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Christianity: Preferred Futures



Level 6



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Christianity: Preferred Futures Module Writers

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Acknowledgements

Brisbane Catholic Education wishes to thank Rev. David Pascoe, Archdiocesan Censor, for his contribution to the development of this module.

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

Christianity: Preferred Futures

Beliefs Strand

☐ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by interpreting Christian beliefs and Church teachings to create a proposed vision for a preferred future. Students design and develop strategies to promote a preferred future that reflects relevant beliefs and teachings of the Church and community. Students consider ways they and others might create a better society through reflection and action.

☐ 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.

Roles for Lifelong Learners	Core Learning Outcomes
Reflective, Self Directed Learner Community Contributor Designer and Creator	<p>B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p> <p>B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p>
Module Organisers	Organising Ideas
Setting the Contexts	<input type="checkbox"/> Framing the Issue <input type="checkbox"/> Christian Beliefs and Church Teachings <input type="checkbox"/> Christian Action
Visioning a Better Future	<input type="checkbox"/> Expressing a Vision

□ 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.

Christianity: Preferred Futures	
Setting the Contexts	Visioning a Better Future
Framing the Issue activities ↗	Expressing a Vision activities ↗
Dreaming a Better Future <i>p.9</i> Issue Wall <i>p.12</i> A Better Future? <i>p.12</i>	Futures Learning Centre <i>p.29</i> Expressing the Vision <i>p.30</i> Arguing for a Preferred Future <i>p.31</i> Informing Others <i>p.31</i> Dramatic Vision <i>p.32</i> Praying the Vision <i>p.32</i> Imaging the Future <i>p.32</i> Checking a Better Future <i>p.33</i> A Vision in Art <i>p.33</i>
Christian Beliefs and Church Teachings activities	
The Church's Vision for the Future <i>p.16</i> Peace Be With You <i>p.23</i> Hope For the Future <i>p.23</i>	
Christian Actions activities	
Building the Future <i>p.25</i> Gospel Values as a Framework <i>p.25</i> Jesus' Vision for a Preferred Future <i>p.26</i>	

□ 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.

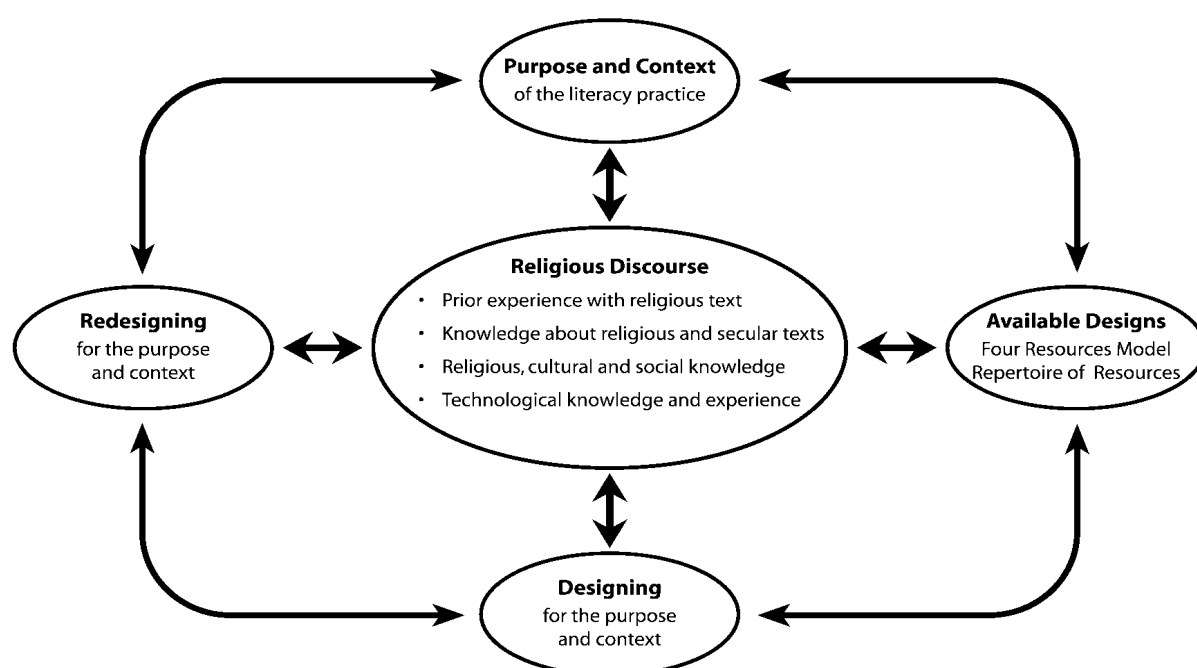
Beliefs Strand	Level 6
Conceptual Organiser	Students know about
Christian beliefs and Church teachings express understandings of God and life.	<ul style="list-style-type: none"> □ The mystery and nature of God (B20, B23, B27) □ The contributions of other religions to knowledge of God (B20) □ The contribution of reflection and rationality to understanding the mystery and nature of God (B7, B26)
Beliefs and teachings of and about Jesus underpin Christianity.	<ul style="list-style-type: none"> □ Jesus' mission and the reign of God (B32, B49)

□ 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)

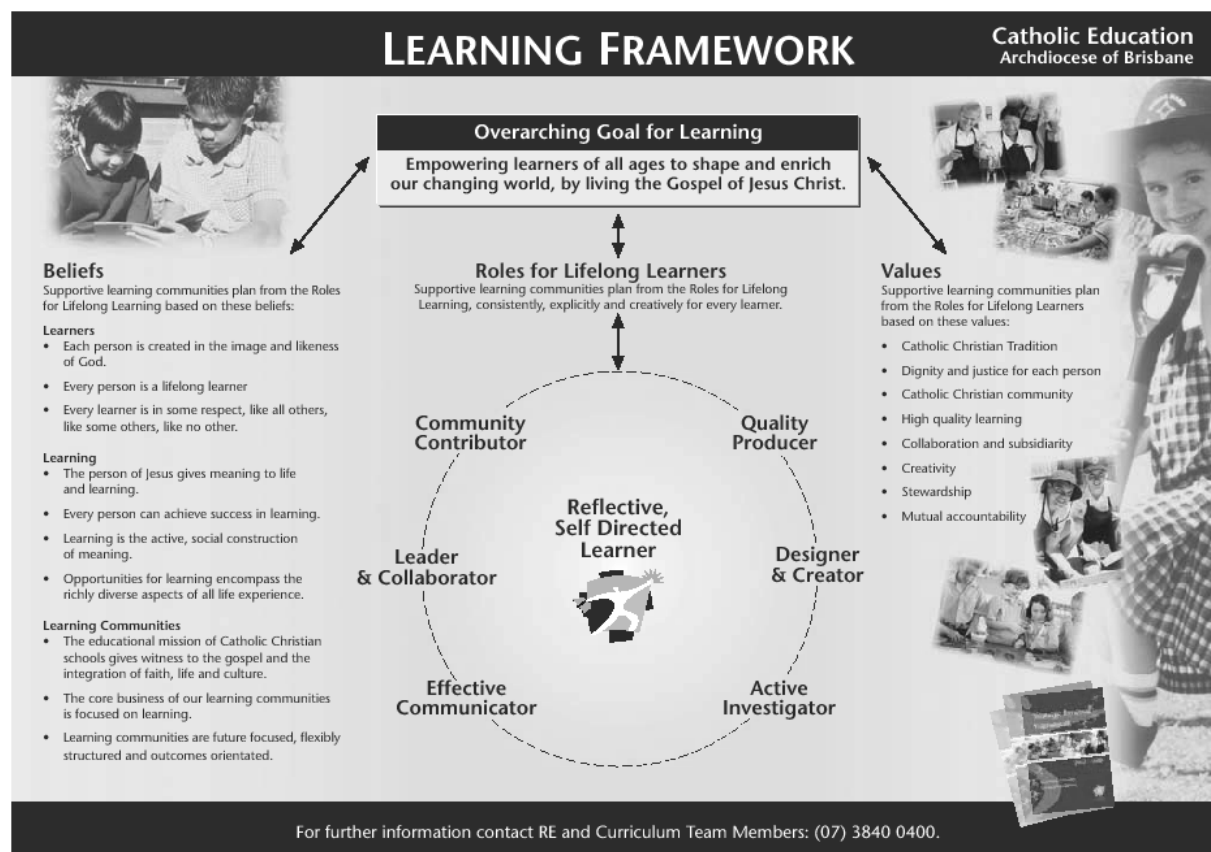
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld* p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around the critical interpretation of Christian beliefs and Church teachings for the expression of a vision for a preferred future.



□ 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 **Designer & Creator**.



□ 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 outcomes. Some students may require more time and/or other contexts in which to demonstrate these learning outcomes.

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 these outcomes in a variety of ways. Teachers should reflect with students on evidence gathered for making judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
<p>B6.1</p> <p>Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p> <p>B6.2</p> <p>Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p>	<p>Level 6</p> <p>Students may for example: Form small learning teams to contribute to the design and creation of a Learning Centre ① to be used to educate other students about their vision for a preferred future in relation to a specific issue impacting on humanity and the world today.</p> <p>The teacher may use:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Observation <input type="checkbox"/> Consultation <input type="checkbox"/> Focused analysis <input type="checkbox"/> Peer assessment <p>Recorded in:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Criteria sheet <input type="checkbox"/> Consultation notes <input type="checkbox"/> Anecdotal records <p>See page 27 for a fuller description of this activity.</p>	<p>Level 6</p> <p>Can students:</p> <ul style="list-style-type: none"> <input type="checkbox"/> locate information and data about a significant issue impacting on humanity and the world today? <input type="checkbox"/> identify and interpret Christian beliefs and Church teachings that relate to the chosen issue? <input type="checkbox"/> identify and express a vision for a preferred future in relation to the chosen issue? <input type="checkbox"/> develop and present a proposal for strategies to bring about a vision for a preferred future in relation to the chosen issue? <input type="checkbox"/> use a variety of modes to develop a learning centre that educates other students about the chosen topic?

☐ 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 **Designer & Creator**. 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	Academic Controversy; Concept Web; Consequences Web; Frayer Concept Model; Futures Wheel; Guided Meditation; Placemat Round Robin; Retrieval Chart; Ten Word Strategy; Y Chart; 5Ws + H
Community Contributor	Academic Controversy; Creating a Simple Ritual; Developing a Proposal; Learning Centre; Osborne-Parnes Creative Problem Solving; 5Ws + H
Designer & Creator	Creating a Simple Ritual; Drama Strategies; Learning Centre; Story Board; 5Ws + H

□ 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.

KLA	Core Learning Outcomes
The Arts Drama	DR 6.1 Students devise and refine scenarios and scripts, both individually and as part of an ensemble, using elements and conventions appropriate to selected forms, styles and purposes.
Media	DDR 6.4 Students discuss, evaluate and interpret different ways drama deals with universal and specific human experiences.
	DME 6.3 Students consider purpose, audience and context when presenting media texts for particular occasions.
Visual Arts	DME & VA 6 Students critically interpret and represent a personal/community issue or concern in an interactive form that utilises visual, kinaesthetic and auditory elements.
	VA 6.1a Students make images and objects to interpret chosen social and cultural issues.

<p>SOSE Place and Space</p> <p>Culture and Identity</p> <p>Systems, Resources and Power</p>	<p>PS 6.5 Students make clear links between their values of peace and sustainability and their preferred vision of a place.</p> <p>PS D6.2 Students use modes of delivery appropriate for informing and persuading different audiences to promote ecologically and economically sustainable futures.</p> <p>CI 6.2 Students develop a proposal to promote a socially just response to perceptions of cultures associated with a current issue.</p> <p>CI D6.3 Students develop strategies to promote more effective and equitable participation by marginalised groups in economic, political or legal systems.</p> <p>SRP 6.3 Students advocate to influence Australia's role in future global economies or environments.</p> <p>SRP 6.5 Students apply understandings of social justice and democratic process to suggest ways of improving access to economic and political power.</p> <p>SRP D6.4 Students propose changes to economic, political or legal systems to make them more democratic and socially just.</p> <p>SRP D6.5 Students suggest solutions to problems involving inequitable distributions of power and resources in a global context.</p>
<p>Science Science and Society</p> <p>Earth and Beyond</p>	<p>SS DB6.3 Students suggest probable, possible and preferred options regarding future applications of science, and the sustainability of those applications.</p> <p>EB 6.3 Students argue a position regarding stewardship of the Earth and beyond, and consider the implications of using renewable and non-renewable resources.</p> <p>EB DB6.4 Students use the ideas and concepts of science to evaluate ways in which human activity could be modified to create a sustainable future.</p>

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 three organising ideas for the module organiser **Setting the Contexts**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcomes
Reflective, Self Directed Learner Community Contributor Designer and Creator	B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future. B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.
Module Organisers	Organising Ideas
Setting the Contexts	<ul style="list-style-type: none"> <input type="checkbox"/> Framing the Issue <input type="checkbox"/> Christian Beliefs and Church Teachings <input type="checkbox"/> Christian action

☐ Framing the Issue

Teacher Background

Possible, Probable and Preferred Futures

Past, present and future can be perceived as being in a dynamic, embedded relationship. Interpretations of the past grow out of our present concerns and prioritisations and out of our (conscious or unconscious) perceptions of the future. Likewise, both our present images of the future and the future itself are shaped by our current preoccupations and interpretations (including our interpretations of the past) and by our ongoing decision-making and action-taking.

The term "alternative futures" is used to signify the wide range of futures, at all levels, personal to global, open to us at any point in time. Alternative futures are commonly divided up into possible, probable and preferred futures. Possible futures include all future scenarios that might conceivably come about. The broadest category of all, they include futures in the short, medium and long term, scenarios emanating from multiple, diverse and counter cultural perspectives and scenarios that are not hidebound by dominant paradigms and seemingly inexorable contemporary trends.

In educational terms, the category of possible futures offers huge potential for enabling students to confront radically different perspectives and for developing and honing lateral and divergent thinking skills and the creative use of the imagination. Probable futures encompass all future scenarios that are likely to come about. They are the firmest category in that they, for the most part, involve the short-term projection and interplay of current cultural, economic, political and social trends. Preferred futures are futures we would like to come about given our values and priorities. Exploration of preferred futures offers excellent scope for values clarification work in the classroom.

