

Year 10: Unit 5b

Working for Justice in Australia

Standards

By the end of this unit it is intended that students:

- value their potential to be involved in promoting justice
- critique the value systems in contemporary Australian society, the reality of oppression, and the Christian call to work for justice in the world
- investigate contemporary examples of individuals and movements working for justice.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss their own experiences of justice and injustice	define justice and injustice	classify experiences of justice and injustice according to broader terminology (e.g. racism, violation of the right to life, sexism, etc.)
2	express their own views on injustices in the community	identify examples of injustice (racism, sexism, abuse of minorities, environmental degradation) in the local and wider communities	gather information on the causes and consequences of various forms of injustice
3	suggest ways in which individuals and/or communities can put biblical and Church social teaching into practice	describe central aspects of justice in the Scriptures and in Catholic social teaching	apply the message of biblical passages and/or aspects of Catholic social teaching to an issue of injustice
4	comment on the motivations and methods of people who resist unjust experiences in their lives	describe ways in which people living with injustice struggle against it	analyse various stories of resistance by the oppressed
5	recommend personal courses of action which promote justice	outline the work of an individual or organisation working for justice in Australia	compile information on a range of organisations committed to achieving justice

Spiritual Reflection for Teachers

Most of us have at one time or another considered the implications of the phrase ‘the spirit is willing, but the flesh is weak’ (Matthew 26:41). You may remember a time when you intended to get involved in an issue of social justice, but life got in the way. Sometimes the ‘I’m only one person – what difference can I possibly make?’ syndrome stops us from doing anything.

In this unit you will need to be the spark that lights the fire of justice within your students. The words of Archbishop Oscar Romero may provide some inspiration for your reflection:

This is what we are about:

We plant seeds that one day will grow.

We water the seeds already planted, knowing that the future holds promise.

We cannot do everything, and there is a sense of liberation realising that; this enables us to do something and do it very well. We may never see the end results, but that is the difference between the Master Builder and the workers.

We are workers, not the Master Builder, ministers, not the Messiah.

We are prophets of a future not our own.

What example do you bring to your students of being worker, minister and prophet in the quest for justice?

Links with Students' Life Experience

Justices and injustices observed by students

- As learning is reflection and action based on experience, this unit should draw heavily on the students' own sense of what is right, their experience of and reflection on injustice, their stories about times when justice prevailed and their characteristic inclination for seeing justice done.

The Church's Teaching and Lived Tradition

Common good

- The Church has developed a considerable body of social teaching over the past one hundred years starting with Leo XIII's encyclical *Rerum Novarum* (1891) which reflected on the condition of working people.
- John Paul II's social justice encyclicals:
 - *Laborem Exercens* (1981) teaches that labour is more important than capital, and makes the person and human work central to social issues.
 - *Sollicitudo Rei Socialis* (1987) deals with social concerns and the structures of sin which hinder development of peoples. It calls for a conversion of heart and an option for the poor.
 - *Centesimus Annus* (1991) marked the 100th anniversary of *Rerum Novarum*. While defending the right to private property, it says all people are entitled to a fair share of what God has created. Governments must watch over the common good and ensure that every sector of social life contributes to it and receives a just share from it. The Pope recognises some positive features of the free market, while warning about the self-centred materialism of affluent Western societies.

Catechism of the Catholic Church

Respect for the human person

In preparation for the teaching of this unit the following references are recommended:

Part Three, Section One: Man's Vocation: Life in the Spirit

1877–1948 The Human Community

- 1891 The human person needs life in society in order to develop in accordance with his nature. Certain societies, such as the family and the state, correspond more directly to the nature of man.
- 1944 Respect for the human person considers the other 'another self'. It presupposes respect for the fundamental rights that flow from the intrinsic dignity of the person.

Part Three, Section Two: The Ten Commandments

2401–2463 The Seventh Commandment

- 2401 The seventh commandment forbids unjustly taking or keeping the goods of one's neighbour and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of people's labour. For the sake of the common good, it requires respect for the universal destination of goods and respect for the right to private property. Christian life strives to order this world's goods to God and to fraternal charity.

