

# Religion and Ethics

Elective 12: Social Justice  
Supporting Resources for  
the QCAA Applied Syllabus -  
Religion and Ethics

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

# Social Justice

<https://youtu.be/EqXJBtzMBWw>

Social justice issues should always evoke a religious and ethical response. In this unit, students will have the opportunity to investigate a diversity of local, national and international approaches to social justice concerns and link these with different ethical and religious responses. Students will explore active means of participation in responding to social justice concerns and reflect on personal involvement in social justice outreach.

## Extending Knowledge: *Catholic Social Teaching v. Human rights declaration*

In this lesson students will compare and contrast the United Nations Declaration of Human Rights and Catholic Social Teaching.

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

1. Read the **Teacher Background on Freedom**.
2. Consider creating the timeline prior to class to save time.
3. Familiarise yourself with the United Nations Declaration of Human Rights and the Millenium development goals.

## Students:

For students to compare and contrast the United Nations Declaration of Human Rights (UNDHR) and Catholic Social Teaching (CST) select from the following activities:

1. Familiarise yourself with the ten main themes of Catholic Social Teaching and the thirty articles of the United Nations Declaration of Human Rights on the following pages.
  - Create a word cloud for each of the two sets of text using Wordle, Wordsift or similar (remove the word Article from the wordle by hovering over and right clicking).
    - Examine the two-word clouds. What do you see? What does it make you think about? What does it make you wonder? Discuss with a partner.
    - Compare the dominant words in the two-word clouds to determine similarities and differences.
    - Research and answer the following questions: Who is the United Nations? What authority do they have? Why was a declaration of Human rights necessary in 1948? Who is implied as responsible for ensuring the rights are protected? Who is implied as responsible for carrying out the social teaching of the Church? List examples where human rights are being violated today in Australia and in the world.
2. Associate the development of CST and UNDHR documents with the signs of the times.
  - Examine the brief summaries of the CST documents on the following pages.
    - Form learning teams of four and create a timeline using Timetoast online or on paper for the release of the documents.
    - Add the date for the adoption of the UNDHR.
    - Research the significant and relevant world events that occurred in each of the following years: 1891, 1931, 1948, 1961, 1963, 1965, 1971, 1990 and 2009. Divide the years up amongst the group. Each member reports back how relevant the document released that year was to the world. (Hint: Google the year for comprehensive summary.)
    - Consider the following: Given that Christianity is currently the largest religion in the world, what if all Christians acted according to Catholic social teaching
3. Compare and contrast the Millennium Development Goals with the ten key themes of Catholic social teaching.

## Topic 1.1: Who cares about justice?

### Core Content Area 1: People of justice

#### Lesson 1.1.1: That's not right!

In this lesson students will explore their understandings about justice, social justice and how and why humans seek justice for themselves and others.

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

1. Read the **Teacher Background** on Justice Education in Catholic Schools.
2. If activity three is selected, advise students to download a free app for their mobile device such as i-nigma or Qrafter if they don't already have a QR reader and to bring the device to class. Instructions for one way to complete activity three are given [here](#).

#### Students

For students to explore their understandings about justice, select from the following activities:

1. Explore understandings about justice
  - Explore issues of justice by answering the following questions: How do we know if something is unjust? When was the last time you witnessed something that you felt was unjust, whether it was a real-life experience, viewed on TV, YouTube or in the news. Discuss why you thought it was unjust with a partner.
  - A just society seeks to promote the common good and strives for: legal justice (to do with rules or laws), social justice (to do with human dignity and the common good), economic justice, (to do with the distribution of wealth), peace and sustainable futures. In light of this statement, choose a major contemporary issue of injustice that is of global, national or personal concern and identify the elements of justice associated with the chosen issue. Use one of the following digital mind mapping tools to provide examples or evidence to illustrate your understanding:
    - <https://stormboard.com/>
    - <https://www.spiderscribe.net/> (SpiderScribe - brainstorming free app)
    - <https://bubbl.us/>
  - Compare understandings of the words charity, solidarity and social action.
    - Complete a school audit by categorising all of the school's social justice activities as charity, solidarity or social action. (NOTE: Caritas uses 4 social action stages: Charity (Give), Solidarity/Empathy act (Experience)/Awareness raising act (Learn/Tell) and Justice action (change).....see attached slides/ review template.
    - Discuss the results of the audit by critiquing the various levels of commitment required for each category. Identify any challenges for the school that may arise.
  - Complete a Frayer Concept chart for the word justice in **Useful Resources**.
2. View the introductory movie clip for the social justice unit.
  - Reflect on what you heard and saw in the clip by completing the following:
    - What do you think are the obstacles to a just world?
    - What do you think is meant by the phrase in the song "Live love today"?
    - How do you think the clip relates to the fertile question for this unit: How can we teach the world about justice?
    - Complete a consequences chart on a social justice issue.
    - [http://www.globaleducation.edu.au/verve/\\_resources/consequences\\_chart.pdf](http://www.globaleducation.edu.au/verve/_resources/consequences_chart.pdf) On one side of the chart complete the consequences that occur when the majority acts out of love and on the other side of the chart the consequences that occur when the majority acts out of hate.
3. Test your knowledge about justice by taking the QR challenge in **Useful Resources**.

- Download a QR reader to your iPhone such as i-nigma or Qrafter (both free). Use the scanner to scan the 6 codes in **Useful Resources**. Work with a partner to find out the answers to the five questions.

## Topic 1.1: Who cares about justice?

### Core Content Area 1: People of justice

#### Lesson 1.1.2: We are called - a Christian imperative

In this lesson students will examine the basis of the Christian call to justice.

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

1. Read the **Teacher Background** on Catholic Social Teaching and Scriptural Teachings for a Christian Spirituality of Justice.
2. Familiarise yourself and register for the Web 2.0 apps recommended in this lesson.

#### Students

For students to examine the basis of the Christian call to justice select from the following activities:

1. Examine the sacred text of Christianity, the Bible, for evidence of a call to justice and an option for the poor.
  - Form learning teams of four. Each member of the team chooses one passage of scripture from the following list: Matthew 25:31-40, Luke 4:16-21, Matthew 5:1-10, Galatians 5:6b.
    - Locate the selected text either in a Bible or [online](#). Read the selected text. Underline or record, words or phrases about justice that stand out for you in the passage. Select a word cloud image which relates to "Justice" and/or "Option for the Poor" and present your findings.
    - Re-read the passage. What is the key message for Christians contained in the text? Use the Placemat strategy in **Useful Resources** to share the message of your passage with the group.
    - Discuss the messages from the scripture and as a group write a single statement that represents what Christians are called to do in the face of contemporary issues of injustice. Share the messages with the class.

Investigate the Old Testament, the Scriptures that Jesus was very familiar with in his lifetime.

- Using [Bible gateway](#) or a Concordance, search for the word "justice" and then the word "poor".
  - Read through several passages that include either word, especially in the Psalms, Proverbs and the Book of Isaiah. Choose one passage with a strong message about justice or the option for the poor that you can contribute to a class Wordle. Print the completed Wordle to display in the classroom as a stimulus for a classroom discussion about justice in the Old Testament.
  - Analyse Jesus' mission statement, Luke 4: 18-20 for Old Testament understandings of justice. Discuss why Jesus chose this mission, its relevance to past generations and people today.
2. Examine ways that the Christian Scriptures have been translated by the Catholic Church.
    - Examine the mission of the Catholic Church as expressed in the Brisbane Archdiocesan document: Let your light shine.
      - View the word cloud of the mission created using [Tagul](#). What does the word cloud highlight about the mission of the Catholic Church? Does the message seem to be active or passive? How does your school act to live out the mission of the Church? Discuss.

- Examine the ten key themes of [Catholic Social Teaching \(CST\)](http://www.caritas.org.au/learn/schools/secondary-school-teaching-resources#searchtop...). <http://www.caritas.org.au/learn/schools/secondary-school-teaching-resources#searchtop...> .Caritas' CST ppt
  - View Caritas' media clip ( Lucia's story) and complete the CST template drawing eggs from the media clip.
  - Choose one of the themes to examine more carefully. Use bubbl.us (<https://bubbl.us/>) to list images, actions or expressions that come to mind as you determine a contemporary meaning of the teaching. Supporting Resource: Caritas' Catholic Social Teaching toolkit: <http://www.caritas.org.au/learn/catholic-social-teaching>
  - Create a Facebook post to represent the chosen social teaching. Search [Flickr Creative Commons](#) and Caritas' Catholic Social teaching toolkit (<http://www.caritas.org.au/learn/catholic-social-teaching>) to find an image that suits the meaning. Save the picture to your folder. Register for [Big Huge Labs Motivator](#). Upload the saved image. Add a title and up to three lines of text. See **Useful Resources** for an example and extra tips. Save a copy of your FB post to share with others.

## Topic 1.1: Who cares about justice?

### Core Content Area 1: People of justice

#### Lesson 1.1.3: See, judge, act!

In this lesson students will explore the See, Judge, Act model for responding to issues of justice.

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

1. Read the **Teacher Background** on See, Judge, Act.
2. This lesson could be used to reflect on social action already being taken by the students, or that the school is involved with in the community, eg homeless youth, bullying, environmental issues, refugee settlement, Indigenous health, issues of poverty and so on, or it could be used as a research activity into an issue of interest to the student.

#### Students

For students to explore the See, Judge, Act model for responding to issues of justice, select from the following activities:

1. Investigate the approach to social justice used by the Catholic Church.
  - Read the following paraphrased from the Australian Social Justice Council:
    - The See, Judge, Act model is the process by which the Catholic Church reads the signs of the times and responds to issues of justice. Pope John XXIII spoke about the See, Judge, Act method during the second Vatican Council in 1961 but it was a legacy left much earlier by Cardinal Cardijn.
    - Belgian Cardinal Joseph Cardijn (1882-1967), who as a priest, ministered to poor workers and founded the Young Christian Workers wrote in 1896: "In order to act well, it is necessary to see and judge well." The process of see, judge and act has become a potent way of reading the signs of the times and engaging in action for justice in a way that is transformative. (Cf. [The Australian Social Justice Council](#))
  - Read and discuss either individually or as a class, the See, Judge, Act process as outlined in the [Reading the Signs of the Times](#) document produced by the Australian Social Justice Council.
    - Apply the See, Judge, Act model to either a local justice issue or issue of interest.
    - Apply the three-step process to the chosen issue.
    - Record your research and responses in a Retrieval chart similar to the one in **Useful Resources**.

iv Reflect on the effectiveness of the process and share reflections with the class.

### Lesson 1.2.1: Economic justice - what causes poverty?

In this lesson students will investigate the phenomenon of poverty and the call to economic justice.

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

- Read the Teacher Background on Economic Justice.

