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# Acting Justly



Level 1 and 2

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## **Acting Justly Module Writers**

Trudy Walsh  
Brisbane Catholic Education Centre

Kerry Rush  
Brisbane Catholic Education Centre

### **Module Series Project Coordinators**

Mark Elliott and Kerry Rush  
On behalf of the  
Catholic Schools Religious Education Support Team  
Brisbane Catholic Education Centre

### **Module Series Editing**

Patrick Lavercombe  
Brisbane Catholic Education Centre

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# Religious Education Modules

Levels 1 - 6

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Beliefs	Thinking about God and Life		Christian Beliefs and Teachings		Beliefs and Believers	Christianity: Preferred Futures
	Who is Jesus?	Teachings and Actions of Jesus		Jesus and Christianity		
	Who is the Church?		Church Community: Words and Actions	Church: Unity and Diversity	Church: Challenges and Choices	
Celebration and Prayer	Sacraments and the Lives of Believers		Sacramental Celebrations: Origins and Practices		Sacraments: Past, Present and Future	
	Prayers and Rituals: Mystery and Wonder	Expressions of Prayer and Ritual		Making Meaning through Prayer and Ritual		Prayers and Rituals across Faith Traditions
		Spirituality and Personal Identity	Spirituality in the Christian Tradition		Spirituality and the Human Quest for Meaning	
Morality	Morality: Stories and Messages		Morality: Values and Pathways		Moral Issues	
	Acting Justly		Perspectives on Morality		Moral Integrity	
	Peaceful Relationships		People of Justice	Justice in the Local Community	Social Action of the Church	
Scripture	Introducing Scripture	Exploring the Texts		Images, Symbols and Language	Textual Features in Scripture	
		Scripture: Making Meaning	Scripture: Historical, Social and Cultural Contexts		Scripture: Contemporary Applications	
			Bible Tools	Interpreting Scripture		Interpreting Scripture: Critical Approaches

## Acting Justly

### Morality

#### ☐ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by reflecting on and identifying behaviours they or others regard as right or wrong. They identify the factors that influence behaviours to clarify their ideas about moral living.

#### ☐ Overview

Teaching and learning activities in this module are based on a Model for Developing Religious Literacy and the Roles for Lifelong Learners in the Brisbane Catholic Education Learning Framework. They are designed around *Module Organisers* with *Organising Ideas* for each module organiser.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcome</b>	
Reflective, Self Directed Learner Community Contributor Effective Communicator	M.1.1 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong.	M 2.2 Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.
<b>Module Organisers</b>	<b>Organising Ideas</b>	
<b>Right and Wrong Behaviours</b>	<input type="checkbox"/> Caring/Careless Behaviours <input type="checkbox"/> Respectful/Disrespectful Behaviours <input type="checkbox"/> Creative/Destructive Behaviours <input type="checkbox"/> Supportive/Neglectful Behaviours	
<b>Factors Influencing Moral Living</b>		<input type="checkbox"/> Codes of Behaviour <input type="checkbox"/> Role Models

## □ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. In some modules, preliminary activities have been included and are indicated in *italics*. Preliminary activities are designed to build background knowledge and skills prior to student engagement with the other activities listed under each organising idea. The page on which each activity is located is also indicated for quick reference.

Acting Justly	
Right and Wrong Behaviours	Factors Influencing Moral Living
<b>Caring/Careless Behaviours activities</b> ↗	<b>Codes of Behaviour activities</b> ↗
Who's Allowed to Play? <a href="#">p.10</a> Filling the Right Shoes <a href="#">p.12</a> The Right Direction <a href="#">p.13</a>	Family Expectations <a href="#">p.27</a>  School Expectations <a href="#">p.28</a>  Laws <a href="#">p.30</a>
<b>Respectful/ Disrespectful Behaviours activities</b> ↗	
"How To .." Guide <a href="#">p.18</a>  Re-Play <a href="#">p.19</a>	
<b>Creative / Destructive Behaviours activities</b> ↗	<b>Role Models activities</b> ↗
Talent Task <a href="#">p.20</a> It's Our Playground <a href="#">p.21</a>	Jesus as Role Model <a href="#">p.33</a>  Showing How To ... <a href="#">p.38</a>
<b>Supportive/Neglectful Behaviours activities</b> ↗	
Who's Right? <a href="#">p.22</a>  It's My Body – Treat it Right! <a href="#">p.24</a>	

## □ Connections to Syllabus Content

The core learning outcomes in this module connect with syllabus references in *A Syllabus for Religious Education for Catholic Schools* (Archdiocese of Brisbane, 1997). Teachers are encouraged to consult the syllabus for further explanation of these connections.

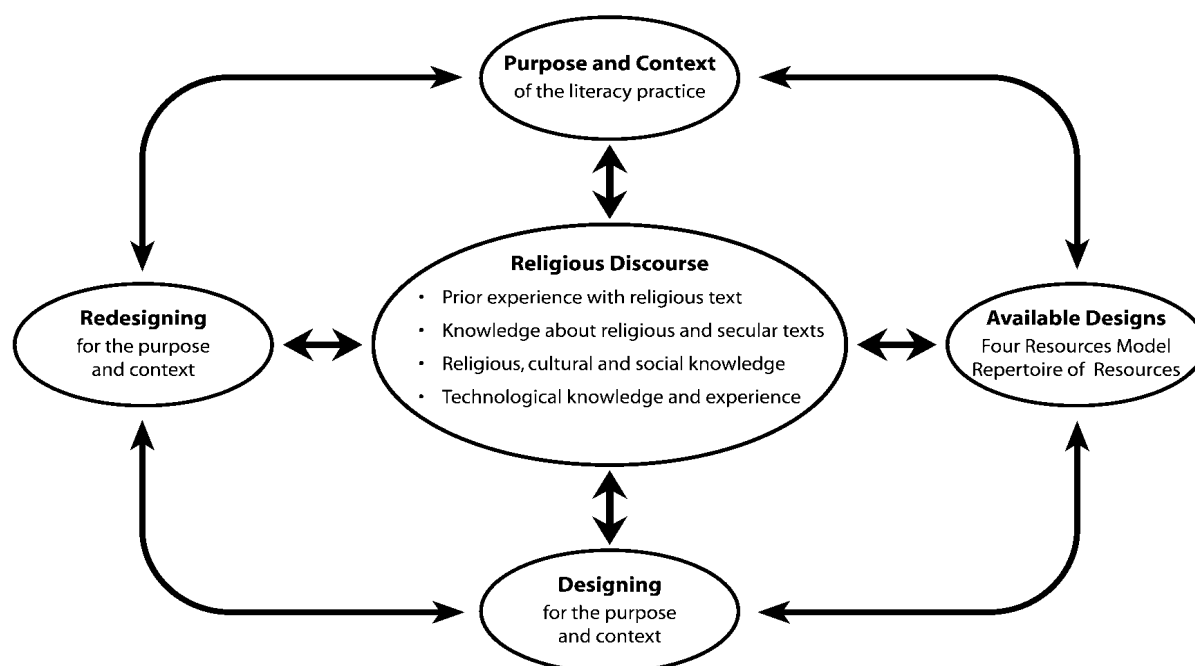
Morality Strand	Levels 1 and 2
Conceptual Organiser	Students know about
Moral living is shaped by personal, social and cultural factors.	<ul style="list-style-type: none"> <li>❑ Moral choices and behaviours (M4)</li> <li>❑ Love and respect for others (M28)</li> <li>❑ Males and females having equal dignity (M37)</li> <li>❑ Freedom to choose and responsibility in moral living (M2, M28)</li> <li>❑ Families shaping moral values (M39)</li> <li>❑ The shaping of attitudes and relationships (M28)</li> <li>❑ Love of God and neighbour (M21)</li> </ul>

## □ Religious Literacy Model

The Model for Developing Religious Literacy has a distinctly educational focus describing the core practices of religiously literate people. It supports the aim of the subject Religious Education, which is "to develop students' religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society." (*A Syllabus for Religious Education for Catholic Schools*, Archdiocese of Brisbane, 1997)

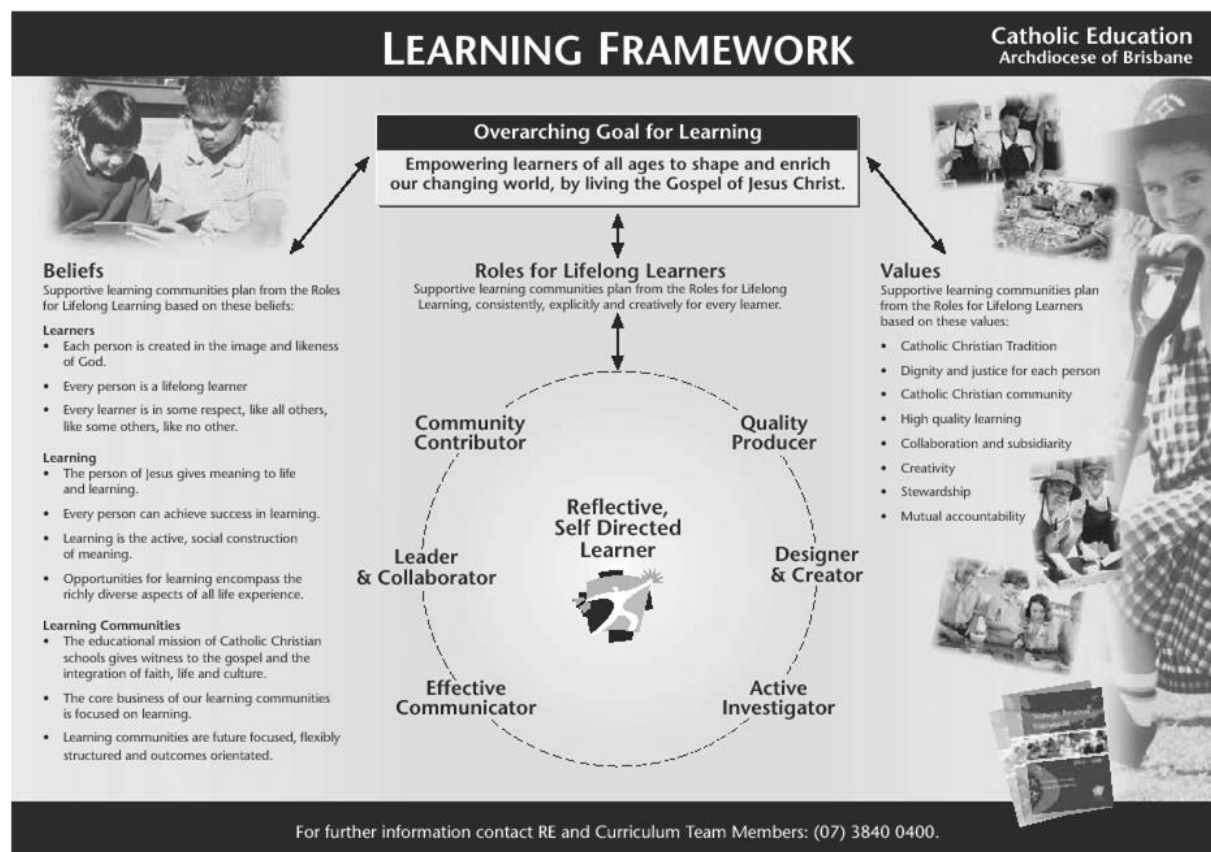
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld* p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around the identification of behaviours that are regarded as right or wrong and of factors that influence behaviour to clarify ideas about moral living.



## □ Learning Framework and Roles for Lifelong Learners

This module has been designed using the Brisbane Catholic Education Learning Framework and in particular the Roles for Lifelong Learners. Every module places emphasis on the central role, namely, **Reflective, Self Directed Learner**. In the discourse of Religious Education, a central thinking process is reflection and this in turn provides learners with direction and purpose. Additionally, this module has been specifically designed to include activities that align with the following roles: **Community Contributor** and **Effective Communicator**.



## □ Assessment

The Assessment Icon ⓘ is located throughout this module. This icon indicates that the accompanying learning activity could be used in part, or in conjunction with other activities to assess students' demonstration of the learning outcome. Some students may require more time and/or other contexts in which to demonstrate this learning outcome.

Assessment opportunities may need to be modified or created in order to assess learning outcomes at different levels. This may involve increasing the sophistication of concepts and processes. This will enable students to demonstrate core learning outcomes preceding or beyond the target level outcomes.

The following table provides examples for gathering evidence and making judgements about student demonstration of the core learning outcomes on which this module is based. The table is neither exhaustive nor mandatory. Assessment opportunities should be negotiated with students to maximise their demonstrations of this outcome in a variety of ways. Teachers should reflect with students on evidence gathered for making judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
<b>M 1.1</b> <b>Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong.</b>	<p><b>Level 1</b>  <b>Students may for example:</b>            Create role-plays to illustrate situations depicted on scenario cards. Students discuss the role of the human conscience in making decisions about good and evil. Students form learning teams and create 2 role-plays. One role-play illustrates right behaviour while the other demonstrates wrong behaviour for a particular scenario. As student teams perform their role-plays, the remaining students indicate whether the behaviour demonstrated is right or wrong.</p> <p><b>The teacher may use:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Observation</li> <li><input type="checkbox"/> Consultation</li> <li><input type="checkbox"/> Focused analysis</li> <li><input type="checkbox"/> Peer assessment</li> </ul> <p><b>Recorded in:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Criteria sheet</li> <li><input type="checkbox"/> Consultation notes</li> <li><input type="checkbox"/> Anecdotal records</li> </ul> <p>See <a href="#">pages 13-17</a> for a fuller description of this activity.</p>	<p><b>Level 1</b>  <b>Can students:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Create scenarios that depict right or wrong behaviour?</li> <li><input type="checkbox"/> Identify behaviour as right or wrong?</li> <li><input type="checkbox"/> Recognise that they choose their behaviour?</li> </ul>
<b>M 2.2</b> <b>Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.</b>	<p><b>Level 2</b>  <b>Students may for example:</b>            Gather to discuss the reasons or factors that determine the expectations of behaviour in their school. Students consider examples of wrong behaviour in their school. They use a process of See, Act, Judge to discuss actions that they could perform to stop wrong behaviour.</p> <p><b>The teacher may use:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Observation</li> <li><input type="checkbox"/> Consultation</li> <li><input type="checkbox"/> Focused analysis</li> <li><input type="checkbox"/> Peer assessment</li> </ul> <p><b>Recorded in:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Criteria sheet</li> <li><input type="checkbox"/> Consultation notes</li> <li><input type="checkbox"/> Anecdotal records</li> </ul> <p>See <a href="#">pages 28-29</a> for a fuller description of this activity.</p>	<p><b>Level 2</b>  <b>Can students:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Identify that there are expectations of behaviour in a variety of situations?</li> <li><input type="checkbox"/> Identify the factors that influence expectation of a certain behaviour?</li> <li><input type="checkbox"/> Recognise that our actions affect others?</li> </ul>



## □ Evaluation

During and after completion of units of work developed from this module, teachers may decide to collect information and make judgements about:

- teaching strategies and activities used to progress student learning towards demonstrations of core learning outcomes
- opportunities provided to gather evidence about students' demonstrations of core learning outcomes
- future learning opportunities for students who have not yet demonstrated the core learning outcomes and ways to challenge and extend those students who have already demonstrated the core learning outcomes
- the appropriateness of time allocations for particular activities
- the appropriateness of resources used

Information from this evaluation process can be used to plan subsequent units of work so that they build on and support student learning.

## □ Learning Strategies

Throughout this module a variety of learning strategies have been suggested that contribute towards those Roles for Lifelong Learners emphasised within the module. The **Strategies Icon** ① indicates that explanatory notes on a learning strategy will be found at the end of the module.

The following table provides examples of how specific strategies may contribute to the development of the Roles for Lifelong Learners for this module, namely; **Reflective, Self Directed Learner**, **Community Contributor** and **Effective Communicator**. Teachers also need to consider how the practices and policies in the classroom (e.g. the way students go about their learning; access to resources; and negotiation of the curriculum) might also contribute to the development of these roles.

Role for Lifelong Learners	Learning Strategies
Reflective, Self Directed Learner	Drama Strategies; Graphic Organiser; Think-Pair-Share; Forum Theatre; Y Chart; Freeze Frame; 5 W's + H; Flashback/Flashforward; Hot Potato; Retrieval Chart; Venn Diagrams; Concept Web.
Community Contributor	Six Action Shoes; Forum Theatre; Big Book.
Effective Communicator	Talking Circles; Drama Strategies; Graphic Organiser; Think-Pair-Share; Freeze Frame; Big Book; Hot Potato; Retrieval Chart; Venn Diagrams; Flow Chart; Flip Book.

