission](#) website to find the resources referred to or simply use the current year's winners.

**Students:**

For students to explore their rights, capacities and obligations as active religious citizens to respond to human rights issues at local, national and global levels, select from the following activities:

1. Explore issues associated with the United Nations Declaration of Human Rights.
  - Explore understandings of human rights.
    - Begin this series of lessons by re-viewing the introductory movie clip for this lesson and discussing the connections between religious citizenship and human rights. How does the golden rule transcend multifaith contexts?
    - Download and read the resource sheet Understanding Human Rights from the [Australian Human Rights Commission website](#).
    - Complete the five questions at the end of the resource sheet and discuss the answers as a class.
    - Review the [United Nations Declaration of Human Rights](#).
2. Who are the least, the lost and the left out in Australia?
  - Investigate some examples where Australians are exercising their capacity and obligation to act for human rights in Australia.
    - View the [clip of Ian Thorpe's acceptance speech](#) for his 2012 Human Rights Medal and Q&A about his work. How has Ian Thorpe recognised his capacity and obligation to act for human rights in Australia? Give a specific example from the films. How is his capacity to act different from yours? His obligation? Which human rights from the declaration is Ian Thorpe addressing in his work?

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#### Lesson 3.2.2 What do I Stand For?

In this lesson students will investigate an issue of human rights in Australia.

**Teachers:** *Before you start!*

Familiarise yourself with the resources referred to in this lesson.

**Students:**

For students to investigate an issue of human rights in Australia, select from the following activities:

1. Investigate an issue of human rights in Australia or in which Australia is involved.
  - Choose an issue of concern to you in Australia. You will find a list of hot topics of concern to the Australian Human Rights Commission [here](#).
    - Use the Australian Human Rights Commission website as a starting point to research your chosen issue and answer the following questions:
      - What is the issue?
      - Who is affected?
      - How is it an issue of human rights (Refer to the Declaration in the previous lesson)?
      - Name the Catholic Social Teaching associated with this issue.
      - If you have a different faith tradition, what does your faith tradition teach about this issue?
    - Who is working on this issue at a local, national and/or global level?
    - How could one be an active religious citizen on this issue?
    - Present your findings creatively to represent an aspect of this issue for you. It may be in the form of a photograph like the one from the previous lesson, a poem, a song, small artwork etc.

## Topic 3.3: My Identity in a Multi-Faith World

### Core Content Area 3: Religious Citizenship and Human rights

#### Lesson 3.3.1 Citizens of the World

In this lesson students will explore the song and documentary Citizens of the World and respond in a number of ways to formulate their stance as religious citizens in a multi-faith world.

**Teachers:** *Before you start!*

View the video clip [Citizens of the World](#).

**Students:**

For students to explore and respond to the song Citizens of the World, select from the following activities:

1. Students identify what it means to 'stand for something'.
  - Explore the concept of how a logo or slogan is used as shorthand to 'stand for' the values or beliefs of an individual or organisation.
    - In pairs, and without speaking, students participate in a 'Sort, Circle Refine' activity described in **Useful Resources**. Students match a logo, symbol or slogan with a description or organisation. The aim is to identify which pair can do so in the shortest time. This demonstrates the effectiveness of symbols or slogans to quickly convey complex information or a message.
    - Discuss the saying of Malcolm X '*If you don't stand for something, you will fall for anything*'.
    - Identify what 'standing for something' looks like and how it can be a shorthand for expressing your values and beliefs to others. Students participate in 'Stand and Declare' activity described in Useful Resources.
2. Students explore how people of different faiths and cultures may 'stand for' the same overarching values and often express them in the same way in different contexts.
  - View the video clip [Citizens of the World](#) and discuss the ways in which music and powerful lyrics can transcend borders and difference.



- Students go to [Tag Galaxy](#) and conduct searches for the tags 'borders' and 'soul' as well as antonyms and synonyms for these words to create a visual understanding of the meanings of these words.