#### Students

For students to investigate the phenomenon of poverty, select from the following activities:

1. Reflect on your own knowledge about poverty in the world.
  - Test your knowledge of global poverty, form teams and complete Caritas' "Poverty Quiz". Examine Caritas' ppt on causes of poverty.
    - Brainstorm the different types of poverty.
  - Calculate how rich your family is using the [Global Rich List calculator](#). (Choose US dollars)
    - Discuss the level of their income compared to others in the world and insights gained from this activity.
  - Examine Caritas' ppt on causes of poverty to discern some of the conditions for poverty: poor quality land, no title to land, inadequate diet and poor health, limited or no education, limited or no job training, poor infrastructure, unstable government, restrictive trade policies. Complete Caritas' Poverty- Problem/Solution tree: <http://www.caritas.org.au/docs/default-source/primary-school-resources/poverty-problem-and-solution-tree.pdf?sfvrsn=9?Download=true>
    - Construct a flow chart to show how any three from the list above can cause poverty: Compare with a partner.
    - Engage students in "Global Reality Meal" interactive activity
    - How might some of these conditions lead to poverty in parts of Australia?
  - Play the "Race Against Global Poverty" game.
2. Investigate strategies that have been successful at reducing world poverty.
  - Read the fact sheet about the United Nations Millennium Development goal to Eradicate Extreme Poverty and Hunger
  - What are the Sustainable Development Goals (SDGs)? How are they different from the United Nation's Millennium Development Goals (MDGs)?
    - Useful resources:
      - <http://www.caritas.org.au/learn/sdg> , <http://www.globalgoals.org/>
  - [View the One Human Family Zero Poverty clip from Caritas Internationalis](#). <https://www.youtube.com/user/IamCaritas> (4.02 mins)
    - Identify the key values that underlie Caritas Internationalis and their fight for zero poverty.
    - What strategies for poverty reduction are mentioned in the clip? Useful resource: <http://www.caritas.org/>
3. Apply the See, Judge, Act process to investigate the extreme [poverty](#) and starvation in [Somalia in 2011](#).
4. Compile a list of ten essential facts about an issue of interest to do with economic justice, e.g. fair trade, economic aid, slave labour, child labour, stolen wages etc.

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### Lesson 1.2.2: What does a just school look like?

In this lesson students will explore the principle of restorative justice.

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

1. Read the **Teacher Background** on restorative justice.
2. Familiarise yourself with ToonDoo.

## Students

For students to explore the principles of restorative justice, select from the following activities:

1. Compare and contrast the principles of retributive justice and restorative justice.
  - Read the table that contrasts retributive justice and restorative justice here.
    - Identify the key differences between the two styles of justice.
    - Name the key values that underlie both styles.
    - Compare the two styles of justice with the following pieces of scripture.
      - Peter, approaching, asked Jesus, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" Jesus answered, "I say to you not seven times but seventy-seven times." Matt 18:21-22
      - Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you. 2 Corinthians 13:11
    - which style of justice is more aligned with the values of the Gospel? Give examples from the table to support your response.
2. Familiarise yourself with ten principles of restorative living.
  - Rate your own behaviour with a mark out of five for each of the ten ways to live restoratively, by turning each one into a question: Do I take relationships seriously...?
    - Consider what the world would be like if everyone operated according to these principles. Complete a SWOT analysis for this concept.
3. Imagine a school that lived by the principles of restorative justice as outlined on the Be Informed website <http://www.caritas.org.au/docs/default-source/campaigns/bemore-challenge-guide.pdf>
  - Imagine a scenario where some harm has been done. For example, the school has been the victim of a graffiti attack or a major bullying incident has occurred. Whatever the scenario you choose, the perpetrators and victims are known.
    - Draw or use ToonDoo to create a four frame cartoon to illustrate the principles of restorative justice being applied to the scenario. Principles to illustrate include an invitation for all involved to participate, responsibility taken by the persons involved, the harm being repaired and the re-joining with the community.

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## Lesson 1.2.3: Towards peace:

In this lesson students will explore the principle of ecological conversion.

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

1. Read the **Teacher Background** on ecological conversion
2. Read Pope Francis' 2015 encyclical, "Laudato Si" (Chapter 6)  
[http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

## Students

For students to explore the principle of ecological conversion select from the following activities:

1. FOCUS: Play the 'We're all connected!' game <http://www.caritas.org.au/learn/catholic-social-teaching/educational-toolkit/secondary/stewardship-of-creation>
2. Explore activities in Caritas Australia's ppt re the key messages in "Laudato Si"
3. View Caritas Australia's "Stewardship" video and use the focus questions on ppt slide 9 HERE to reflect on the video through class discussion.
4. Read the Parable of the Talents ([Matthew 25: 14-30](#), [Luke 19: 12-28](#)) to introduce further the concept of stewardship.
5. In groups, students then explore and discuss one of the following statements from the encyclical.
  - All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents. [14]
  - We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. [229]



- Humanity still could work together in building our common home. [13]  
Society, through non-governmental organisations and intermediate groups, must put pressure on governments to develop more rigorous regulations, procedures and controls. [179]
- If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society. [208]
  - Discussion starters: What values are needed to meet the statement(s)? How do we develop and maintain these values: individually, as families, locally, nationally and globally? What efforts are needed by individuals, organisations, business and governments to respond to the ecological crisis?
  - Students brainstorm a list of different perspectives and then use this script skeleton to explore each one:
    - I am thinking of these values from the point of view of [the viewpoint you've chosen – individuals, families, business owners, economists, politicians... etc.]
    - I think [describe the topic from your viewpoint]. Be an actor – take on the character of your viewpoint.
    - A question I have from this viewpoint is ... [ask a question from this viewpoint]
- 6. View the [YouTube clip](#) about Millennium Development Goal 7 Ensure environmental sustainability. <http://www.caritas.org.au/learn/sdg> ???
  - Create a short reflective piece in response to the clip. Imagine someone has posted that clip to their wall on Facebook (or other social media page). Express your reflection as a comment on the link.
  - Read the following and complete the activities that follow: "The scientific evidence for global warming and for humanity's role in the increase of greenhouse gases becomes ever more impeachable...and such activity has a profound relevance, not just for the environment, but in ethical, economic, social and political terms as well. The consequences of climate change...will impact first and foremost on the poorest and weakest, who, even if they are among the least responsible for global warming, are the most vulnerable because they have limited resources or live in areas at greater risk." Archbishop Celestino Migliore, Vatican representative to the United Nations, May 10, 2007. ....
  - OR
  - Display [Slide 8](#). Using the Think/Pair/Share routine, students reflect on the questions, and then share their thoughts with their partner or on a Google doc.
  - Display [Slide 7](#), and explain that during his visit to Australia in 1986, Pope John Paul II acknowledged that First Australians also recognise this deep spiritual connection with the land, and take special care to cultivate and care for the land because of it.
  - Students research and illustrate a First Australian Dreaming story.....share Dreamtime stories with each other. Caritas Australia's partner, Djilpin Arts, have created the [Dust Echoes website](#). It includes a series of animations telling stories from the Dreaming in a number of language groups from around Beswick.
    - Who is affected? - Scatter sheets of newspaper around a hall. Tell students the sheets are islands, in between is shark infested sea. They have to 'swim' in the sea until a lifeguard (you) blows a whistle to warn that a shark has been sighted. Then they must get onto land as fast as possible. Last person left in the sea is 'eaten' and out. After each elimination, remove all or half of a sheet of paper. Engineer it so that in the final stages a large group is trying to squeeze onto one island.
  - Watch the "Kiribati" video (6:32) <https://www.youtube.com/watch?v=cIG7vt1ZPKE>
    - Discuss the definition of a climate refugee. What would your students do if their homeland were disappearing?
    - How did they act in the game above?
    - Scientists predict that extreme weather events like the devastating floods in Australia in 2011 will become more frequent and intense. In what other ways might Australia be affected?
  - Poor communities in majority countries are affected first and worst by climate change; they often live in regions prone to natural disasters and lack the resources and infrastructure to adapt to its impacts. Caritas Australia's partners in majority countries are already feeling the effects of climate change.
    - Access [Caritas Australia](#) and investigate the work of Caritas in Bangladesh. <http://www.caritas.org.au/learn/countries/bangladesh>
    - View Caritas Australia's "Sweet Water" film <https://youtu.be/jcUFtWHmnN0> Teacher notes available HERE



- Access Caritas' Bangladesh "story of hope" <http://www.caritas.org.au/act/our-common-home/farming-for-the-future>
  - How is climate change impacting the people of Bangladesh?
  - How is Caritas Australia supporting the building of a climate of resilience in Bangladesh?
  - How do the Catholic social teaching principles of solidarity, stewardship, the common good and an option for the poor and marginalised relate to the discussion about the impact of climate change?
  - Whose responsibility is it to change global energy use patterns and slow the effects of climate change?
  - What are some of the obstacles to making changes?
  - Take action in solidarity with communities impacted by climate change eg: Caritas Australia's Hearts 4 Climate [http://www.caritas.org.au/docs/default-source/campaigns/caritashearts4climate\\_schools.pdf?sfvrsn=4](http://www.caritas.org.au/docs/default-source/campaigns/caritashearts4climate_schools.pdf?sfvrsn=4)
7. Explore ideas about ecological conversion
- Analyse the movie clips, here and here representing diverse points of view.
    - Use the questions from the four resources model on being a text analyser in Useful Resources to analyse each clip.
    - Display [slides 10-14](#) ('Love thy Neighbour as thy iPhone!')
    - In small groups, students create a short film demonstrating the 'new commandment': "Love thy neighbour as thy iPhone!" Shoot the movie using phones, iPads etc., and edit it via Windows MovieMaker or iMovie.
    - Display [slide 15](#). As a class, brainstorm a list of at least 12 questions about the message conveyed in this quote and the iPhone PPT.
8. Use these question-starts to help you think of interesting questions:
- Why...?
  - How would it be different if...?
  - What are the reasons...?
  - Suppose that...?
  - What if...?
  - What if we knew...?
  - What is the purpose of...?
  - What would change if...?
9. Review the brainstormed list and star the questions that seem most interesting. Then, select one or more of the starred questions to discuss for a few moments.

Reflect: What new ideas do you have about the topic, concept or object that you didn't have before?

### Lesson 1.3.1 Be just:

In this lesson students will explore the characteristics of a spirituality based on justice.

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

1. Read the **Teacher Background** on justice spirituality.

#### Students

For students to explore the characteristics of a spirituality based on justice select from the following activities:

1. Imagine a person who lives by a spirituality of justice.
  - Draw an outline of a person and write words and draw symbols on and around the outline to show what a person would be like if they lived by a spirituality of justice.
  - Create a list of examples of thoughts and actions from a person's everyday life if they lived by a spirituality of justice.
  - Write a prayer or poem that portrays a spirituality of justice. See here for examples from [St Francis of Assisi](#).
2. Explore the characteristics of justice spirituality.
3. View Caritas Australia's "Be More" video <https://youtu.be/HXxMIUVGDAk>

- Explore the **Be More challenge of Caritas Australia**  
<http://www.caritas.org.au/learn/schools/secondary-school-teaching-resources?topic=be+more/+romero>
    - Give an example of just living for each of the Be More challenges
      - Be informed by... [www.caritas.org.au/learn](http://www.caritas.org.au/learn) <<http://www.caritas.org.au/learn>>
      - Be active by...
      - Be giving by...
      - Be a Voice by... [www.caritas.org.au/act](http://www.caritas.org.au/act)
      - Be green by...
      - Be reflective by...
      - "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If any of us has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in us? Dear children, let us not love with words or in speech, but with deeds and in truth." (1 John 3:16-17)
4. Analyse the lyrics of the song from the introductory movie clip Love Leader. Create a new version of the movie clip using Movie Maker or similar to portray a spirituality of justice.