## □ Classroom Snapshots

At times a snapshot of classroom practice will accompany a learning activity. These snapshots provide a brief descriptor of how a classroom teacher might put a particular activity into practice in the religion classroom. Classroom snapshots are found wherever the **Snapshots Icon** is located.



## □ Connections with other Key Learning Areas

This module has been designed around module organisers that may be used as discrete components when planning a unit of work. It is not intended that this module be viewed as a unit of work in its entirety. Teachers may choose to connect with other Key Learning Areas. The following sample connections are suggested for consideration. Teachers are encouraged to consult the various QSA syllabus documents for other outcomes. The Queensland Studies Authority website can be located at: [www.qsa.qld.edu.au](http://www.qsa.qld.edu.au)



<p><b>HPE</b> Enhancing Personal Development</p>	<p>1.2 Students identify relationships they experience in their daily lives, and can demonstrate the behaviours appropriate for these.</p> <p>1.4 Students demonstrate basic speaking, listening, sharing and cooperation skills to interact effectively with others.</p> <p>D1.5 Students discuss ideas and feelings about actions and behaviours they or others regard as right or wrong.</p> <p>2.2 Students suggest and demonstrate actions, behaviours and attitudes that support positive interactions with family, special people and friends.</p> <p>2.4 Students demonstrate verbal and nonverbal skills to express ideas, needs and feelings and to show consideration of others.</p> <p>D2.5 Students explain why there are particular rules about what is right or wrong, and about good or bad behaviour for different groups and situations.</p>
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The following learning activities, when used in conjunction with others in this module, support the outcome indicated in the table below. The activities are focused on each of the four organising ideas for the module organiser **Right and Wrong Behaviours**. Teacher background information precedes the learning activities.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcome</b>
Reflective, Self Directed Learner Community Contributor Effective Communicator	M.1.1 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong. M 2.2 Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.
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### ☐ Caring/Careless Behaviours

#### Teacher Background

Societies encourage their members to live moral lives, for without an understanding of right and wrong, the good, the acceptable and the virtuous in societies cannot survive. The religions of the world have also encouraged their followers to live morally for similar reasons. Christianity teaches that human beings are made in God's image and that it is God's intent that believers strive to live the moral life for their spiritual and eternal well being. For centuries, Christians have endeavored to define and determine the Christian moral life by distinguishing right from wrong.

The Church's desire to encapsulate the essence of the moral life through its teachings and dogma have both helped and, in some social and historical contexts, hindered Christians. Due to the complex nature of morality and the dilemmas it confronts in a changing world, morality defies simplistic definition, codes and dogmas about what is right and wrong. This does not mean that behavioural codes, Church teaching and dogma on morality are irrelevant and unhelpful. Quite the contrary, it is essential that the Church continues to discern, critique and communicate, through a variety of forms, its moral stance on contemporary issues in a particular time and context. The challenge for the Church and individuals endeavouring to live the moral life in these times, is to engage fully in the processes of moral discernment- that is, continuing to engage in a dialogue between today's understandings and those of our ancestors in faith.

Christian morality and moral theology have always relied heavily on Scripture, the tradition of the Church, and the historical, social and cultural contexts in which Christians live and act. For example, a set of moral codes established in one generation does not necessarily meet the needs and reality of another generation. The Bible has provided the main source and foundation for Christians' moral understanding of right and wrong. Moral teachings within the Decalogue and the Beatitudes continue to provide inspiration and guidance to Christians. The Bible demonstrates to believers the importance of living and upholding the values of love, charity, kindness, peace, reconciliation, care, respect and dignity, to name but a few. The New Testament in particular provides moral inspiration and guidance to believers today, if they interpret its moral teaching with discernment, critique and dialogue with the wisdom of today and that of our ancestors in faith. However, when the Bible is used uncritically and sometimes literally, its interpretations can be skewed for particular purposes and intentions. There have been countless incidences in history where a variety of political, social and religious groups have used the Scriptures for the purpose of determining what is morally right and wrong for the people of that time and context. Therefore, it is essential that moral educators and teachers of religion teach the process of moral discernment carefully to students.

Students are read the following story. Students brainstorm the reasons they or others have given for why a person can't be part of a game or isn't allowed to play. Students form learning teams and draw, paint or find pictures to depict each reason. These are displayed around the statement, "You can't play because you're..." Students in their learning teams, discuss whether the reason is fair and just. Students form a whole class circle and use a **Talking Circle Strategy** ① to share their ideas. The teacher could summarise their ideas and add them to the display.



Nick and his sister Laura were having a wonderful holiday at the beach. They spent hours swimming, building sand castles, hunting for shells and making new friends. "Want to come with Scott and me to find shells?" asked Nick one day. "He knows where to find some big ones."

"Scott! You're not going to play with him, are you? He talks funny. He sounds like a baby, and he's all crippled up!" said Laura.

"So what? That doesn't mean we can't play with him," replied Nick. "He's really nice, I like him."

"Well, if you're not careful, no one will want to play with you, either," declared Laura. "I'll find my own shells." She turned and went in the opposite direction.

When Laura returned home that afternoon, she found that Nick had arrived first and he had several beautiful shells. "Ooohhh! Those are so big!" exclaimed Laura. "The only whole shells I found were small ones. I like your shells a lot better than mine." She sighed as she added, "I wish I had gone with you."

"Even though Scott went with me?" asked Nick. Laura blushed and glanced at Mum.

"That's a fair question," said Mum. "Nick told me how you feel about Scott." She picked up one of Nick's shells and held it out to Laura. "Look at this closely," she said.

Laura took the shell and examined it. "It has a broken edge!" she said in surprise. She picked up another one. "This one has a little crack, too."

"Yes," said Mum, "but they're beautiful anyway, aren't they?"

Laura nodded. "I kept only perfect ones, but these are nicer even if they're not perfect."

"It seems to me you're treating people the same way you treated shells," said Mum. "Scott doesn't look perfect to you, so you 'threw him away' - you refused to play with him." Laura looked ashamed as Mum continued. "God made all of us and we need to remember that each one is equally special to God."

Students reflect on the story using teacher-directed questions. The following are suitable examples:

- ☐ Does what we look like affect who we are?
- ☐ Does what we look like affect the way we behave?
- ☐ What is it that makes someone a friend?
- ☐ Do we depend on the opinions of others to help us decide who our friends are?
- ☐ Do we have friends who are like us?
- ☐ Do we have friends who are not like us?
- ☐ Do we celebrate differences?
- ☐ Do we try to be like others or do we try to be different from others?
- ☐ How different can we be from each other?

Students in Year One at St Justine's brainstormed reasons that others had given for not letting someone play. The students formed learning teams and drew a picture to represent each reason. As a whole class, they reflected on these reasons and devised a class statement /reflection for each.

**We should let everyone play who wants to play. That's fair!**



Not my friend

**Everyone should be allowed to play even if they are in a wheel chair. They mightn't be able to do everything but they can still be part of the game.**



In a wheelchair



**We think that it is unfair. If you are tall then you can reach things that others can't.**



Tall and skinny



Hopeless at kicking

You can't play because you're ..

**If he plays, then he'll get better at kicking.**



**Girls can play just as well as boys**



A girl



Wearing glasses

**He can play - wearing glasses shouldn't matter**

**Just because you're small doesn't mean you can't play**



Too small and your skin is different



Not able to speak English properly.

**Playing will help them learn English faster**

Students, in six learning teams, are given a scenario where there are unjust actions occurring. Each team uses one of the shoes from the **Six Action Shoes Strategy** ① to dramatise how they could react to the situation. Scenarios could include:

- ☐ A student being bullied in the playground
- ☐ A student being called names
- ☐ Someone is breaking branches from the trees in the playground
- ☐ Someone is drawing on the walls in the school
- ☐ Someone is blocking the drains in the drinking trough
- ☐ Someone knocks over the rubbish bins on purpose

Teachers may need to tell the students what action they are to take if they are unable to read the card.



*A quick action  
to help.*



*What do you tell  
other people to do?*



*What else could  
you do to help?*



# Who would you need to tell?

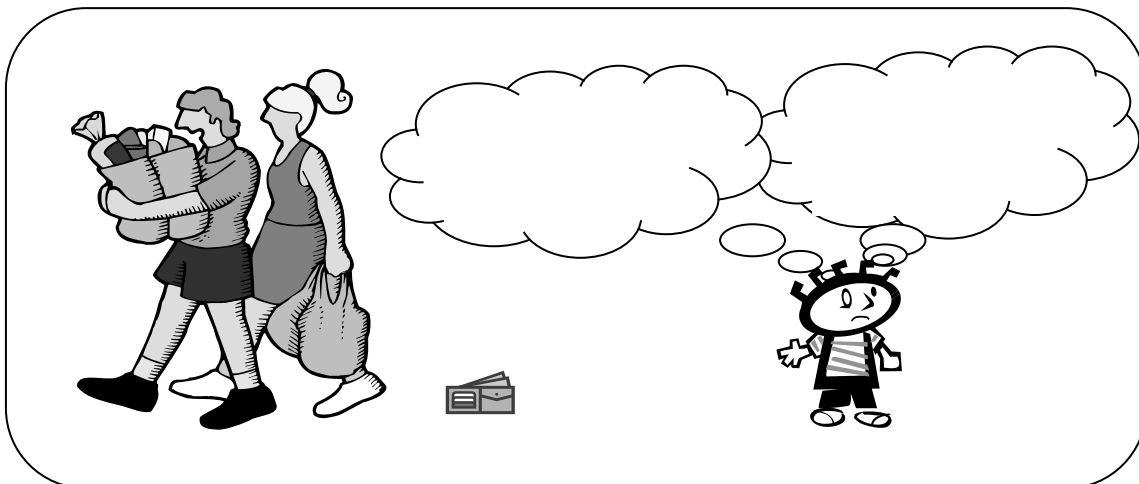


# Why was the person responsible acting this way?

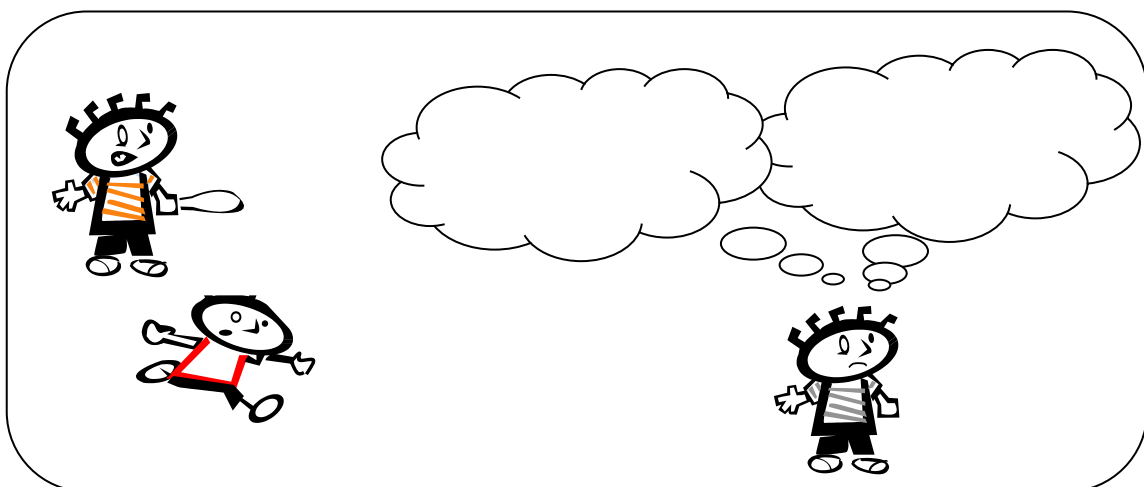
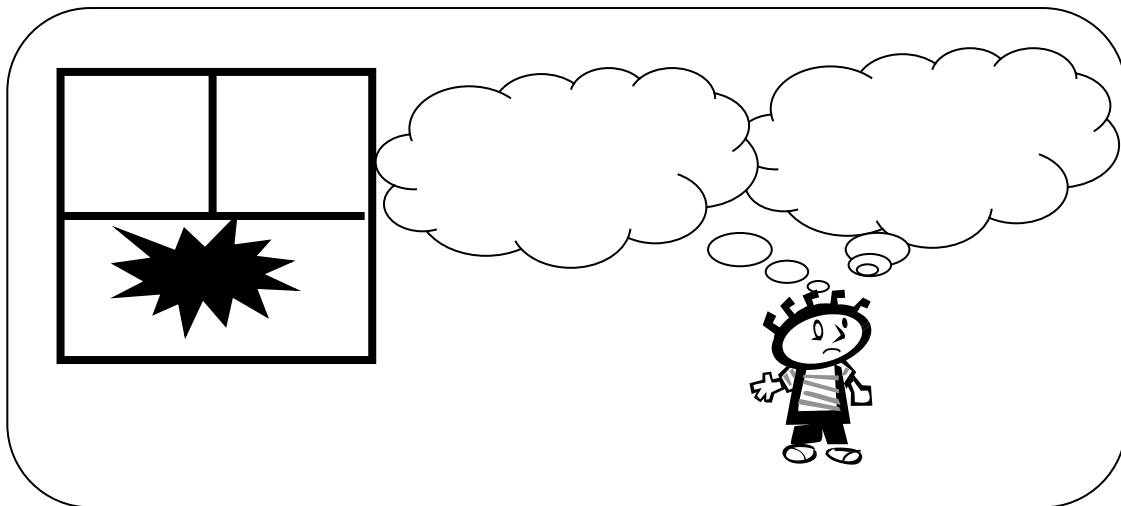
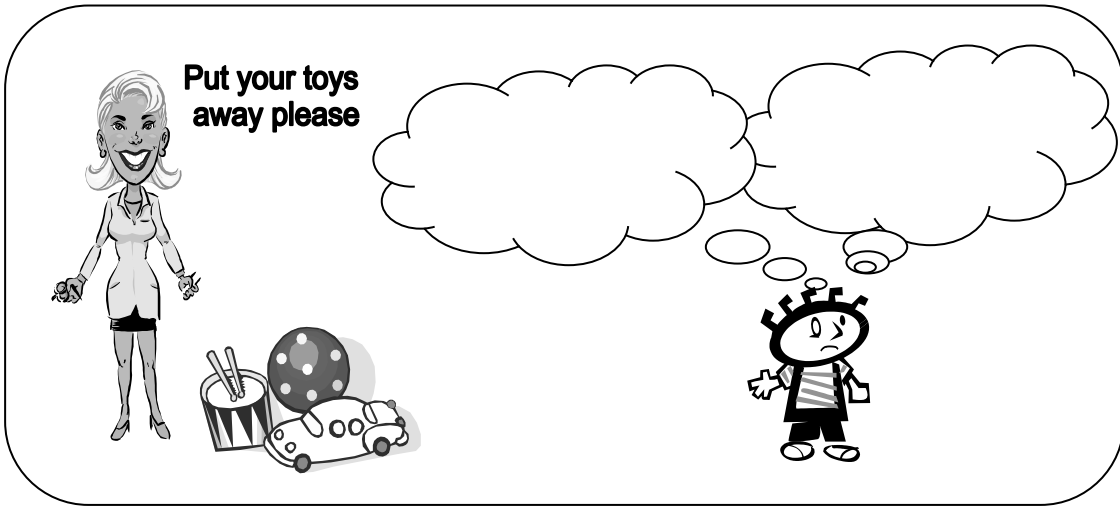
## Significant Activity

## The Right Direction © M 1.2

Students, in learning teams, are given the following scenario cards. They discuss what the character could do and complete the thought bubbles to record the characters' engagement with his conscience. Students create role-plays to illustrate the situations depicted on the scenario cards. Students discuss the role of the human conscience in making decisions about good and evil. An example of a suitable story from children's literature to share with students is Margaret Wild's, *Miss Lily's Fabulous Pink Feather Boa*.