Possible and probable future scenarios can embrace both the optimistic and pessimistic. Preferred futures are mostly optimistic but may involve "better of two evils" choices amongst those with a pessimistic view of the future. Other useful ways of exploring alternative futures is to consider them from the point of view of desirability and plausibility.

Source: www.citizens4change.org/global/intro/intro5.htm

Students listen to and/or read an extract from the Martin Luther King Jnr speech, *I Have a Dream* (provided below) and, in learning teams of 2 or 3, construct a **Y Chart** ① that describes what the world of Martin Luther King's dream would look like, feel like and sound like.

Learning teams share their Y Charts and discuss how much of Dr King's dream appears to have come about in the 40+ years since the speech was delivered.

Sounds like

Looks like

Feels like

Students might then participate in a **Guided Meditation** ① in which they imagine themselves in 15 - 20 years time and are invited to visualise best possible scenarios regarding:

- ☐ their personal lifestyle (work, family, home, recreation)
- ☐ changes in technology
- ☐ the status of the environment
- ☐ the level of violence and conflict in the world
- ☐ the division of resources across the world population
- ☐ the nature of Australian society
- ☐ ...

At the completion of the Guided Meditation, students portray their vision of a better future in a collage of word, illustration and symbol. They might choose to use the **Think Pad Strategy** ① in order to do this. For example,

<p><i>Words</i></p> <p><i>No Fear</i></p> <p><i>Inclusivity</i></p> <p><i>peace</i></p> <p><i>Stewardship</i></p>	<p><i>Symbols</i></p> 
<p><i>Pictures</i></p> 	<p><i>Connections to Life</i></p> <p><i>Care for Refugees</i></p> <p><i>Kyoto Protocol</i></p>

Students select one element of their vision for a better future and complete a **Futures Wheel Strategy** ① to explore the potential effects / impacts / consequences of that element of their vision occurring.

"I Have A Dream" (extract) by Martin Luther King, Jr

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snow-capped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963.

Source: Martin Luther King, Jr: The Peaceful Warrior, Pocket Books, NY 1968

An audio recording of this speech is available online at:
www.americanrhetoric.com/speeches/Ihaveadream.htm

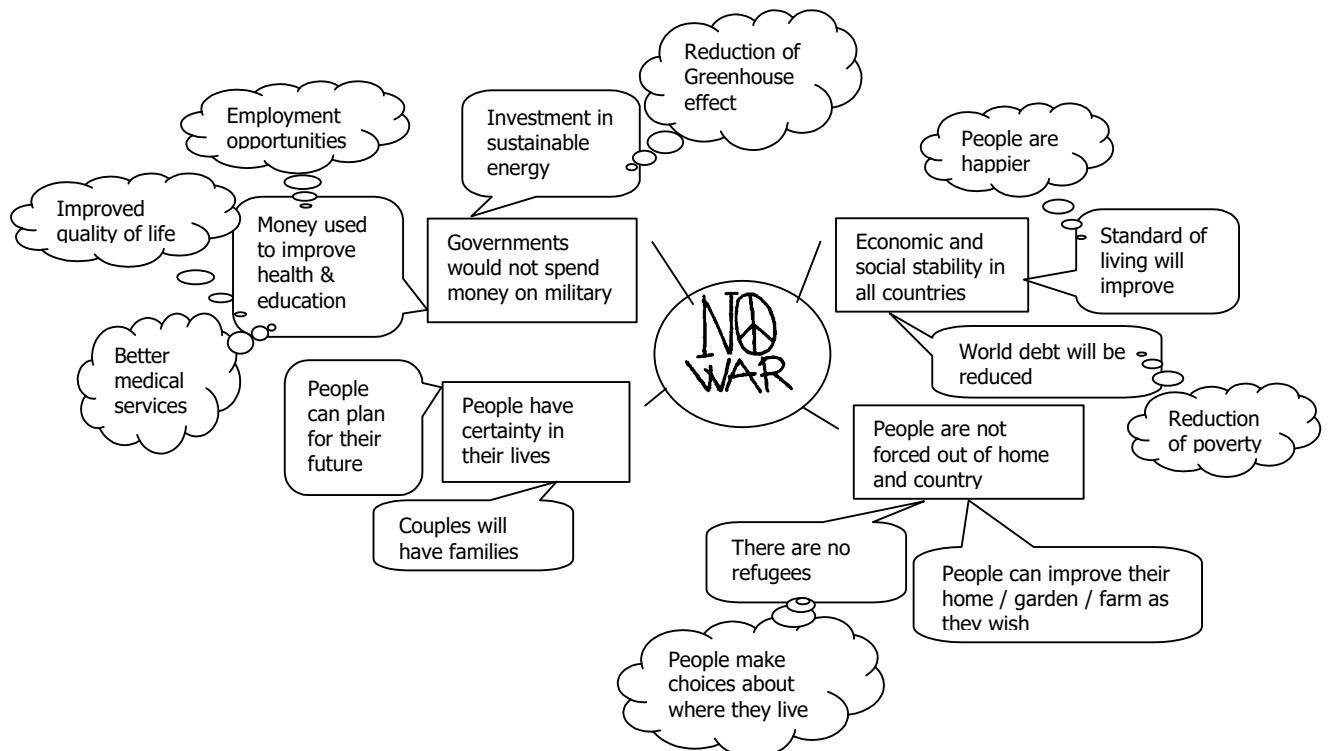


Classroom snapshot

Following a guided meditation led by the College Campus Minister, Robert, a Year 10 student at John XXIII College, illustrated his vision for a better future:

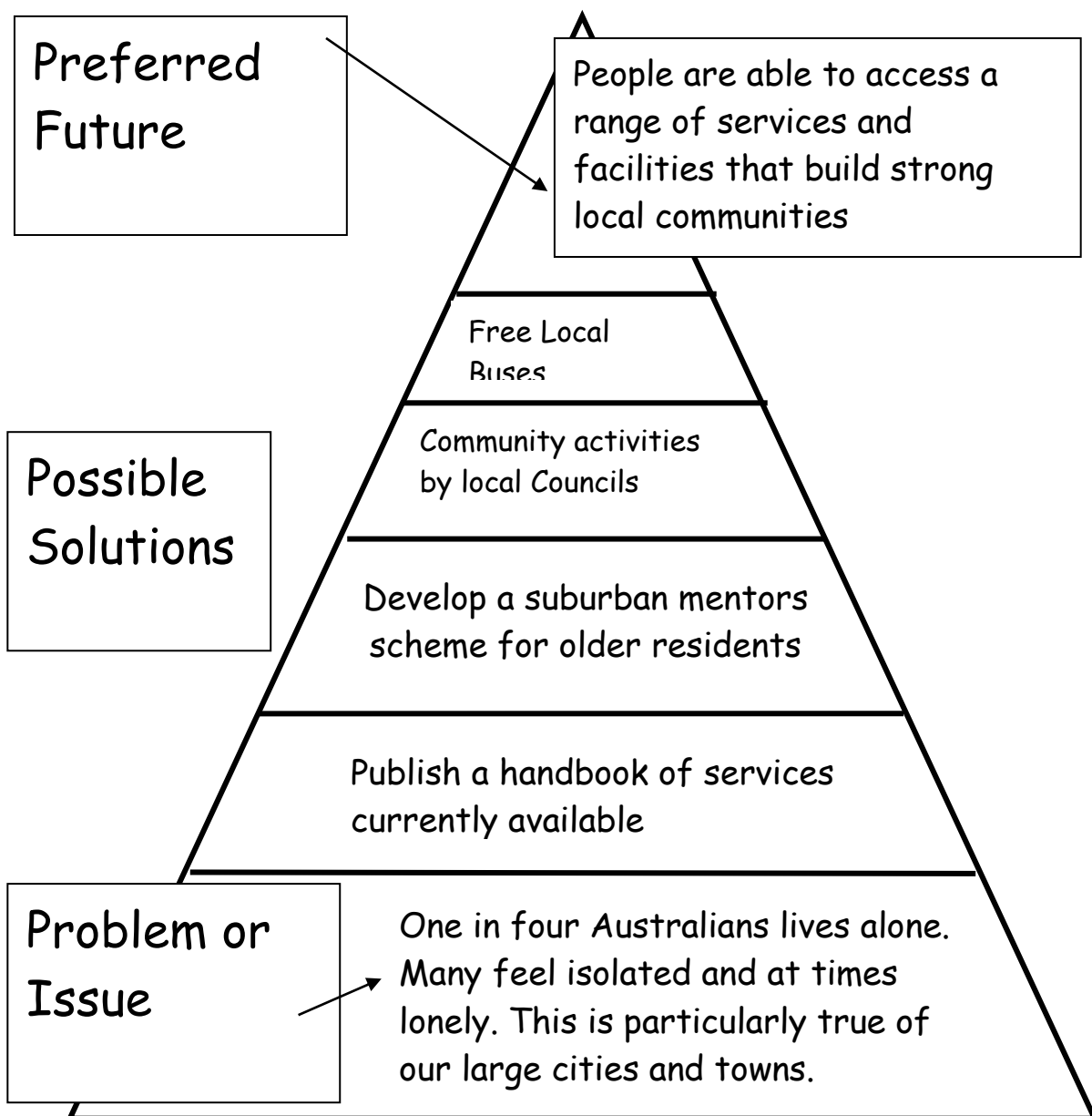


Robert then chose the 'No War' element of his vision and completed a **Futures Wheel** ①.



Students conduct a media search to create an **Issue Wall** depicting issues that require solutions to bring about a better future. Students use images, headlines and articles from newspapers, magazines and internet news services to create the issue wall. They may identify issues relating to the environment, individuals, groups or the local and global communities.

In learning teams, students select one local and one global issue and use a **Concept Pyramid Strategy** ① to order possible solutions to the selected issues that would assist to bring about a preferred future. For example, using isolation and loneliness in urban communities as a local issue, students might create their concept pyramid like this:



Students use a **Freyer Concept Model** ① to explore the concept of *a better future*. Students begin by identifying characteristics of what they would regard as being a better future, then examples and non-examples of a better future before developing a personal definition of a better future.

Students critically examine newspaper reports and television news stories that purport to offer strategies and ideas that promote a better future. Students are encouraged to ask, *A better future for*

whom? Students might critically examine the following news report produced by conservative Herald Sun journalist, Andrew Bolt. Discussion questions follow the report.

Our dream land is now divided

31 October 2004

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character.

The Australia I have long loved didn't judge people by the colour of their skin. Until now. The Australia I have long loved didn't judge people by their race, their ancestors, or the date their family first trod on this wonderful land. Until now. We were born here - or settled here - as equals, and we were judged as individuals. No law presumed otherwise. Until now.

My family has been blessed by this Australia. From the day my parents arrived, with little English but lots of hope, no one made them or, later, their four children feel like citizens of a second class. No one, certainly no politician, told them that, as new arrivals, they were last in the queue, whether for justice or political rights. No one insisted there were first Australians, second Australians, and maybe even thirds.

No, they were judged as we have long wanted to judge everyone - not by their race or origin, but by what they did. And that is what has made Australia so welcoming, so liberating, so fresh, so free. Until now.

I doubt you have been told - which is scary in itself - but Victoria's politicians agreed this month to change our Constitution. For the first time in our history, racism will be part of this state's highest laws. For the first time, our Constitution will rank Victorians by the colour of their skin. This is because the Bracks Government has asked Parliament to add a few new clauses.

The first grumbles that the laws that gave us our democracy were passed "without proper consultation, recognition or involvement of the Aboriginal people".

The second clause "recognises that Victoria's Aboriginal people were the original custodians of the land . . . (and) have a unique status as the descendants of Australia's first people." It insists Aborigines have a special relationship with land, and "made a unique and irreplaceable contribution" to our state.

The third is the hypocrisy clause: It says our politicians don't actually "intend" to create any new rights for Aborigines by this fashionable fawning. Let's see about that.

These are big changes to the philosophy that has so long guided us. No other state's Constitution says some race has a "unique status", based on when their ancestors came here. None complain that the ancestors of some race weren't consulted about the laws we all were born under. None praise one race above our many for making a "unique and irreplaceable contribution".

No other Constitution is so racist, treating Australians not as individuals, but as tribes. None dare judge us not by the content of our character, but the colour of our skins. These changes are immoral. They are racist. They drag us back towards tribalism, and away from the spirit that built this free, rich and tolerant country.

Yet even the Liberal and the National parties voted for them in the Legislative Assembly, and is about to do so again in the Legislative Council. Why? A senior Liberal told me his party was too scared to oppose these racist laws for fear of being branded racist. What strange times.

Russell Savage, the independent MP from Mildura, did at least ask Parliament to not deface our Constitution like this before we voters had been asked for our opinion. "It is equally true that while indigenous Victorians were not consulted 150 years ago on the constitution, neither are a large number of people in Victoria being consulted on the issue that is being debated in this House today," he protested.

But the other politicians wouldn't agree. They know and fear what you would say about these terrible laws. And so our Constitution is being changed, for the worse, quietly, in haste. And the Australia I have long loved is being taken away from me. And you.

Which characteristics of a preferred present and future are identified by the writer as “under threat”?

What is your view about the position he takes?

What are the core assumptions about the past and present made by the writer to justify his position?

Are they valid? Are they accurate?

Identify the emotive words used by the writer to emphasis his position.

Is the use of these words justified? How?

How are the proposed changes to the Constitution being presented as a vision for a preferred future?

What is your view?

☐ **Christian Beliefs and Church Teachings**

Teacher Background

Catholic social teaching is the body of social principles and moral teaching that is articulated in the papal, conciliar and other official documents issued since the late nineteenth century and dealing with the economic, political and social order. These teachings are founded in the Old and New Testaments as well as in traditional philosophical and theological teachings of the Church. The social teaching documents provide a vision for society and a clear vision for a preferred future. The following is a list of published documents on Catholic social teaching.

***Rerum Novarum* (On the Condition of Workers) - Pope Leo XIII, 1891**

This seminal work on modern Catholic social thought addresses the plight of the industrial workers in the wake of the Industrial Revolution. It calls for the protection of the weak and the poor through the pursuit of justice while excluding socialism and class struggle as legitimate principles of change. It affirms the dignity of work, the right to private property and the right to form and join professional associations.