### Lesson 1.3.2 Compassion community and solidarity:

In this lesson students will investigate the spirit of justice at work through the effects of building relationships, deepening understandings, and humanising oppressed peoples.

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

1. Read the **Teacher Background** on migrants and refugees.

#### Students

For students to increase understanding about the spirit of justice through the power of compassion, community and solidarity, select from the following activities:

1. Test your knowledge of Refugee issues by completing Caritas' "Refugee Quiz" ( in my folder)
2. Explore how the power of compassion, community and solidarity can affect attitudes about refugees and asylum seekers.
  - Brainstorm definitions of the words compassion, community and solidarity, listing examples to illustrate the definitions.
  - View Episode Four of [Go back to where you came from](#) 53 mins.
    - Describe how the views of the participants changed over the course of the experience. What happened to bring about the change of attitude?
    - Give examples where you witnessed compassion, community or solidarity during the program. How did the experience affect the participants?
    - Reflect on your own attitudes to refugees and asylum seekers. Were any of your own attitudes challenged by what you witnessed in the program? Were you able to relate to one participant more than another? Why/why not?
    - Once you know a truth, you cannot un-know it. How did this transformational experience impact on the lives of the participants and their families?
  - Explore the [Go back website](#)
    - Take the Quiz Where do you stand?
    - Complete activities in the [Tutorials](#).
  - Complete the Simulation [Asylum Exit Australia](#) to walk in the shoes of a refugee.
    - Reflect on the experience of the simulation. Where did you experience compassion, community and solidarity?
3. Demonstrate compassion, community and solidarity for and with refugees to your school community.
  - Form learning teams of four. Use one or more of the websites listed in **Useful Resources** to become informed about facts and myths about refugees and asylum seekers in Australia. Use the facts to devise a way to teach your school community about being compassionate and in community and solidarity with asylum seekers and refugees in Australia.

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### Lesson 1.3.3 The Activist gateway:

In this lesson students will explore the Be Active imperative of justice spirituality.

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

1. Familiarise yourself with Caritas Australia's Be More toolkit <http://www.caritas.org.au/docs/default-source/campaigns/bemore-challenge-guide.pdf>
2. Investigate early enrolment to vote for year 12s.

#### Students

For students to explore the Be Active imperative of a spirituality of justice select from the following activities:

1. Expand your knowledge of what activism means.
  - View the YouTube clip about Mahatma Gandhi [The Gandhi Rap](#) and the YouTube clip about Catholic activist [Dorothy Day](#).
    - Discuss responses to the two movie clips. What did Gandhi and Dorothy Day have in common? How were they different?
    - Brainstorm the meaning of the word activism. Compare the outcome of the discussion with the following definition: Activism consists of intentional efforts to bring about social, political, economic, or environmental change. Activism can take a wide range of forms from writing letters to newspapers or politicians, political campaigning, economic activism such as boycotts or preferentially patronising businesses, rallies, street marches, strikes, sit-ins, and hunger strikes.
    - Based on the two short clips about Day and Gandhi, explain how they both were known for their activism.
2. Discuss the actions of Jesus. Was he an activist?
  - Listen to the podcast [Jesus was an activist](#) with Pastor Ron Buford.
    - Discuss and critique the opposing views about living a Christian life present in the podcast that illustrate the tensions between rules and laws and the Gospel.
    - Locate scriptural references that support or refute the idea that Jesus was an activist.
  - Identify the causes in Australia today that Jesus would be challenging authorities about.
    - List actions that Jesus would take regarding those issues and those he definitely would not take.
3. How can your sphere of influence and networks help you to take action? Complete concentric diagram on page 11 Be More Challenge book: <http://www.caritas.org.au/docs/default-source/campaigns/bemore-challenge-guide.pdf>
4. Explore ways in which Caritas invites Christians to '[Be a voice](#)'
  - Enrol to vote
    - The simplest way to be a voice in Australia is to vote in elections. Any Australian citizen can [enrol to vote](#) once you have turned seventeen but you can't actually vote until you turn 18.

#### Deepthing Understanding: Making Indigenous Poverty History

In this lesson students will investigate MDG1 for eradicating extreme poverty and hunger by exploring the Australian campaign to make indigenous poverty history.

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

1. Familiarise yourself with the websites in this lesson.

#### For Students

For students to deepen understanding about indigenous poverty select from the following activities:

1. Be informed
  - Investigate the [campaign to make indigenous poverty history](#) in Australia.
    - Write a paragraph response to the article "Making indigenous poverty history."
2. Be a voice
  - Create a school liturgy to raise awareness about Indigenous poverty in Australia.
    - Design a liturgy for the class, year level or school and include the following: A scripture reading, a key symbol and a reflection on the reading as well as a ritual action. (See **Useful Resources**)
  - Lobby elected representatives.
    - Consider writing a letter to your local member of parliament asking them how they have been involved in abolishing Indigenous poverty and asking for suggestions about how the school could assist with the goal to the Make Indigenous Poverty History.
3. Consider becoming a [RAP](#) school to help build positive relationships between Indigenous and non-Indigenous Australians. A RAP provides a school with a framework for the future detailing steps and priorities to achieve indigenous equality.

### Extending Knowledge: NGOs and the principle of subsidiarity

In this lesson students will investigate the difference between aid and long-term development.

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

1. Read the **Teacher Background** on Catholic Social Teaching

### Students

For students to investigate the difference between aid and long-term development select from the following activities:

1. Review the roles of Governments and Non-Government Organisations (NGOs) in assisting developing countries.
  - Explore the Aid program of the Australian government.
    - Complete the activities in the work sheet Aid: [What are the different types?](#)
    - Read How the aid program works on the [AusAID website](#) (Australian Agency for International Development). What is the reason given for funding non-government organisations (NGOs)?
    - View the AusAID Movie clip [Seeds of Life](#). How is Australia contributing to long term change in East Timor?
  - Review your understanding of the concept of subsidiarity.
    - Read and discuss the following definition:
      - *This principle recognises that society is based on organisations or communities of people ranging from small groups or families right through to national and international institutions. As a rule of social organisation, subsidiarity affirms the right of individuals and social groups to make their own decisions and accomplish what they can by their own initiative and industry. A higher level community should not interfere in the life of a community at a lower level of social organisation unless it is to support and enable.*
    - Rewrite the definition in your own words using the ten-word strategy to state the main idea.
    - View a movie clip from Project Compassion. For example [Kaluram from Nepal](#).
    - List examples from the movie clip that demonstrate Caritas' application of the principle of subsidiarity.
    - Discuss why the use of the principle of subsidiarity is important in bringing about long-term change.

## Topic 2.1: Towards a culture of justice

### Core Content Area 2: Local action, global vision

#### Lesson 2.1.1 Discerning the signs of the times

In this lesson students will examine issues of justice in their own community in order to promote a culture of justice within the school.

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

- Several lessons may be required for the completion of these activities.
- Familiarise yourself with the [Brisbane Catholic Education environmental sustainability resources](#).
- Determine whether your school has a [BCE Energy Audit Kit](#) if you are planning to do an energy audit of the school.
- Familiarise yourself with the [World Café style](#) for conducting discussions.

#### Students

For students to examine issues of justice in their own school, select from the following activities:

1. Use the See, Judge, Act process to address an issue or issues of justice in your school that relate to one or more of the themes of Catholic Social Teaching.
    - Divide into small groups to address different issues.
      - Construct a plan for the See, Judge, Act process to be applied to the chosen issue, ensuring enough resources are available to complete the task.
      - Use Caritas' Social Action planning template or the See, Judge, Act template in **Useful Resources** to record your research, complete the analysis process and implement the action.
      - Reflect upon and evaluate the processes and outcomes of the social action experience.
    - Address an issue in the school specifically associated with stewardship of the environment.
      - Consult the [Brisbane Catholic Education environmental sustainability resources](#) which outline a seven step process for dealing with six areas of sustainable practices in a school: energy, water, waste, health and wellbeing, greening and biodiversity, and transport.
      - Construct a plan using the seven steps outlined in the online resource as a guide
      - Implement the action plan.
      - Reflect upon and evaluate the processes and outcomes of the social action experience.
  2. Conduct a [World Café](#) style setting to imagine new ways of solving issues of injustice in the school.
    - Locate on YouTube quality short clips that provide information and insights about diverse issues of injustice in schools. For example, cyber bullying, sustainable practices, racism, restorative justice, economic justice.
      - View the YouTube clips in a World Café style setting.
      - Form discussion groups around the selected topics and formulate new ideas for action plans for change in the local context.
-

## Topic 2.1: Towards a culture of justice

### Core Content Area 2: Local action, global vision

#### Lesson 2.1.2 Changing hearts and minds

In this lesson students will explore the issue of youth homelessness in Australia.

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

1. Preview the movie [Oasis](#) and the [Oasis Study Guide](#) in order to help students develop a deeper sense of the plight of homelessness for Australian teens.

#### Students

For students to explore what it means to walk in the shoes of another person select from the following activities:

1. Explore the issue of teenage homelessness in Australia.
    - Reflect on your own thoughts and understandings about home and homelessness.
      - complete the preview activities in the Oasis study guide on pages 4-6.
      - Work in pairs to determine the facts about homelessness in Australia and the causes of homelessness on pages 7-8.
    - View the film Oasis to gain insight into the lives of homeless Sydney youth and the work of the Salvation Army.
      - Use the table on page 10 of the [Oasis Study Guide](#) to follow the path of one or more of the teenagers.
      - Complete a selection of questions from page 11 about Paul's faith and its influence on his hope, patience and resilience. Which of the Catholic Social teachings are reflected in Paul's attitudes and behaviours towards the young people he is dealing with?
      - Complete the role-playing activity in Student Activity 4 on page 14 of the Study Guide.
    - Explore creative solutions to youth homelessness in Australia.
      - Complete activities from Student Activity 5 on page 15 of the [Oasis Study Guide](#).
  2. Evaluate and critique the effectiveness of the Oasis movie and study guide as a tool for teaching the world about justice.
    - Use a SWOT strategy to critique the Oasis resource and discuss findings.
- 

## Topic 2.1: Towards a culture of justice

### Core Content Area 2: Local action, global vision

#### Lesson 2.1.3 Live love today

In this lesson students will explore the importance of forgiveness and compassion in building a culture of justice.