<b>Words or phrases to describe the theme of the song</b>	
<b>A feeling that comes from the lyrics</b>	
<b>An image or picture that the lyrics create</b>	
<b>3 words from the song that help create an image or picture</b>	
<b>2 colours to describe the song</b>	

- Students listen to the song again, and create their own visual understanding of 'no borders on our soul' or other significant line using the following prompts to assist them in finding images that they will use in their photo mosaic:
- Students create a photo mosaic including a photo of themselves, to express their understanding of "no borders on our soul". Students may use a tool of their choice, some options include [Shape Collage](#), [Picasa](#) or [Mosaic Maker](#).

## Useful Resources

- [Core Content Area 1: Rethinking Citizenship](#)
- [Core Content Area 2: Religious Citizenship in Asia and beyond](#)
- [Core Content Area 3: Religious citizenship and human rights](#)

### Lesson 1.1.1

[Religious Citizenship movie clip transcript and notes](#)

### Lesson 1.1.3

#### Religious Citizenship in Action

Charles A. Gallagher (2004) proposes eight actions that define how religious citizenship might be manifested at the local, state and global levels. Religious citizens accept the moral imperative to contribute to the betterment of the community through acting locally but thinking globally. Religious citizens are honest and trustworthy in their dealing with others. They see the human being before the cultural difference and actively acknowledge that diversity contributes to the rich tapestry that is human existence. Religious citizens are fully aware of what their religious tradition asks of them.

In the context of Catholic Christianity, religious citizens know what they subscribe to as a Catholic religious citizen. In short, they walk their talk, leading by example. Religious citizens unequivocally respect the rights of others to practice their religion with integrity and authenticity and actively support that right through word and action. Religious citizens are able to give a religious voice to everyday events. They do not blindly accept the hegemonic cultural mores of the day but become informed about the world in which they live. In short, religious citizens recognise that they are a citizen of the world. Religious citizens respect the rights of others but hold others to account for their actions. Words matter. Actions matter. Religious citizens take seriously their responsibility for the challenges facing the world. Gallagher writes at a practical level, "Hate violence, act thoughtfully, hate injustice, write to your local member." Religious citizens bring about their own ecological conversion and help others to do the same.

#### Catholic social teaching

#### Love and Justice

Love of neighbour is an absolute demand for justice, because charity must manifest itself in actions and structures that respect human dignity, protect human rights and facilitate human development. To promote justice is to transform structures that block love. *Justice in the World*

### **Dignity of the Human**

Person Made in the image of God, women and men have inalienable, transcendent and God-given dignity. Therefore, each member of the human family is equal in dignity and has equal rights. Human dignity can be recognised and protected only in community with others. Together in community, we bear the image of God whose very nature is communal. From this principle we can derive the following criteria to help judge a social situation: Does this situation respect and promote human dignity?, What is happening to people, and to their human dignity?

### **Option for the Poor**

Christians are called to have a preferential love for the poor and marginalised, whose needs and rights are given special attention in God's eyes. Today, this preference has to be expressed in worldwide dimensions, embracing the immense numbers of the hungry, the needy, the homeless, those without medical care, and those without hope. On Social Concern #42

### **Political and Economic Rights**

All human persons enjoy inalienable rights, which are political/legal [eg vote, free speech, migration] and social/economic [e.g. food, shelter, work, education]. These are made manifest in community. Essential for the promotion of justice and solidarity, these rights are to be respected and protected by all the institutions of society. *Peace on Earth*

### **Promotion of the Common Good**

The common good is the sum total of all those conditions of social living - economic, political and cultural - which make it possible for women and men to readily and fully achieve the perfection of their humanity. Individual rights are always experienced within the context of promotion of the common good. Each social group must take account of the rights and aspirations of other groups and of the well-being of the whole human family. Questions that flow from these principles when judging a social situation might include: Are the benefits enjoyed by some groups attained only at the cost of other groups? What are the consequences of this policy for those living in poorer countries or in rural and remote areas of this country?

### **Subsidiarity**

Subsidiarity refers to the concept that people or groups most directly affected by a decision or policy should have a key decision-making role. "The principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good." On the Hundredth Anniversary of Rerum Novarum. #48

Responsibilities and decisions should be attended to as close as possible to the level of individual initiative in local communities and institutions. Mediating structures of families, neighbourhoods, community groups, small businesses and local governments should be fostered.