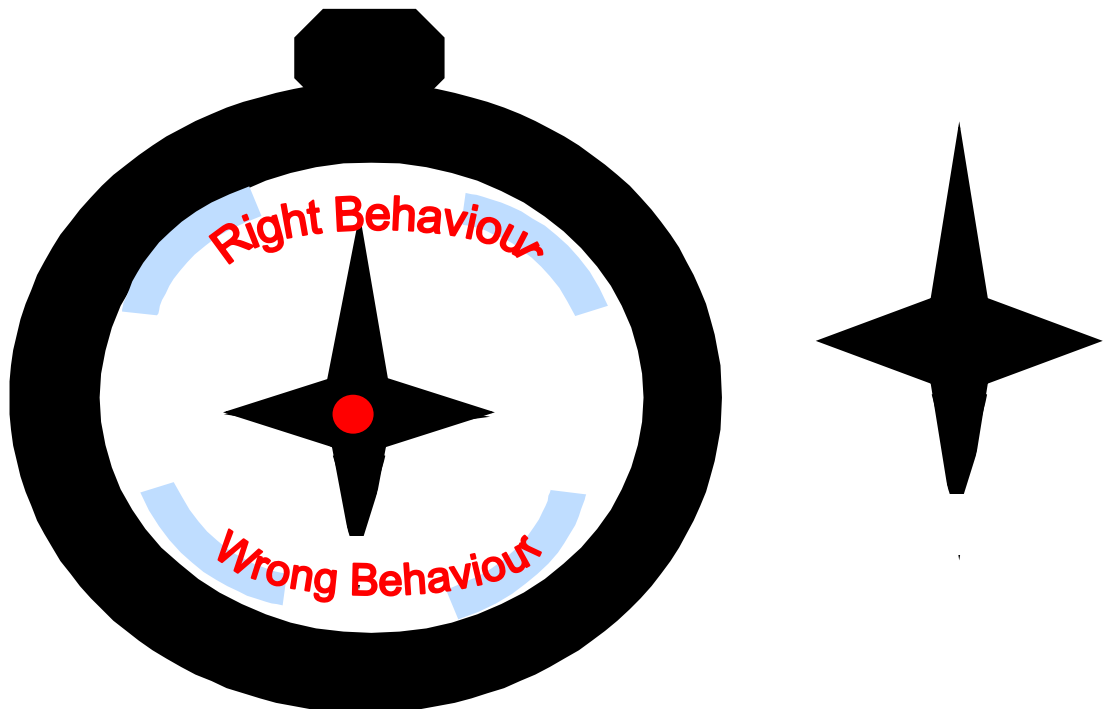


**Teacher Note: At an appropriate stage, help students consider:**

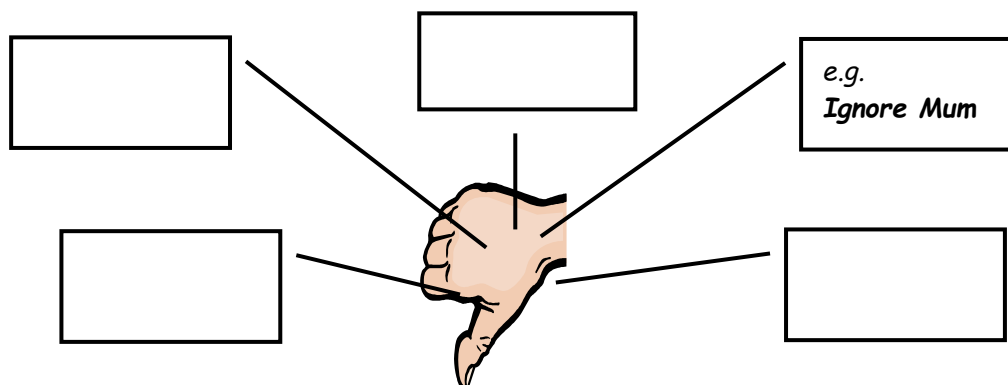
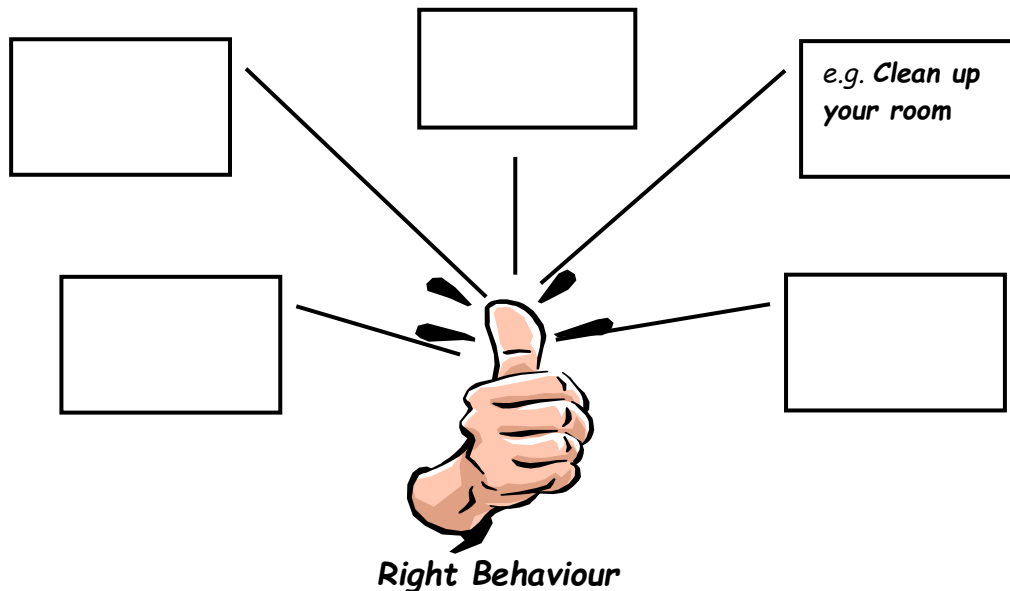
- ❑ **God gives human beings freedom of choice**
- ❑ **Sometimes people choose to do wrong or evil despite what their conscience tells them and this can be called sin**
- ❑ **The mercy of God is always available to those who ask for forgiveness**

Students construct a "Moral Compass" using the template below. The needle can be attached with a split pin to allow it to be turned to indicate right or wrong behaviour. Students form learning teams and create 2 role-plays using **Drama Strategies** ①. One role-play illustrates right behaviour while the other demonstrates wrong behaviour for a particular scenario. As student teams perform their role-plays, the remaining students use their moral compasses to indicate whether the behaviour demonstrated is right or wrong. The following scenarios may be applicable:

- ❑ Finding a new pencil on the floor
- ❑ Mum has asked you to clean up your room
- ❑ A student is sitting where you like to sit to have lunch
- ❑ Dad has planted a new bush where you like to play and you have knocked it over.



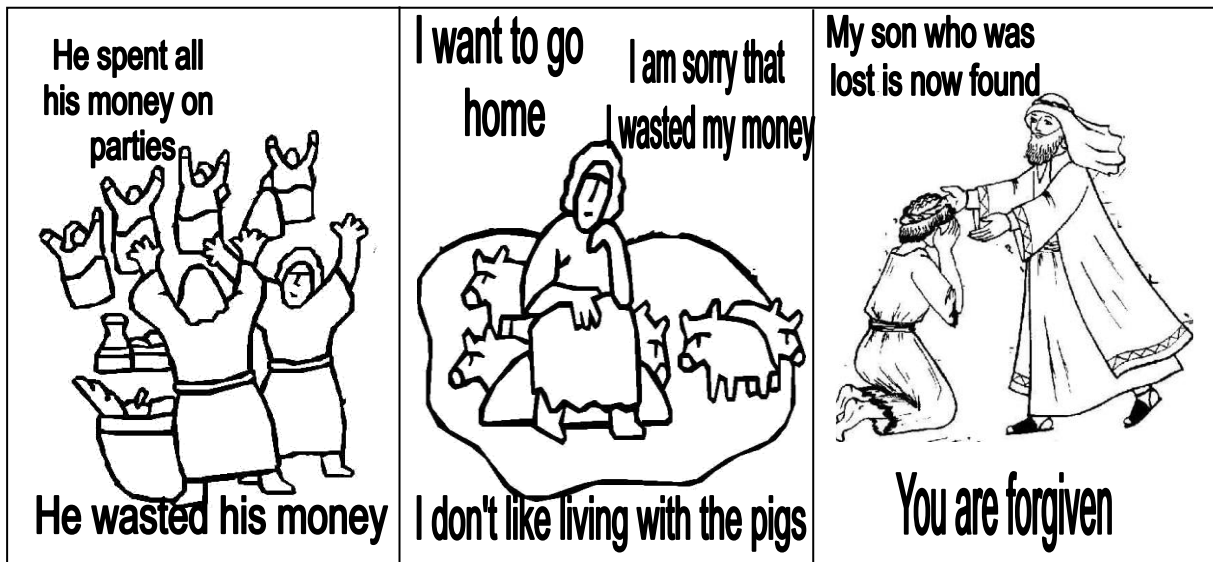
Students identify the behaviours in the role-plays that were right behaviours and those that were wrong behaviours. The **Graphic Organiser** ① below could be used to record their responses.



Students complete a three segment cartoon to explore the message of saying sorry and receiving forgiveness in the story of the Prodigal Son. In the first segment of the cartoon, the students draw and name the wrong actions of the prodigal son. In the second segment students draw and name the prodigal son feeling and saying sorry and in the third segment, the students draw and label God's mercy and forgiveness as symbolised by the prodigal son's father.

Students complete a three segment cartoon to explore God's mercy on those who sin, who seek forgiveness and who are shown mercy. To do this, students reflect on their own life experience or a scenario that they have witnessed that demonstrates the three steps of: wrong actions, saying sorry and God's mercy and forgiveness.

The following is an example of a completed cartoon.



Below is a template for a three segment cartoon.

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## *The Boy Who Ran Away (The Prodigal Son Luke 15: 11-24)*

*Once there was a man who had two sons. The man had a beautiful home. He had lots of money. The man and his sons had all that they needed. But the younger son was not happy. He wanted more.*

*"Give me the money from my inheritance," the younger son said. "I want to go away. I want to see the world," he said.*

*The father was sad. He thought the boy had everything that he could want. But he gave the son his money.*

*The younger son went far away and spent all his money. He wasted it on foolish things like having many, many parties. The only job that the younger son could get was feeding pigs. He became hungry and wanted to go home. As he was feeding the pigs, he thought about the workers on his father's farm and the food and shelter they had. He was sorry for his foolishness. He decided to go home and ask his father if he could work for him.*

*The younger son went home. His father saw him coming in the distance and ran to him.*

*"Forgive me, Father," the son begged. "Please let me come home and work for you."*

*His father said to his workers, "Bring my son some new clothes and a ring and kill the calf. We are going to celebrate for my son who was lost is now found!"*

*(Adapted from the Preschoolers' Bible)*

## □ Respectful/Disrespectful Behaviours

Teacher Background is found on [page 9](#).

### Activity

### "How To..." Guide © M1.2 M2.2



Students form learning pairs and use the **Think Pair Share Strategy ①** to develop a list of practical ways of relating respectfully to other people. Examples could include:

- Asking to borrow something
- Asking for help
- Saying no
- Helping others
- Answering a question
- Waiting in line
- Asking for a turn on playground equipment
- Being introduced to someone

Students, in their learning teams, create a page for the "How To"...Guide, illustrating how to behave respectfully and how not to behave. An example is given below:



someone



**Don't**

*Poke Your Tongue Out*



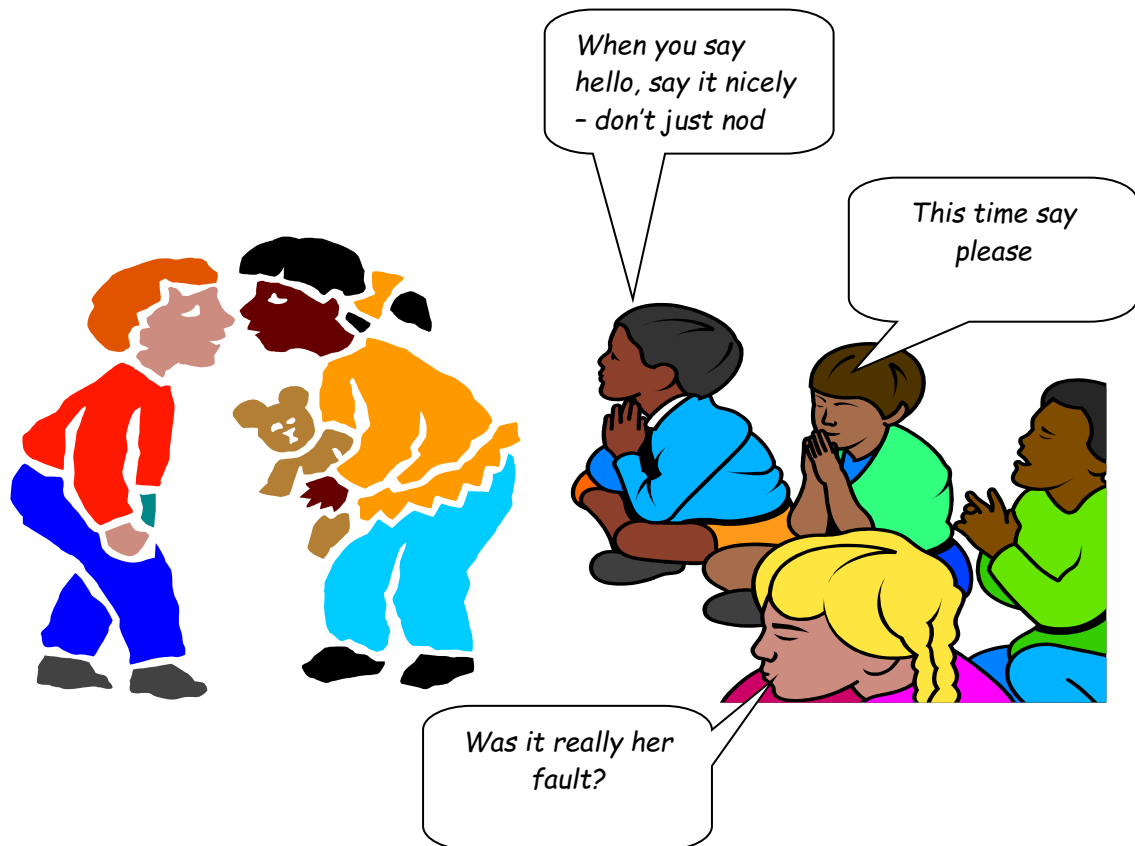
**Do**

*Smile in a Friendly Way*

Students, in learning teams of four, create a role-play demonstrating disrespectful behaviours. After a learning team performs their role-play, the remaining members of the class identify the right and wrong behaviours acted out and then use the **Forum Theatre Strategy** ① to suggest how the performing group could repeat their role-play to exhibit respectful behaviours.

Students suggest some factors that might have influenced the behaviour demonstrated in the role-play and forum theatre strategy. Student responses might include

- ❑ " Mary hasn't learnt how to share her toys with others."
- ❑ " Mary doesn't trust Peter with her toys because last time he broke one of her things."
- ❑ "Mary doesn't like Peter."



## □ Creative/Destructive Behaviours

Teacher Background is found on [page 9](#).

### Activity

### Talent Task © M1.2 M2.2

Students, in learning teams of four, are given the following cards. They decide which picture demonstrates a creative use of the talent expressed (right behaviour) and which is a destructive demonstration of the talent/gift (wrong behaviour). Students use a **Talking Circle Strategy** ① to discuss the reasons for their choice.

*Tom loves to paint.*



*Sam is good at sport*





### *Michelle is good at school*



### *Sarah is good with her hands*



Students identify and list talents or gifts that they or others have. In learning teams, they create a freeze frame **Drama Strategy** ① demonstrating a creative behaviour and a destructive behaviour of a talent listed. Digital photos of the freeze frames could be taken and added to the "How To Guide" created in the activity on page 18.