***Quadragesimo Anno* (The Fortieth Year) - Pope Pius XI, 1931**

Writing in response to the alarming concentration of wealth and power in the socio-economic realm, Pius XI calls for the reestablishment of a social order based on the principle of subsidiarity. In commemorating the 40th anniversary of *Rerum Novarum*, this encyclical reaffirms the need for a social order animated by justice.

***Mater et Magistra* (Mother and Teacher) - Pope John XXIII, 1961**

Applying the teachings of his predecessors to modern problems and affirming the role of the Church as a teacher and as a nurturing guardian of the poor and oppressed, John XXIII calls for a greater awareness of the need for all people to live as one community with a common good. Special attention is focused on the plight of the farmers and farm workers in depressed rural, agricultural economies.

***Pacem in Terris* (Peace on Earth) - Pope John XXIII, 1963**

Covering the entire spectrum of relations between individuals, between the individual and the community and between nations, John XXIII affirms the inviolability of human rights. Peace, based on mutual trust, can be well-founded only if undergirded by a unity of right order in human affairs arising from a genuine respect for and adherence to the law of God.

***Gaudium et Spes* (The Church in the Modern World) - Second Vatican Council, 1965**

Calling for a new sense of service by the Church in a rapidly changing world, the Council presents the ethical framework of the Church's commitment to pastoral work in the world. This servant Church addresses itself to the real concerns and problems faced by Christians living in the modern age and calls for a development based on an unqualified acceptance of the inherent dignity of the human person.

***Populorum Progressio* (On the Development of Peoples) - Pope Paul VI, 1967**

Calling attention to the worsening marginalisation of the poor, Paul VI presents the various dimensions of an integral human development and the necessary conditions for growth in the solidarity of peoples. Only with an accompanying theological reflection on liberation from injustice and genuine human values can there be true development towards a more human condition.

***Octogesima Adveniens* (A Call to Action) - Pope Paul VI, 1971**

Realising the need for a genuine renewal in domestic and international societal structures, Paul VI calls on Christians to live up to the duty of participation in social and political reform as a way of discovering the truth and living out the Gospel.

***Laborem Exercens* (On Human Work) - Pope John Paul II, 1981**

Exhorting Christians everywhere to be involved in the transformation of existing socio-economic systems, John Paul II presents work as a fundamental dimension of human existence through which the "social question" must be viewed. The meaning of work can only be properly understood when the dignity of labour is taken as an underlying premise.

***Solicitudo Rei Socialis* (On Social Concern) - Pope John Paul II, 1987**

Expanding on the notion of development in *Populorum Progressio*, John Paul II reviews the state of world development in the past two decades. The moral nature of development leading humanity to the "fullness of being" is emphasised.

***Centesimus Annus* (The Hundredth Year) - Pope John Paul II, 1991**

***Evangelium Vitae* (The Gospel of Life) - Pope John Paul II, 1995**

Full texts of the teachings and collections of extracts can be found online at:

www.osjspm.org/cst/doclist.htm - Office of Social Justice – U.S. site

www.uniya.org/education/cst.html - Uniya - Australian Jesuit Social Justice Centre

The Social Agenda, A Collection of Magisterial Texts is a publication of the Pontifical Council for Justice and Peace (www.thesocialagenda.org). It provides a complete summary of Catholic social teaching under the categories of: The Nature of Catholic Social Teaching; The Human Person; The Family; The Social Order; The Role of the State; The Economy; Work and Wages; Poverty and Charity; The Environment; The International Community. This Collection is a precursor to the *Compendium of the Social Doctrine of the Church* published by the Pontifical Council for Justice and Peace in October, 2004.

Students form learning teams to create a **Concept Web** ① on the topic of Church social teaching using the information cards provided below. They identify themes, messages and connections from the quotes provided.

Students use the Short History of the Modern World provided below, together with the information cards for Church social teaching, to complete a **Retrieval Chart** ① that identifies historical events in the period leading up to the release of a Church social teaching, the characteristics of those events, the themes and major teachings of the Church document and ways in which the document is a response to the world events.

Period of history	Major events	Characteristics of major events	Themes and teachings of Church document	How was this document a response to the world events?
1760's - 1890			<i>Rerum Novarum</i>	
1890's - 1931			<i>Quadragesimo Anno</i>	
1930's - 1961			<i>Mater et Magistra</i>	
1950's - 1963			<i>Pacem in Terris</i>	
1950's - 1965			<i>Gaudium et Spes</i>	
1960's - 1971			<i>Octogesima Adveniens</i>	
1960's - 1975			<i>Evangelii Nuntiandi</i>	
1970's - 1981			<i>Laborem Exercens</i>	
1970's - 1986			<i>Economic Justice For All</i>	
1970's - 1987			<i>Sollicitudo Rei Socialis</i>	
1980's - 1991			<i>Centesimus Annus</i>	
1980's - 1995			<i>Evangelium Vitae</i>	

Students select one of the Church's social teaching documents and construct an illustration or pictorial timeline that depicts what the world was like leading up to the publication of the document and the preferred future described by the document.

Notable quotations from the papal encyclical, *Rerum Novarum* (On the Condition of Workers) - Pope Leo XIII, 1891

In protecting the rights of private individuals, however, special consideration must be given to the weak and the poor. For the nation, as it were, of the rich, is guarded by its own defences and is in less need of governmental protection, whereas the suffering multitude, without the means to protect itself, relies especially on the protection of the State. Wherefore, since wage workers are numbered among the great mass of the needy, the State must include them under its special care and foresight. (#54)

Labour which is too long and too hard and the belief that pay is inadequate not infrequently give workers cause to strike and become voluntarily idle. This evil, which is frequent and serious, ought to be remedied by public authority, because such interruption of work inflicts damage not only upon employers and upon the workers themselves, but also injures trade and commerce and the general interests of the State. (#56)

Equity therefore commands that public authority show proper concern for the worker so that from what he contributes to the common good he may receive what will enable him, housed, clothed, and secure, to live his life without hardship. Whence, it follows that all those measures ought to be favoured which seem in any way capable of benefiting the condition of workers. Such solicitude is so far from injuring anyone, that it is destined rather to benefit all, because it is of absolute interest to the State that those citizens should not be miserable in every respect from whom such necessary goods proceed. (#51)

Notable quotations from the papal encyclical, *Quadragesimo Anno* (The Fortieth Year) - Pope Pius XI, 1931

The function of the rulers of the State is to watch over the community and its parts; but in protecting private individuals in their rights, chief consideration ought to be given to the weak and the poor. (#25)

Every effort must therefore be made that fathers of families receive a wage large enough to meet ordinary family needs adequately. But if this cannot always be done under existing circumstances, social justice demands that changes be introduced as soon as possible whereby such a wage will be assured to every adult workingman. (#71)

This concentration of power and might, the characteristic mark of contemporary economic life, is the fruit that the unlimited freedom of struggle among competitors has of its own nature produced and which lets only the strongest survive; and this is often the same as saying, those who fight the most violently, those who give least heed to their conscience. (#107)

Notable quotations from the papal encyclical, *Pacem in Terris* (Peace on Earth) - Pope John XXIII, 1963

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person; that is, human nature is endowed with intelligence and free will. Indeed, precisely because one is a person one has rights and obligations flowing directly and simultaneously from one's very nature. And as these rights and obligations are universal and inviolable, so they cannot in any way be surrendered. (#8-10)

Since men are social by nature they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that men recognise and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are more sincerely and effectively acknowledged and fulfilled. It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence if we do not strive to the best of our ability for a sufficient supply of what is necessary for his sustenance. (#31-32)

Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life. (#41)

It is clearly laid down that the paramount task assigned to government officials is that of recognising, respecting, reconciling, protecting and promoting the rights and duties of citizens. (#77)

Notable quotations from the papal encyclical, *Octogesima Adveniens (A Call to Action)* - Pope Paul VI, 1971

In teaching us charity, the Gospel instructs us in the preferential respect due the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others. (#23)

The Church directs her attention to these new poor - the handicapped and the maladjusted, the old, different groups of those on the fringe of society, in order to recognise them, help them, defend their place and dignity in a society hardened by competition and the attraction of success. (#15)

Progress... has become an omnipresent ideology. Yet a doubt arises today regarding both its value and its result. What is the meaning of this never-ending, breathless pursuit of a progress that always eludes one just when one believes one has conquered it sufficiently in order to enjoy it in peace? (#41)

Notable quotations from *Gaudium et Spes (The Church in the Modern World)* - Second Vatican Council, 1965

It is imperative that no one, out of indifference to the course of events or because of inertia, would indulge in a merely individualistic morality. The best way to fulfil one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others and also to promote and help public and private organisations devoted to bettering the conditions of life. (#30)

Economic development must ... not be left to the sole judgement of a few men or groups, possessing excessive economic power, or of the political community alone, or of certain powerful nations. It is proper, on the contrary, that at every level the largest number of people have an active share in directing that development. (#65)

The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured. (#61)

People are of greater value for what they are than for what they have. Technical progress is of less value than advances towards greater justice, wider kinship and a more humane social environment. Technical progress may supply the material for human advance but it is powerless to achieve it. (#35)

Notable quotations from the papal encyclical, *Mater et Magistra (Mother and Teacher)* - Pope John XXIII, 1961

Whatever the progress in technology and economic life, there can be neither justice nor peace in the world, so long as men fail to realise how great is their dignity; for they have been created by God and are His children. (#215)

It is necessary that economic undertaking be governed by justice and charity as the principal laws of social life. (#39)

If the organisation and structure of economic life be such that the human dignity of workers is compromised, or their sense of responsibility is weakened, or their freedom of action is removed, then we judge such an economic order to be unjust, even though it produces a vast amount of goods, whose distribution conforms to the norms of justice and equity. (#83)

We must reaffirm most strongly that this Catholic social doctrine is an integral part of the Christian conception of life. (#222)

**Notable quotations from the papal encyclical, *Populorum Progressio*
(On the Development of Peoples) - Pope Paul VI, 1967**

The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man. This demands great generosity, much sacrifice and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertakings organised in favour of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favour of development? Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded? (#47)

The present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. (#32)

Development cannot be limited to mere economic growth. In order to be authentic, it must be complete – integral - that is, it has to promote the good of every person and of all humanity. (#14)

Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. (#76)

Notable quotations from *Justice in the World* - Synod of Bishops, 1971

Unless combated and overcome by social and political action, the influence of the new industrial and technological order favours the concentration of wealth, power and decision-making in the hands of a small public or private controlling group. Economic injustice and lack of social participation keep people from attaining their basic human and civil rights (#9)

Hope in the coming kingdom is already beginning to take root in the hearts of people. The radical transformation of the world in the Paschal Mystery of the Lord gives full meaning to the efforts of people, and in particular of the young, to lessen injustice, violence and hatred and to advance all together in justice, freedom, kinship and love. (#76)

In order that the right to development may be fulfilled by action: (a) people should not be hindered from attaining development in accordance with their own culture; (b) through mutual cooperation, all peoples should be able to become the principal architects of their own economic and social development; (#71)

Christians' specific contribution to justice is the day-to-day life of individual believers acting like the leaven of the Gospel in their family, their school, their work and their social and civic life. (#49)

Notable quotations from the papal encyclical, *Laborem Exercens* (On Human Work) - Pope John Paul II, 1981

Work remains a good thing, not only because it is useful and enjoyable, but also because it expresses and increases the worker's dignity. Through work we not only transform the world, we are transformed ourselves, becoming "more a human being." (#9)

The purpose of unions is not simply to defend the existing wages and prerogatives of the fraction of workers who belong to them, but also to enable workers to make positive and creative contributions to the firm, the community, and the larger society in an organised and cooperative way. (#20)

We inherit the work of the generations before us, and we share in the building of the future of all those who will come after us. All this should be kept in mind when considering the rights that come with work or the duty to work. (#16)

Notable quotations from the papal encyclical, *Sollicitudo Rei Socialis* (On Social Concern) - Pope John Paul II, 1987

Those who are more influential because they have greater share of goods and common services should feel responsible for the weaker and be ready to share with them all they possess... the church feels called to take her stand beside the poor, to discern the justice of their requests and to help satisfy them, without losing sight of the good of groups in the context of the common good. (#39)

Next to the underdevelopment of the many, there is a 'superdevelopment' for the few. 'Superdevelopment' leads to a throwaway society and to enormous waste. Excessive access to all kinds of things - sometimes called consumerism - enslaves people and does not make them happy. The more one possesses, the more one wants, while the deeper human hopes remain unsatisfied and even stifled. "Having" more things does not necessarily mean "being" more or being better. "Having" only helps us when it contributes to a more complete "being." (#28)

I appeal to all to be convinced of the seriousness of the moment, to fulfill your commitment by the way you live, by the use of your resources, by your civic activity, by contributing to economic and political decisions, and by personal involvement in national and international undertakings. (#47)

Interdependence must be transformed into solidarity, grounded on the principle that the goods of creation are meant for all. Avoiding every type of imperialism, the stronger nations must feel responsible for the other nations, based on the equality of all peoples and with respect for the differences. (#39)

Notable quotations from the papal encyclical, *Centesimus Annus* (The Hundredth Year) - Pope John Paul II, 1991

A change of mentality is needed, no longer seeing the poor as a burden, or as intruders trying to profit from others, but as people seeking to share the goods of the world so that we can create a just and prosperous world for all. (#28)

To overcome today's individualistic mentality, a concrete commitment to solidarity and charity is needed, beginning in the family. (#49)

The principle that debts should be paid remains, but this should not be asked for at the cost of the hunger and despair of entire peoples. There is the need to lighten, defer, or even cancel the debts and indeed, this does sometimes happen, to let people subsist and progress. (#35)

Consumerism also raises the ecological issue. Humanity is consuming the resources of the earth and life in an excessive and disordered way, forgetting the earth's own needs and God-given purpose, provoking a rebellion on the part of nature, and overlooking our duties and obligations toward future generations. (#37)

Notable quotations from the papal encyclical, *Evangelium Vitae* (The Gospel of Life) - Pope John Paul II, 1995

The eclipse of the sense of God and ourselves leads to materialism, which breeds individualism, utilitarianism, and hedonism. There is a switch from "being" to "having." The only goal is the pursuit of one's own material wellbeing. So-called quality of life is primarily seen as economic efficiency, inordinate consumerism, physical beauty, and pleasure, to the neglect of the more profound interpersonal, spiritual, and religious dimensions of existence. (#23)

The cultural change we are calling for asks for the primacy of being over having, of the person over things. Others are not rivals but brothers and sisters, to be loved for their own sakes. In this mobilisation for a new culture no one must feel excluded; everyone has an important role to play. (#98)

We must build a new culture of life that confronts today's problems affecting life. The purpose of the Gospel is, in fact, to transform humanity from within and to make it new. We need to begin within our Christian communities themselves. (#95)

A Short History of the Modern World

1760s-70s: Inventions of the "spinning jenny," "water frame," and "spinning mule" replace hand-woven textiles — and workers — in England. Invention of the steam engine and cotton gin.