### **Political Participation**

Democratic participation in decision-making is the best way to respect the dignity and liberty of people. The government is the instrument by which people cooperate together in order to achieve the common good. The international common good requires participation in international organisations. Pius XII, Christmas Message, 1944

## Economic Justice

The economy is for the people and the resources of the earth are to be shared. Labour takes precedence over both capital and technology in the production process. Just wages and the right of workers to organise are to be respected. People have a right to economic initiative and private property, but these rights have limits. Catholic social teaching asserts that no one should be allowed to amass excessive wealth when others lack the basic necessities of life. *On Human Work #6*

## Stewardship

All property has a social mortgage. People are to respect and share the resources of the earth, since we are all part of the community of creation. By our work we are co-creators in the continuing development of the earth. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator. True stewardship requires changes in human actions -both in moral behaviour and technical advancement. The Church has a specific way of expressing this imperative: ecological conversion. This involves recognition that the call to Christian stewardship requires both an active and a spiritual response; that all of creation is sacramental; gifted by God and vivified by work of the Trinity. It implies a conversion of head, heart and hands in working towards sustainable futures for all. *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good. USCCB, 2001*

Eight actions of a religious citizen	Examples from the Eddie Mabo story
Religious citizens accept the moral imperative to contribute to the betterment of the community through acting locally but thinking globally.	
Religious citizens are honest and trustworthy in their dealing with others. They see the human being before the cultural difference and actively acknowledge that diversity contributes to the rich tapestry that is human existence.	
Religious citizens are fully aware of what their religious tradition asks of them. In short, they walk their talk, leading by example.	
Religious citizens unequivocally respect the rights of others to practice their religion with integrity and authenticity and actively support that right through word and action.	
Religious citizens are able to give a religious voice to everyday events. They do not blindly accept the hegemonic cultural mores of the day but become informed about the world in which they live. In short, religious citizens recognise that they are a citizen of the world.	
Religious citizens respect the rights of others but hold others to account for their actions. Words matter. Actions matter.	
Religious citizens take seriously their responsibility for the challenges facing the world. Gallagher writes at a practical level,	

"Hate violence, act thoughtfully, hate injustice, write to your local member".	
Religious citizens bring about their own ecological conversion and help others to do the same.	

### Global Solidarity

We belong to one human family and as such have mutual obligations to promote the rights and development of all people across the world, irrespective of national boundaries. In particular, the rich nations have responsibilities toward the poor and emerging nations and the structures of the international order must reflect justice. *The Development of Peoples and The Social Concerns of the Church 8*

### Promotion of Peace

Peace is the fruit of justice and is dependent upon right order among humans and among nations. Peace is not the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements. Like a cathedral, peace has to be constructed, patiently and with unshakeable faith. *John Paul II, Solemnity of Pentecost, Coventry Cathedral, 30th May, 1982*

## Lesson 2.1.2

### Background Information on Israel for Teachers and Students: Religious Citizenship in Israel

Religion in Israel is a central feature of the country and plays a major role in shaping Israeli culture and lifestyle. Religion has played a central role in Israel's history. Israel is also the only country in the world where a majority of citizens are Jewish. According to the Israel Central Bureau of Statistics, the population in 2011 was 75% Jewish, 21% Arab, and 4% minority groups. The religious affiliation of the Israeli population is 75% Jewish, 17% Muslim, 2% Christian, and 2% Druze, with the remaining 4% not classified by religion.

Israel has no formal constitution, but freedom of religion is anchored in law. The Basic Laws of Israel that serve in place of a constitution define the country as a "Jewish state". However, free practice of religion is guaranteed in common law. Israeli law officially recognises five religions: Judaism, Christianity, Islam, Druzeism and the Bahá'í faith.