Explanation of Scripture used in this unit

Leviticus 19:9–18; 25:1–17

Isaiah 1:1–17, 42:5–7, 56:1–7, 58:1–12, 61:1–3

Micah 6:8

Psalms 82

Amos 2:6–11, 5:14–15

Matthew 5:1–12, 20:1–16; 25:31–46

Luke 4:18–19, 6:20–26, 14:15–24, 16:19–31

1 John 3:17

Acts 4:34

Amos 5:14–15 *Seek Good and not Evil* (Indicator 5)

This simple, profound text encourages goodness and justice. It is a pattern for a well-lived life and a just society. The prophets often pointed out to their listeners that the simple principles of justice and neighbourly love were being neglected, before urging their audience to redress these wrongs. It was not enough to seek God through worship only. Israel had to live righteously as well. Only then would they be faithful to God's covenant with them.

The prophet Amos came from the southern kingdom of Judah, but spoke to people from the northern kingdom of Israel. These are the 'remnant of Joseph' in the text. He wrote at a time of material prosperity for Israel. Times were good. But there was also extensive social and political corruption.

Students today can become prophets by naming and discussing situations in our country, schools, parishes, churches and society that need to be challenged. Can they act on any of these situations to help remedy them? Such practical application of these texts makes the Bible relevant today.

Micah 6:8 *Act justly* (Indicator 3)

Micah prophesied in the 8th century BC at the same time as Isaiah, Amos and Hosea. Like all the prophets, he addressed issues of justice. In the three simple phrases at the end of this verse, he summed up Rabbinic tradition on the whole of the Law. The words are brief, majestic, profound, a perfect summation of the aims of a just society.

It is a response to the question asked in 6:6–7 – What should we do to please God? Micah refutes the idea that God wants extravagant acts of sacrifice, like burnt offerings of young animals, rivers of oil, thousands of rams or even the life of one's own firstborn child. God wants something even more difficult. God wants each person to act justly, to value kindness, and to accept God's love with humility, much overlooked virtues in the modern world.

Matthew 25:31–46 *Final Judgment* (Indicator 3)

This parable-like discourse was set in the context of the Last Judgment. It tells us we will be judged on how well we have loved others, especially the weak and unfortunate in society. It described a practical religion of loving kindness to our neighbour.

It is interesting to note that after the destruction of the temple in 70 AD, the Pharisees also saw deeds of loving kindness and prayer as a substitute for the Temple sacrifices that were no longer possible. (The Temple was destroyed by the Romans in 70 AD.)

The title 'Son of Man' is used, as in other places in the Gospels. Here it refers to Jesus, when he returns at the Parousia or end-time.

The list in 35–36 contains six of the seven works of mercy (the seventh one is burial of the dead). 'Comforted' the sick can be better translated as 'nursed' or 'looked after'. The central message is that we are to treat the needy with the same care and devotion we would give to Christ himself.

Year 10 Unit 5b: Working for Justice in Australia

STANDARDS

By the end of this unit it is intended that students:

- value their potential to be involved in promoting justice
- critique the value systems in contemporary Australian society, the reality of oppression, and the Christian call to work for justice in the world
- investigate contemporary examples of individuals and movements working for justice.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V discuss their own experiences of justice and injustice</p> <p>K define justice and injustice</p> <p>S classify experiences of justice and injustice according to broader terminology (e.g. racism, violation of the right to life, sexism, etc.).</p>	<ul style="list-style-type: none"> • This unit covers justice and injustice in Australia. After identifying and seeking to explain examples of injustice, it seeks solutions. It finds them in the Catholic vision of social justice, in the resistance of those affected by injustice, and in the efforts of other groups who work for justice. • Justice is the key principle of social relationships which provides the conditions whereby each person or group of persons obtains what is their due. • There are several forms of justice: <ul style="list-style-type: none"> – fairness in agreements and exchanges between persons and groups (e.g. lending money) – fair allocation of social resources, wealth and power by governments (e.g. a fair tax system) – a person's obligation towards society (e.g. paying one's taxes) – the obligation of all to work actively to reshape the organisations and structures of society for the common good of all; this is known as social justice. 	<ul style="list-style-type: none"> • Students reflect on and journal about a time when they were victims of injustice or were treated unfairly. Responses may be shared with the class. • Students complete a collage of images/headlines that classifies the issue according to a continuum of justice – injustice. • To assist in defining the terms 'justice' and 'injustice' complete 'Justice is ...' activity, KWL p. 234. • To what extent does the class definition encompass the Christian understanding of justice as found in the teachings of Jesus? KWL p. 235, Luke 6:20–26. • Discuss the types of injustice identified in Essential Reading for Teachers dealing with forms of injustice as headings. Ask students to classify personal experiences of injustice (shared earlier) and perhaps those of their peers under these headings. • Class examines the United Nations Declaration of Human Rights. Available on UN website, <www.un.org/Overview/rights.html>. 	<p>Teacher Assessment</p> <p>Invite student sharing of journal/collage reflections.</p> <p>Observe discussion on the meaning of Luke 6:20–26.</p> <p>Response task to message of Luke's Gospel KWL p. 235.</p> <p>Peer Assessment</p> <p>Students present experiences and observations of justice/injustice to the class, as well as definitions of justice/injustice derived from these experiences and observations.</p> <p>Self-assessment</p> <p>Compare 'The kind of society I want to live in' charter with United Nations Declaration of Human Rights and <i>Pacem in Terris</i>.</p>