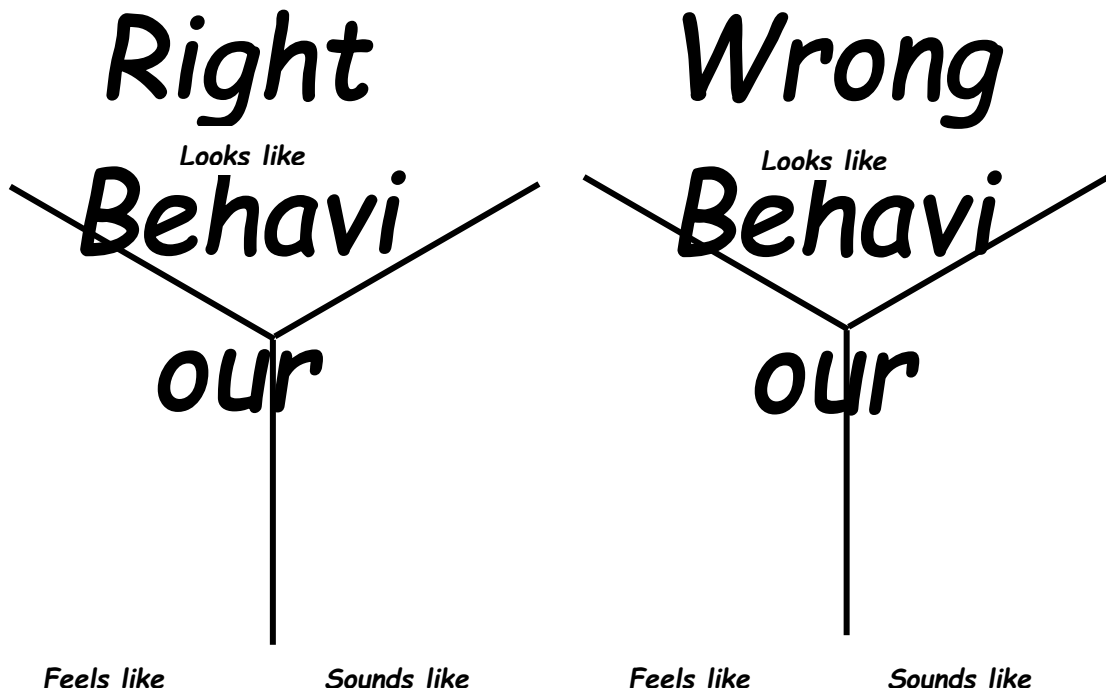
Students suggest some factors that might have influenced the behaviour demonstrated in the above scenarios. Student responses might include:

- ☐ Tom is copying a friend who is a graffiti artist.
- ☐ Sam likes playing games fairly.
- ☐ Michelle respects school rules.
- ☐ Sarah loses her temper.

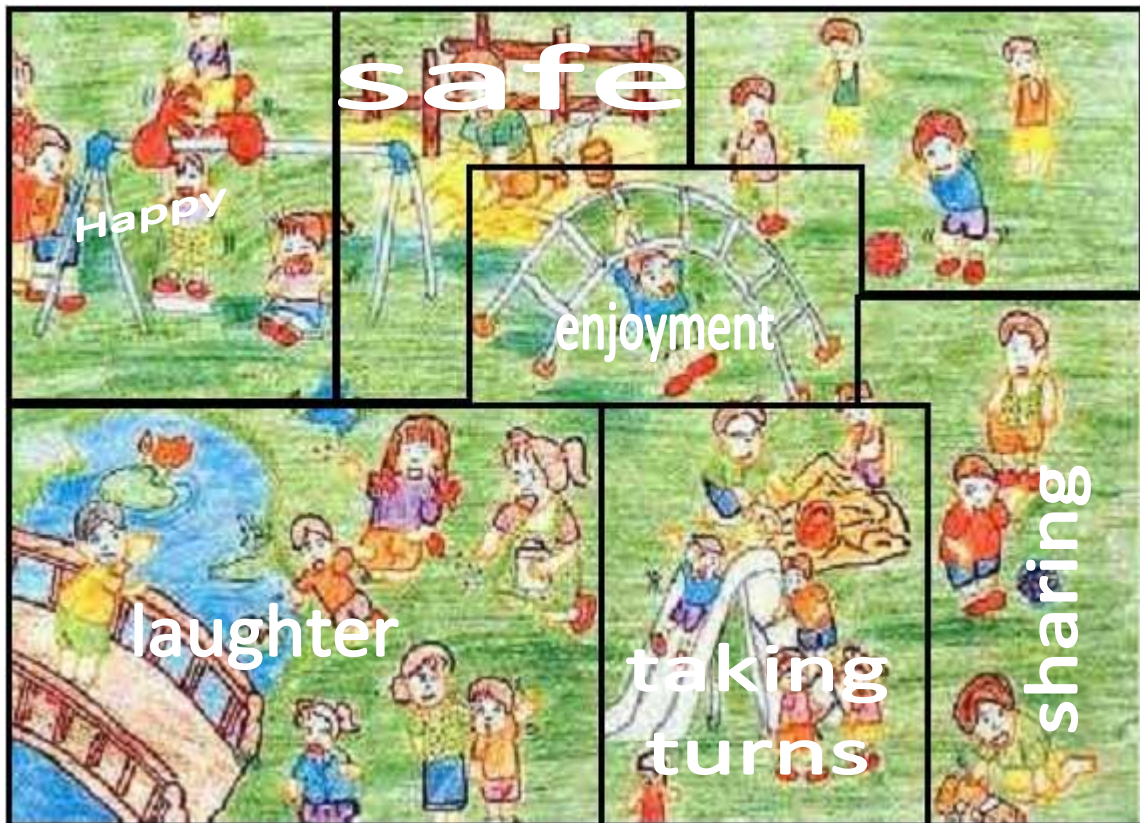
### **Activity**

### **It's Our Playground © M1.2**

Students use a **Y Chart Strategy** ① to reflect on what a playground looks like, sounds like and feels like when there is right behaviour and when there is wrong behaviour occurring.



Students form learning teams and create a picture and word collage to illustrate contrasts between right and wrong behaviours occurring in the school playground. Students could paint, use magazines or digital photos to complete the collage. The "Right Behaviour" collage below was produced by a Year One class at St Justine's School.



## □ Supportive/ Neglectful Behaviours

Teacher Background is found on [page 9](#).

### Activity

### Who's Right? © M1.2 M2.2

Students are read the following poem. Students form learning teams of five, with each student in the team illustrating the action performed by the bullies on each day in the poem. In the final space, students draw the consequences for the "me" character in the poem. Students discuss the poem using guided questions e.g.

- Was "me's" behaviour good or bad? Why? Why not?
- Did "me" have any reasons for swearing? Were they good reasons?
- What else could "me" have done?
- What could "they" have done to be more supportive?

### FOUR O'CLOCK FRIDAY

*Four o'clock, Friday, I'm home at last,  
time to forget the week that's passed.*

*On Monday break they stole my ball  
And threw it over the garden wall.*

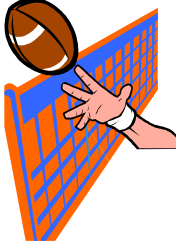




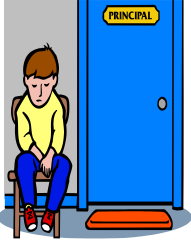
*On Tuesday morning, I came in late,  
But they were waiting behind the gate.*

*On Wednesday afternoon, in games,  
They threw mud and called me names.*

*Yesterday, they laughed after the test,  
'cos my marks were lower than the rest.*

*Today, they trampled my books on the floor  
And I was kept in because I swore.*

*Four o'clock, Friday, at last I'm free;  
For two whole days they can't get me.*

Monday	Tuesday	Wednesday	Thursday	Friday	What happened to "me"
					

The template below would need to be enlarged for photocopying

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>What happened to "me"</i>

Students consider incidents of bad behaviour that were caused by the behaviour of others. Students form learning teams and create a drama sequence where they **Freeze Frame** ① a wrong behaviour e.g. fighting in the playground and then use a **Flashback/Flashforward Strategy** ① to illustrate what might have happened prior to, or after, the incident.

## Activity

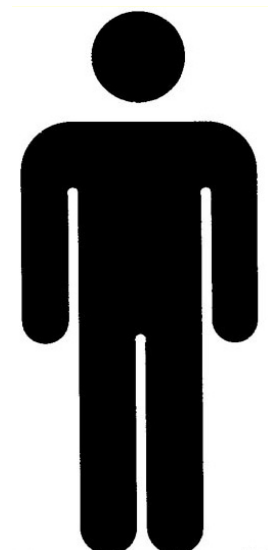
## It's My Body – Treat it Right! © M1.2 M2.2

Students brainstorm those things necessary for keeping our bodies healthy and ready for each day. The following could be included:

- ☐ Healthy eating
- ☐ The right amount of sleep
- ☐ Exercise
- ☐ Safe actions
- ☐ Washing hands and bodies

Students' ideas could be recorded on an enlarged copy of this image:

**Right behaviour  
for healthy  
bodies.**



Students, in learning teams, paint, draw or act out scenarios in response to situations relating to healthy/unhealthy actions. The following are examples of possible situations:

Luke was running in the school sports day. The night before he:

- A) Went to bed late

B) Went to bed early

Josie was playing in the sandpit. When she ate her lunch she:

- A) Washed her hands
- B) Used her dirty hands

Zach was playing soccer and the ball landed in a tree. He:

- A) Climbed out on a branch to get the ball
- B) Asked an adult to help him get it down



**Luke went to bed early and was able to run faster in his race.**

**Zach hurt himself when the branch on the tree broke.**



**Josie felt sick after eating her lunch without washing her hands**

Students' paintings and drawings could be collated into a **Big Book 1**, "Right and Wrong Behaviours for a Healthy Body" to be displayed.



The following learning activities, when used in conjunction with others in this module, support the outcome indicated in the table below. The activities are focused on each of the two organising ideas for the module organiser **Factors Influencing Moral Living**. Teacher background information precedes the learning activities.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcome</b>
Reflective, Self Directed Learner Community Contributor Effective Communicator	M.1.1 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong. M 2.2 Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.
<b>Module Organisers</b>	<b>Organising Ideas</b>
<b>Factors Influencing Moral Living</b>	<ul style="list-style-type: none"><li><input type="checkbox"/> Codes of Behaviour</li><li><input type="checkbox"/> Role Models</li></ul>

## ☐ Codes of Behaviour

### **Teacher Background**

#### **Family Expectations**

Accepted codes of behaviour have always been established within every culture and society for the purpose of maintaining social order and the roles and safety of individuals and groups within society. Laws are established and their explicit and implicit expectations reinforce each group's codes of behaviour. Family structures within a society play a very significant role in reinforcing and perpetuating codes of behaviour. Elders within families teach and model expected ways of being and behaving to the next generation.

Over the centuries, families have had different levels of influence on the enactment of social codes of behaviour. Family expectations in group-oriented societies and cultures of the past and present are still very strong. For example, in the first-century Mediterranean world, people were highly influenced by the group and family they were not individualistic- rather, they were dyadic. Group-oriented people internalize and make their own what others say, do and think about them, because they believe it is necessary to live out the expectations of others. For group-orientated people, the most elementary unit of social analysis is not the individual person but the dyad, a person in relation with and connected to at least one other social unit-in particular-the family. Such people were, and still are, constantly shown that they exist solely and only because of the group in which they live. It is reinforced with them that without that group they would cease to be. In essence, a dyadic personality is one that needs another person constantly to know who they are and what they are to do. Adult parents in such societies know the accepted codes of behaviour and understand the rights and duties of specific roles and statuses within that society. Parents constantly socialize their children to these under the rubric of 'discipline'. Societal honour or shame impacts profoundly on families. If a family is shamed by one of its members, the consequences are severe and sometimes life-threatening. If a family is honoured, they are bestowed with respect and esteem and as a consequence, physical rewards. If parents do not have expectations and discipline, they are considered to be bad parents.

In today's developed nations, individualism is a prevailing philosophy. Societies still use laws and explicit and implicit expectations to reinforce accepted codes of behaviour. However, because the individual is frequently considered more important than the group, much of the thinking about behaviour is physiological not social. Individual rights, freedom of choice and individual differences are of paramount importance. Individuals often feel freer in such a society compared to a fully group-orientated society. This is because there are diverse codes of behaviour that meet their needs and are acceptable as long as they are within the bounds of law. Alternatively, some individuals become confused by the plethora of choice and codes of behaviour. Parents and elders in individualistic

societies sometimes struggle to set explicit and implicit codes of behaviour. They are challenged by the changing nature and morality of their world and their existing moral and religious beliefs and their sense of the common good. Despite this parents generally establish explicit and implicit expectations for their children's behaviour.

### **School Expectations**

Schools are societal institutions that uphold codes of behaviour that reflect their culture, society and families. Schools establish codes of behaviour and expectations that are both explicit and implicit. Schools use a variety of processes and policies to communicate and reinforce codes of behaviour in the schools and these include: system guidelines, a school's mission/vision statement, behaviour management policies and class behaviour charters.

In Christian schools, Gospel values underpin a variety of processes and policies are used to communicate and reinforce codes of behaviour. Goals and expectations of learning also incorporate Christian values. Here is a list of some Christian values that are often incorporated: respect for the tradition, dignity, justice, community, quality learning, collaboration, tolerance, subsidiarity, stewardship, inclusion, option for the poor, compassion and concern for the common good. Many Christian beliefs also underpin the codes of behaviour of Christian schools. Christian schools would see it as their mission to give witness to the gospel and integrate faith, life and culture. The following is a list of some of beliefs that can underpin Christian school's codes of behaviour: parents/guardians are the first teachers; the importance of the family; each person is created in the image and likeness of God; everyone is special and unique; Jesus is a role model for all; the community is of vital importance; and future foci should be hope-filled.

### **Laws**

Every society has its laws and legal system to uphold accepted codes of behaviour for the people in that time and context. Legal systems and the judiciary are employed to hear and deal with legal cases involving individuals or groups who break the law. The legal system has a clear legal constitution, policies and processes that maintain justice and order in that land. All laws in democratic societies reflect the tradition, beliefs and values of the people in that time and place. Laws can be changed to suit changing times and contexts. This largely involves a mandate from the majority of the people, debate in the houses of government, voting and the drafting and redrafting of legislation. Many of the accepted codes of behaviour, legal systems and policies and processes reflect religious and Church moral law handed down over the centuries.

From a Church perspective, the moral law is the work of Divine Wisdom. This wisdom is Biblical and outlines God's prescribed ways of being and acting for human beings who wish to live a moral life. It also warns of the ways of evil, which turns people away from God and a moral life. Law is a rule of conduct enacted by competent authority for the sake of the common good. The moral law presupposes the rational order, established among people for their good and the good of creation and the Creator. There are different expressions of the moral law and all of them are interrelated: eternal law, natural law; revealed law (for Christians comprising the Old Law and the New Law, or Law of the Gospel); and finally, civil and ecclesiastical laws. Eternal law is the source of all law that comes from God. Natural moral law and its principal precepts are expressed in the Decalogue. It expresses the dignity of people and determines the basis for each person's fundamental rights and duties. The application of the natural law can vary greatly according to place, time and context. However, even in the diversity of culture, the natural law remains as a rule the one that binds people among themselves. The natural law provides moral foundation for building community and is a necessary basis for civil law.

For Christians, the Old Law is the Law of Moses, which revealed God to Israel. The moral precepts of the Old Law are summed up in the Ten Commandments or The Decalogue. According to Christian tradition, the Old Law is holy, spiritual and good, yet still imperfect. Although it shows what must be done, it does not of itself give the strength or the grace of the Spirit to fulfill it. Christians see the Old Law as preparation for the Gospel and the emanating New Law or the Law of the Gospel.

The New Law, or the Law of the Gospel, is the work of Christ and is expressed particularly in the Beatitudes and uses the sacraments of the Church to communicate grace. It is also the work of the Holy Spirit and given to the faithful through faith in Christ. The New Law orients believers towards the *kingdom of God*. The New Law or the Law of the Gospel puts into practice the teachings of Jesus and is summed up in *the Golden Rule*, "Whatever you wish that people would do to you, do so to them; this is the law and the prophets" (Matt 7:12, Luke 6:31). The New Law or the entire Law of the Gospel is

contained in the *New Commandment* of Jesus, to love one another as he has loved us (John 15:12,13:34). CCC1975-1986

## Activity

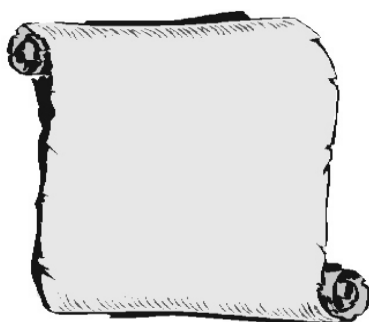
## Family Expectations © M 2.2

Students use a **5 W's + H Strategy** ① to identify factors within their family that influence their behaviour at home. The following questions are examples:

- ☐ Who in your family helps you understand what is right and wrong behaviour?
- ☐ When do you need to behave in a particular way at home?
- ☐ Where do you behave in different ways?
- ☐ What rules does your family have about behaviour?
- ☐ Why does your family have these rules?
- ☐ How does your family expect you to behave?