Israel was founded to provide a national home, safe from persecution, for the Jewish people. Although Israeli law explicitly grants equal civil rights to all citizens regardless of religion, ethnicity or other heritage, it gives preferential treatment in certain aspects to individuals who fall within the criteria mandated by the Law of Return. This law means that preferential treatment is given to Jews and their relatives who seek to immigrate to Israel. This serves to increase the Jewish population and provides asylum to people who face religious discrimination in the countries from which they emigrate. Some non-Jewish people are entitled to immigration if they are related by marriage to a Jew or who have a grandparent who was a Jew.

A broad agreement, referred to as the status quo, exists between the state and the Orthodox Jewish religious authorities. This is evident in such things as no public transport on the Jewish Sabbath, and most businesses are closed. The Chief Rabbinate must certify restaurants that wish to advertise themselves as kosher. Today the secular Israeli-Jews claim that they aren't religious and don't observe Jewish law, and that Israel as a democratic modern country should not force the observance thereof upon its citizens against their will. The Orthodox Israeli Jews claim that the separation between state and religion will contribute to the end of Israel's Jewish identity.

## Lesson 2.1.3

Read the articles:

- [Malala Yousafzai: Portrait of the girl blogger](#)
- [Diary of a Pakistani schoolgirl](#)

## Lesson 2.2.2

### **Religious Citizenship in Indonesia** Fact Sheet 1 *Religion in Indonesia*

With more than 300 ethnic groups and 700 living languages, Indonesia is one of the most culturally and linguistically diverse countries on earth. There are officially only six religions in Indonesia. According to the 2010 census, 86% of the population follow Islam, 9% follow Christianity, 2% Hinduism, and a smaller percentage Buddhism. Since 2006, Confucianism has been an officially recognized religion. An estimated 20 million people practice animism and other types of traditional belief systems. All citizens must identify their affiliation with one of six religions in documents required by government, eg birth and marriage certificates, and the national ID card. The Constitution stipulates that "all persons have the right to worship according to their own religion or belief". But they do not have the right not to be religious. The first principle in the state ideology is belief in one supreme God. Thus Indonesia is neither a secular state nor an Islamic state, but it is a religious state. Islam is the dominant religion in Indonesia, which also has a larger Muslim population than any other country in the world, with approximately 202.9 million identified as Muslim (88.2% of the total population) as of 2012. Most Muslims belong to the Sunni Muslim although some follow other branches of non-Sunni Islam, predominantly Shia.

### **Religious Citizenship in Indonesia**

Fact Sheet 2  
*Religion and the Indonesian Constitution*

Shortly after Independence in 1945, Indonesian Muslims demanded that the Constitution guarantee an Islamic state in Indonesia. Reference was made to the draft of the preamble of the Indonesian Constitution which contained the following religious principle: "Belief in one Supreme God with the obligation for adherents of Islam to perform Islamic law." However, the last seven words [with the obligation to carry out Islamic law for its adherents] were removed on 18 August 1945 after some Christian Indonesians made protests. They argued that this clause amounted to discrimination against other religions. Therefore, the first principle of the Indonesian state ideology became "Belief in one Supreme God". Many Muslims have argued against this decision and since 1985 a large number of Muslim activists have been imprisoned because of their ideas on seeking an Islamic state. According to the Constitution, Christians, Muslims, Hindus, Buddhists and other religious groups are able to practice their religion freely. The Constitution stipulates, "all persons have the right to worship according to their own religion or belief". But they do not have the right not to be religious. Thus Indonesia is neither a secular state nor an Islamic state, but it is a religious state.

### **Religious Citizenship in Indonesia**

Fact Sheet 3  
*Religious Diversity in Indonesia*

A significant feature of Indonesia's society is intra-faith diversity. However, sometimes intrareligious conflict threatens inter-faith relationships. Ahmadiya, a fringe Muslim sect, often creates intolerance among the mainstream Muslims. Regardless, most people would acknowledge that Indonesia presents a moderate face of Islam, even though radical elements have emerged after the twin tower collapse in 2001. Similar diversity exists amongst Indonesian Christians: Catholic and Protestants. There are also some fringe Christian religious sects. Therefore, judging inter-faith relationships in Indonesian needs to be contextually understood. In the end, it may be argued that as long as Indonesia's democratic principle of belief in one Supreme God remains, inter-faith relationships will not cross the boundary of toleration. "Unity in Diversity" is Indonesia's national

slogan. As a sprawling archipelago with more than 300 ethnic groups and a majority Muslim population with significant religious minorities, diversity has been characteristic of Indonesia since its inception as a nation. Yet respect for that same diversity in Indonesia has also increasingly been under attack by a rising tide of religious fundamentalism.