<ul style="list-style-type: none"> According to the <i>Catechism of the Catholic Church</i>, nn. 1928–1948, social justice is based on: <ul style="list-style-type: none"> – respect for the human person – equal dignity and rights, with recognition of differences in needs among persons – human solidarity. A situation is just if it respects the dignity and rights of all persons involved in it. It is unjust if the dignity and rights of any person are compromised. 	<ul style="list-style-type: none"> Students could prepare their own version of each of the articles in the Declaration and share with the class. Read and discuss KWL p. 257 on <i>Pacem in Terris</i>. Students answer the question: ‘What are the duties required of me in order to ensure that the rights of others are met?’ Using the article from the UN Declaration of Human Rights students identify the right from <i>Pacem in Terris</i> which most closely resembles the article. 	<p>Peer Assessment</p> <p>Small groups present their chosen song. They outline the criteria in these presentations.</p> <table border="1" data-bbox="778 1128 938 1317"> <tr> <td>Group</td> <td>Criteria</td> <td></td> </tr> <tr> <td></td> <td></td> <td>☹</td> </tr> <tr> <td></td> <td></td> <td>☺</td> </tr> </table> <p>Teacher Assessment</p> <p>Collage or other visual representation on a particular form of injustice in the Australian context that explores (with a written explanation of) the causes and consequences of this form of injustice.</p>	Group	Criteria				☹			☺
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<p>2.</p> <p>It is intended that students will be able to:</p> <p>V express their own views on injustices in the community</p> <p>K identify examples of injustice (racism, sexism, abuse of minorities, environmental degradation) in the local and wider communities</p> <p>S gather information on the causes and consequences of various forms of injustice.</p>	<ul style="list-style-type: none"> In small groups, students choose an example of a contemporary song about injustice and examine: <ul style="list-style-type: none"> – the type of injustice identified – the central message in the song – the relevance of this song to our community. Teacher models the process by selecting an appropriate song to share with the class using the criteria. Research contemporary census figures (Australian Bureau of Statistics) to explore and gauge inequality in Australian society. Individually, students collect articles and create a media file showing specific examples of injustices in the community. The class needs to examine why some issues of injustice need to be examined in greater depth. The material in Essential Reading for Teachers and/or KWL p. 262 activity is useful for this exploration. Students choose a specific injustice collected using the following headings: <ul style="list-style-type: none"> – the incident – the type of injustice – whose needs are being served/neglected – the impact on individuals and the community – possible solutions. 	<ul style="list-style-type: none"> While this unit generally deals with social justice, it recognises that students often see examples of justice and injustice in interpersonal dealings. Students should be encouraged to name and discuss situations of justice and injustice they have encountered, aspects of justice and injustice common in dealings of young people in general, in the local community, and in the wider Australian society. Among the unjust situations identified, there will be some that should be explored in greater detail, especially local and widespread issues of racism, poverty, environmental abuse and business malpractice. It is important to explore the causes and consequences of these issues. Critical questions need to be asked: Why did it arise? and, Why is it still tolerated? Students need to develop skills in evaluating their answers to these questions. Sometimes answers about unjust situations are really ‘explanations’ that permit the injustice to continue, e.g. explanations that blame the poor for their circumstances. Great attention must always be given to the explanations offered by the oppressed people themselves. Their dignity as persons and the struggle of some of them against injustice demands that they be viewed as active participants. They should not be treated solely as ‘victims’ of injustice. 									