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

1. Read the **Teacher Background** on charity and love.

#### Students

For students to explore the importance of forgiveness and compassion in building a culture of justice, select from the following activities:

1. Explore Catholic teaching about love and charity.



- Read the following extract from Pope Benedict XVI Caritas in Veritate, 2009
  - Love — caritas — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God...
  - Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36 -40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro relationships (with friends, with family members or within small groups) but also of macro -relationships (social, economic and political ones). For the Church, instructed by the Gospel, charity is everything, because as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first [Encyclical Letter](#), "God is love" ([Deus Caritas Est](#)): everything has its origin in God's love, everything is shaped by it, everything is directed towards it . Love is God's greatest gift to humanity. It is his promise and our hope.
  - Locate and share articles or stories that illustrate love as an extraordinary force.
  - Choose an idea from the quotes above and express the idea by writing lyrics for a song, poem or completing an artwork.
- Read the story of the Good Samaritan in [Luke 10: 25-37](#) and/or view [Van Gogh's](#) painting of the Good Samaritan.
  - Identify where love or compassion is expressed in either the story or the artwork.
  - Analyse the text using the questions from the Four Resources Model in Useful Resources.
  - View and listen closely to the lyrics of the introductory movie clip for this unit and suggest ways to live love today.
- 2. Explore the value of forgiveness in a culture of justice.
  - Read and view two real life stories of justice and the power of forgiveness, [Eva Kor](#) and an abuse victim.
    - Reflect on the journeys of the two women and identify how they were transformed from a position of victim to a place of empowerment and forgiveness.
  - Share experiences of the power of forgiveness in restoring and sustaining relationships.
  - Gandhi once said, "An eye for an eye makes the whole world blind." Create your own advice for the world by using the sentence starter An eye for an eye makes...

## Topic 2.2: Agents of change

### Core Content Area 2: Local action, global vision

#### Lesson 2.2.1 Caritas, Vinnies and Catholic Mission

In this lesson students will explore Catholic agencies and their work.

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

1. Organise a guest speaker from one or more welfare organisations to address students about the nature and purpose of their work.

#### Students

For students to explore the work of Catholic agencies select from the following activities:

1. Explore three elements of social action and justice: direct service delivery, solidarity (standing with) and action for justice.
  - Research the activities of three Catholic welfare agencies: St Vincent de Paul, Caritas, and Catholic Mission.
    - View the [youtube clip](#) from Caritas Internationalis to introduce the work of Catholic organisations.
    - Explore the websites of the three agencies and examine the About Us to determine who the organisation is, their purpose and mission.
    - <https://www.vinnies.org.au/>

- <http://www.caritas.org.au/>
  - <http://www.catholicmission.org.au>
  - Review the mission of each agency and categorise their activities under the headings of direct service delivery, solidarity and action for justice. See **Useful Resources**.
2. Investigate how welfare agencies respond to a major community disaster. (Examine, for example the response of welfare agencies to the Queensland floods of January 2011.)
- Research a major community disaster in Australia and find examples to illustrate where the three elements of social action and justice: direct service delivery, solidarity and action for justice were evident before, during and after the event. You may include, YouTube clips, news reports and images, songs and web links.
    - Create resource to display your research findings.
    - View Being There: the community of Christ the King, Graceville gives thanks, made after the Queensland floods of 2011, available on loan through ResourceLink. Discuss the power of love in a Christian community to restore hope and wellbeing throughout times of disaster and struggle.
  - Invite a guest speaker from a welfare organisation such as Vinnies, Salvation Army, Red Cross, or Caritas to discuss their work.

## Topic 2.2: Agents of change

### Core Content Area 2: Local action, global vision

#### Lesson 2.2.2 Working for justice in Australia

In this lesson students will explore groups and agencies working for justice in Australia.

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

1. Consider inviting a guest speaker from a local community group that works for justice.

#### Students

For students to explore groups and agencies working for justice in Australia, select from the following activities:

1. Research a group or agency working for justice in Australia to investigate how they are teaching Australia about justice.
  - Choose an agency or group that you would like to know more about and explore their website. Some examples are given in **Useful Resources**.
    - Comment on the website itself. Is it obvious what they stand for? Is it easy to navigate around and find what you are looking for? Does it entice you to join their cause? Why? Why not?
    - Identify the main purpose of the agency's website. Is it to educate, advocate, promote solidarity, build relationships, take direct action or a combination of these?
  - Choose an issue from the website of an agency or group working for justice to explore further and deepen your understanding about the actions of the organisation
    - Determine whether the issue relates to a theme of [Catholic Social Teaching](#), articles of the [UDHR](#) or [MDGs](#)
    - Analyse the overall function of the organisation. Does their local action have a global outcome? Discuss.
  - Create a digital or non- digital poster that promotes the work of a chosen organisation.
    - Locate images and text from the website of the organisation, or that represents the work of the organisation.
    - For a digital presentation choose [bighugelabs motivator](#), [tuxpi](#), [wordle](#), [QR](#) or a combination to produce an effective advertising poster for the organisation. iii Share the posters and discuss their effectiveness as an advertisement for the organisation.
2. Interview a local community group member who works for justice.

- Construct a series of questions that you could ask a local activist to determine the nature and motivation for their work.

## Topic 2.2: Agents of change

### Core Content Area 2: Local action, global vision

#### Lesson 2.2.3 Working for justice in the world

In this lesson students will investigate the global vision for justice.

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

1. Familiarise yourself with the What's Going On? Website.

#### Students

For students to investigate a global vision for justice, select from the following activities:

1. Develop a better understanding of the [millennium development goals](#) and make some notes.
  - Share notes in pairs then groups of three to consolidate understanding and supplement individual notes.
2. Explore the work of CAFOD.
  - View the four short clips about [CAFOD](#) to learn about the purpose and work of the organisation.
    - Find an example from the website where CAFOD: provides direct services, stands in solidarity and acts for justice. Share with a partner.
    - List examples of campaigns that CAFOD are currently taking that will directly assist with the reaching of Millennium Development Goals.

iii Discuss the following statement as a class: "It is more important to reduce poverty around the world than to raise money for disaster relief"

## Topic 2.3: Get the message out

### Core Content Area 2: Local action, global vision

#### Lesson 2.3.1 What do you stand for?

In this lesson students will reflect on mission of Jesus and on their own gifts and goals for the future.

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

1. Familiarise yourself with the Franklin Covey mission building [website](#).

#### Students

For students to reflect on the mission of Jesus and their own gifts and goals for the future select from the following activities:

1. Reflect on the mission of Jesus to bring about the Kingdom of God on earth.
  - Read the scripture passage that proclaims Jesus' mission (Luke 4: 18-19) and the statement that follows.

"The Spirit of the Lord is on me,  
because he has anointed me

to preach good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,  
to proclaim the year of the Lord's favour."

The life and teachings of Jesus Christ call Christians to work for justice, peace, human rights and development. All Christians share by their baptism in the mission of Jesus. In the Gospel of Luke, Jesus describes this mission. The work for social justice is therefore an integral part of the mission of the Church. Christians are inspired and sustained in this work by a spirituality of justice.

- Recreate Jesus' mission for today by answering the following questions:
    - Who was Jesus speaking to/for and about in his time?
    - Who would he be speaking to/for and about in Australia today?
    - What groups of people are oppressed or imprisoned in our society today?
    - Ignorance, racism, sexism and fear of the other are also forms of blindness. How can sight be restored in these cases?
  - 2. Develop your own mission statement.
    - View the [YouTube clip](#) about inspiring speeches to introduce the idea of life mission and goals.
      - Access the Franklin Covey Mission Builder [website](#). Click on Personal and register with an email and password. (Explore mission statements of famous social activists.)
      - Use the program to develop your own mission statement.
      - Display mission statements in an appropriate forum.
- 

## Topic 2.3: Get the message out

### Core Content Area 2: Local action, global vision

#### Lesson 2.3.2 How to campaign for justice

In this lesson students will use an activist toolkit to explore and experience a campaign for justice.

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

1. Familiarise yourself with the Be More Toolkit and the processes suggested for action for justice.

#### Students

For students to learn about campaigning for justice select from the following activities:

1. Recognise your own capacity to bring about social change.
  - Reflect on the following question: Do you see things happening in your community – locally, nationally or maybe even globally – that you wish you could change? For example, the lack of respect people have for your local park by leaving rubbish everywhere, or the injustices experienced by Indigenous peoples in Australia, or the greed of the first world's resources at the expense of developing nations.
  - Set yourself five challenges – personal, family, local, national and global – in order to explore and experience an example of a campaign for justice. *The experience of taking up the challenge and using the Be More website as a tool for social action will change not only the way in which you view the world, but the way in which you live in it. (Be More Toolkit testimony)*
2. Examine methods of campaigning for justice issues used and suggested by one or more organisations.

- a Search the websites of one or more of the following organisations to determine the common ways of peaceful campaigning: [Caritas Australia](#), [CAFOD](#), [Red Cross](#), [Greenpeace](#), [Amnesty](#), [RSPCA](#), [One international](#), [Tear Australia](#), [Salvation Army](#), [Get Up](#).
  - Create a table to record the frequency and type of actions suggested by the organisation. An example is given in Useful Resources.
  - Gandhi once said, “A small group of determined and like-minded people can change the course of history”. Reflect on your own willingness and capability to act for change in the world. Complete an action for social justice audit on your life up to this point in time. Apply the See, Judge, Act process to your audit to plan for your future mission.

## Topic 2.3: Get the message out

### Core Content Area 2: Local action, global vision

#### Lesson 2.3.3 Networking for justice

In this lesson students will examine the power of social networking as a tool for change in the world and the rights and responsibilities of those who use it in this way.

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

1. Read the Resource Link blog about normalising the use of digital technology in schools.

#### Students

For students to examine the power of social networking as a tool for change in the world select from the following activities:

1. Explore current understandings and knowledge about the use of social networking media as a contemporary method of communication.
  - Share ideas and understandings about the ways in which social media have been used in recent times to create or mobilise a significant response.
    - **Complete** a [retrieval chart in Useful Resources](#) to analyse the use and the effect of the use of social media in recent events.
2. Investigate real life cases where social networking media or other digital technology was used to create a significant response.
  - Compare the two stories related to the London Riots of August 2011: [BBC 1](#) and [BBC 2](#)
    - Describe how social networking media is portrayed in each story.
    - Read the article about [control of social media](#)
    - Critique the different strategies for managing social media represented in the article above. “Banning” is often a knee jerk reaction to a problem. Discuss the pros and cons of banning mobile phones and access to social networking sites in schools.
3. Explore the ethics, rights and responsibilities associated with the use of online media.
  - Explore the Ten Tactics [website](#) for a comprehensive explanation and numerous real life examples of online activism for justice.
    - How might the See, Judge, Act process assist an activist to act ethically? Discuss as a class.

Reflect on the rights and responsibilities that are involved with online activism. Compile a list of your top five dos and five don'ts for the use of online media in the work for justice. Compare and discuss your lists with a partner and choose the five most important dos and don'ts from the lists. Present these to the class and be prepared to defend your decisions. Consider publishing the class top five to the School Newsletter.