### Lesson 2.2.3

#### Aung San Suu Kyi Quotes

Human beings the world over need freedom and security that they may be able to realize their full potential.

The struggle for democracy and human rights in Burma is a struggle for life and dignity. It is a struggle that encompasses our political, social and economic aspirations.

I think I should be active politically because I look upon myself as a politician. That's not a dirty word you know. Some people think that there is something wrong with politicians. Of course, something is wrong with some politicians.

The value systems of those with access to power and of those far removed from such access cannot be the same. The viewpoint of the privileged is unlike that of the underprivileged.

It is often in the name of cultural integrity as well as social stability and national security that democratic reforms based on human rights are resisted by authoritarian governments.

In societies where men are truly confident of their own worth, women are not merely tolerated but valued.

It is not power that corrupts but fear. Fear of losing power corrupts those who wield it and fear of the scourge of power corrupts those who are subject to it.

If you're feeling helpless, help someone.

I don't believe in people just hoping. We work for what we want. I always say that one has no right to hope without endeavour, so we work to try and bring about the situation that is necessary for the country, and we are confident that we will get to the negotiation table at one time or another.

Please use your liberty to promote ours.

Within a system which denies the existence of basic human rights, fear tends to be the order of the day. Fear of imprisonment, fear of torture, fear of death, fear of losing friends, family, property or means of livelihood, fear of poverty, fear of isolation, fear of failure. A most insidious form of fear is that which masquerades as common sense or even wisdom, condemning as foolish, reckless, insignificant or futile the small, daily acts of courage which help to preserve man's self-respect and inherent human dignity. It is not easy for a people conditioned by fear under the iron rule of the principle that might is right, to free themselves from the enervating miasma of fear.

Yet even under the most crushing state machinery, courage rises up again and again, for fear is not the natural state of civilized man.

Website sources:

Downloaded 18/10/2012 [http://www.goodreads.com/author/quotes/61546.Aung\\_Suu\\_Kyi](http://www.goodreads.com/author/quotes/61546.Aung_Suu_Kyi)

Downloaded 18/10/2012 [http://www.brainyquote.com/quotes/authors/a/aung\\_san\\_suu\\_kyi.html](http://www.brainyquote.com/quotes/authors/a/aung_san_suu_kyi.html)

## Lesson 2.3.1

### Student background material: Religion in the United States

The First Amendment guarantees both the free practice of religion and the non-establishment of religion by the federal government (later court decisions have extended that prohibition to the states). The First Amendment states: *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

The U.S. Pledge of Allegiance was modified in 1954 to add the phrase "under God", in order to distinguish itself from the state atheism espoused by the Soviet Union. Freedom of religion is also closely associated with separation of church and state, a concept advocated by Thomas Jefferson.

Various American presidents have often stated the importance of religion. On February 20, 1955, President Dwight D. Eisenhower stated that "Recognition of the Supreme Being is the first, the most basic, expression of Americanism." President Gerald Ford agreed with and repeated this statement in 1974.

Read the article [Freedom of Religion](#).

### Resources for research

Issue 1: Response by groups within the Catholic Church to freedom of religion in the US

- <http://www.washingtontimes.com/news/2012/nov/5/obama-snuffing-out-religious-freedom/>
- <http://www.firstthings.com/onthesquare/2012/07/freedom-of-worship-squo-s-assault-on-freedom-of-religion>

Issue 2: Proposed changes in law to the circumcision of male children

- [http://www.cbsnews.com/8301-504763\\_162-20073729-10391704.html](http://www.cbsnews.com/8301-504763_162-20073729-10391704.html)
- <http://rt.com/usa/news/san-francisco-circumcision-jewish/>
- <http://www.sfexaminer.com/local/2011/06/religion-tips-battle-over-san-francisco-circumcision-ban>