Students create a dictionary list of family rules and expectations about how to behave within and beyond the home.

### Family Rules and Expectations



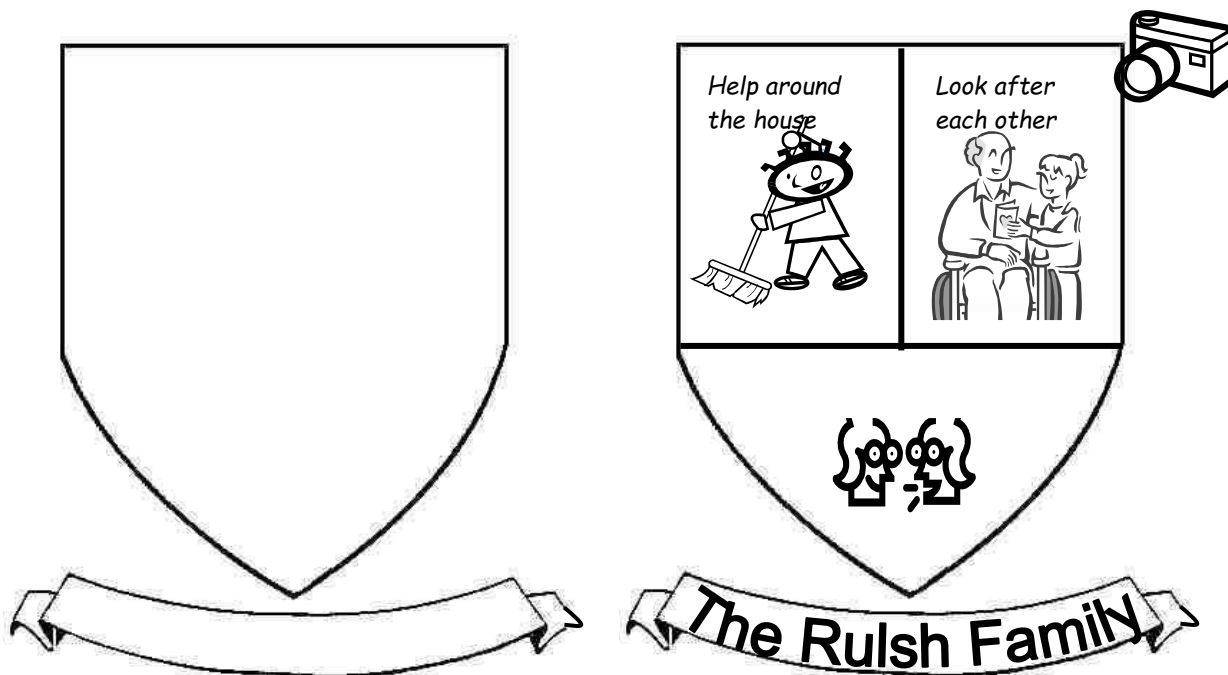
**A** Act kindly towards each other.

**C** Care for other people's things.

**B** Be honest.

**D** Do listen to Father speak in church.

Students create a family coat of arms that depicts family rules and expectations using an enlarged copy of the template below. Students record in their coat of arms things that are very important to their family.

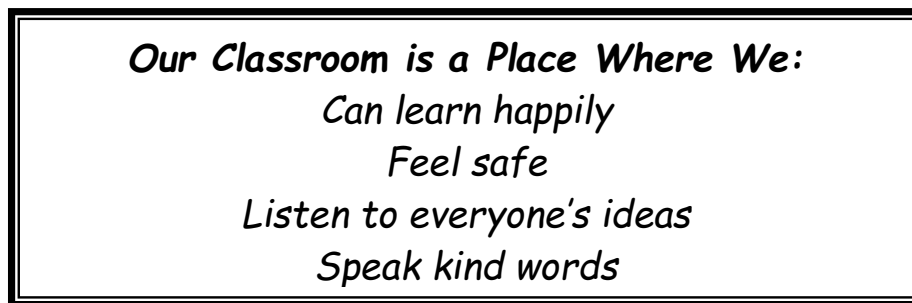




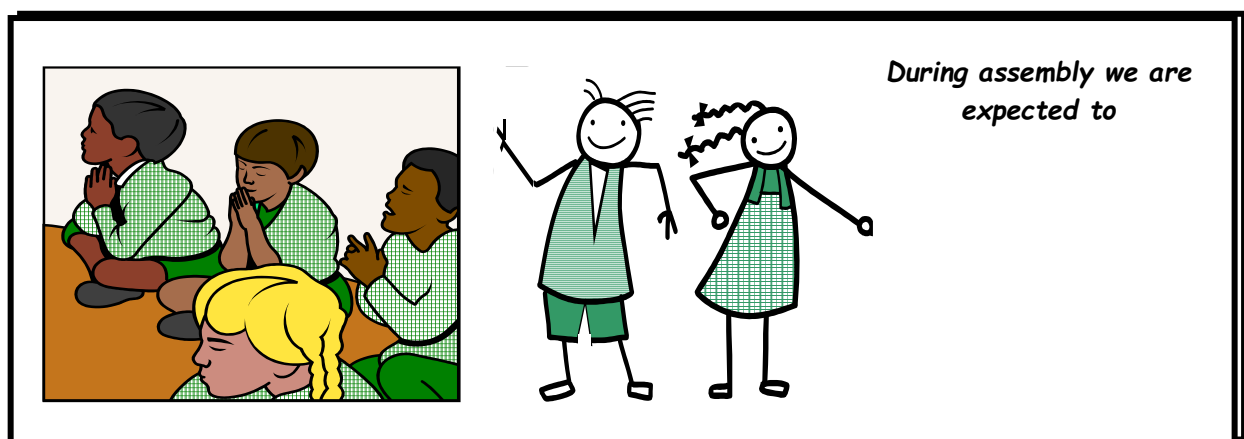
Students use a **Think-Pair- Share Strategy** ① to list the type of classroom environment in which they feel safe and productive and the opposite type of classroom environment where they feel fearful and unable to learn effectively.

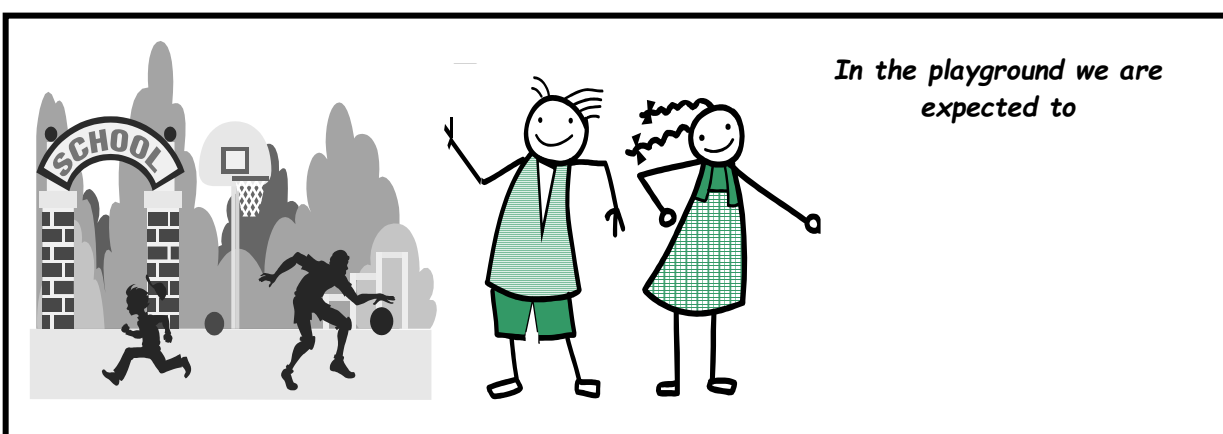
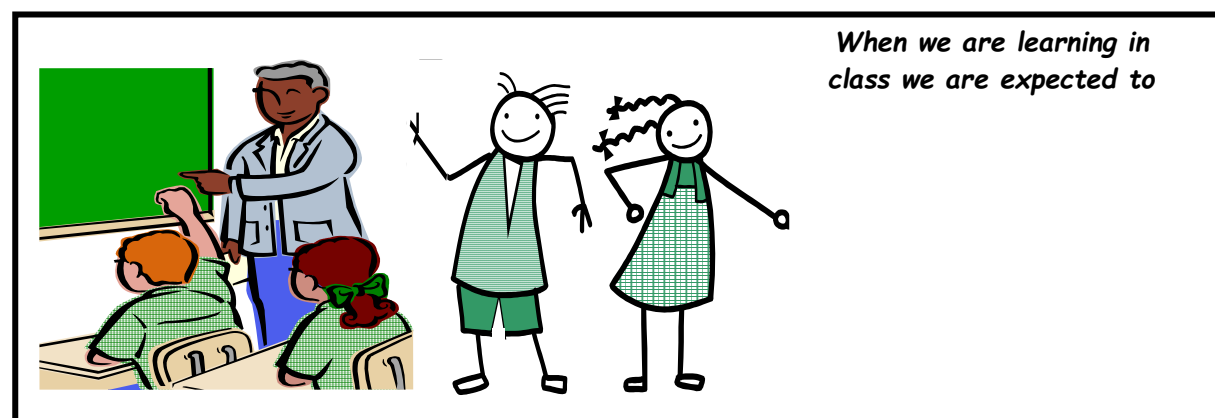
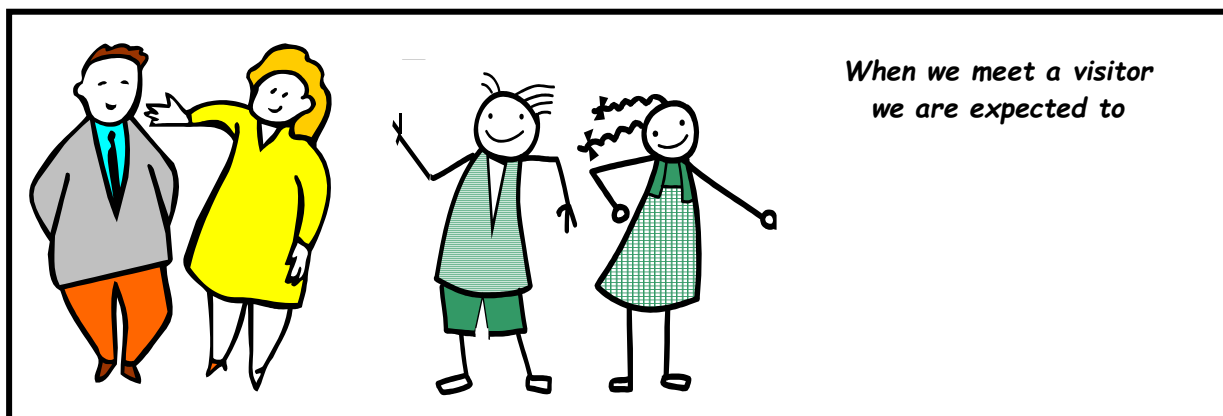
Students' responses are gathered on a classroom display area and form the basis of a code of class behaviour.

Students use a **Y-Chart Strategy** ① or other analytical processes to deepen their understandings of the actions and behaviours in each point within the code of class behaviour. These processes could continue at different times throughout the year as necessary. Year One/Two students at St Justine's devised the following classroom code of behaviour:



Students form learning teams and use the **Hot Potato Strategy** ① to identify and record school expectations of students in different situations e.g. the playground, the church, at assembly, learning in the classroom, meeting visitors to the school. In their learning teams, students use symbols and words to illustrate these expectations on posters that could be displayed within the school. The following cards could be enlarged to form the basis of the posters.





Students gather in a **Sharing Circle** [🕒](#) to discuss the reasons or factors that determine the expectations that they have identified within the posters.

Students consider examples of wrong behaviour in their school. They use the following process to discuss actions that they could perform to stop wrong behaviour.

### **SEE**

What exactly is happening?

What is this doing to people? (The consequences)

Why is this happening? (The causes)

### **JUDGE**

What do you think about all this?

What do you think should be happening?

What does your faith say?

### **ACT**

What exactly is it that you want to change? (Long-term goal)

What action are you going to take now? (Short-term goal)

Who can you involve in your action?

Students in learning teams, create a classroom visual of a situation where they would use "See, Judge and Act."

Students use the **Retrieval Chart** ① below to identify the reasons for having these laws in their society.

<i>Bike riders must wear helmets</i>	
<i>Trespassing is an offence</i>	
<i>Stealing is a crime</i>	
<i>Destroying or defacing public property is an offence</i>	
<i>Pedestrians must use marked crossings if they are nearby.</i>	
<i>A seat-belt must be worn when travelling in a car</i>	

Students create and illustrate a **Big Book** ① that depicts important societal rules and laws for living in a community, including people who enforce the law.

Students complete a whole class **Venn Diagram Strategy** ① activity that identifies community laws, God's laws and some interconnections between the two. The laws labelled below can be used in this activity.

*Do not steal.*

*Do not tell lies about others.*

*Destroying or defacing public property is an offence.*

*Trespassing is an offence.*

*Don't swear.*

*Remember to worship God.*

*Bike riders must wear helmets.*

*Respect your mother and father.*

*Do not kill.*

*Pedestrians must use marked crossings if they are nearby.*

*You must wear a seatbelt when travelling in a car.*

*Treat others the way you would like them to treat you.*

*(Adapted Matthew 7:12; Luke 6:31)*

**Teacher Note: Further work on the Decalogue, the Ten Commandments and the Beatitudes is featured in the Module "Morality: Values and Pathways" Level 3 and 4.**

## □ Role Models

### Teacher Background

Role models have the ability to influence lives, values and lifestyles. They set good examples and are looked up to and admired by others. They inspire others, who in turn want to be like them. Role models are not necessarily people who are famous, even though many young people choose this type of glamorous role model or have such people thrust upon them by the media. Good role models are people who have the inner capacity to reflect and evaluate their lives and interactions with others. Role models seek to grow and evolve throughout their lifetime. They have the capacity to connect with others and the Divine within and beyond themselves. They are not infallible, but they often have a clear sense of purpose, meaning and values in their lives.

For Christians *the* role model is Jesus Christ. Jesus has had enormous influence on the lives, values and lifestyles of Christians and others who have lived, or live in countries that embraced The Old Law and New Law/ Law of the Gospel and reflected these beliefs and values in their laws and codes of behaviour. Jesus has clearly demonstrated to others the importance of the inner spiritual life and connection with God, acting for justice and peace, authenticity and moral integrity.

Early in church history, the word *saint* was defined as one who had died and was in heaven with the Lord, one who could intercede and respond to the needs of people and the church and finally one who was merited with public honour and cultic recognition by the church. Saints are role models for many, in that they follow the example of Jesus Christ who lived a life of faithfulness to God even until death. Within their lives, inherent values of the tradition are exemplified. In every age, saints exhibited ways of living out the gospel in decadent and confusing times. Frequently saints were martyred for the beliefs and actions. Saints are able to transform the abstract into real life experience. They are able to contextualise the truth of the Gospel within their life and time.

Students read or are read the following adapted Scriptural story from Matthew's gospel. With teacher assistance, students create a **Flow Chart** ⓘ sequence of the story.

### *The Temptation of Jesus in the Desert* (Adapted from Matthew 4:1-11)

*Jesus went into the hot desert to pray. He stayed there a long time and he got very hungry. He had not eaten anything because he was trying to listen to God and do what God said. His tummy must have rumbled a lot!*

*Suddenly, Satan came and tempted Jesus to turn a rock into bread so that he would not be hungry. Jesus did not listen to Satan. He knew that Satan was trying to get him to do something wrong. Instead, Jesus said that God would provide the bread of life that he needed. He told Satan it was more important to do what God says.*

*Then, Satan took Jesus to the top of the temple. He dared Jesus to jump off. Satan tempted Jesus by saying that angels would catch Him. But Jesus told Satan that it wasn't right to test God.*

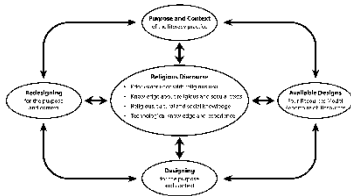
*So, Jesus did not do wrong.*

*Again, Satan tried to tempt Jesus to do wrong. He took Jesus to a high mountain. Jesus could see everything all around. Satan told him that he could have everything he saw if he followed Satan. Jesus would not follow him.*

*He told Satan to go away! He told him that we are to worship God and do only what God says.*

*Jesus was tempted three times and so he had three chances to do wrong but Jesus did the right thing each time. Jesus always did what was right. He must have had to pray a lot to make sure He was doing just what God wanted.*

*Sometimes we may be tempted to do the wrong thing. God wants us to do right! Jesus helps us know how important it is to do good and not evil.*

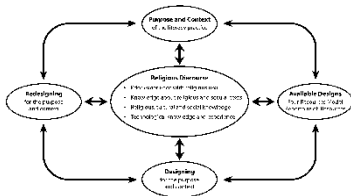


In this activity, students participate in Code Breaker practices by exploring words and concepts from the Temptation story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp. 2-6 for further information. The Model for Developing Religious Literacy appears on p. 3 of this module.