### Depthing Understanding: Justice and the arts

In this lesson students will explore how various artists have used their talents to raise awareness about issues of justice.

#### Students

For students to explore how various artists have used their talents to raise awareness about issues of justice, select from the following activities:

1. Explore the works of various musicians who have used their talents and their fame to raise awareness about issues of justice.
  - Collect and analyse songs and video clips about issues of justice. Find examples from the Sixties through to contemporary times.
    - Locate a song and or video clip about an issue of justice and post the link to a class site such as OneNote.
    - Add a note to highlight the issue or theme of justice in the song with an example from the lyrics or the visuals
    - Listen to the class collection of songs and for each song. Compare the lyrics with the Wordles (in **Useful Resources**) of the main themes of Catholic Social Teaching. Which CST most closely aligns with the theme of the song?
    - Reflect on the effectiveness of music as a vehicle for change.
2. Explore the effectiveness of cartooning as a vehicle for change
  - View the [cartoon](#) about asylum seekers who are children.
    - What is shown in the cartoon? What does it mean? How do you respond to the cartoon?
    - Use a SWOT analysis to assess the effectiveness of cartooning as a means of provoking social action/change.
3. View Wordles Social Justice Themes

### Extending Knowledge: Under the microscope

In this lesson students will investigate the changing nature of aid and welfare.

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

1. Familiarise yourself with the articles and webpages referred to in this lesson.

#### Students

For students to explore the changing nature of aid and welfare select from the following activities:

1. Explore the pros and cons of child sponsorship.
  - Read the article from the Catholic organisation Caritas about Child sponsorship.
    - According to the article, why does Caritas choose not to promote child sponsorship as a response to poverty?
    - Identify the Catholic social teaching associated with the work of Caritas. iii Distinguish between the two terms “development” and “aid”.
  - Examine the [World Vision website](#).
    - Would you classify the primary role of World Vision as a provider of welfare or of development? Discuss using examples from the website to support your position.
    - Why do you think welfare agencies are expanding their focus from sponsorship of individuals towards development of communities?
    - Discuss how an understanding about the difference between welfare and development can assist your school in determining the balance between raising money for charity and raising money for development.



## Lesson 3.1.1 The bitter sweetness of chocolate

In this lesson students will investigate the value of fair trade.

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

1. Read the **Teacher Background** about economic justice.

### Students

For students to investigate the value of fair trade, select from the following activities:

1. Explore understanding about trade and fair trade.
    - View and analyse the cartoon image depicting the greed of the first world.
      - Discuss the cartoonist's position and the effectiveness of the cartoon.
    - Access [Fact Sheet number five](#) about trade at the CAFOD website.
      - Read the Fact sheet about trade and complete the following activities and questions: Why is it difficult for developing countries to produce manufactured goods? Identify the justice issues associated with tariffs. Explain why most clothing is made in developing countries using text from the fact sheet to support your answer. What is fair trade and identify ways the average person can support this practice?
    - View the [Youtube clip](#) about the fair trade of coffee in Papua New Guinea.
      - Discuss how fair-trade assists communities in PNG.
  2. Explore the justice issues surrounding the production of chocolate.
    - Read the [article](#) associating chocolate production with child slavery. Further information can be found [here](#).
      - Identify the Human rights [violations](#) and Catholic social teachings that have been breached in the production of cocoa on the Ivory Coast.
      - Investigate the successful strategies employed by CAFOD to address justice issues associated with the trade of chocolate. List chocolate companies who distribute chocolate in Australia that use Fair Trade products.
    - Create an advertisement to teach your school community about fair trade chocolate.
      - Design a poster that could teach the school community about fair trade chocolate. Include a slogan or title, three or four facts, a relevant piece of scripture or Church teaching and some recommended actions.
- 

## Topic 3.1: Exploring the issues

### Core Content Area 3: Be the change

#### Lesson 3.1.2 Cultivate peace

In this lesson students will explore the connection between peace and stewardship.

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

1. Familiarise yourself with the [You think](#) web site.

### Students

For students to explore the connection between peace and stewardship select from the following activities:

1. Reflect on the connections between global solidarity, peace and creation.

- Read the following quotes from [Pope Benedict XVI Message of Peace 2010](#).
    - Humanity needs a profound cultural renewal; it needs to rediscover those values which can serve as the solid basis for building a brighter future for all. Our present crises – be they economic, food-related, environmental or social – are ultimately also moral crises, and all of them are interrelated. Sad to say, it is all too evident that large numbers of people in different countries and areas of our planet are experiencing increased hardship because of the negligence or refusal of many others to exercise responsible stewardship over the environment.
    - Use the quote “If you want to cultivate peace protect creation.” from [Pope Benedict XVI Message of Peace 2010](#) as a stimulus to create a Venn Diagram strategy to analyse the distinctive and complementary dimensions of peace and stewardship.
    - Discuss as a class the interrelationship between peace and stewardship.
    - Identify the Catholic Social Teachings, human rights and scripture associated with peace and stewardship.
    - Explore the Scriptural origins and use of the dove and the olive branch as symbols for peace in Christian and secular settings.
  - 2. Explore the short- and long-term consequences of war.
    - Access the [You think webpage](#) to read about the consequences of conflict and war.
      - Examine the short- and long-term consequences of war for a country in conflict from a local and global perspective.
      - Complete a [consequences web strategy](#) (**Using Resources**) to explore the potential for a world working towards peace and conflict resolution.
      - Identify three actions that you personally can do to contribute to a peaceful world.
- 

## Topic 3.1: Exploring the issues

### Core Content Area 3: Be the change

#### Lesson 3.1.3 Trafficking

In this lesson students will investigate the issue of human trafficking.

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

1. Familiarise yourself with the [ACRATH](#) website.

## Topic 3.2: Even though we may look small

### Core Content Area 3: Be the change

#### Lesson 3.2.1 Being part of the solution

In this lesson students will investigate some of the ways youth are participating in global discussions and actions for justice.

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

1. Familiarise yourself with the [Voices of Youth website](#).

**Students**

For students to investigate ways youth are participating in global discussion and actions for justice select from the following activities:

1. Participate in an international blog about justice issues.
    - Register for [Voices of Youth](#) an international blog about justice issues of concern to young people.
      - Explore the content of the Voices of Youth site for information about justice issues and opinions from a youth perspective.
      - Create a blog entry about an issue you have been studying in this unit.
  2. Explore the action that can be taken by youth to assist with the United Nations campaign to end global poverty by 2015.
    - Access the United Nations [cyber school bus](#).
      - Click on the arrow and get involved to access resources to assist with the campaign to reduce poverty.
      - Read articles and view videos to see how youth are being part of the solution around the world.
- 

## Topic 3.2: Even though we may look small

### Core Content Area 3: Be the change

#### Lesson 3.2.2 Big ideas from little people

In this lesson students will explore significant contributions from young people attempting to be agents of change in the world.

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

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

#### Students

For students to explore significant contributions of young people as agents of change select from the following activities:

1. View the motivational speech by Severn Suzuki made as a twelve year old at the [1992 Earth Summit in Brazil](#)
  - Complete a PMI (plus minus interesting) after listening to Severn Suzuki's speech.
    - Share your PMI with a partner and or the class.
    - Explore how Severn Suzuki continued to pursue action for justice as a real-life example of how the hopes of young people can teach the world about justice. A summary of her major contributions is summarised in this [interview](#).
2. Investigate the work of the [Oak Tree foundation](#) an Australian organisation of young people under 26 who activate, advocate and educate for change.
  - Explore the Oak tree foundation website to determine the nature of the organisation and its work.
    - Read and critique the [Project Philosophy](#). How does the foundation justify its decision not to work with Indigenous communities in Australia? How does this thinking align or not align with the Catholic social teaching principle of subsidiarity? Discuss with a partner.
    - Complete a SWOT analysis of the work of this organisation.

## Topic 3.3: Speak out and use my voice

### Core Content Area 3: Be the change

#### Lesson 3.3.1 One minute of fame

In this lesson students will construct and share a one-minute message for the world.

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

1. Familiarise yourself with the audio sound recording program [Audacity](#).

#### Students

For students to construct and share a one-minute message for the world complete the following activities:

1. Construct a one-minute message for the world about justice.
    - Reflect on all of the issues you have examined so far in this unit including the activities on the themes of Catholic social teaching, the United Nations Declaration of Human Rights, scripture, inspirational stories and the action that individuals and organisations are taking around the world to bring about change.
      - List the key issues and actions that you believe are the most important.
      - Imagine you have been nominated to present a one-minute speech to the entire world, including everyone from government officials to the poorest and most isolated people on earth. Decide what you will focus on. Facts? Advice? Warning? A wish?
      - Prepare the speech. One minute of speech without long pauses will consist of 120-160 words approximately.
    - Present the one-minute speech.
      - Present the speech as a spoken speech to a selected audience or
      - Record your speech using [Audacity](#) or similar to add special effects.
      - Retain for possible use as part of your assessment task.
- 

## Topic 3.3: Speak out and use my voice

### Core Content Area 3: Be the change

#### Depthing Understanding: People Power

In this lesson students will explore the role of government and the power of the people as agents of change.

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

1. Read the **Teacher Background** on Catholic Social Teaching about government.
2. Advice: Aboriginal and Torres Strait Islander viewers are advised that resources used in this lesson contain images and voices of people who have died.

#### Students

For students to explore the role of government and the power of people as agents of change select from the following activities:

1. Share understandings about the role and duties of a democratic government.
  - Form learning teams of five and read the allocated statement about the role and duties of a democratic government from **Useful Resources**.
    - Read and discuss the allocated statement in your team and synthesise its meaning. Reword the statement in simple language and provide a contemporary example of its application.
    - Pass the statement synthesis and example on to the next group. Read the new statement and add another contemporary example of its application. Continue this process until all five statements have been engaged with.
    - Display the five statements in the classroom. Use post it notes to record scripture references from Catholic Social teachings and scripture references and Human Rights articles that underpin the intention and application of the statements.
2. Explore a case study of the process of democracy in Australia to bring about change.
  - Access the website associated with the [Eddie Mabo](#) case against Terra Nullius.
    - View the short clips that explain the story of how people power in the Torres Strait Islands used a democratic legal system to create major change for justice.
    - View the short clip entitled [The Political Response](#). Analyse how fear and the misrepresentation of statistics were used as a weapon against change in the Mabo case? How is fear being used today to prevent social change in Australia? Discuss
    - Listen to the Paul Kelly song about the Mabo case, [From little things big things grow](#). Examine the lyrics in **Useful Resources** and retell the significant people and events of Eddie Mabo's struggle for democratic justice for Indigenous and Torres Strait Islander peoples.
    - Use the elements of people power, democracy, greed, and culture represented in the song lyrics to create an artwork or a visual representation of the power of this song (and case study).