1800-25: First "Factory Act" in England; trade unions legal in England.

1815: Industrial Revolution spreads to other European countries following French Revolution and Napoleonic Wars.

1848: Karl Marx and Friedrich Engels issue The Communist Manifesto; socialism spreads.

1880-1915: Height of imperialism. (European control of Africa, parts of Asia, and India. U.S. involvement in Latin America.)

1886: Battle between workers, socialists, and anarchists and police ends in the Haymarket Massacre in Chicago. American Federation of Labor founded.

1889: Cardinal Henry Edward Manning of Westminster becomes famous for supporting strike of London dockers; Hull House founded in Chicago by Jane Addams.

1890: Sherman Anti-Trust Act.

1891: *Rerum novarum*

1893: Panic of 1893 brings failure of 491 banks and over 15,000 commercial institutions.

1894: Pullman strike smashed by federal troops.

1900: Founding of Socialist Revolutionary Party of Russia.

1902: Peasant revolt in Russia suppressed.

1905: "Bloody Sunday" massacre in Russia. Moscow uprising crushed by government troops.

1911: Strikes and industrial unrest in Britain. Suffragette riots in Whitehall, London. Famine and revolution in China: Manchu dynasty overthrown.

1913: German Army Bill expands German army.

1914-18: World War I.

1917: Russian Revolution begins: Bolsheviks led by Lenin seize power.

1920: First full-time session of League of Nations.

1925: Adolf Hitler publishes *Mein Kampf*.

1926: General strike in Britain.

1929: Great Depression. Unemployment in Germany

1930: German elections: 107 Nazis win seats in Reichstag. War breaks out between Paraguay and Bolivia. Revolution in Brazil. Revolution in Argentina.

1931: National Government formed in Britain after severe financial crisis. Japan invades Manchuria.

Quadragesimo anno

1932: Hunger marches by unemployed in Britain.

1933: Hitler becomes German Chancellor, Reichstag burned. Franklin Roosevelt enunciates "Good Neighbour" policy: aid sent to Central and South America, U.S. troops withdrawn from Nicaragua. Japanese occupy China north of Great Wall; Japan leaves League of Nations after League condemns its actions in China.

1935: Germany reinstates conscription, repudiates military clauses of Versailles Treaty.

1936: German troops occupy Rhineland.

1937: Japanese take Nanjing and Shanghai ("Rape of Nanjing").

1938: Austria declared part of German Reich after German occupation.

1939-45: World War II

1939: Fighting between Japan and Russia; Japanese repulsed.

1945: U.N. established. U.S. deploys first atomic bomb, destroying Hiroshima and, later, Nagasaki.

1947: India and Pakistan become independent.

1948: U.N. Declaration of Human Rights.

1949: Feminist Simone de Beauvoir, *The Second Sex*.

1950: Korean War begins. World population at 2.5 billion. "Population explosion" begins.

1952: First atomic submarine; U.S. explodes first hydrogen bomb.

1954: Senator Joseph McCarthy's anticommunist witch-hunt condemned by U.S. Senate. Vietnam split at 17th parallel: North Vietnam under Communist control. Cambodia becomes independent from France.

1955: Bandung Conference: 29 Afro-Asian non-aligned states gather to condemn colonialism.

1956: Martin Luther King, Jr. leads bus boycott in Alabama. Seven different governments in Haiti (to September 1957).

<p>exceeds 3 million.</p> <p>1957: Sputnik I and II launched by U.S.S.R. Common Market founded.</p> <p>1957-67: Many African nations gain independence from colonial rule.</p> <p>1958: U.S. launches Vanguard and Explorer satellites.</p> <p>1959: Fidel Castro's guerrillas take Havana; Castro becomes prime minister.</p> <p>1960: Organisation of Petroleum Exporting Countries (OPEC) instituted.</p> <p>1961-73: U.S. involvement in Vietnam War.</p> <p>1961: Berlin Wall erected to separate East and West Berlin. The first human to travel in space around Earth.</p> <p><i>Mater et Magistra</i></p> <p>1962: Second Vatican Council, attended by over 2,000. Cuban Missile Crisis. Algeria gains independence from France, Uganda independence from Britain.</p> <p>1963: Nuclear Test Ban Treaty by U.S., U.S.S.R., and Britain. John F. Kennedy assassinated. <i>Pacem in terris</i></p> <p>1964: Nelson Mandela and seven other black leaders sentenced to life imprisonment in South Africa.</p> <p>1965: Worldwide demonstrations against Vietnam War; civil-rights march from Selma to Montgomery, Alabama; Ku Klux Klan shootings in Selma. Ian Smith unilaterally declares Rhodesia independent. <i>Gaudium et spes</i></p> <p>1966: Race riots in Chicago, Cleveland, and Brooklyn.</p> <p>1967-68: China and France join U.S., U.S.S.R., and Britain as thermonuclear powers.</p> <p>1967: Six-day War between Israel and neighbouring Arab states.</p> <p>1968: Warsaw Pact troops occupy Czechoslovakia and halt "Prague Spring." Student protest movements in France, U.S., Germany, Japan. Riots in Londonderry by civil-rights demonstrators. "Flower power" in San Francisco. <i>Populorum progressio</i></p> <p>1969: Martial law proclaimed in Spain following riots. Neil Armstrong first person to walk on Moon. Woodstock music festival.</p> <p>1971: <i>Octogesima adveniens</i> "Justice in the World"</p> <p>1973-74: Arab oil embargo.</p> <p>1974: India sixth nuclear power. World economic recession.</p> <p>1975: Vietnam War ends with South falling to communists. <i>Evangelii nuntiandi</i></p>	<p>1978: World's first "test-tube baby" born in England.</p> <p>1979: Salt II Treaty signed by Carter and Brezhnev. Shah of Iran goes into exile. Ayatollah Khomeini returns to Iran from exile in Paris. Egypt and Israel sign peace treaty ending state of war existing since 1948. U.S. withdraws its support of Nicaragua's President Somoza; Somoza goes into exile; Sandinista government sworn in. Soviet troops in Afghanistan. Mother Teresa awarded Nobel Peace Prize.</p> <p>1980: Solidarity union founded in Poland under Lech Walesa after two months of strikes. World Health Organisation announces elimination of smallpox.</p> <p>1981: Iran releases U.S. Embassy hostages after 444 days. <i>Laborem exercens</i></p> <p>1982: Solidarity outlawed by Polish government.</p> <p>1984: AIDS virus discovered.</p> <p>1985: Mikhail Gorbachev becomes general secretary of Communist Party of the Soviet Union.</p> <p>1986: Haitians overthrow President "Baby Doc" Duvalier. "People Power" revolution in Philippines; Corazon Aquino becomes president. U.S. planes bomb five sites in Libya in retaliation for Berlin disco bombing. Gorbachev initiates policies of glasnost and perestroika. Andrei Sakharov, Russian physicist and winner of the Nobel Peace Prize, released from exile. <i>"Economic Justice For All"</i></p> <p>1987: "Black Monday" on London Stock Market: worst day for shares this century. Iran-Contra hearings. U.S. and U.S.S.R. sign historic Intermediate-range Nuclear Forces treaty to reduce nuclear arsenals. <i>Sollicitudo rei socialis</i></p> <p>1988: Soviets begin withdrawal from Afghanistan.</p> <p>1989: Tiananmen Square Massacre in Beijing, China following demonstrations for democracy. First non-communist prime minister of Poland since World War II. Opening of Hungarian border brings mass exodus of East Germans into West Germany. Vietnamese troops complete withdrawal from Cambodia after 10 years of occupation. East German Communist Party leader forced to resign. Berlin Wall comes down after 28 years. Czechoslovakia's Communist Party leaders resign. Romania's Communist dictator executed. U.S. invasion of Panama.</p> <p>1990: South Africa's Nelson Mandela freed from prison after 26 years. Lithuania declares independence from U.S.S.R. Free elections in Romania, Czechoslovakia, and Bulgaria. Iraq invades Kuwait; U.S. and allies send troops to Persian Gulf region. Unification of East and West Germany.</p> <p>1991: Persian Gulf War; Kuwait liberated, civil war in Iraq. <i>Centesimus annus</i></p>
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Source: www.uscatholic.org/cstline/tline.html

Students form small learning teams and use a **Ten Word Strategy** ① to synthesise the message of a section of The Australian Catholic Bishops Conference 2004 Social Justice Sunday Statement, *Peace Be With You – Cultivating A Culture Of Peace* (the full text of which is available at www.socialjustice.catholic.org.au under 'Publications').

Sections of *Peace Be with You*

- ❑ Shalom – may things go well with you
- ❑ The family
- ❑ Reconciliation with Indigenous Australians
- ❑ Cultivating a culture of peace between religions
- ❑ Cultivating a culture of peace in the field of democracy and society
- ❑ Spreading democratic and multicultural values
- ❑ 'Development is the new name for peace'
- ❑ Cultivating a culture of peace in the context of national and international security

Each learning team presents their Ten Word synthesis to the rest of the class. Following each presentation, students collaboratively brainstorm questions and issues related to the particular aspect of cultivating a culture of peace.

Students read the following extract from the conclusion of *Peace Be With You* and construct a **Consequences Web** ① on the theme, "If there were a culture of peace".

From **the Australian Catholic Bishops Conference 2004 Social Justice Sunday Statement, *Peace Be With You – Cultivating A Culture Of Peace***

Peace is our vocation. We are called to cultivate peace wherever possible – in our families, communities, in national life and even globally. The values of truth, justice, love and freedom, when made real in people's lives, are dimensions of the abundant peace that the risen Christ brings to his followers and to the world.

Those who bend their efforts to cultivating this peace in the many fields of Australian society and beyond can be reassured by the Divine promise: "Blessed are the peacemakers, for they shall be called children of God." (Matt 5:9)

Students collaboratively construct a class **Y Chart** ① to imagine what the world would look like, feel like and sound like if Tom Barret's hope for the future (below) were to be realised.

When we focus on our own frailty and weakness and the immensity of what is wrong with the world we can feel hopeless. When we look instead at what we can do and then begin to serve, hope grows, as does our sense of being effective and worthwhile. – Tom Barret

In learning teams, students select one of the following statements that represent a hope for the future and complete a **Y Chart** ① to describe what the world would be like if that hope were to be realised. The learning team presents their understanding of the hope for the future through **Dramatic Play** ① or by selecting any of the **Drama Strategies** ① described in the strategies section of this module.

It is imperative that no one, out of indifference to the course of events or because of inertia, would indulge in a merely individualistic morality. The best way to fulfil one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others and also to promote and help public and private organisations devoted to bettering the conditions of life. - **The Church in the Modern World #30**

All must consider it their sacred duty to count social obligations among their chief duties today and observe them as such. For the more closely the world comes together, the more widely do people's obligations transcend particular groups and extend to the whole world. This will be realised only if individuals and groups practise moral and social virtues and foster them in social living. Then, under the necessary help of divine grace, there will arise a generation of new women and men, the moulders of a new humanity. - **The Church in the Modern World #30**

We cannot be called truly "Catholic" unless we hear and heed the Church's call to serve those in need and work for justice and peace. Just as the social teaching of the Church is integral to Catholic faith, the social justice dimensions of teaching are integral to Catholic education and catechesis. They are an essential part of Catholic identity and formation. If Catholic education and formation fail to communicate our social tradition, they are not fully Catholic. – **U.S. Bishops, 1998**

Injustice is at the base of every revolution in history. The lesson is clear: a country that wants a safe and stable future will treat its poorest members very well. It is easy to speak fondly of being merciful to the poor and disenfranchised in society. What is difficult is to do justice for them because it would require so many changes in our own lives. Righteous anger is a holy thing. It fuels us for the journey to justice. Nevertheless, when anger consumes us, justice disappears. - **Joan Chittister OSB**

Cowardice asks the question, 'Is it safe?' Expediency asks the question, 'Is it politic?' Vanity asks the question, 'Is it popular?' But, conscience asks the question, 'Is it right?' And there comes a time when one must take a position that is neither safe, nor politic, nor popular, but one must take it because one's conscience tells one that it is right. Our lives begin to end the day we become silent about the things that matter. - **Martin Luther King Jr**

It is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all because we are all really responsible for all. - **John Paul II**

Justice is at the heart of faith itself. Political apathy is not an option for a Christian. The word that describes the relationship of the community to the "anawim", the poor, is justice. Our culture has a preferential option for the rich, the powerful and beautiful. - **Fred Kammer SJ**

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. – **Justice in the World 1971**

□ Christian Actions

Teacher Background

Catholic social teaching sums up the teachings of the Church on social justice issues. It promotes a vision of a just society that is grounded in the Bible and in the wisdom gathered from experience by the Christian community as it has responded to social justice issues through history.

The Catholic Church has a long history of interconnection between Scripture and Tradition – Tradition being the wisdom gathered from experience by the Christian community. The Dogmatic Constitution on Divine Revelation, *Dei Verbum*, describes it as:

"The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts. It comes from the intimate sense of spiritual realities which they experience." (8)

Three Elements

The social teachings are made up of three different elements: principles for reflection; criteria for judgement and guidelines for action. The principles for reflection apply across many different times and places, but the guidelines for action can change for different societies or times. Uniform guidelines for action wouldn't work because societies are so different from one another and they are always changing over time, creating new situations with different problems and possibilities. The criteria for judgement may be thought of as 'middle axioms' mediating between the highly authoritative but necessarily general and abstract principles for reflection and the details of the concrete social reality. They are less authoritative than the principles for reflection, but more so than the guidelines for action. Guidelines for action are always dependant on contingent judgements and the information available through human knowledge. There is frequently scope for legitimate differences of opinion among believers on a range of social justice issues.