### Code breaker activity

Students create a picture dictionary to explore new words and concepts contained within the Temptation story. Words could include *dare*, *conscience*, *temptation*, *hard choice*, and *Satan*. Below are two examples of Year Two students' dictionary pages

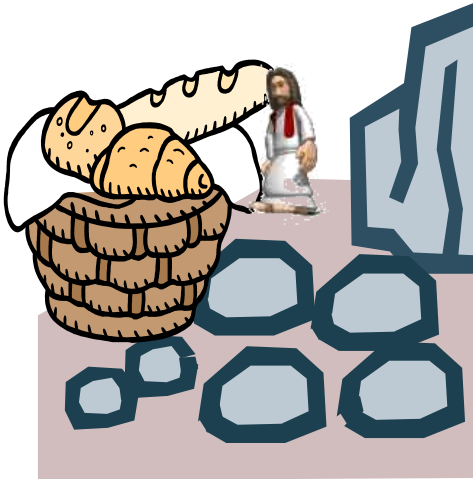




In this activity, students participate in Meaning Maker practices by exploring ideas and events within the Temptation story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp. 2-6 for further information. The Model for Developing Religious Literacy appears on p. 3 of this module.

### Meaning Maker Activity

In learning teams, students complete sentence starter cards for the three main ideas in the story.



*Satan wanted Jesus to .....*

*But Jesus said.....*

*Because .....*




*Satan wanted Jesus to .....*

*But Jesus said.....*

*Because .....*



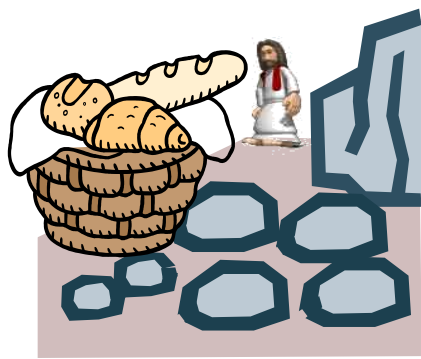


*Satan wanted Jesus to .....*


*But Jesus said.....*

*Because .....*

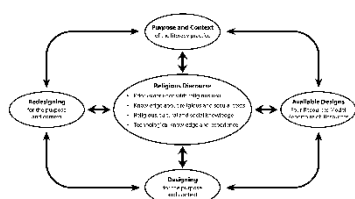
Alternatively, students might create a **Flip Book** [①](#) based on the three parts of the story. The pictures used in the above cards below could again be used to represent the three parts. Below is an example of what a Flip Book might look like.



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*Satan told Jesus to turn stones into bread so that he wouldn't be hungry. Jesus said "no" because he knew God would look after him.*

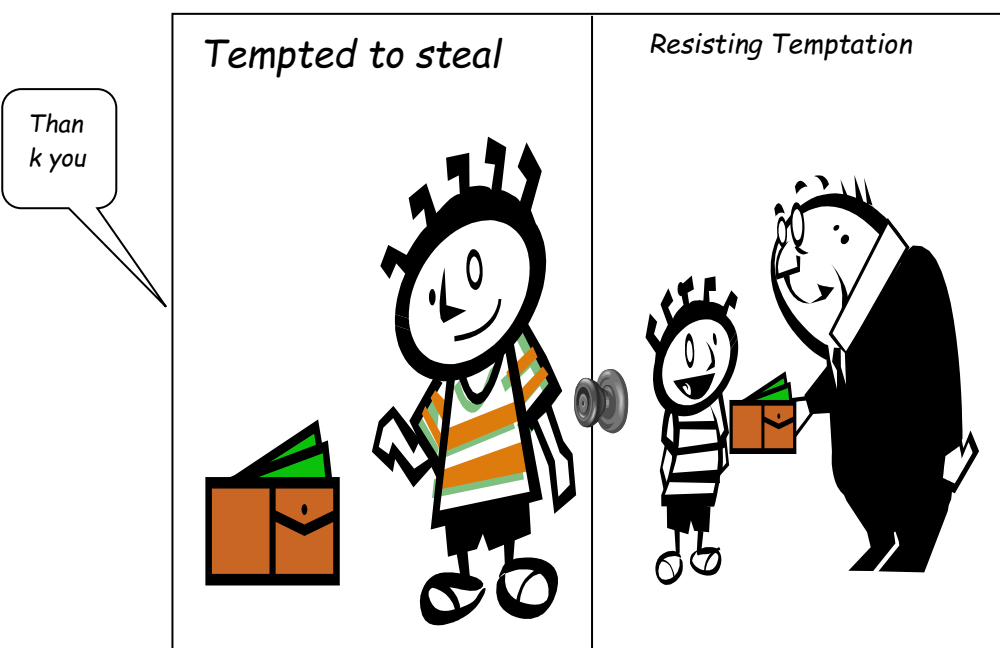
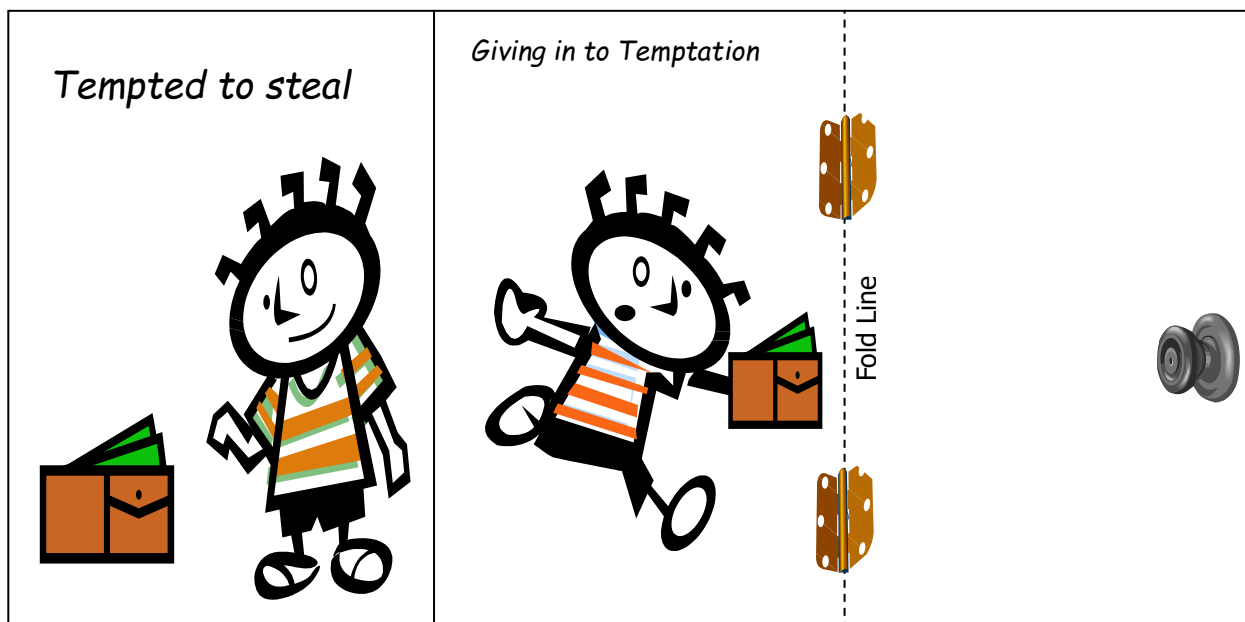


In this activity, students participate in Text User practices by identifying and synthesising information from the Temptation story for the purpose of designing and constructing a visual representation of a key part of the story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp. 2-6 for further information. The Model for Developing Religious Literacy appears on p. 3 of this module.

### ***Text User Activity***

Students suggest a variety of everyday situations that present temptations to people. They should consider situations at school, home, out shopping, visiting friends etc.

Students form learning teams and create a Folding Door book to illustrate the difference between giving into temptation and resisting temptation

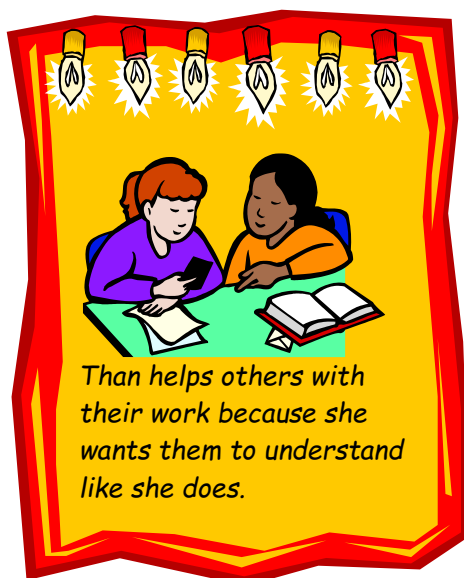
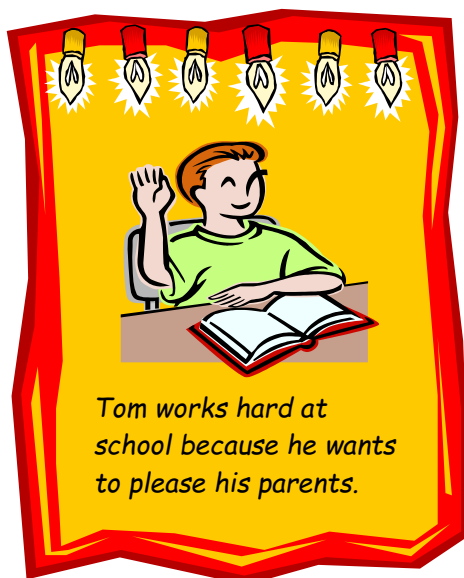


### **Activity**

### **Showing How To ... © M1.2 M2.2**

Students, in learning teams, create a "Wall of Fame" for people whose actions are an example to others of ways to behave. These people may be students within their class or school, who have exhibited behaviour that others would like to follow. They may be people within the community, or others that students have heard of because of their "right behaviour". Students write a caption for the wall of fame participant, identifying factors that influence the person's behaviour.

Students at St Justine's created a "Wall of Fame" of students in their school who had shown "right behaviour". The students used clip art to obtain an image which matched the students' behaviour and wrote a suitable caption.



Students list people who are their role models, because they have helped them to know what is right and wrong behaviour. Students use the following **Concept Web** ① to illustrate their role models and to indicate one thing that each role model has said or done to help them understand right behaviour.

*Name and picture of role model*

*How they helped me know right behaviour.*

*A picture of me*

*Name and picture of role model*

*How they helped me know right behaviour.*

*Name and picture of role model*

*How they helped me know right behaviour.*

*Name and picture of role model*

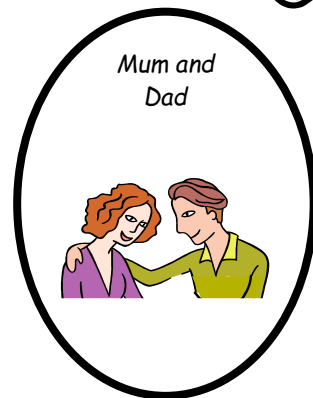
*How they helped me know right behaviour.*

Students at St Justine's School recorded in their graphic organiser people who had helped them with learning about "right behaviour". The following is Josie's response:



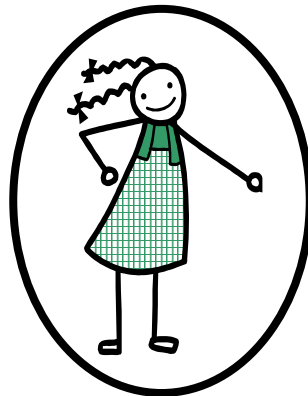
*My Gran*

*My Gran told me to care  
for animals and plants*



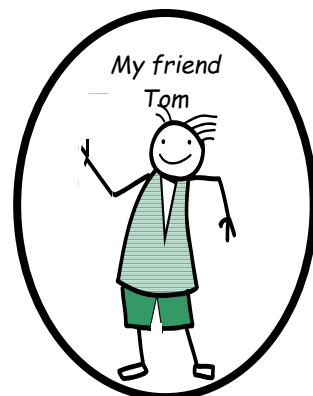
*Mum and  
Dad*

*Mum and dad told me to  
always say thank you when  
I am given something*



*Sister Pat*

*Sister Pat showed me how  
to love others like God  
loves us*



*My friend  
Tom*

*Tom showed me how to  
share my things with  
others.*

Students participate in a **Talking Circle Strategy** ① to share their retrieval charts. Students form learning teams and complete a **Y Chart** ① on how behaving in the right way (moral living) might look like, feel like and sound like.

**That is the final activity in this module.**

**Learning Strategies featured in this module and identified by the Learning Strategies Icon ① are below and appear on the following pages:**

Talking Circle	p. <a href="#">42</a>	Big Book	p. <a href="#">48</a>
Six Action Shoes	p. <a href="#">43</a>	5 W's + H	p. <a href="#">49</a>
Drama	p. <a href="#">44</a>	Hot Potato	p. <a href="#">50</a>
Graphic Organiser	p. <a href="#">45</a>	Retrieval Chart	p. <a href="#">51</a>
Think Pair Share	p. <a href="#">46</a>	Venn Diagram	p. <a href="#">52</a>
Forum Theatre	p. <a href="#">46</a>	Flow Chart	p. <a href="#">53</a>
Y Chart	p. <a href="#">47</a>	Flip Book	p. <a href="#">54</a>
Freeze Frame	p. <a href="#">47</a>	Concept Web	p. <a href="#">55</a>
Flashback/Flashforward	p. <a href="#">48</a>		

## □ **Multimedia Centre**

### **Multimedia Resources**

The Brisbane Catholic Education Multimedia Centre has a wide range of multimedia resources available for loan to schools. Teachers are encouraged to consult with the staff of the centre regarding suitable multimedia resources to enhance units of work developed from this module. Contact details for the Brisbane Catholic Education Multimedia Centre:

Telephone (07) 3840 0405

Alternatively, teachers are able to conduct a Multimedia Centre online search through the BCE Intranet. Religious Institute schools are able to access the BCE intranet through the public site located at: [www.bne.catholic.edu.au](http://www.bne.catholic.edu.au)

# ❶ Talking Circle Strategy

Students sit in a circle and take turns to express their ideas or feelings about a topic or a piece of work that they wish to discuss or explain.

Students in a Talking Circle learn to listen and respect the views of others. A stick, stone or feather or similar object can be used to facilitate the circle. Whoever is holding the object has the right to speak and the others have the responsibility to listen. Those who are hesitant to speak may eventually speak because of the safety of the Talking Circle. The object "absorbs" the words said in the Circle. This emphasizes that what is shared in the Circle is not to be spread around outside the Circle. Many Talking Circles begin with words which foster the readiness of the Circle.

## **Guidelines for Talking Circles:**

(Adapted from The Sacred Tree Teachers' Guide (1982) published by the Four Worlds Development Project).

- ❑ If using a large group of students (thirty or more, perhaps) it is recommended that they are organized into an inner circle and an outer circle. Whoever is sitting in the inner circle can speak while those in the outer circle listen. Students can take turns being in the inner circle.
- ❑ During the circle time, people are free to respond however they want as long as these basic considerations are followed:
- ❑ All comments are addressed directly to the question or the issue, not to comments another person has made. Both negative and positive comments about what anyone else has to say should be avoided.
- ❑ Only one person speaks at a time. Generally the person holding the object speaks. Students can indicate their desire to speak by raising their hands.
- ❑ Silence is acceptable. There must not be any negative reactions to the phrase, "I pass."
- ❑ Going around the circle in a systematic way invites each person to participate without a few vocal people dominating the discussion.
- ❑ The group leader facilitates the discussion in non-judgmental way. In other words, instead of responding with words like, "great" or "good", the leader can acknowledge or clarify comments, such as, "I understand you are saying that..."
- ❑ Speakers should feel free to express themselves in any way that is comfortable: by sharing a story, a personal experience, by using examples or metaphors, and so on.