	<ul style="list-style-type: none"> The Old Testament speaks of the covenant whereby God's plans are carried out by God's people. As a community and individually, they must use and develop the gift of created things responsibly. God's care for the powerless is a model for the people's behaviour towards widows, orphans, the unborn, strangers and anyone at a disadvantage. The prophets held that God's reign is established only where justice, compassion and mutual service prevail. 	<ul style="list-style-type: none"> Create a collage on a particular form of injustice in the Australian context with a written explanation of the causes and consequences of this form of injustice. Alternatives for this activity include the development of a storyboard, Venn diagram, or mind map, KWL p. 262, that examines the causes and consequences. This may or may not require additional written explanation. 	
<p>3.</p> <p><i>It is intended that students will be able to:</i></p> <p>V suggest ways in which individuals and/or communities can put biblical and Church social teaching into practice</p> <p>K describe central aspects of justice in the Scriptures and in Catholic social teaching</p> <p>S apply the message of biblical passages and/or aspects of Catholic social teaching to an issue of injustice.</p>	<ul style="list-style-type: none"> In the Gospels Jesus made it abundantly clear that he stood by the poor and outcasts. Eventually he was to die as one of them. He also preached a radical attitude towards wealth and possessions. The Gospel of Luke is of special interest for us in Australia today because it seems that Luke wrote for a community in which there was unequal distribution of wealth. Some focus on Luke's powerful presentation of the call to work for justice is recommended in this module. Because of Jesus, working for justice is essential to the mission of the Church: <ul style="list-style-type: none"> 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 of the redemption of the human race and its liberation from every oppressive situation. <p style="text-align: right;"><i>Justice in the World, n. 6.</i></p> <p style="text-align: right;">World Synod of Catholic Bishops, 1971</p> Throughout the centuries Christians have made continuing efforts to live up to this call. Over the last century the Church has developed its social teaching. Among other things it has emphasised the dignity of the human person, the common good, human rights and the preferential option for the poor. 	<ul style="list-style-type: none"> Teacher to use KWL pp. 236–239 as background for examining the Written task, KWL p. 240. Under the heading, 'Justice in the Scriptures', students identify the qualities of justice referred to in six of the following Scripture passages: <ul style="list-style-type: none"> Isaiah 5:15–16; Isaiah 1:17; Jeremiah 4:2 Micah 6:8; Isaiah 9:7; Matthew 23:1–5 Psalms 89:14; Isaiah 59:8–9; Luke 4:17–18 Deut. 16:18–20; Isaiah 61:8; 1 Peter 3:12 From this list of qualities of justice, students prepare a newspaper advertisement seeking 'A Person of Justice'. KWL p. 242, 'Compassionate Love and Respect for Human Dignity' reflective writing activity. KWL p. 249, Matthew 25:31–46 activity. Students could explore the Internet and prepare a multimedia presentation of 'The Last Judgment – Reimagined for today'. KWL p. 254 ff., One Hundred Years of Catholic Papal Teaching on Social Issues, readings and activities. Complete Mix'n'Match Activity: See Sample Teaching Strategy, at the end of this unit. 	<p>Peer Assessment</p> <p>Students present reports to the class on how the parable allocated to their group relates to issues of justice in Australian society.</p> <p>Students examine the range of newspaper advertisements for a 'A Person of Justice' for qualities of justice.</p> <p>Teacher Assessment</p> <p>Observation of Reflective Writing activity.</p> <p>Written homework activity: Who are the hungry, the sick, and the thirsty in Australian society?</p> <p>Support: your choice (100 words) – see KWL pp. 249–250.</p>