Methodology: See, Judge & Act

The Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*), one of the documents that emerged from Vatican II, teaches that,

"At all times the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task." (4)

The methodology that has been promoted asks us to read the 'signs of the times' using the 'see', 'judge', 'act' method that Cardijn made popular in workers' and students' movements. It asks us to work inductively, looking first at the social justice issues as they exist in our communities, before assessing what is happening, and what is at stake. Finally we need to discern what action to undertake in response.


Source:

Australian Catholic Social Justice Council www.socialjustice.catholic.org.au/content/socialteaching.html

Activity

Building the Future © B6.1

Students create a 'wall of fame' featuring people within the Christian tradition who are seeking to bring about a Christian vision for a preferred future. Students conduct an internet and media search to identify individuals who might feature on the wall of fame and complete a profile of the person.

	Name and occupation
	Issue that person is trying to address
	Actions
	What vision for a better future can be identified from this person's actions?
	Christian beliefs and Church teachings that relate to this person's actions

Insert picture of person

Activity

Gospel Values as a Framework © B6.1

The Beatitudes (Matthew 5:3-11) are frequently presented as a framework for understanding the values of the kingdom of God. Students use a **Concept Spiral Strategy** ① to match each line of the Beatitudes with a kingdom value and then a likely consequence of putting that value into action. The following chart might assist students in compiling their information.

For those using this module online the following references have been hyperlinked.

Reference	Kingdom Value	Possible Consequence
Matthew 5:3		
Matthew 5:4		
Matthew 5:5		
Matthew 5:6		
Matthew 5:7		
Matthew 5:8		
Matthew 5:9		
Matthew 5:10		

Possible answers to the task above might include:

- ☐ Are poor in spirit (willing to be emptied of self and be filled with God's Spirit);
- ☐ Mourn (over the poverty of their position before God and their needs);
- ☐ Are meek (humble and submissive to God);
- ☐ Hunger and thirst for the righteousness which comes from God;
- ☐ Are merciful;
- ☐ Are pure in heart;
- ☐ Are peacemakers (seeking the spirit of peace and reconciliation in relationships);
- ☐ Are persecuted because of righteousness.

Activity **Jesus' Vision for a Preferred Future © B6.1**

Students investigate how Jesus tried to present a vision for a preferred future by promoting values in action. Students locate scriptural evidence to present Jesus' vision for a preferred vision. They present their understanding of Jesus' vision as multimedia presentation, artwork or written report.

Students will need to locate evidence for the following gospel values in scripture. The *Bible Gateway* website might be useful in completing this task:

<http://bible.gospelcom.net/cgi-bin/bible>



Faith	Community
Hope	Service
Love	Justice
Inclusivity	Reconciliation

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 three organising ideas for the module organiser **Visioning a Better Future**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcomes
Reflective, Self Directed Learner Community Contributor Designer and Creator	B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future. B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.
Module Organisers	Organising Idea
Visioning a Better Future	<input type="checkbox"/> Expressing a Vision

☐ Expressing a Vision

Teacher Information about this Organising Idea

The activities within this *Organising Idea* have been designed to contribute to the collaborative design and creation of a learning centre by small teams of students. Each team selects a specific issue impacting on humanity and world today on which to develop a proposed vision for a preferred future.

All students must complete the Significant Activity, *Futures Learning Centre*. In addition, each learning team needs to complete at least three of the remaining activities provided within this *Organising Idea*.

Further details appear within the Significant Activity below.

The following activity has been featured in the assessment section of this module. It is suggested for use as a significant demonstration of learning for core learning outcomes **B6.1** and **B6.2**.

Students form small learning teams to contribute to the design and creation of a **Learning Centre** ① to be used to educate other students about their vision for a preferred future in relation to a specific issue impacting on humanity and the world today. The learning centre will incorporate a number of the activities that follow in this *Organising Idea*.

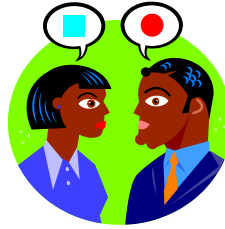
All students (in learning teams) complete the activity, *Futures Learning Centre*. The core task is for each team to develop a proposed vision (this activity). In addition, students choose *at least* three of the activities from the selection provided to include in their learning center. The focus of each activity is briefly described below.

Activity: Expressing a Vision



Creative Writing Piece
(children's storybook,
short story,
anthology of poetry,
series of diary entries)

Activity: Arguing for a Preferred Future



Academic
Controversy

Activity: Informing Others



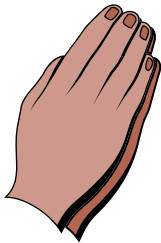
Information
Brochure

Activity: Dramatic Vision



Dramatic
Presentation

Activity: Praying the Vision



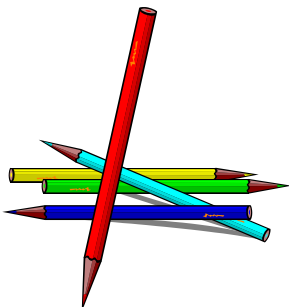
Creating a Simple
Ritual

Activity: Checking the Future



Auditing a Better Future

Activity: A Vision in Art



Artistic
Representation

Activity: Imaging the Future



Photo Story

(These activities are described on the following pages of this module.)

Possible topics for a Learning Centre:

- | | |
|--|---|
| <input type="checkbox"/> Elimination of bullying | <input type="checkbox"/> Connecting with young people |
| <input type="checkbox"/> Ecological sustainability within the school environment | <input type="checkbox"/> Global Debt |
| <input type="checkbox"/> Inclusivity within the school environment | <input type="checkbox"/> Human Rights |
| <input type="checkbox"/> Care for the aged | <input type="checkbox"/> Peace |
| <input type="checkbox"/> Mental health among young people | <input type="checkbox"/> Poverty and the Wealth Gap |
| <input type="checkbox"/> Developing a small Christian community | <input type="checkbox"/> Reconciliation and Indigenous Rights |
| <input type="checkbox"/> Regional peace | <input type="checkbox"/> Refugees and Asylum Seekers |
| <input type="checkbox"/> Spirituality of young people | <input type="checkbox"/> War and Reconstruction |
| | <input type="checkbox"/> Water |
| | <input type="checkbox"/> Another negotiated topic |

Significant Activity

Futures Learning Centre © B6.1 B6.2

This activity is an essential element of student Learning Centres.

In their Learning Centre team, students use the **Osborne-Parnes Creative Problem Solving Strategy** ① to explore their chosen topic for the learning centre. Having selected their topic as the focus for developing their vision for a preferred future, students follow the Osborne-Parnes process by:

1. **Fact Finding.** Students gather data by asking:
 - ☐ What is the situation / issue for focus?
 - ☐ What are the facts, questions, data and feelings involved in the situation?
2. **Problem Finding.** Students clarify the problem by asking:
 - ☐ What is the problem that really needs to be focused on?
 - ☐ What is the concern that really needs to be addressed to bring about a preferred future?
3. **Idea Finding.** Students generate ideas by asking:
 - ☐ What are the preferred futures in this situation?
 - ☐ What are all the possible solutions that would bring about preferred futures?
4. **Solution Finding.** Students select and strengthen possible solutions by asking:
 - ☐ How can the generated possible solutions be improved or made stronger?
 - ☐ Which possible solutions are likely to be most effective in bringing about a preferred future?
5. **Acceptance Finding.** Students plan for action by asking:
 - ☐ What are all the action steps that need to take place in order to implement the selected solution?

Using the information and ideas gathered from the above process, students design and create a presentation in the form of a proposal to a real world audience that advocates specific strategies in response to their chosen issue and presents a vision for a preferred future that reflect Christian beliefs and Church teachings. This proposal presentation could be multimodal, using a variety of media and presentation techniques including written, spoken and visual text.

Students should use the process outlined in the **Developing a Proposal Strategy** ①. The core elements of this strategy have been outlined below:

1. **Make a proposal claim advocating a specific course of action:** What strategy are you suggesting to realise a vision for a preferred future in relation to your specific issue? The strategy might be expressed as "X should do Y".
2. **Identify the problem:** If you're asking people to change the way they do things, you must establish that there is a problem. What is the situation that needs to be addressed? What Church social teachings are relevant to this situation? How does the situation need to change to bring about a preferred future?

3. **State your solution:** What are the details of your proposed strategy? Make sure that the audience knows what to do and can do what you suggest.
4. **Justify your solution:** How will your strategy have an impact on the situation and bring about a preferred future? Which Christian beliefs and Church teachings support the strategy you are proposing?
5. **Consider other solutions:** What are the advantages and disadvantages of other solutions (including doing nothing)? Why is your solution better?
6. **Examine the feasibility of your solution:** How can you convince your audience that your proposal can be achieved? How easy will it be? Will the people affected go along with it? (For example, lots of things can be accomplished if enough people volunteer, but it's hard to get people to work without pay.) If it costs money, how much and who will pay for it?
7. **Analyse your potential audience:** To whom is this proposed strategy directed? What arguments are likely to have an influence on them? What mode of presentation is going to be the most effective?
8. **Develop a draft of your proposal presentation:**
 - a. **Define the problem:** Set out the issue or problem. You might begin by describing the experience of someone caught up in the problem (a case study). You may need to argue for the seriousness of the problem and you may have to give some background on how it came about. Cite the relevant Christian beliefs and Church teachings.
 - b. **Present and justify your solution:** You may want to set out your solution first and explain how it will work, then consider other possible solutions and argue that yours is better; **or** you may want to set out other possible solutions first, argue that they don't solve the problem or are not feasible and then present your solution. Justify your proposed strategy with reference to Christian beliefs and Church teachings.
 - c. **Argue that your proposal is feasible:** Your proposal for solving the problem is a truly good idea only if it can be put into practice.
 - d. **Conclude with a call for action:** You should put your audience in a position that if they agree with you, they will take action. You might restate and emphasise what exactly they need to do.

The proposal presentation will be a foundational component of students' learning centres.

Activity

Expressing a Vision © B6.1 B6.2

Students may select this activity as one of *at least* three additional components of their Learning Centre.



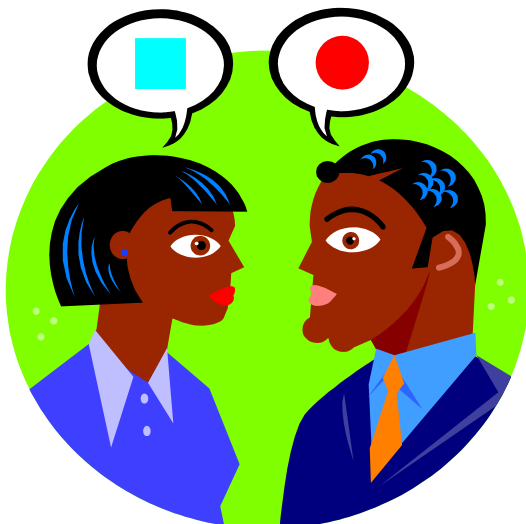
In their Learning Centre team, students express elements of their vision for a preferred future through a piece of creative writing. Students' writing would reflect the world as they envision it after the successful implementation of their strategy.

Students' writing needs to reflect an understanding of relevant Christian beliefs and Church teachings. Students may, for example,

- ☐ Write and illustrate a children's storybook that depicts a situation in their preferred future;
- ☐ Write a short story set in the preferred future they have envisaged;
- ☐ Gather an anthology of poetry that reflects aspects of their chosen issue and includes original works that depict elements of the preferred future;
- ☐ Write a series of diary entries in the role an individual effected by the focus situation showing the movement towards the envisaged preferred future. The series of entries might reflect the current situation and the positive impact of the transition towards the vision of a preferred future.

Students incorporate their creative writing piece into their learning centre.

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students use the **Academic Controversy Strategy** ① with its eight distinct steps to discuss issues raised by their selected topic and their vision for a preferred future.

Following the eighth step of the academic controversy strategy, students apply their understandings of the issue to write their own statement proposing a vision for a preferred future. The statement needs to include reference to Christian beliefs and Church teachings to support their vision of a preferred future.

Students incorporate the statement developed from the academic controversy into their learning centre. Alternatively, students present their academic controversy for a classroom audience.

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students use a **5W's + H Strategy** ① to develop an information brochure about their chosen topic and their vision for a preferred future.

Possible process questions may include:

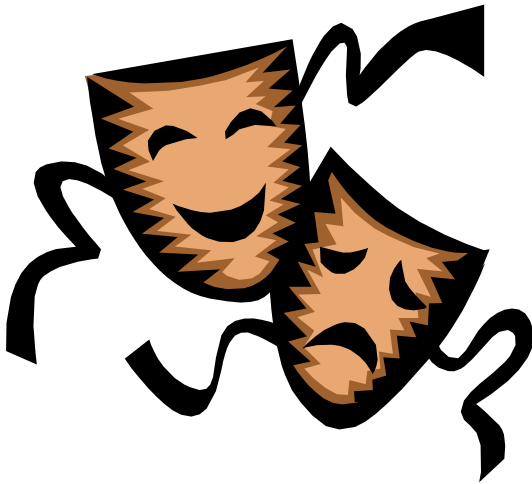
- ☐ **What** is the existing situation? What is the vision for a preferred future? What Christian beliefs and Church teachings are relevant to this situation? What work is already being done to address this situation and bring about a preferred future?
- ☐ **Who** is effected by this situation? Who is able to change the situation and bring about the envisaged preferred future? Who is already working to bring about a preferred future?
- ☐ **When** did the situation begin / reach a critical level? When can the vision for a preferred future be realistically achieved?
- ☐ **Where** in the world is this situation a problem / at a critical level?
- ☐ **Why** is this vision of the future a preferable one? Why should readers of this information brochure respond?
- ☐ **How** can the vision for a preferred future be brought about? How will the situation be better in the preferred future?

Students incorporate their information brochure into their learning centre

Activity

Dramatic Vision © B6.1 B6.2

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students use a **Drama Strategy** ① to present elements of their chosen topic and their vision for a preferred future. Students may wish to dramatise:

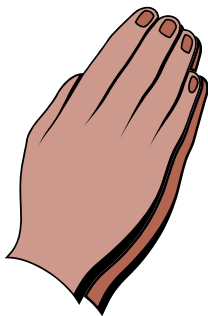
- ☐ The situation as it currently exists;
- ☐ Influences that have brought about and perpetuate the situation;
- ☐ The influence Christian beliefs and Church teachings can have on the situation;
- ☐ The resolution of the situation in their vision for a preferred future

Students incorporate their dramatisation into their learning centre.