## ① Six Action Shoes Strategy

The Six Action Shoes were developed by Edward De Bono as a framework to transform the way we think to the way we act, identifying different situations and acting accordingly in order to take control of them and respond in the most effective manner possible.

There are two questions to ask before embarking on any action – 'What type of action is required here?' and 'Which action shoes are appropriate to behave in that style?'

The six shoes are:

Shoes	Colour and Style	Type of Action
	Navy Formal Shoes	Routines and Procedures
	Orange Gumboots	Reacting Quickly
	Pink Slippers	Responding Sensitively
	Brown Brogues	Practical and Flexible Action
	Grey Sneakers	Finding and Investigating Information
	Purple Riding Boots	Taking Charge

Students use templates of the action shoes or indeed, real shoes, as learning tools in analysing situations to discern the type of action or action adopted by individuals or groups in specific situation. They might also use the shoes to sequence a series of actions in a given situation.

Students use the Six Action Shoes to propose appropriate actions to given situations and to justify those actions. When used in collaboration with the Six Thinking Hats it can prove a particularly powerful thinking strategy.



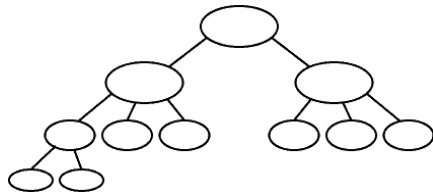
# **❶ Drama Strategies**

<b>Improvisation</b>	Method of producing make-believe talk and action in a spontaneous or continuous manner but not meant for repetition, or as prepared talk and action for performance.
<b>Teacher/student in role</b>	<p>Teacher/student takes on the roles of characters within the drama to create belief, to highlight tensions, to develop ideas, or to ask questions. Can be used:</p> <ul style="list-style-type: none"> <li>• To introduce a plot or a theme</li> <li>• to look in more detail at aspects of the action or at particular events e.g. after reading a text.</li> <li>• instead of a lecture, or a résumé.</li> </ul> <p>Which role to choose:</p> <ul style="list-style-type: none"> <li>• <u>not</u> a main character: someone who is near enough the action to know a lot but who is not central (e.g. Juliet's nurse, Rosencrantz or Guildenstern, Ophelia's brother):</li> <li>• an invented character.</li> </ul> <p>Find some way to show who you are; show when you are in and when you are out of character; define your audience.</p>
<b>Still image</b>	The group takes up different poses to construct a picture which shows physically what they want to say or how they interpret a text.
<b>Freeze Frame</b>	A series of linked still images that can describe different important moments within a text.
<b>Mantle of the Expert</b>	Students or teacher take on role of people with specialist knowledge that is relevant to the situation.
<b>Narration</b>	The teacher narrates part of the story to get it started, to move the story on, to aid reflection, to create atmosphere, to give information, to give control.
<b>Thought Tracking</b>	Individuals, in roles, are asked to speak aloud their private thoughts and reactions to events.
<b>Hot Seat Interview</b>	Students, as themselves, question teacher-in-role or student-in-role in order to get more information about the character and the character's motives; or to confront the character.
<b>Collective role play</b>	Several members of the group play the same part simultaneously to provide mutual support and present a range of ideas.
<b>Ritual</b>	A stylised action or form of words (e.g. an agreement sealed with a handshake). Often repeated; used to build the feeling of being a group.
<b>Conscience alley</b>	Groups are used to provide advice or give expression to conscience in a character as he or she is made to walk through the alley.
<b>Concentric circles</b>	A way of organising exchanges of opinion, discussion. Divide class in two. One half forms a circle and then turns to face a partner in the outer circle, which is formed by the other half of the class. On signal, outer circle moves to a new partner in a clockwise direction.

# Graphic Organisers

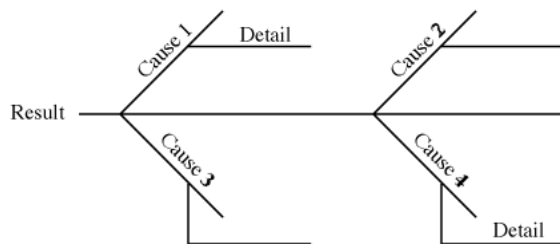
A graphic organiser is any visual tool used to represent a student's knowledge or investigation of a topic. Graphic organisers are intended to assist students to gather and record information in a structured way. They are a means to an end not an end in themselves.

There is a wide range of graphic organisers. This page depicts a small selection.



## Network Tree

Used to show causal information (causes of poverty), a hierarchy (types of insects), or branching procedures (the circulatory system). Key frame questions: What is the superordinate category? What are the subordinate categories? How are they related? How many levels are there?



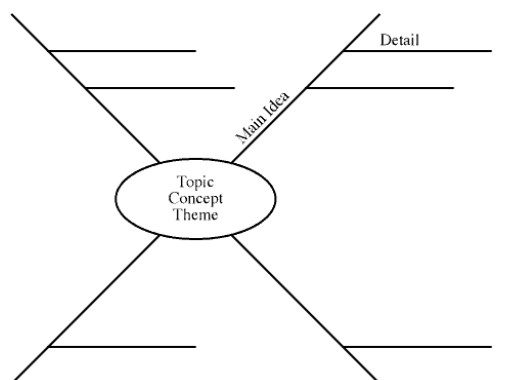
## Fishbone Map

Used to show the causal interaction of a complex event or complex phenomenon. Key frame questions: What are the factors that cause X? How do they interrelate? Are the factors that cause X the same as those that cause X to persist?

	Name 1	Name 2
Attribute 1		
Attribute 2		
Attribute 3		

## Compare/Contrast Matrix

Used to show similarities and differences between two things (people, places, events, ideas, etc.). Key frame question: What things are being compared? How are they similar? How are they different?

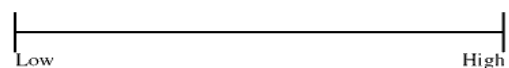


## Spider Map

Used to describe a central idea: a thing (a geographic region), process, concept (compassion), or proposition with support (experimental drugs should be available to AIDS victims). Key frame questions: What is the central idea? What are its attributes? What are its functions?

## Continuum Scale

Used for time lines showing historical events or ages (grade levels in school), degrees of something (weight), shades of meaning, or ratings scales (achievement in school). Key frame questions: What is being scaled? What are the end points?



## ① Think Pair Share Strategy

This thinking strategy encourages independent and collaborative thinking and discussion:

- 1) **Think** The teacher provokes students' thinking with a question, or visual prompt, or observation. The students should take a few moments (probably not minutes) just to THINK about the question.
- 2) **Pair** Using designated partners, students pair up to talk about the answer each came up with. They compare their mental or written notes and identify the answers they think are best, most convincing, or most unique.
- 3) **Share** After students talk in pairs for a few moments (again, usually not minutes). The teacher calls for pairs to share their thinking with the rest of the class. This can be done by going around in round-robin fashion, calling on each pair, or by taking answers as they are called out (or as hands are raised). Often, the teacher or a designated helper will record these responses on the board or on the overhead.

## ① Forum Theatre Strategy

Forum theatre allows an incident or event to be seen from different points of view, making it a very useful strategy for examining alternative ideas. A small group acts out a scene while the rest of the class watches them. The class members work as directors of the group in role e.g. asking them to act or speak in a different way, suggesting that a character might behave differently, questioning the characters in role or suggesting an alternative interpretation for what is happening.

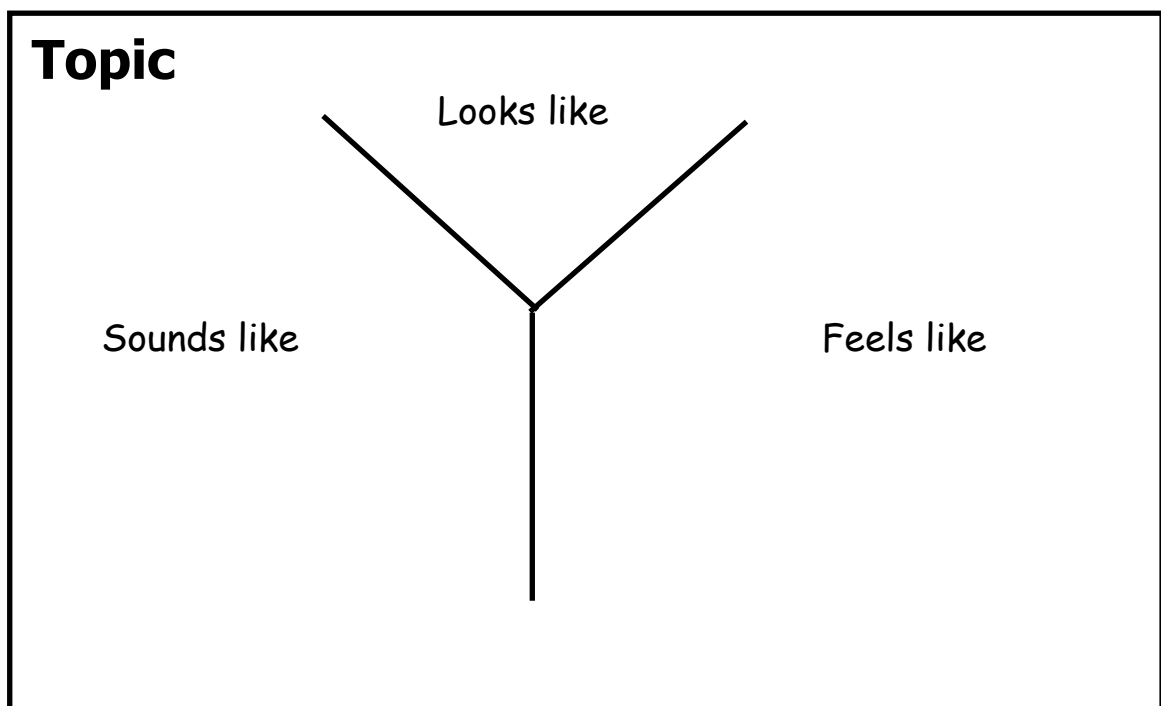


## ❶ Y Chart Strategy

A Y Chart enables students to respond to a situation, proposal, problem or stimulus material. It relies on the senses, intuition and imagination.

Process for Y chart:

- ❑ Decide on the topic to be analysed.
- ❑ Draw up a simple Y Chart (see below) and write the topic at the top of the chart.
- ❑ In the "Looks Like" segment, students brainstorm all they might see happening around the topic.
- ❑ In the "Sounds like" segment, students record things they might hear such as words, sounds and sound effects.
- ❑ In the "Feels Like" segment, students brainstorm all the things they might feel in a tactile kinesthetic sense as well as in an emotional response.
- ❑ This information can then be applied in other learning contexts.



## ❶ Freeze Frame Strategy

Freeze frames are still images or silent tableaux used to illustrate a specific incident or event. They are useful for enabling close scrutiny of an incident or situation. Individual students or learning teams are asked to represent the characters at a significant moment. Freeze frames can be improvised or planned briefly. Positioning and body shape have to be considered carefully in order to represent ideas or emotions. Freeze frames also help establish roles by giving children thinking time. Sequential frames can be used to represent the key events as a narrative progresses. Freeze frames can be brought to life through improvisation or used as the basis for thought tracking.

## **❶ Flashback/Flashforward Strategy**

This strategy is effective for getting students to focus on the consequences of actions rather than on the action itself. The strategy encourages reflection and discussion. It stops the dramatic action and requires the students to refocus on something that happened before, which may have caused a particular event, or happened later, perhaps as a consequence of the action. Other strategies such as freeze-frame may be used to create the flashback from the perspective of different people or characters.

## **❶ Big Book Strategy**

Creating Class Big Books enables whole class or smaller learning groups to participate in the reading process and the joint construction of the big book text. Students can create their own ideas, or rewrite some of their favourite literature and predictable books. Each student is able to contribute to a page and students can get take turns at bringing the big book home and sharing it with their family. In doing this, students are practising many important early reading and writing strategies. At times it is good to include a page for parent/family comments at the end of the book.

You can use a wide variety of materials to make your own big books. Large poster size cardboard is useful for the pages. Make sure you laminate the covers to protect them from "wear and tear". Big Books can be bound in different ways. Sometimes using plastic binding and the school binding machine works well. Alternatively, coloured duct tape is effective. Another binding method involves punching holes in the cardboard pages and using curtain rings to bind them together.

You can also use photo albums, sheet protectors, poster board, felt, scrapbooks and paper plates to make your big books. It is fun to try different types of books, so that students don't get bored with the same old thing! You can also make your books in different sizes and shapes.

Process for creating big books:

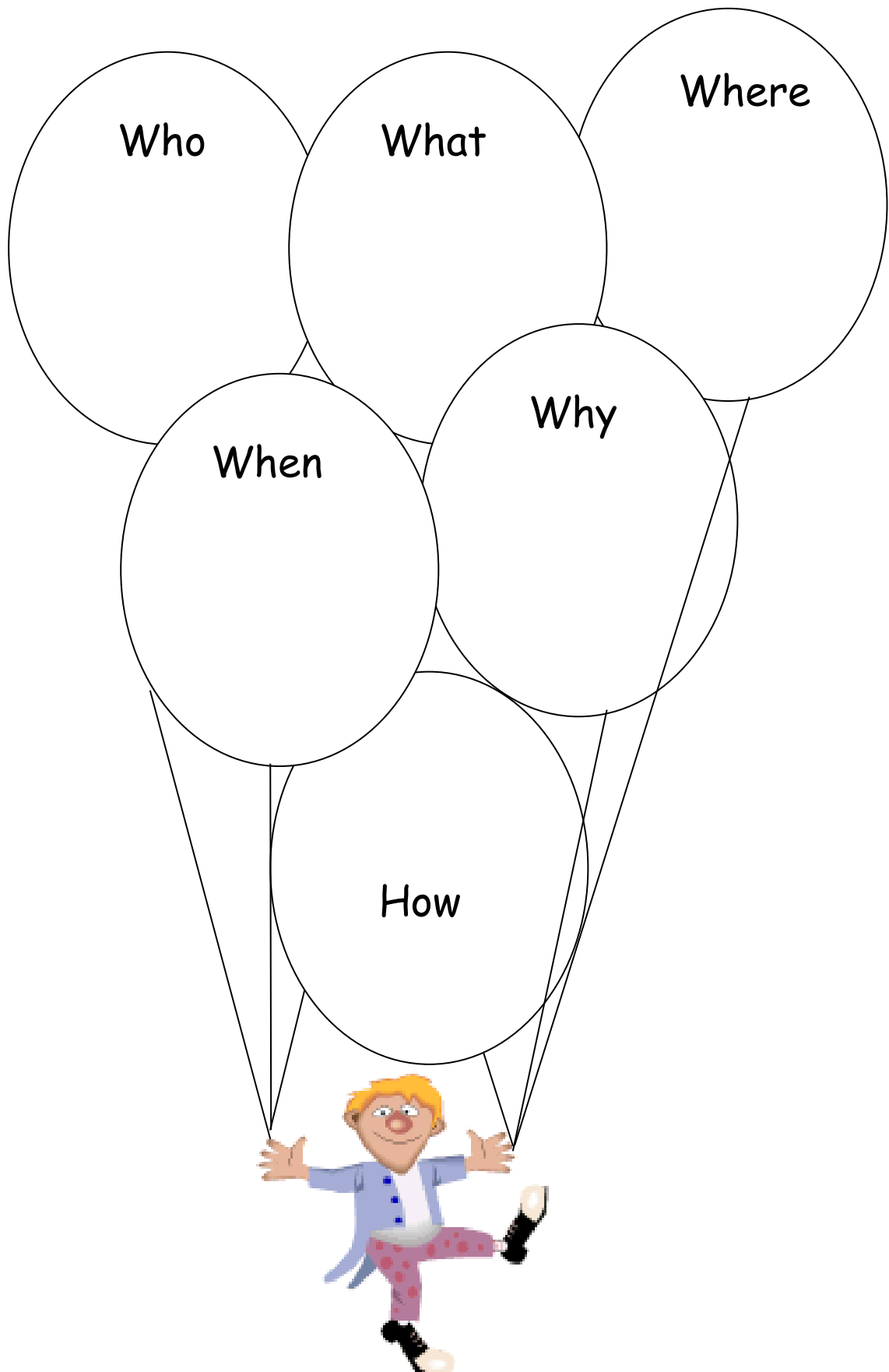
- ❑ Ensure that there is teacher and student clarity on the purpose, context, generic structure and formatting of the big book.
- ❑ Exhibit a repertoire of big books for students' perusal and discussion.
- ❑ Scaffold written text and discuss a repertoire of possible illustrations.
- ❑ Use sentence starters or some type of text support for all learners particularly the very young.
- ❑ Assist students to make decisions on the design of their page or pages of the big book.
- ❑ Have students complete a first draft.
- ❑ After consultation students complete their final draft.
- ❑ Assemble the big book.
- ❑ Read big book to the whole class or learning groups.
- ❑ Use the big book for further learning.