<p>4.</p> <p><i>It is intended that students will be able to:</i></p> <p>V comment on the motivations and methods of people who resist unjust experiences in their lives</p> <p>K describe ways in which people living with injustice struggle against it</p> <p>S analyse various stories of resistance by the oppressed.</p>	<ul style="list-style-type: none"> As the saying goes, 'if you are not part of the solution, you are part of the problem'. Those who wish to be part of the solution are likely to take the following steps when they work through a social justice issue: <ul style="list-style-type: none"> ask whose interests are being served walk in the shoes of the underdog listen to the voices of the oppressed join the struggle for justice. Some people affected by injustice participate in its reversal. The efforts of those who resist the injustice are not always successful in the short term, but their determination and struggle can teach others who seek a just outcome a means of joining them. Working for justice is not a patronising exercise. It is an activity of human solidarity, of joining the resistance of the oppressed. There are many examples of Church and other agencies which participate with the oppressed in finding a resolution to injustice. 	<ul style="list-style-type: none"> Students read the statement of Romero as detailed in Spiritual Reflection for Teachers. What message(s) do his words have for people today? Students, with guidance, may view aspects (or the whole) of the film <i>Romero</i>. Students examine the struggles of each group and/or specific individuals within the film. Internet research group task: Each group researches a marginalised group within Australian society. Aspects of research should include: statistics, demographics, causes, impacts, solutions. Findings presented to the class (for note taking) in the form of a role-play. 	<p>Teacher Assessment</p> <p>Ask students to share their responses to the video.</p> <p>Peer Assessment</p> <p>Students to present their research findings to the class and then assess the role-plays on the marginalised groups within Australian society.</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V recommend personal courses of action which promote justice</p> <p>K outline the work of an individual or organisation working for justice in Australia</p> <p>S compile information on a range of organisations committed to achieving justice.</p>	<ul style="list-style-type: none"> Some Catholic organisations which represent the range of social justice work in Australia include: <ul style="list-style-type: none"> – Caritas (issues at home and abroad) – Aboriginal Catholic Ministry – Australian Catholic Social Justice Council – Mercy Foundation – Right to Life – St Vinnies for Youth – UNIYA Jesuit Social Justice Centre. Other organisations also relevant to the issues recommended in this module include: <ul style="list-style-type: none"> – Aboriginal and Torres Strait Islander Commission – Centre for Immigration and Multicultural Studies, ANU, Canberra – The Brotherhood of St Laurence – Australian Conservation Foundation. 	<ul style="list-style-type: none"> Invite a guest speaker to speak about youth homelessness. Possible organisations are: Night Patrol, Vinnies for Youth, Marist Youth Care and Youth Off the Streets, Open Family. Students prepare questions for the guest speaker. Students write a diary entry of a day in the life of a homeless youth. An alternate would be for students to prepare a slogan and accompanying graphic to publicise an awareness-raising week on homelessness for their school. DVD 'Mercy and Justice shall meet' sections on 'homelessness'. Write a reflection in journal. DVD 'Make Poverty History' is focused on the Australian Indigenous Community of Looma. Class discussion should follow. In groups of three, students research a given organisation committed to achieving justice (see KWL pp. 273–274 and/or websites in resources). The students then present this information to the rest of the class as a pamphlet, brochure, magazine, PowerPoint presentation or webpage. The presentation could include such things as: <ul style="list-style-type: none"> – mission of the organisation – specific programs – the people they serve and criteria for support. Read Amos 5:14–15. Students research the life of a contemporary Australian Catholic who has actively sought to 'seek good and not evil'. Consider their motivations and the methods they used to make a positive difference in this world. (see REsource website <www.resource.melb.catholic.edu.au> – Scripture – Amos) Closing liturgy – see Celebration: Prayer and Liturgy at the end of this unit. 	<p>Teacher Assessment</p> <p>Journal response: 'Day in the life of a homeless youth'.</p> <p>Slogan collection for awareness-raising week at school on homelessness.</p> <p>Check written response to video.</p> <p>Mark presentation outlining a justice-oriented organisation.</p> <p>Self-assessment</p> <p>Self-reflection on the effort put into the various tasks.</p>
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Celebration: Prayer and Liturgy

A celebration of this module would ideally be a class enterprise, engaging all students in both the preparation and celebration plans. Groups of students can be delegated specific tasks, with a core of students responsible for coordination, equipment, organisation of space, etc. The celebration should incorporate the learning of individuals.

The shape of a ritual – with a gathering phase, proclamation, response, reflection and culmination should be considered. Harmonious use of a variety of mediums, e.g. instrumental sacred music, movement, slides and colour, collage, murals, environmental and media materials should be sought. There is an opportunity for spontaneous speaking of the feelings and learnings gained. Full action and thoughtful participation should be the objective.