Activity

Praying the Vision © B6.1 B6.2

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students use the **Creating a Simple Ritual Strategy** ① to design and create a prayer ritual based on elements of their chosen topic and their vision for a preferred future.

Students incorporate their prayer ritual into their learning centre.

Activity

Imaging the Future © B6.1 B6.2

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students create a Photo Story to depict elements of their chosen topic and their vision for a preferred future. Firstly, students develop a **Concept Web** ① about their chosen topic and then use a **Story Board Strategy** ① to plan a Photo Story made up of both researched and original photograph images.

Students incorporate their photo story into their learning centre.

Students may select this activity as one of the three additional components of their Learning Centre.

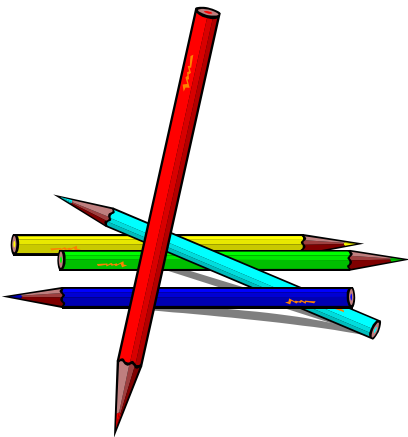


In their Learning Centre team, students develop a comprehensive Checklist that will be used to 'audit' their vision for a preferred future. Students might approach the development of the checklist by asking, "How will we know when the preferred future has been achieved?"

Reference should be made to Christian beliefs and Church teachings that are relevant to the chosen situation.

Students incorporate their checklist into their learning centre.

Students may select this activity as one of the three additional components of their Learning Centre.



In their Learning Centre team, students create an artistic representation of their vision for a preferred future related to their chosen topic. The imagery used in the piece should reflect an understanding of Christian beliefs and Church teachings relevant to the chosen topic.

Students may, for example, create:

- ☐ A three-panel triptych showing the situation as it exists, what intervention needs to occur and an image of the envisaged preferred future.
- ☐ A series of prints
- ☐ A photograph series
- ☐ A sculpture
- ☐ A textile piece
- ☐ A collection of masks
- ☐ An art installation
- ☐ A claymation film
- ☐ Another art form as negotiated with their teacher

Students incorporate their artistic representation into their learning centre.

That is the final activity in this module.

Learning Strategies featured in this module and identified by the Learning Strategies Icon ⓘ are detailed in the pages following resources and appear on the following pages:

Academic Controversy	p. 35	Guided Meditation	p. 43
Concept Web	p. 36	Learning Centre	p. 45
Consequences Web	p. 37	Osborne-Parnes Strategy	p. 46
Creating a Simple Ritual	p. 38	Placemat Round Robin	p. 47
Developing a Proposal Strategy	p. 39	Retrieval Chart	p. 48
Drama Strategies	p. 40	Story Board	p. 49
Frayer Concept Model	p. 41	Ten Word Strategy	p. 50
Futures Wheel	p. 42	Y Chart	p. 50
5Ws + H Strategy	p. 51	Think Pad	p. 52

❑ **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

① Academic Controversy Strategy

The academic controversy strategy consists of eight (8) distinct steps. It provides an efficient way of structuring a group discussion and requires students to listen with a view to understanding as well as work collaboratively with others.

The process for an academic controversy is described below:

1. Establish the issue

The class negotiates an issue for investigation and discussion. This is worded as a clearly stated question (e.g. Should the Church become involved in political issues?)

2. Pairs Study

Form groups of four, with students divide into pairs. The pairs each study the same background information (usually a text study) on the issue of concern but one pair proceeds to take the 'yes' case and the other pair takes the 'no' case. They each spend at least 5 mins in developing an argument. They then meet with a pair sharing the same viewpoint from another group to refine their perspective.

3. Pairs Present

Students move back into their original group of four and each side presents their arguments. The other pair listens but is also permitted to ask clarifying questions.

4. Pairs challenge

Each side challenges the other side's position, asking for justification and looking for any inconsistencies.

5. Pairs reverse positions

Each side now switches roles to argue the opposite side to the one they were previously defending.

6. Group report writing

Team members drop their assigned roles and work together to decide which arguments are the most valid from both sides and seek a statement or report that incorporates their discussion. Consensus is sought but not required. Each group member should be ready to report and defend their decision to the class. Assessment is based on the depth of the consideration of all arguments.

7. Class discussion of decisions

The teacher may wish to do this before the final report writing so as to further test the arguments.

8. Processing

Group members discuss how well they worked together. What worked best? How could we improve the way we did this activity?

❶ 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 organising 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 characterisation. 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.

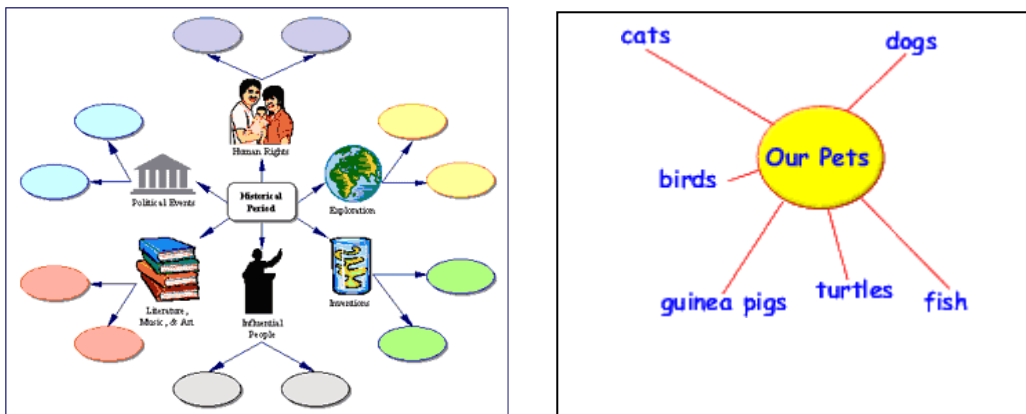
As an assessment tool, a concept web can be used to:

- ❑ 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.

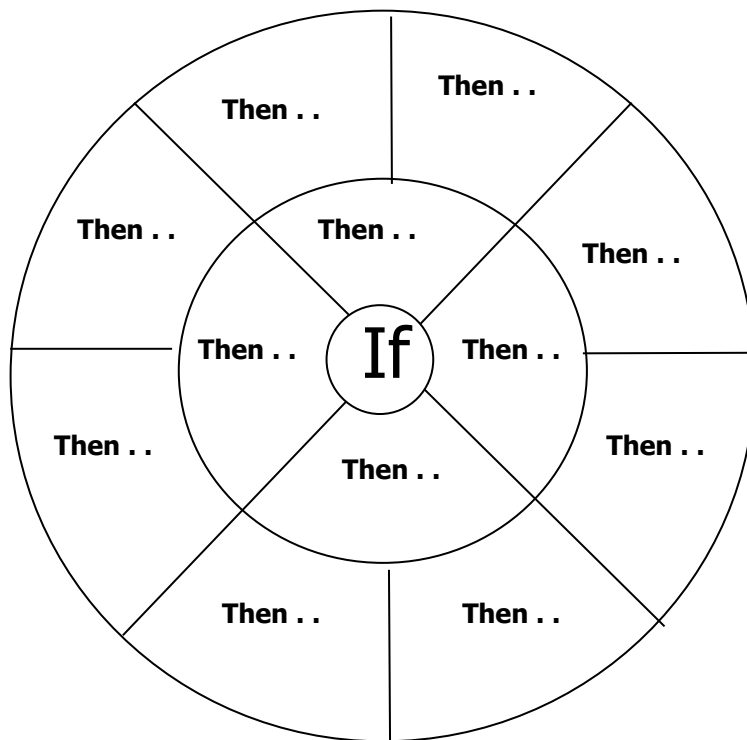
Check to make sure the connections are valid and clear.

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

① Consequences Web

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



❶ Creating a Simple Ritual

The following planner might assist teachers and students in designing simple prayer rituals.

[illegible]

① Developing a Proposal Strategy

- Proposals convince their audience to adopt an idea and implement it – i.e. should it be done?
- Proposals ask decision-makers to allocate time, money and other resources to change something.

Steps in Developing a Proposal

1. **Make a proposal claim advocating a specific course of action:** X should do Y.
2. **Identify the problem:** If you're asking people to change the way they do things, you must establish that there is a problem.
3. **State your solution:** Make sure that the audience knows what to do, and can do what you suggest.
4. **Justify your solution:** Explain the relevant imperatives that impact on the problem and your solution.
5. **Consider other solutions:** What are the advantages and disadvantages of other solutions (including doing nothing)? Why is your solution better?
6. **Examine the feasibility of your solution:** How can you convince readers that your proposal can be achieved? How easy will it be? Will the people affected go along with it? (For example, lots of things can be accomplished if enough people volunteer, but it's hard to get people to work without pay.) If it costs money, how much and who will pay for it?
7. **Analyse your potential readers:** Who are you writing for? How will your solution benefit them?
8. **Develop a draft:**
 - a. **Define the problem:** Set out the issue or problem. You might begin by describing your experience or the experience of someone caught up in the problem. You may need to argue for the seriousness of the problem and you may have to give some background on how it came about.
 - b. **Present and justify your solution:** You may want to set out your solution first and explain how it will work, then consider other possible solutions and argue that yours is better; **or** you may want to set out other possible solutions first, argue that they don't solve the problem or are not feasible and then present your solution.
 - c. **Argue that your proposal is feasible:** Your proposal for solving the problem is a truly good idea only if it can be put into practice.
 - d. **Conclude with a call for action:** You should put your audience in a position that if they agree with you, they will take action. You might restate and emphasise what exactly they need to do.

❶ Drama Strategies

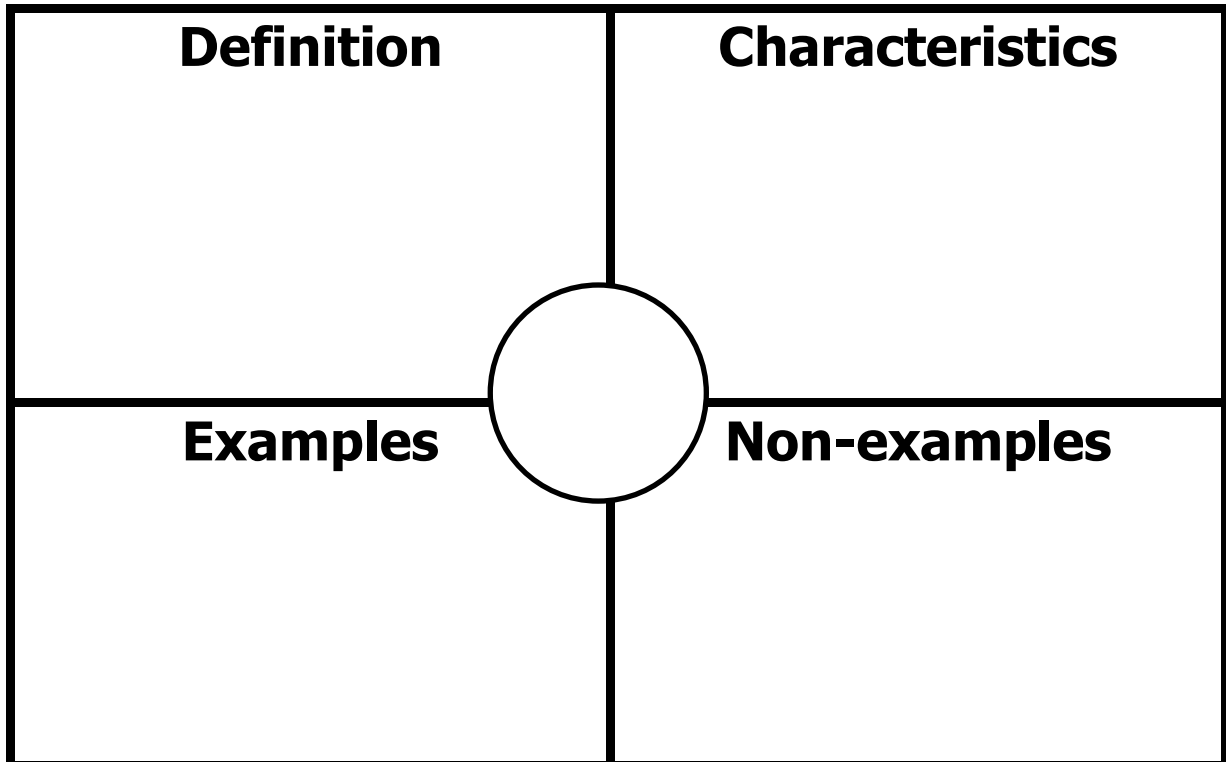
Improvisation	Method of producing make-believe talk and action in a spontaneous or continuous manner but not meant for repetition, or as prepared talk and action for performance.
Teacher/student in role	<p>Teacher/student takes on the roles of characters within the drama to create belief, to highlight tensions, to develop ideas, or to ask questions. Can be used:</p> <ul style="list-style-type: none"> • To introduce a plot or a theme • to look in more detail at aspects of the action or at particular events e.g. after reading a text. • instead of a lecture, or a résumé. <p>Which role to choose:</p> <ul style="list-style-type: none"> • <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): • an invented character. <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>
Still image	The group takes up different poses to construct a picture which shows physically what they want to say or how they interpret a text.
Freeze Frame	A series of linked still images that can describe different important moments within a text.
Mantle of the Expert	Students or teacher take on role of people with specialist knowledge that is relevant to the situation.
Narration	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.
Thought Tracking	Individuals, in roles, are asked to speak aloud their private thoughts and reactions to events.
Hot Seat Interview	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.
Collective role play	Several members of the group play the same part simultaneously to provide mutual support and present a range of ideas.
Ritual	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.
Conscience alley	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.
Concentric circles	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.

❶ Frayer Concept Model Strategy

The Frayer Model is an adaptation of a concept map. The framework of the Frayer Model includes:

- ☐ concept word
- ☐ definition
- ☐ characteristics of the concept word
- ☐ examples of the concept word
- ☐ non-examples of the concept word.