Issue 3: Public response to the Westboro Baptist Church to freedom of speech and religion



**Question: Should the protests of Westboro Baptist Church be protected under the First Amendment?**

Yes 53%	No 47%
<p><b>The First Amendment covers even the most offensive speech and, therefore, should be extended to the Westboro Baptist Church.</b></p> <p>The Westboro Baptist Church has made a name for itself by protesting against homosexuality at funerals and other unexpected locations. Although their decision to protest at these solemn events is offensive to most people, the rights of the church, however ignorant and offensive, do have protection under the First Amendment.</p>	<p><b>Your rights end when they infringe on the rights of others!</b></p> <p>I have learned that in the government people's rights end when they infringe on the rights of others. Yes, Westboro has the right of free speech, but the military family has the right to mourn their family in peace. The right of freedom of speech ends when it brings harm, like how you're not allowed to yell FIRE in a crowded place because it can cause harm. Their protests cause emotional harm and distress. No protection for WBC!!</p>
<p><b>I support Westboro protests being protected under the First Amendment, because it assures freedom of religion.</b></p> <p>They are idiots and imbeciles, but they have the right to practice their freedom of speech and religion, and they have the right to carry out their protests undisturbed, as long as they do so peacefully. Of course, I also support the right of any house of worship to conduct a religious funeral procession in their own traditions, without interruption, so law enforcement does need to keep the Westboro crazies back a respectable distance.</p>	<p><b>It's not about Free Speech</b></p> <p>Under the Definitional Balancing Test, there is a limit of "free speech." Free Speech is not absolute. Emotional distress to an individual is civil tolerance as ruled under the tort liability law. It is not the freedom to believe and speak that belief that needs protecting. When you are targeting a private citizen and causing them emotional distress while they are practicing, yet another freedom of peaceably assembling, you are not abiding by your own first amendment rights. The right of others to communicate must be balanced with the right of every person to be left alone...</p>

Further resources

- <https://topdocumentaryfilms.com/the-most-hated-family-in-america/>

Issue 4: The plans to build a mosque near Ground Zero

- <http://en.wikipedia.org/wiki/Park51>
- <http://www.abc.net.au/news/2010-08-18/ground-zero-mosque-row-heats-up/949266>
- <http://www.dailymail.co.uk/news/article-2039290/Controversial-Ground-Zero-mosque-site-opens-just-weeks-9-11-anniversary.html>

Issue 5: The Amish and state government laws

- <http://usatoday30.usatoday.com/news/religion/2011-04-19-amish-state-laws.htm>
- <http://amishreligiousfreedom.org/mackaye.htm>
- [http://www.huffingtonpost.com/2012/08/28/amish-beard-cutting-trial\\_n\\_1834862.html](http://www.huffingtonpost.com/2012/08/28/amish-beard-cutting-trial_n_1834862.html)

## Lesson 2.3.2

Activities to investigate the Three-Self Patriotic Movement and the House Churches in China

### Three-Self Patriotic Movement in China

- Read through information on the [Three-Self Patriotic Movement](#) and take notes on the main features of the movement.
- Create a Venn diagram to illustrate how the three principles of self-governance, self-support (i.e. financial independence from foreigners) and self-propagation (i.e. indigenous missionary work) that are at the foundation of the Three-Self Patriotic Movement in China are different and similar to Christian churches in Australia.

- Read the information on the [Three-Self Patriotic website](http://www.billionbibles.org/china/three-self-church.html) (such as the link to the history of the Chinese Church) and then compare the information to other groups who have reported on the movement such as <http://www.billionbibles.org/china/three-self-church.html>.
- In small groups discuss whether you believe it is possible for a Christian Church, like the Three-Self Patriotic Movement, to be 'free' in a Communist country such as China. <http://www.china-embassy.org/eng/zt/zjxy/t36493.htm>.