## Useful Resources

- [Extending knowledge](#)
- [Lesson 1: People of Justice](#)
- [Lesson 2: Local Action/Global Vision](#)
- [Lesson 3: Be the change](#)

### Extending Knowledge

#### *Summary of the Main Encyclicals and Documents that underpin Catholic Social Teaching*

##### **Rerum Novarum: On the Condition of Labour (Leo XIII, 15th May, 1891)**

Lays out the rights and responsibilities of capital and labour;  
 Describes the role of Government in a just society;  
 Condemns atheistic communism;  
 Upholds the right to private property.

##### **Quadragesimo Anno: On Reconstructing the Social Order (Pius XI, 15th May, 1931)**

Condemns the effects of greed and concentrated political and economic power and proposes that social organisation be based on the principle of subsidiarity.

##### **Mater et Magistra: Mother and Teacher (John XXIII, 15th May, 1961)**

Identifies the widening gap between the rich and poor nations as a global concern of justice;  
 Raises concerns about the arms race;  
 Calls upon Christians to work for a more just world.

##### **Pacem in Terris: Peace on Earth (John XXIII, April 11, 1963)**

Focus on human rights as the basis for peace;  
Calls for disarmament;  
Stating the need for a world-wide institution to promote and safeguard the universal common good.

**Gaudium et Spes: The Church in the Modern World (Vatican Council document, December 7, 1965)**

Clear recognition that the Church is immersed in the modern world; Condemns poverty;  
Warns about the threat of nuclear war;  
Christians must work to build structures that uphold justice and peace.

**Populorum Progressio: On the Development of Peoples (Paul VI, March 26, 1967)**

Focus on human development - 'development is the new name for peace';  
Condemns the situation that gives rise to global poverty and inequality;  
Calls for new international organisations and agreements that promote justice and peace.

**Octogesima Adveniens: An Apostolic Letter: A Call to Action (Paul VI, May 14, 1971)**

Calls for political action for economic justice;  
Develops the role of individual local churches in responding to unjust situations and acting for justice.

**Justice in the World (Synod of Bishops, 1971)**

States that "action for justice" is a constitutive dimension of the preaching of the Gospel.

**Evangelii Nuntiandi: Evangelisation in the Modern World (Paul VI, December 8, 1975)**

Links the work of doing justice with evangelisation;  
The Gospel is about liberation from all oppressive structures;  
Respect for cultures.

**Laborum Exercens: On Human Work (John Paul II, September, 9, 1981)**

Affirms the dignity of work and the dignity of the worker;  
Affirms the rights of labour;  
Calls for workplace justice.

**Sollicitudo Rei Socialis: The Social Concerns of the Church (John Paul II, December, 30, 1987)**

Includes the "option for the poor" as a central tenet of Church teaching;  
Also develops the notions of 'solidarity', the 'structures of sin' and 'the social mortgage on property';  
Suggests that the resources used for the arms race be dedicated to the alleviation of human misery;  
Nature must be considered in development.

**Peace with God the Creator, Peace with Creation - Pastoral Letter (John Paul II, 1990)**

The ecological crisis is a moral crisis facing humanity;  
Respect for nature and ecological responsibility is a key tenet of faith;  
The integrity of creation must be upheld;  
Ecological education to nurture a new global solidarity that takes account of nature.

**Centesimus Annus: One Hundred Years (John Paul II, May 15, 1991)**

Reaffirms the principles of Catholic Social Teaching over one hundred years;  
Celebrates Rerum Novarum;  
Identifies the failures of both socialist and market economies.



## **Caritas in Veritate: Charity in Truth (Benedict XVI July 27, 2009)**

Concerned with the problems of global development and progress towards the common good, arguing that both Love and Truth are essential elements of an effective response. Pays tribute to *Populorum progressio*, which is described as the "Rerum Novarum of its day" Notes the importance for developed countries to take the lead in reducing their own environmental impact, which may involve in the adoption of new, more environmentally friendly life styles for their populations

**(This Summary has been adapted and developed from NETWORK 1998, Shaping a New World, pp 5-11)**

### **Key Principles of Catholic Social Teaching**

1. **The Dignity of the Human Person:** Human beings are created in the image of God and, therefore, are endowed with dignity. This inherent dignity carries with it certain basic rights and responsibilities which are exercised within a social framework.
2. **The Common Good:** While the dignity of the human person is affirmed, individuals live in common with others and the rights of individuals must be balanced with the wider common good of all. The rights and needs of others must be always respected.
3. **Solidarity:** Human beings are social by nature and do not exist merely as individuals. When considering the human community, it must be remembered that it consists of individual and social elements.
4. **Subsidiarity:** This principle recognises that society is based on organisations or communities of people ranging from small groups or families right through to national and international institutions. As a rule of social organisation, subsidiarity affirms the right of individuals and social groups to make their own decisions and accomplish what they can by their own initiative and industry. A higher-level community should not interfere in the life of a community at a lower level of social organisation unless it is to support and enable.
5. **The Purpose of the Social Order:** The social order must uphold the dignity of the human person.
6. **The Purpose of Government:** The purpose of government is the promotion of the common good. Governments are required to actively participate in society to promote and ensure social justice and equity.
7. **Participation:** Individuals and groups must be enabled to participate in society.
8. **The Universal Purpose of Goods:** The world's goods are meant for all. Although the Church upholds the right to private property this is subordinate to the right to common use and the overall common good. There is a social mortgage on private property.
9. **The Option for the Poor:** This refers to seeing the world through the eyes of the poor and standing with the poor in solidarity. This should lead to action for justice with and on behalf of those who are poor and marginalised.
10. **The Care of Creation:** The Earth is God's gift and all species have a rightful place in it. Humans share this habitat with other kind and have a special duty to be stewards and trustees of the Earth.

### **The Universal Declaration of Human Rights**

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, was the result of the experience of the Second World War. With the end of that war, and the creation of the United Nations, the international community vowed never again to allow atrocities like those of that conflict happen again. World leaders decided to complement the UN Charter with a road map to guarantee the rights of every individual everywhere.

**Article 1:** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2:** Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin,

property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**Article 3:** Everyone has the right to life, liberty and security of person.

**Article 4:** No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5:** No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6:** Everyone has the right to recognition everywhere as a person before the law.

**Article 7:** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8:** Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9:** No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10:** Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11:** Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. - No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**Article 12:** No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13:** Everyone has the right to freedom of movement and residence within the borders of each state. - Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14:** Everyone has the right to seek and to enjoy in other countries asylum from persecution. - This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15:** Everyone has the right to a nationality. - No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16:** Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

- Marriage shall be entered into only with the free and full consent of the intending spouses.
- The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17:** Everyone has the right to own property alone as well as in association with others. - No one shall be arbitrarily deprived of his property.

**Article 18:** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19:** Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20:**

- Everyone has the right to freedom of peaceful assembly and association.
- No one may be compelled to belong to an association.

**Article 21:**

- Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- Everyone has the right of equal access to public service in his country.
- The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22:** Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23:**

- Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- Everyone, without any discrimination, has the right to equal pay for equal work.
- Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24:** Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**Article 25:**

- Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**Article 26:**

- Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance

and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

- Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 27:**

- Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Article 28:** Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

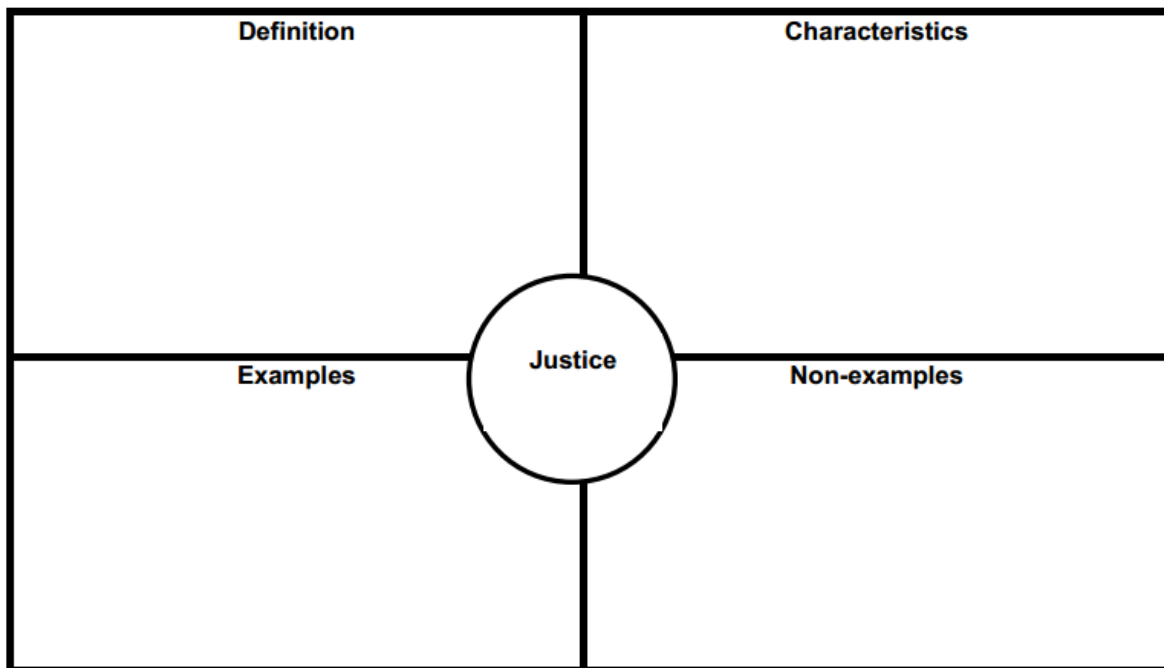
**Article 29:**

- Everyone has duties to the community in which alone the free and full development of his personality is possible.
- In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