It is important to include both examples and non-examples so students are able to identify what the concept word is and what the concept word is not. First, the teacher will assign the concept word being studied and then talk about the steps involved in completing the chart.



In the centre oval of the Frayer Model, students write the concept word.

In the first box, students write the definition of the concept word under the space labelled DEFINITION. Remember this definition needs to be clear and easily understood by all students.

In the second box, students list the characteristics of the concept word following a group or class brainstorm.

In the third box, students list examples of the concept word.

In the fourth and final box, students list non-examples of the key or concept word.

❶ Futures Wheel Strategy

A Futures Wheel Strategy is a visual tool used to help students think about the consequences or implications of a particular issue, belief, action, trend, event or change. It assists students to consider a futures perspective and future implications.

Firstly, the central issue is established and becomes the central statement in the wheel. Students arrive at first order or "primary" effects /consequences stemming from the central statement. These are placed around the central statement as in a "concept web" strategy and one line is used to connect them to the central statement.

From these first order or primary effects/consequences students reflect upon and record "secondary" or second order effects/consequences. Two lines are used to connect the second order effects/consequences.

Finally, from these "secondary" or second order effects/consequences students reflect upon and record third order effects/consequences. Three lines are used to connect these third order effects/consequences and so on.

What would happen if.....



① Guided Meditation Strategy

Meditation is a form of contemplation and prayer that has been used in many religious traditions for hundreds and even thousands of years. There is a long-standing practice of contemplation and meditation in the Christian tradition that has only recently been “rediscovered” and used quite widely. Guided Meditation or visualisation is a technique that can assist students in many ways:

- ❑ Providing a source of relaxation for students
- ❑ Calming students prior to an important event
- ❑ Leading students into prayerful contemplation of Scripture
- ❑ Providing an opportunity for reflection and contemplation on actions and attitudes
- ❑ Allowing clarity of thinking in relation to a significant incident
- ❑ Allowing imaginative thinking and problem solving
- ❑ Allowing for inspiration.

Creating an atmosphere

Guided meditations can be done with students sitting in chairs, lying on the floor or anywhere that students can be comfortable and uninterrupted for the period of the meditation. It is preferable to have a clear space so that students are not lying partially underneath desks or chairs. Students are guided through the relaxation and meditation by a teacher or leader. Soft music playing in the background, dimming the lights in the room, burning a fragrant candle or some potpourri can be used to heighten the mood.

The leader should use a very slow, relaxed voice, pausing to let the scene sink in, so that the students, whose eyes are closed and who are focusing inward, can easily visualise and feel the scene. The way the leader uses their voice is very important. It is best to drop the voice by a few tones, speaking more and more slowly, with a soothing quality.

Structure of the Guided Meditation

A simple structure for Guided Meditations and reflections is:

- ❑ **Relaxation Phase** – leading students through a deliberate process of relaxation through breath awareness, muscle relaxation, listening exercises or concentration on an object or image.
- ❑ **Contemplation / Meditation Phase** – the focus and purpose of the exercise
- ❑ **Concluding Phase** – leading students back out of their heightened state of relaxation and awareness to return to the ‘here and now’.

Caution

It is important to realise that guided meditations use imagery and metaphor in ways that can occasionally trigger powerful emotional responses from participants. It is advisable that teachers using guided meditation are alert to this possibility and follow up appropriately with students.

Sample Guided Meditation script

Relaxation Phase:

“ When you are ready to begin, start by getting yourself into a comfortable position that you will be able to maintain for about twenty minutes.

To begin, start by taking three deep slow breaths...pausing after you inhale and then exhaling fully and completely. Imagine that as you exhale you can begin to release thoughts, tensions, even discomforts with the warm breath that you breathe out and away. (pause)

(After these first three slow breaths) now continue to breathe slowly, but naturally. Feel yourself taking another step deeper into relaxation and comfort with every outward breath. As you breathe slowly and naturally, turn your attention to the relaxation that is beginning in your arms and down into your hands. Your arms begin to feel slightly heavier; your muscles feel loose and flexible. Your arms feel slightly warmer, as if, blood and energy can flow more freely and easily all the way down your arms ... as if it were flowing down, through wide open blood vessels, and slowly, but freely, pulsing down into the hand and fingers. (pause)

As you continue to breathe slowly and gently, begin to become aware of the relaxation starting down into your legs and feet. Your legs begin to feel slightly heavier; your muscles feel loose and flexible.

Your legs feel slightly warmer; the blood and energy can flow more freely and easily, all the way down your legs, through wide open blood vessels and you can feel it slowly but freely pulsing down into your foot and toes. (pause)

Feel yourself beginning to sink back into what you are sitting or lying upon, as the tensions just begin to melt away.

Even the muscles of your lower back can begin to relax even better. You can feel the muscles of your back begin to soften or loosen as you slowly breathe away any unwanted tensions. The relaxation can begin to spread to the other muscles of your back, even spreading up into your upper back and your shoulders. Perhaps your shoulders can drop down into a more comfortable position and your neck relaxes, allowing your head to sink back ... completely relaxed. Even the muscles of your head and face can relax even better.

Imagine yourself outdoors on a warm and pleasant day. You imagine that you are standing near a pond of water, where the water is calm and clear, and the surface is smooth. You can feel the warmth of the sunlight... If you were to drop a rock or a stone into the water, you could watch as the waves or the ripples spread across the surface of the pond in every direction. And imagine that you can send soothing and cleansing waves of relaxation down from the top of your head, in every direction, to soothe, heal, and cleanse every muscle and cell of your body.

Now, as you watch this pond of water, it can once again become calm and still. The water can begin to settle, to become calm and clear. Even the surface can once again become calm and smooth. You turn away from the pond and follow a pathway that takes you to a perfect place... a place where you can be by yourself, and feel calm and comfortable.

Once you arrive there, you can look around to find the most comfortable place to lay down. As you drift over to that spot, you just sink back into whatever you would be sitting or lying upon. As you settle back, perhaps you can even feel the warmth of the sunlight gently shining down on you. You can begin to soak up the warmth as the tensions just melt away. You hear the sounds that surround you. Like the sounds of running water, or the sounds of birds, or of the warm breezes. Perhaps you can even smell the fragrance of salt air, flowers, grass, or of the woods that surround you."

Contemplation / Meditation Phase:

At this point in the process, the leader guides the participants in their reflection on a specific topic.

Common themes for this contemplation/meditation phase are:

Encountering Jesus – realising that Jesus has entered the perfect, peaceful place and participants are led into a conversation with Jesus about their life – the emphasis is on listening to what it is that Jesus says in response.

Projecting forward – participants imagine themselves in 5, 10, 15, 20 years time. This can focus on their potential, goals they have for their life, the skills they have now that will assist them to achieve their future self, or a visioning of futures for themselves and the world.

Affirmation – participants are led to acknowledge their strengths and talents through imagining a picture-screen film of their achievements in life or through imaging a sculpture of themselves as others see them.

Reconciliation – participants are invited to call to mind the face of someone that they have hurt or wronged recently, they can relive the hurtful scenario and the way in which they would have preferred to handle the situation or rehearse what they would like to say to the person now.

Concluding Phase

Now, it is time to leave your perfect, peaceful place. Know that you can return here any time that you want or need to. Take one final look around the place you are in and then picture yourself standing and moving out of the place, back the way you came. You can begin to see yourself returning to this room, bringing the feelings of calmness and comfort back with you to a more fully waking state. Feel the floor or the chair beneath you and slowly awaken, letting the feelings of calmness, comfort, health and joy return with you to a fully waking state.

Take a deep breath, letting the calmness, comfort, and relaxation return with you to a fully waking state. Take another deep breath and stretch, becoming wide awake, feeling refreshed and alert.

❶ Learning Centre Strategy

A learning centre is a set of graduated tasks presented as an attractive display and designed by students for students. A well-designed learning centre will motivate, inspire and interest students to learn from one another.

Learning centres will take many forms such as self-standing displays, carrels, shelves, audio and visual presentations, noticeboards and/or murals.

Activities within a learning centre could incorporate student-made and commercial materials, tasks of diverse scope, open-ended activities, step-by-step procedures, quizzes, new technologies etc.

The role of the teacher in this strategy is to assist student to clarify their purpose and context, collect data from an available repertoire and make choices for communicating their purpose and context to their peers and in the designing process. During and after the learning centre strategy the teacher should include opportunities for peer and self-assessment.

An excellent online Power Point presentation on creating learning centres will be located at:
www.mcps.k12.md.us/departments/eii/gr/powerpoint/learningcenter/sld001.htm

Osborne-Parnes Creative Problem Solving Strategy

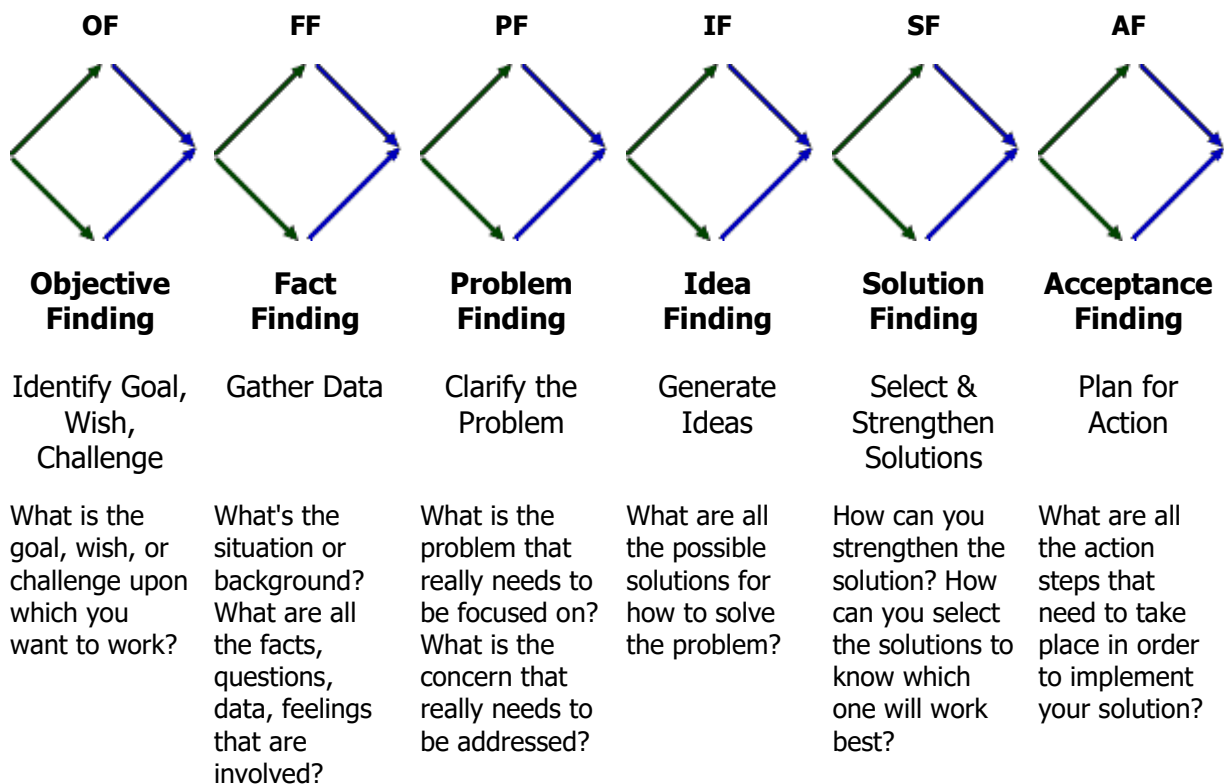
The model is usually presented as five steps, but sometimes a preliminary step is added called **mess-finding**, which involves locating a challenge or problem to which to apply the model.

The total six stages are:

Mess-finding (Objective Finding)	Idea-finding
Fact-finding	Solution finding (Idea evaluation)
Problem-Finding	Acceptance-finding (Idea implementation)

The steps guide the creative process. They tell you what to do at each immediate step in order to eventually produce one or more creative, workable solutions. A unique feature is that each step first involves a **Divergent** thinking phase in which one generates lots of ideas (facts, problem definitions, ideas, evaluation criteria, implementation strategies) and then a **convergent** phase in which only the most promising ideas are selected for further exploration.

The Osborne-Parnes Creative Problem Solving Process



Further information about the Creative Problem Solving process is available at the following websites:

<http://members.ozemail.com.au/~caveman/Creative/Brain/cps.htm>

www.stuart.iit.edu/faculty/barlow/pdfhandouts/cps.pdf

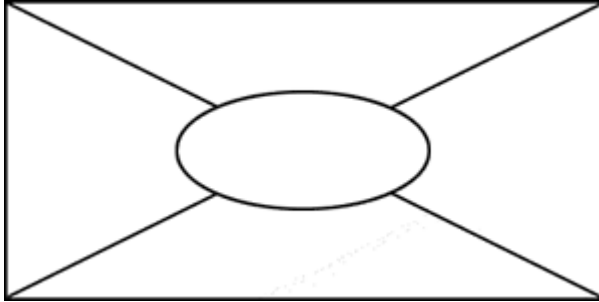
❶ Placemat Round Robin

Placemat and Round Robin

This activity is designed to allow for each individual's thinking, perspective and voice to be heard, recognised and explored.

- ❑ Form participants into groups of four.
- ❑ Allocate one piece of A3 or butcher's paper to each group.

Ask each group to draw the diagram on the paper.



1. The outer spaces are for each participant to write their thoughts about the topic.
2. A Round Robin enables each participant to share their views.
3. The circle in the middle of the paper is to note down (by the nominated scribe) the common points made by each participant or the negotiated meaning.
4. Each group then reports the common points to the whole group.

① Retrieval Chart Strategy

A Retrieval Chart is a graphic organiser used for organising and categorising 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



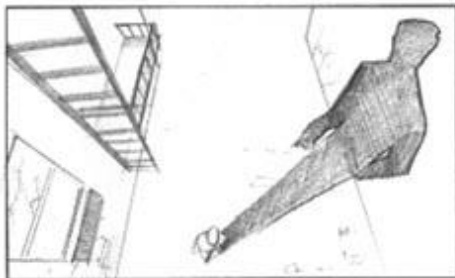
Five Inventions I would choose to take back to my planet

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

① Story Board Strategy

Storyboards are used primarily in film making to design individual shots before filming. They are also common in comic strip, animation, TV commercials and multimedia design, but can be used for many other sorts of projects. Whereas a flowchart focuses on movement through a system, a storyboard or "content flowchart" allows far more detailed illustration of the contents of each element.