Suggested celebration based on Micah 6:6–8

Preparation: An appropriate setting would be to have everyone sitting in a circle around a large candle, and a bowl filled with sand for the lighting of the small candles. Students each have a small candle, and a prepared personal prayer of commitment.

Opening song

Carey Landry 'Companions on the Journey', *As One Voice*, Book 1, No. 188, or another appropriate hymn.

Prayer

Leader: We come together to pray to our God of compassion and justice. Lord, we have not always acted with justice; we seek what is best for ourselves without heeding the cry of the poor and afflicted. Lord, we pray for all those who are victims of injustice and we ask you to enkindle within us the fire of your love to work for justice in our world.

Reader 1: For the times when we have been selfish and put our own rights ahead of other people's rights.

All: **God, we ask for your forgiveness.**

Reader 2: For the times when we stayed in our comfort zones and have ignored those in need.

All: **God, we ask for your forgiveness.**

Reader 3: For the times we have remained silent when we could have spoken out against injustice.

All: **God, we ask for your forgiveness.**

Scripture reading

Micah 6: 6–8

Scripture reflection

Discuss each verse at a time, fielding suggestions from the students as to the meaning of the verse for us today.

Lighting of candles

Each student is invited to light a small candle from the large one and place it in the bowl filled with sand, then to say his/her personal prayer of commitment, prepared beforehand. An appropriate format for the prayer could be:

Lord, I light this candle as a commitment to ... and I pray that you strengthen me to act justly, to love others and to walk humbly with you.

All: **God of mercy and justice, we ask that you may guide and strengthen our efforts toward justice in our world. Lord, you showed us how to live our lives with compassion and mercy in the example of Jesus, your Son. May we be workers of justice in a world that often seems harsh and unfair. We ask this through Jesus Christ, your Son. Amen.**

Closing song

Trish Watts, 'Prophets of Hope'.

Possible Assessment Tasks

TASK 1: Mix n'Match - Papal Social Teaching, an Introduction

PURPOSE

To become familiar with the themes of the Papal Social Teaching Documents.

Preparation/materials

Students should not have access to KWL whilst completing the Mix n'Match.

- photocopies of the Papal Social Teaching Table, KWL p. 255, with last column 'Topic' left blank
- envelopes
- copies of the last column cut into individual strips and randomly placed in envelopes by teacher.

ACTIVITY

- Teacher to photocopy The Papal Social Teaching Table on KWL p. 255, leaving as blank all information under the heading topic, e.g.

Author	Date	Time	Topic
Pope Leo XIII	1891	The Condition of Labour	
Pope Pius XI	1931	The Reconstruction of the Social Order	

- Teacher to photocopy the 'Topic' Column from KWL p. 255 separately. Each box is then cut up individually and placed in random order in an envelope.
- Students are each given:
 - a copy of the Papal Social Teaching table with 'Topic' column left blank
 - an envelope containing in random order 'Topic' descriptions.
- Working in pairs, students link the appropriate 'Topic' description with each of the Papal Social Teachings listed.
- When complete, students refer to KWL p. 255 to check their answers. They write these answers into the 'Topic' column.
- Students select one Papal Social Teaching they would like to explore in more depth. Through wider reading and research, students summarise the historical/religious context and why they believe this Papal Social Teaching was considered necessary at the time.

ASSESSMENT

Teacher to set criteria.

TASK 2: Restorative Justice Strategy based on Homelessness

PURPOSE

To become aware of the complex social issues that lead to homelessness.

ACTIVITY

- Play 'If That Were Me' by Melanie Chisholm/Rick Nowels (song about homelessness).

Everyone sits in an open circle of chairs. A talking piece (candle, snippet from a tree, other symbol of hope) is used in the circle activity to direct the conversation. The circle keeper passes the talking piece in a clockwise direction. Whoever has the object has the floor and everyone else listens. He or she may speak or pass the talking object to the next person in the circle. The talking piece may be passed around the circle several times. All opinions are respected.

- Using a talking piece and sitting in a circle students complete the following sentences.
 - The first word I think of when I hear the word 'homelessness' is ...
 - The one thing I could not live without is ...
 - Homeless youth need ...
 - The hardest thing about not living with your family would be ...
 - The thing I like most about my family is ...