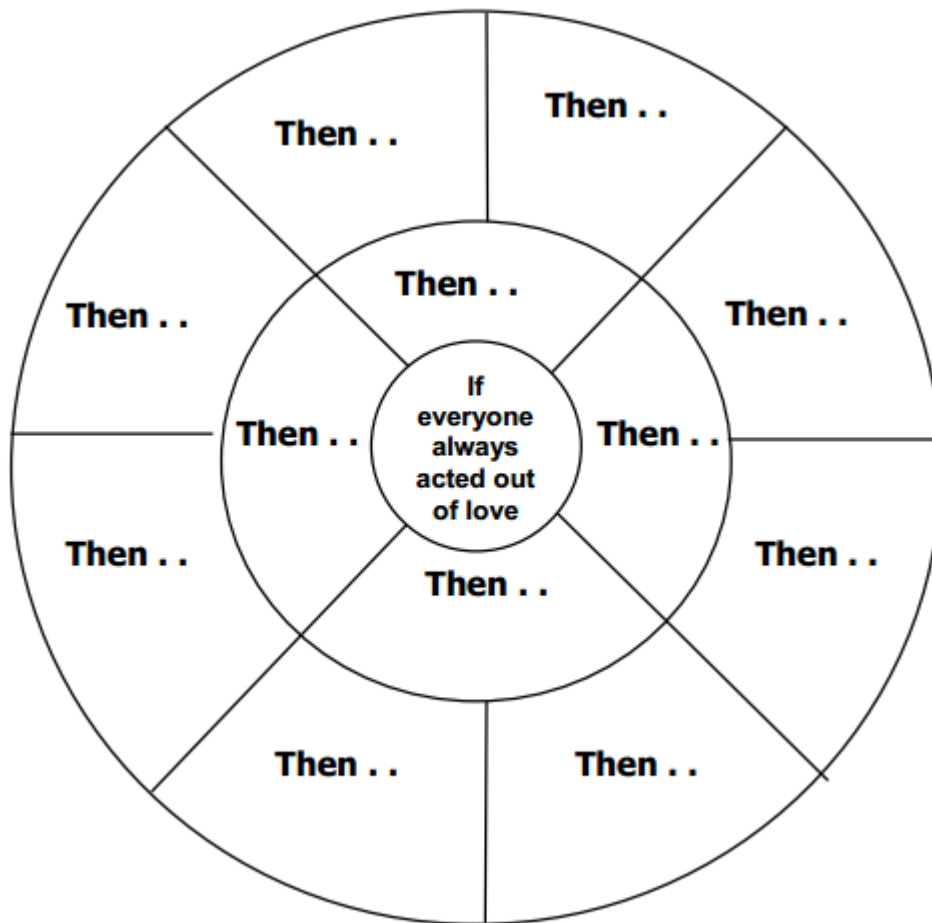
**Article 30:** Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## Lesson 1.1.1

### Fayer Concept Model Strategy



**A Consequences Web** is a type of graphic organiser. It assists students to analyse the likely or observable consequences of an action. The web can contain any number of circles.





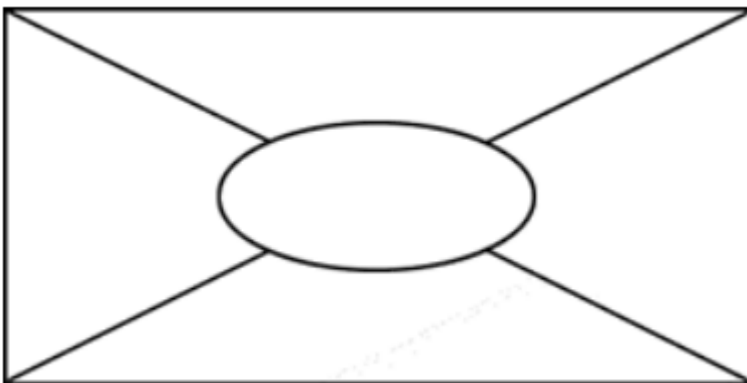
What do you know about justice? Use your phone to scan the five quiz questions.



### Lesson 1.1.2

#### Placemat Strategy

This strategy is useful for making sure that every group member participates. Each person writes in a blank space to share their response. The middle circle can be used to create a single message from the group's work.



**Big Huge Labs** is a photograph manipulator that can be used to make many different kinds of presentations. Below is an example of a motivational postcard. It is free to register with an email address and a password. Some handy tips: Locate the image you are going to use and save it to your files. Log in to Bighugelabs motivator if you have registered. Upload the image from where you have saved it. Unfortunately, it doesn't show up unless you hit create. If you want to check the photo, hit create and then edit to go back. You can add a title with a few fonts to choose from and three lines of text. The fonts used in the example below are Fantasy and plain. You can also select the colour of the background and the type of border you want. Just keep hitting create to check what it looks like and edit to go back.

#### Flickr

Tips for finding images in Flickr:

- You may need to try a number of different searches to find the type of images you are looking for. For example, the image below was found by searching for earth. Searching for stewardship, environment or sustainability did not produce suitable images. Try to choose images with a high resolution as these work best in bighugelabs.



### Lesson 1.1.3

In Mater et Magistra Pope John XXIII picked up Pope Pius' expression „the signs of the times“. In Mater et Magistra he affirms the process of See, Judge, Act as a way of reading and responding to the signs of the times. There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgement on it in the light of these same principles; thirdly, one decides what, in the circumstances can and should be done to implement these principles. These are the three states that are usually expressed in the three terms: observe, judge, act. Pope John XXIII Mater et Magistra 1961 #236

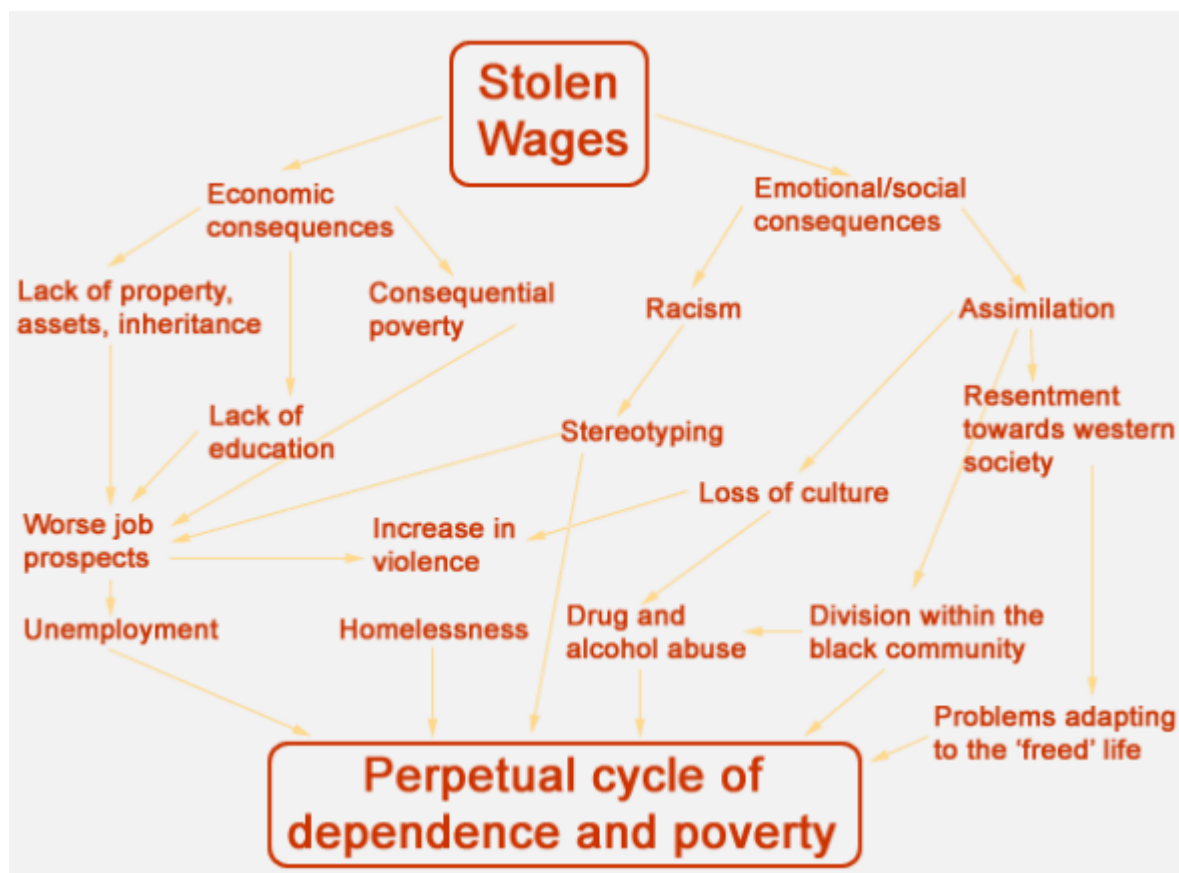
For a detailed explanation of the See, Judge, Act process see [here](#).

Issue to be examined:	
<p><b>Step One: See</b></p> <p><b>Possible questions:</b>  <b>What's going on?</b>  <b>What do you see/observe?</b>  <b>What facts do you know about the issue?</b>  <b>What did you learn?</b>  <b>How do you feel about the issue or experience?</b></p>	

<p><b>Step Two: Judge</b></p> <p><b>a. Social analysis: Why does the situation exist?</b></p> <ul style="list-style-type: none"> <li>- <b>Economic Factors: Who owns/controls? Who pays? Who gets? Why not?</b></li> <li>- <b>Political Factors: Who decides? Who are they deciding for? How do decisions get made? Who is left out of the decision today?</b></li> <li>- <b>Historical Factors: What past events influence the situation today?</b></li> <li>- <b>Cultural factors: What values are evident? What do people believe in? Who influences what they believe?</b></li> </ul> <p><b>a. Theological Reflection</b></p> <p><b>What scriptural passages can help to interpret this? What does Catholic Social Teaching say about the issue?</b></p>	
<p><b>Information + Analysis + Theological reflection = Step Three: Action</b></p> <p><b>What needs to be done to change and address root causes in light of human rights, theology and facts?</b></p> <p><b>How would you transform current structures/practices/relationships?</b></p> <p><b>How would you develop responses/actions with the people at the centre of the injustice? How could you act to empower the disadvantaged? How will you evaluate your action</b></p>	

### Lesson 1.2.1

Example of a flow chart and the cycle of poverty for many Indigenous Australians whose wages were stolen over decades of working life until the 1970s. Source: [Creative Spirits](#).



### Lesson 1.2.2

#### ToonDoo

ToonDoo is an online cartooning tool with a rich bank of characters and props that can be manipulated to create representations of high order concepts. It is free to register with an email and password. Toons can be saved for private viewing or published to the net. The toons can be printed, saved and edited.

### Lesson 1.2.3

#### TEXT ANALYST – Four Resources Model

What does this text do to me?

What kind of person, with what interests and values, produced this text?

What are the origins of this text?

What is the text trying to make me believe and do?

What beliefs and positions are dominant in the text?

What beliefs are silenced or absent?

What do I think about the way this text presents these ideas, and what alternatives are there?

Having critically examined this text, what action am I going to take?