Big books can be used at any stage of learning. The following site is excellent for students or teachers who are interest in creating interactive/digital big books.

[www.kented.org.uk/ngfl/pembury/lessons.html](http://www.kented.org.uk/ngfl/pembury/lessons.html)

## ① 5Ws + H Strategy

The 5 Ws + H Strategy provides a simple checklist to help students think through issues: What, When, Why, Who, Where and How.



## ❶ Hot Potato Strategy

Hot Potato is a fast-paced group activity where each group is given a sheet of paper with a topic to brainstorm. On a given signal the papers are passed around to the next group who read what has been written and add extra ideas to the sheet. The process is repeated until the papers arrive back at their starting point.

The advantages to this activity are:

- ❑ It pushes the students to keep digging deeper or more divergently to create ideas
- ❑ It keeps the kinaesthetic learner involved
- ❑ Change of pace which can be energising for the students
- ❑ The involvement of the students as evidenced when their original sheets come back to them and they spontaneously read to see what has been added.

A graffiti wall is a variation on the hot potato strategy outlined above. As with hot potato, several topics or questions are written on sheets of paper and several students work on each piece of paper at the same time. The difference however is that the large sheets of paper are posted on the walls or floor around the room and the students move freely or in groups from one piece of paper to the next.

Classroom rules need to be clearly in place before this activity can be run successfully but most students like the opportunity to move around and to make choices and do not take advantage of the situation. The simplest way to introduce it is to keep the students in groups rotating on a signal from one sheet to the next.

# ***Retrieval Chart Strategy***

A Retrieval Chart is a graphic organiser used for organizing and categorizing data using headings or key concepts. Retrieval Charts are useful for:

- ☐ Presenting information in an easily accessible way
- ☐ Comparing and contrasting attributes
- ☐ Organising data for use in research projects
- ☐ Note taking in a systematic way

A variety of different Retrieval Charts are provided below.

## **The Stolen Generations**

From the perspective of.....

Topic focus	Source	Description	Critical Analysis	My knowledge & understanding

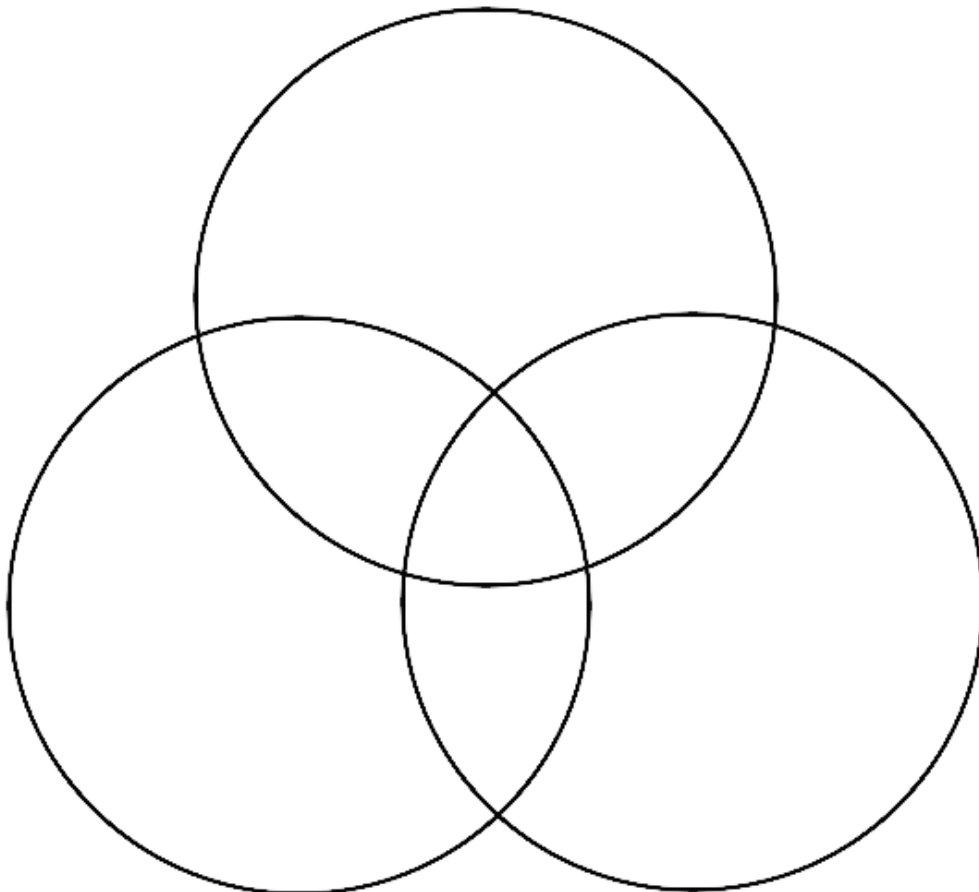
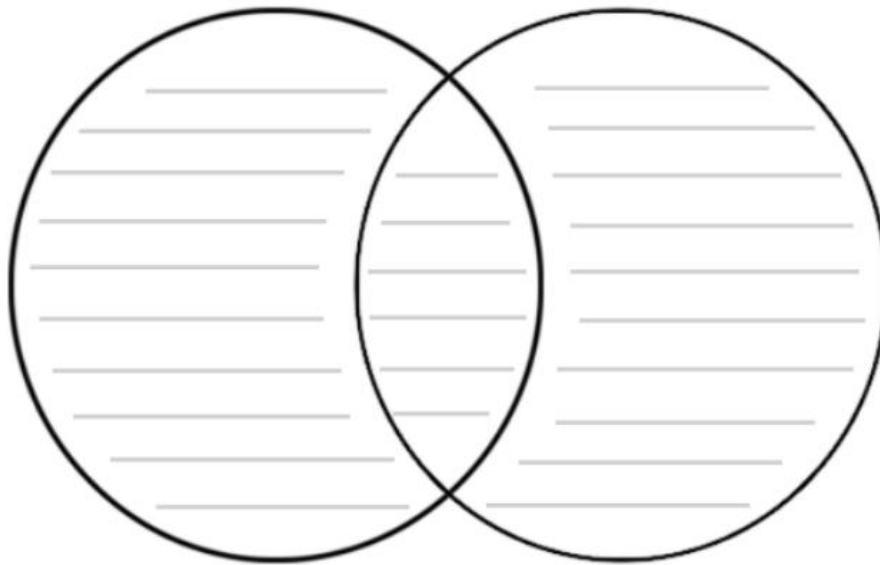
## **Five Inventions I would choose to take back to my planet**

Invention	Date of Invention	Description	Use	Contribution to Society
One				
Two				
Three				
Four				
Five				



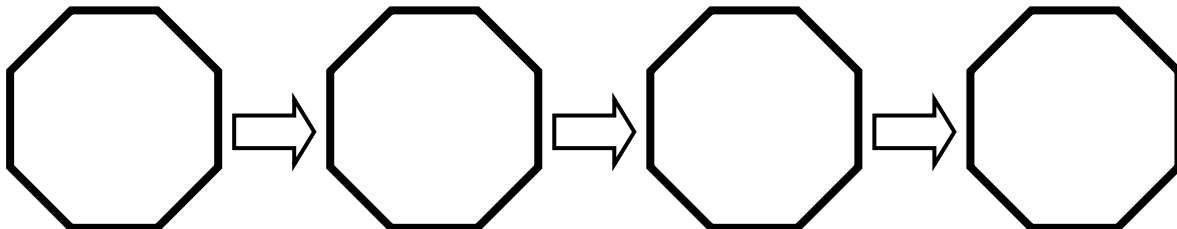
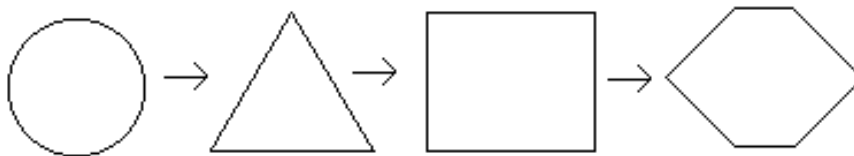
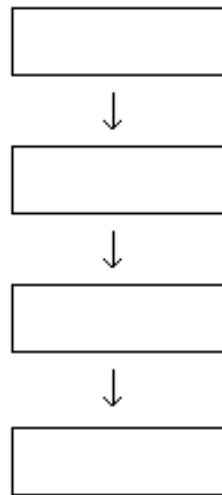
## ① Venn Diagram Strategy

Venn Diagrams are a visual way to organise information to show similarities and differences. Venn Diagrams can consist of two or three circles as shown.



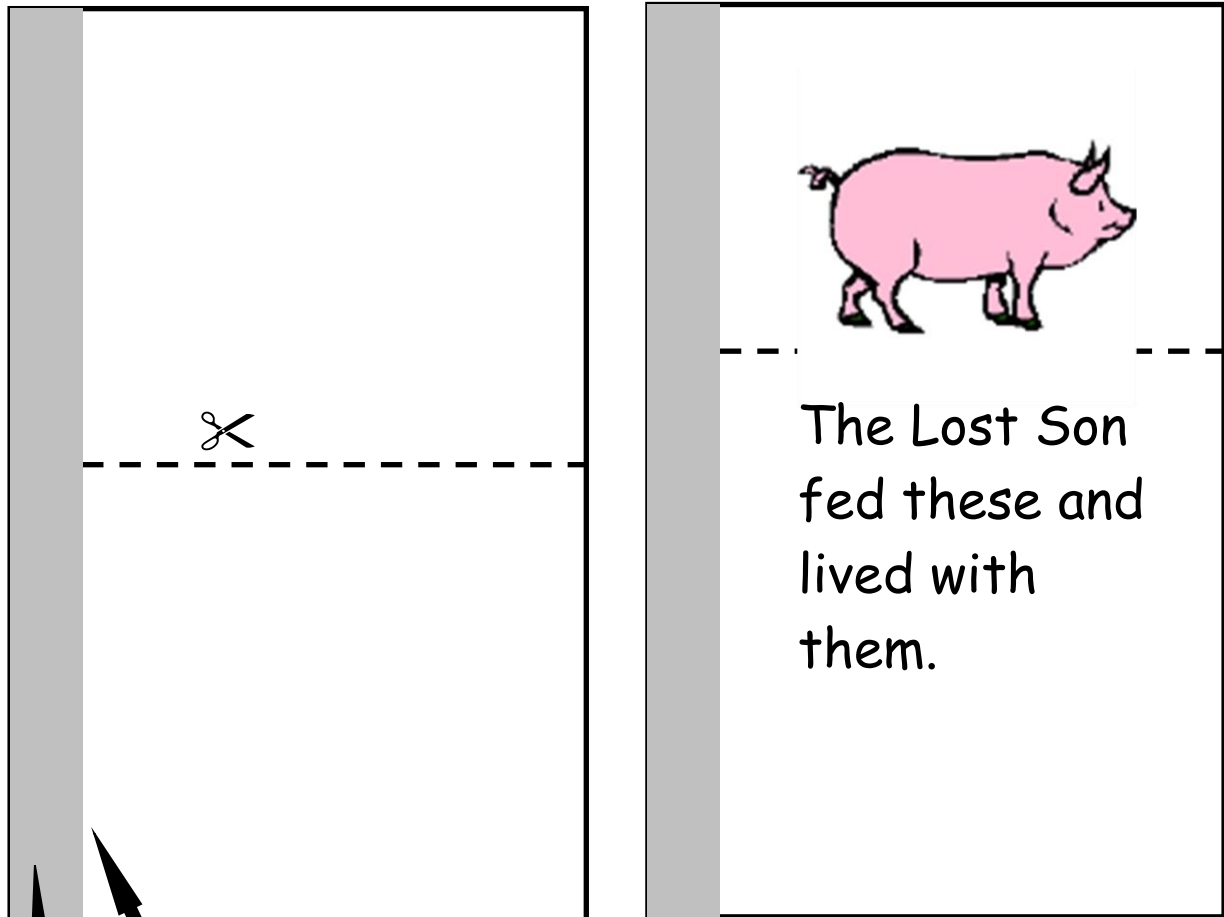
## ① Flow Chart

Information or phenomena related in a non-circular manner is best represented by linear flow charts. With this type of flow chart, the phenomena have a beginning point and an end point, with intervening steps or things in between. Arrows indicate relationships. Linear flow charts may be arranged top-down or left right. One or several geometric shapes may be used to represent the information.



## ❶ Flip Book Strategy

Flip Books allow students to match two things on the one page. Each page in a flip-book is cut in half. Students flip through the pages in each half to match a concept on the top half with a picture or symbol on the bottom half. For example,



Make sharp folds down the margin on each page so students to readily flip from page to page.

Allow a 1cm margin on the left of each page for binding and stapling. Do not cut all the way across each page.

# Concept Web Strategy

A concept web is a diagram that indicates relationships between concepts. Put simply, webs are visual maps that show how different categories of information relate to one another. Webs provide structure for concepts, ideas and facts and give students a flexible framework for organizing and prioritising information.

Typically, major topics or central concepts are at the centre of the web. Links from the centre connect supporting details or ideas with the core concept or topic. Concept maps are more effective in aiding comprehension and retrieval if the connection lines are labelled as well.

Teachers and students alike use webs to brainstorm, organise information for writing (pre-writing), as well as to analyse stories, events and characterization. Classroom teachers use that webbing as an effective technique in small group settings. As students work cooperatively they can build collaborative webs, incorporating the thoughts and contributions of each group member.

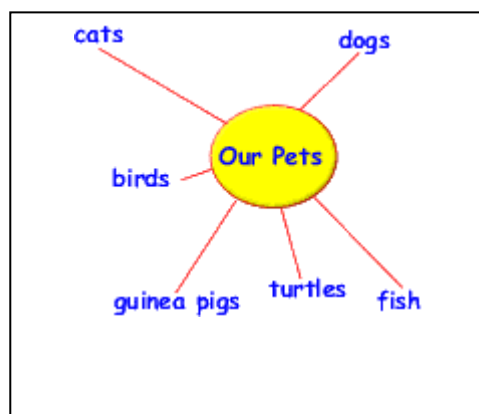
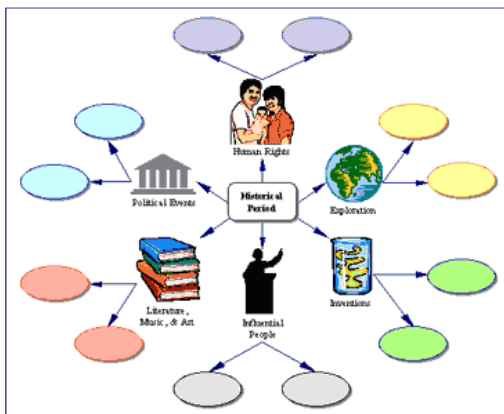
As an assessment tool, a concept web can be used to:

- ☐ Assess content knowledge and show hierarchy and relationships among concepts
- ☐ Provide teachers with insight into a student's understanding and reasoning
- ☐ Pre-assess student understanding of an area of study.

There are a variety of elements that students need to consider in designing a concept web. These include:

- ☐ The quantity and depth of terms used
- ☐ The accuracy of relationships
- ☐ The levels of hierarchy generated
- ☐ The number of branches and the number of cross links and how these are labelled.

Typical concept webs look something like these:



A useful process for teaching students to create a concept web is:

Start with a major idea or central concept.

Arrange items in a directional hierarchical pattern with subordinate concepts.

Place labelled links with appropriate linking words or phrases.

Identify the links to the sub-branches of the network.

Encourage students to use their own words.

Use only a few important concepts in the subject domain.

Check to make sure the connections are valid and clear.

An excellent software tool for creating concept webs is **Inspiration**. A free thirty-day trial version of this software can be downloaded through the Inspiration web site located at:

[www.inspiration.com/index.cfm](http://www.inspiration.com/index.cfm)