- Read 'Making a Difference':

As the old man walked the beach at dawn he noticed a young man ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked him why he was doing this. The answer was that the stranded starfish would die if left until the morning sun. 'But the beach goes on for miles and there are millions of starfish,' countered the other. 'How can your effort make any difference?' The young man looked at the starfish in his hand and threw it to the safety of the waves. 'It makes a difference to this one,' he said.

- Complete the activity with a few moments of quiet reflection.

ASSESSMENT

This could be assessed informally by the teacher in regard to students' ability to share.

Resources

Essential Reading

- John Paul II 2001, *Novo Millennio Ineunte*, At the Beginning of the New Millennium, 'International Debt', n. 14. St Pauls Publications, Strathfield.
- John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'Human Rights', n. 27; 'Development Aid', n. 29. St Pauls Publications, Strathfield.
- Pontifical Council of Justice and Peace 2005, *Compendium of Social Doctrine of the Church*. St Pauls Publications, Strathfield.

Teacher Resources

- Australian Catholic Relief resources issued annually.
- Australian Catholic Social Justice Council 2003, *A Fair Society? Common Wealth for the Common Good: Ten Years On*. Australian Catholic Social Justice Council, North Sydney.
- Charles, R 2001, *An Introduction to Catholic Social Teaching*. Ignatius Press, San Francisco.
- Henriot, P et al. 2004, *Catholic Social Teaching* (4th edition revised and expanded). Orbis Books, Maryknoll NY.
- McKenna, KE 2002, *A Concise guide to Catholic Social Teaching*. Ave Maria Press, Notre Dame, Indiana.
- Moore, G 2002, *A Spirituality for Justice*, Catholic Social Justice Series. Australian Catholic Social Justice Council, North Sydney.
- Ryan, M 1998, *Striving for Justice*, Teachers' Manual. Social Science Press, Sydney.
- Vesper, M 2002, *Working for Justice in Australia: Restorative Justice Strategies*. Marist Youth Care, Blacktown.

Music

- The Face of God*. Catholic Mission, Sydney.

Classroom Resources

- Elliott, R & Engebretson, K 2001, *Chaos or Clarity: Encountering Ethics*. Social Science Press, Sydney.
- Engebretson, K 1999, *Aspects of Faith*. Social Science Press, Sydney.
- Healey, J (ed.) 2003, *Issues in Society Series*, (titles include: Gambling in Australia, Mass Media and Society, The Internet – Uses and Abuses, The Euthanasia Debate, The Wealth Divide, The Homeless, Poverty, Relationships, Family Values, Government in Australia, Refugees and Asylum Seekers, The Cloning Debate, etc.). Spinney Press, Thirroul.
- Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 9. Longman, Melbourne.
- Ryan, M 1998, *Striving for Justice*. Social Science Press, Sydney.

DVDs and Videos

- Punished Not Protected* 2003, Show Mercy – Rights Campaign for Asylum Seekers, Sydney.
- Mercy and Justice shall meet* 2005. Fraynetwork Multimedia, Melbourne. Available from <majsm@mercyworld.org>.
- Make Poverty History* 2005. Dynan Production, Sydney. Available from Caritas Australia.

Websites

- <www.vinnies.org.au> (St Vincent de Paul)
- <www.abs.gov.au> (Australian Bureau of Statistics)
- <www.bsl.org.au> (Brotherhood of St Laurence)
- <www.mission.com.au> (Mission Australia)
- <www.caritas.org.au> (Australian Catholic Aid Agency)

Websites (cont'd)

<www.catholicmission.org.au> (Catholic Mission)

<www.columban.com/index.htm> (Columban missionaries)

<www.caa.org.au/> (Oxfam)

<www.jesRef.org/> (Jesuit Refugee Service)

<www.resource.melb.catholic.edu.au> (RESource website – ethical issues)

<www.justpeace.org/docu.htm> (all encyclicals and social justice documents)

Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent have students valued their potential to be involved in promoting justice?
- How well have the students been able to identify areas of injustice in Australian society?
- How effectively did students examine contemporary examples of individuals and movements working for justice?
- To what extent did students demonstrate achievement of classroom standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?