LOVE LEADER

(WRITTEN FOR ST FRANCIS SCHOOL)

WAKIKIRRI SONG

SONG WRITTEN BY: LEAH RUSH AND RACHEL

EVERETT JONES. PRODUCED BY DANIEL

VS 1

I WOKE UP TODAY  
AND I SAW ALL THE THINGS  
THAT COULD GET IN MY WAY.  
BUT I MADE A CHOICE  
TO WALK THE OTHER WAY  
SPEAK OUT AND USE MY VOICE  
AND EVEN THOUGH WE MAY LOOK SMALL  
THAT IS JUST OUR SIZE THAT'S ALL  
LISTEN TO ME WHEN I SAY  
LIVE LOVE TODAY

OH OH OH OH  
OH OH OH OH  
OH OH OH OH

REPEAT VERSE 1

I WOKE UP TODAY  
AND I SAW ALL THE THINGS  
THAT COULD GET IN MY WAY  
BUT I MADE A CHOICE  
TO WALK THE OTHER WAY  
SPEAK OUT AND USE MY VOICE  
PRE CHORUS X 2  
AND EVEN THOUGH WE MAY LOOK SMALL  
THAT IS JUST OUR SIZE THAT'S ALL  
LISTEN TO ME WHEN I SAY  
LIVE LOVE TODAY  
DON'T YOU BUG ME OUT WITH NEVER  
COS I'M GONNA BE THE CHANGE  
THAT I WANNA SEE TODAY  
TIMES TOO SHORT TO BE A HATER  
COS I'M A LOVE LEADER  
GONNA MAKE YOU A BELIEVER

VERSE 2

IF YOU COME WITH ME  
WHAT OUR WORLD WOULD BE  
I'LL MAKE SURE YOU SEE  
STEP BY STEP WE'LL TAKE  
WITH THE FUTURE IN OUR HANDS  
MAKE THE WORLD A BRIGHTER PLACE  
PRE CHORUS  
AND EVEN THOUGH WE MAY LOOK SMALL  
THAT IS JUST OUR SIZE THAT'S ALL  
LISTEN TO ME WHEN I SAY  
LIVE LOVE TODAY

CHORUS

AND THE WORLD WILL SING OUR SONG  
OH OH OH OH  
AND THE WORLD WILL SING OUR SONG  
OH OH OH OH  
AND THE WORLD WILL SING OUR  
DON'T YOU BUG ME OUT WITH NEVER  
AND THE WORLD WILL SING OUR SON  
G  
YES I'M A LOVE LEADER  
AND THE WORLD WILL SING OUR SONG

OH OH OH OH  
 AND THE WORLD WILL SING OUR SONG  
 OH OH OH OH  
 IF YOU COME WITH ME  
 WHAT OUR WORLD WOULD BE, WE'LL MAKE SURE YOU SEE

### Lesson 1.3.2

Websites about refugees in Australia.

- [Amcro](#)
- [Refugee Action](#)
- [Caritas](#)

### Lesson 2.1.1

Issue to be examined:	
<b>Step One: See</b>  <b>Possible questions:</b> <b>What's going on?</b> <b>What do you see/observe?</b> <b>What facts do you know about the issue?</b> <b>What did you learn?</b> <b>How do you feel about the issue or experience?</b>	
<b>Step Two: Judge</b>  <b>a. Social analysis: Why does the situation exist?</b>  <b>- Economic Factors: Who owns/controls? Who pays? Who gets? Why not?</b> <b>- Political Factors: Who decides? Who are they deciding for? How do decisions get made? Who is left out of the decision today?</b> <b>- Historical Factors: What past events influence the situation today?</b> <b>- Cultural factors: What values are evident? What do people believe in? Who influences what they believe?</b>  <b>a. Theological Reflection</b>  <b>What scriptural passages can help to interpret this? What does Catholic Social Teaching say about the issue?</b>	
<b>Information + Analysis + Theological reflection = Step Three: Action</b>  <b>What needs to be done to change and</b>	

<p>address root causes in light of human rights, theology and facts? How would you transform current structures/practices/relationships? How would you develop responses/actions with the people at the centre of the injustice? How could you act to empower the disadvantaged? How will you evaluate your action</p>	
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### Lesson 2.1.3

#### Four Response Questions:

How could the text be different if told from the point of view of the victim?

### Lesson 2.2.1

<b>Service Delivery Model</b> - I give of my excess to another - Social service deals with the immediate problem: eg. food, shelter, clothing, financial support	<b>Solitariness model</b> - Being present with - Relational - Walk in the shoes of another	<b>Social action model</b> - Social advocacy and action asks the <i>Why Question</i> and acts to address cause and bring about long term change

**Stixty** is an online collaborative noticeboard where you can post links to documents, YouTube clips, digital images and share them with others. It is free to join but you must have Mozilla Firefox on your PC to access it.

### Lesson 2.2.2

#### Groups and agencies working for justice in Australia

**ANTA** is a national advocacy organisation dedicated specifically to the rights - and overcoming the disadvantage - of Aboriginal and Torres Strait Islander peoples.

**Greenpeace** Australia Pacific works for the environment in the Asia Pacific region.



**Micah Projects** is a community based not-for-profit organisation with a vision to create justice and respond to injustice at the personal, social, and structural levels in church, government, business and society.

**Refugee Advocacy Network** advances a more just and humane approach to asylum seekers in Australia

**GetUp** is an independent, grass-roots community advocacy organisation giving everyday Australians opportunities to get involved and hold politicians accountable on important issues.

### Lesson 2.3.3

Organisation	Activities for short term change/relief	Activities for long term/structural change

### Lesson 2.3.3 Retrieval Chart

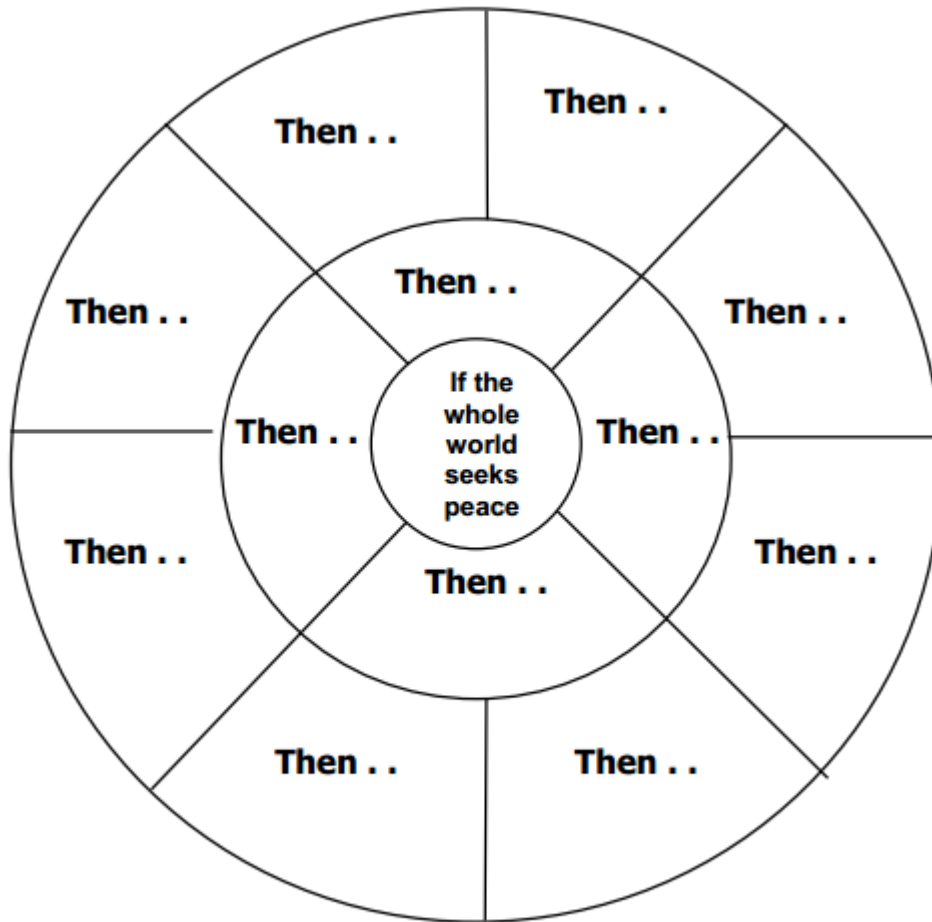
USE OF SOCIAL MEDIA TO CREATE A RESPONSE				
Event	Type(s) of media used	Short term effects	Long term effects	Ethical/unethical?

## Lesson 3.1

Retrieval Chart

Issue:		
Research Questions:	Answer	Relevant Social Teaching/Scripture
1.		
	Source:	
2.		

**A Consequences Web** is a type of graphic organiser. It assists students to analyse the likely or observable consequences of an action. The web can contain any number of circles.



### [Audacity](#)

**Audacity®** is free, open source software for recording and editing sounds. It is available for Mac OS X, Microsoft Windows, GNU/Linux, and other operating systems.

## Lesson 3.3

### *Statement One*

Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights. In addition to the clear responsibility of private institutions, government has an essential responsibility in this area. This does not mean that mean that government is the primary or exclusive role, but it does have a positive moral responsibility in safeguarding human rights and ensuring that the minimum dignity are met for all. In a democracy, government is a means by which we can act together to protect what is important to us and to promote our common values.

Economic Justice for All, #18

### *Statement Two*

It is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

Peace on Earth, #77

### *Statement Three*

United Nations Declaration of Human Rights Article 21.

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

1. Everyone has the right of equal access to public service in his country.
2. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

### *Statement Four*

If you asked an ordinary Burmese why they want democracy, the answer will probably be: 'I want to have the basic right to try to make a decent living for myself without being frightened all the time'. Aung San Suu Kyi in an interview by John Pilger for The New Internationalist (June 1996).

### *Statement Five*

Democracies allow more than one political view to be expressed at an open discussion. Criticism and open discussion are essential in a democratic system. They help prevent abuse of power by individuals or groups.

Gandhi said: Honest disagreement is often a good sign of progress.

### **From Little Things Big Things Grow- Paul Kelly**

Gather round people ill tell you a story  
An eight year long story of power and pride  
British Lord Vestey and Vincent Lingiari  
Were opposite men on opposite sides  
Vestey was fat with money and muscle  
Beef was his business, broad was his door  
Vincent was lean and spoke very little  
He had no bank balance, hard dirt was his floor  
From little things big things grow  
From little things big things grow  
Gurindji were working for nothing but rations  
Where once they had gathered the wealth of the land  
Daily the pressure got tighter and tighter

Gurindju decided they must make a stand  
They picked up their swags and started off walking  
At Wattie Creek they sat themselves down  
Now it don't sound like much but it sure got tongues talking  
Back at the homestead and then in the town  
From little things big things grow  
From little things big things grow  
Vestey man said I'll double your wages  
Seven quid a week you'll have in your hand  
Vincent said uhuh we're not talking about wages  
We're sitting right here till we get our land  
Vestey man roared and Vestey man thundered  
You don't stand the chance of a cinder in snow  
Vince said if we fall others are rising  
From little things big things grow  
From little things big things grow  
Then Vincent Lingiari boarded an aeroplane  
Landed in Sydney, big city of lights  
And daily he went round softly speaking his story  
To all kinds of men from all walks of life  
And Vincent sat down with big politicians  
This affair they told him is a matter of state  
Let us sort it out, your people are hungry  
Vincent said no thanks, we know how to wait

From little things big things grow  
From little things big things grow  
Then Vincent Lingiari returned in an aeroplane  
Back to his country once more to sit down  
And he told his people let the stars keep on turning  
We have friends in the south, in the cities and towns

Eight years went by, eight long years of waiting  
Till one day a tall stranger appeared in the land  
And he came with lawyers and he came with great ceremony

And through Vincent's fingers poured a handful of sand

From little things big things grow

From little things big things grow

That was the story of Vincent Lingiari

But this is the story of something much more

How power and privilege cannot move a people

Who know where they stand and stand in the law

From little things big things grow

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From little things big things grow