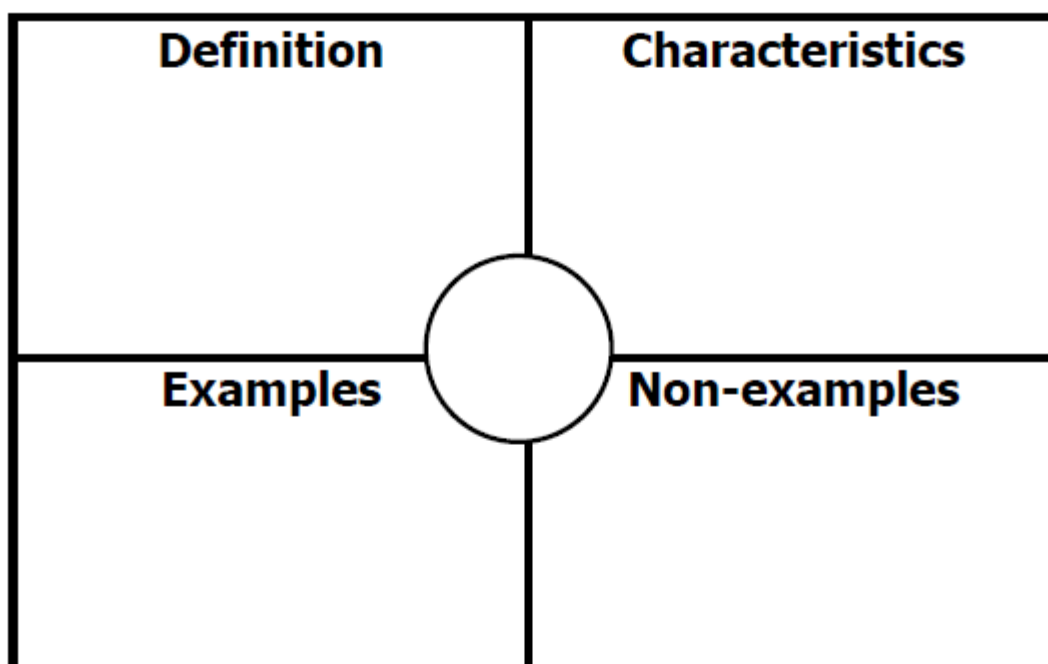
## House Churches

In groups, investigate the House Churches, or 'Underground Church', in China today. Record information such as how did the churches emerge, what are the problems they face, and how Christians have responded to the Chinese government in these situations. Use a range of websites such as:

- [http://en.wikipedia.org/wiki/Chinese\\_house\\_church](http://en.wikipedia.org/wiki/Chinese_house_church)
- <http://www.chinaaid.org/2012/01/chinaaid-picks-2011s-top-10-cases-of.html>
- <http://www.thenewamerican.com/world-news/asia/item/11360-china-launches-campaign-to-eradicate-house-churches>
- <http://www.chinaforjesus.com/StatementOfFaith.htm>

## Lesson 3.1.2

Frayer Concept Model: A chart used to help students clarify their thinking on a topic.



## Lesson 3.1.3

Stixy is a free online bulletin board which allows for collaboration and interactivity. Set up a stixy that students can respond to by placing the stimulus questions on the stixy and then share the link so students can respond during the film. Click here for further information about creating a Stixy.

## Lesson 3.3.1

### Stand and Declare (from David Sawyer)

The facilitator makes a statement to the group, to which members can strongly agree, agree, disagree, or strongly disagree. Groups form around each of the four responses to the statement, showing the group's "differences." Members from each opinion group are asked to explain their stance. Students listen carefully, and can change positions if they change perspectives. Questions are intentionally stated to allow for personal interpretation and to limit responses to one of the four categories. Alternatively this can be done individually on a pencil and paper scale.

### Sort: Circle: Refine:

**Sort:** Students in pairs sort the logos/symbols/slogans into pairs with their corresponding description or organisation (without speaking).

**Circle:** Students in pairs move around the room, reading and discussing the contents of what the other groups have done.

**Refine:** Students go back to their original group, discuss what they discovered and make refinements if needed.

Students share their work with others.

**List as many organisations or products as you can, represented by the symbols/logos below.**

Logo	Company and company slogan