The storyboard should contain a sketch of the visual aspect of the screen, information that will be present, descriptions of animations, interactions (e.g. dialogue boxes), sounds and any other media. Students can create storyboards as a preparation for puppet play scripts, as a visual aid in retelling a story or a written retell of a story.

	<p>Eden walks out of building & heads toward bus</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
	<p>There's the door Eden</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>

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❶ Ten Word Strategy

A Ten Word Strategy encourages students in small learning teams to collaboratively synthesise meanings of paragraphs or sections of texts. Students read or view a paragraph or section of static print text or dynamic text e.g. multimodal/ multimedia texts and jointly construct a ten word meaning for that paragraph or section. This strategy relies on the students' capacity to make meaning, collaborate, interpret and synthesise texts.

Process for the Ten Word Strategy:

- ❑ Clarify with the students that the purpose of this strategy is to develop students' capacity to make meaning and interpret text in learning teams.
- ❑ Students read or view a paragraph or section of static or dynamic text.
- ❑ In learning teams students discuss the meaning of the paragraph or section. Each team member should provide a meaning.

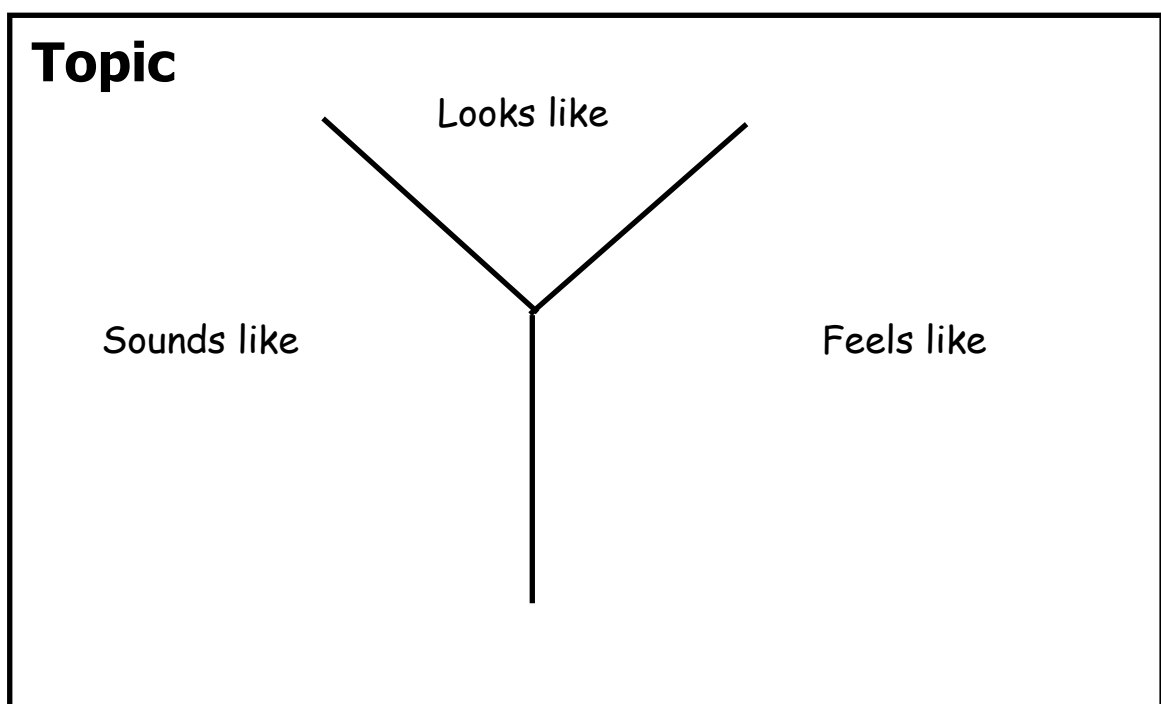
The learning team then negotiates a ten-word meaning for the paragraph or section. One student should record the meaning. All students should be involved in creating the ten-word meaning. No more than ten words can be used for each meaning.

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.

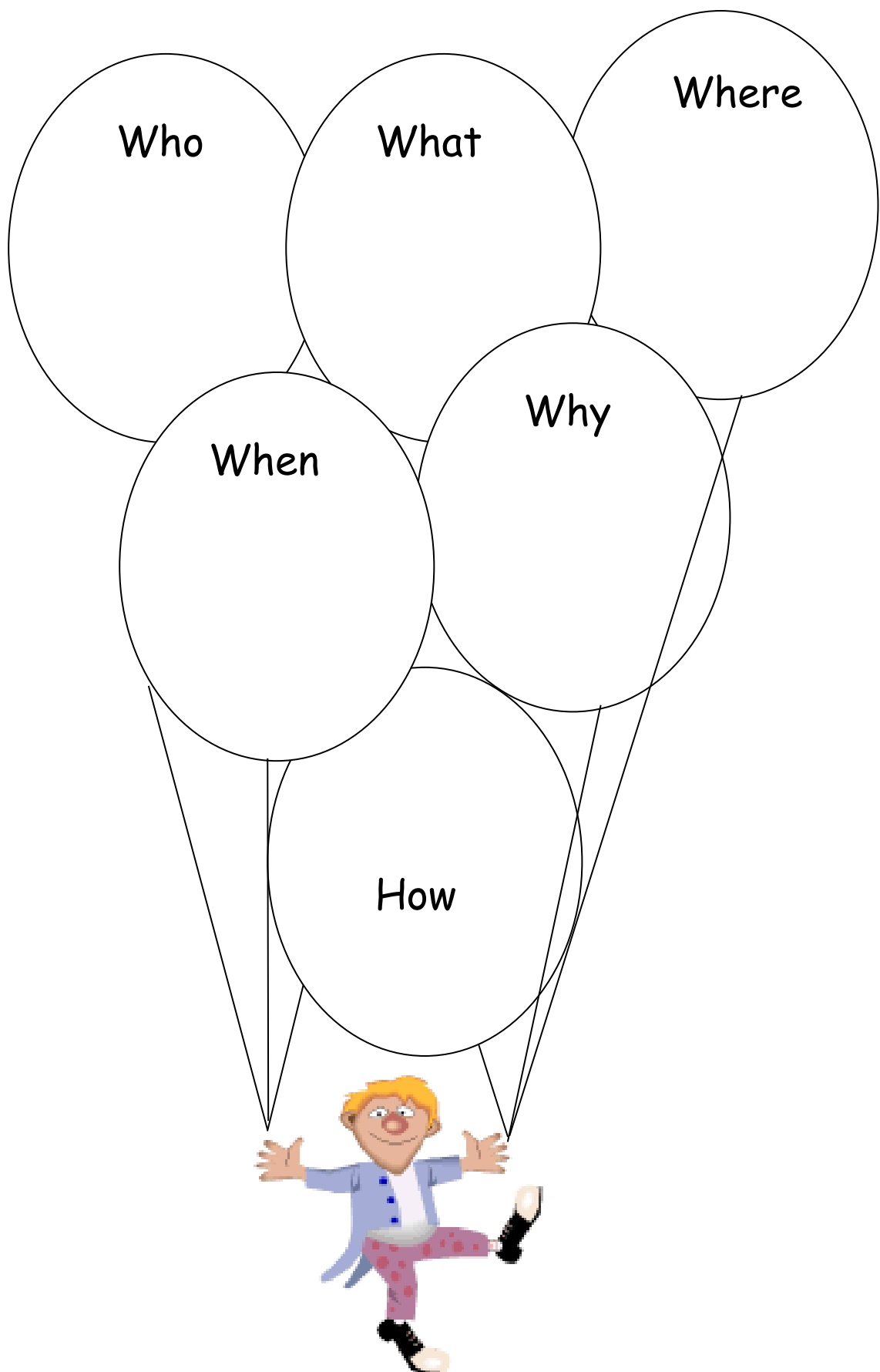
Process for Y chart:

- ❑ 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.



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.



① Think Pad Strategy

A Think Pad is essentially a reflective activity designed to nurture *connected knowing*. This form of knowing focuses on discerning relationships within parts of the information to be learned as well as forming relationships between the information and one's own knowledge and experience.

There are four dimensions to a Think Pad:

- ❑ **Words**
Students describe in one or two sentences the meaning of a text.
- ❑ **Pictures**
Students draw a sequence of pictures depicting the events described in a text.
- ❑ **Connections to Life**
Students write or illustrate how the text might apply to a real life situation in the contemporary world.
- ❑ **Symbols**
Students draw one or more symbols that might capture the key themes of a text.

<i>Words</i>	<i>Symbols</i>
<i>Pictures</i>	<i>Connections to Life</i>

This strategy is one of many provided by Dan White (et al) in the following book:

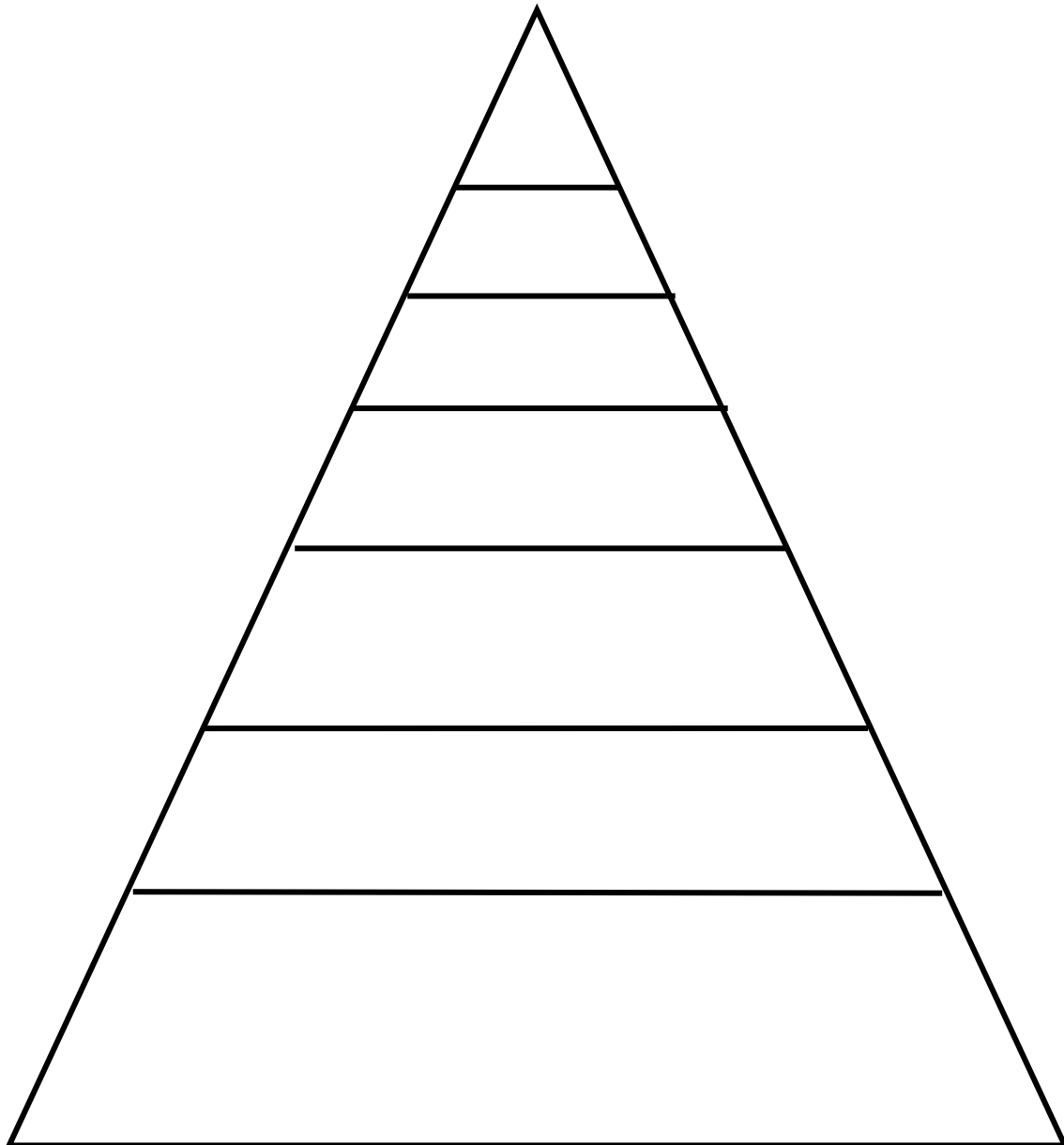
White, D; O'Brien, K and S.Todd, ***Into the Deep: Rich teaching Strategies for the Religious Education Classroom***. (Marayong, NSW: K.D. Publications). Phone 0414 826837

① Concept Pyramid Strategy

A Concept Pyramid is a simple way of brainstorming concepts and arranging them in a sequence or negotiated hierarchical order. In some concept pyramids, concepts are placed in order of preference or hierarchy. Alternatively, a concept pyramid might be used to identify specific elements or components in much the same way as a concept web might.

In using a Concept Pyramid within a group discussion a useful process might proceed as follows:

1. Provide each group with a blank concept pyramid printed on a sheet of A4 paper.
2. The Concept Pyramid is divided into levels of any number. Students brainstorm elements or components and record each on separate sheets of paper. They jointly construct the concept pyramid by negotiating on the hierarchical order in which the separate pieces of paper will be placed on the concept pyramid.



❶ Concept Spiral Strategy

A concept spiral is a useful device for helping students to develop conceptual knowledge at a number of levels. It incorporates visual and written text types.

A concept spiral consists of 3 cardboard circles of different sizes that, when placed one on top of the other, are fixed in the centre with a spilt pin. This allows each of the circles to rotate freely.

Each of the circles can be divided into equal portions- that is, divided into pieces of pie according to the number of concepts under investigation.

For example, a concept spiral could be constructed to explore church ministries. On the **inside circle** students could record a church ministry for each piece of pie: e.g. education, health, justice, welfare, liturgy and worship. On the **middle circle** students provide examples of how each of these ministries are put into practice in the local community. On the **outside circle** students design a symbol or image that is the essence of each of these ministries. Pieces of pie are colour-coded to show connections between elements of each circle. On completion, concept spirals can be used for students to demonstrate their conceptual knowledge.

