

E10-3 Working for Justice in Australia

CLASSROOM OUTCOMES			
Values and Attitudes	Knowledge	Skills	
It is intended that students will be able to:			
1	discuss their own experiences of justice and injustice	define justice and injustice	classify experiences of justice and injustice according to broader terminology (eg 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	compile 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	recall 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

- As learning is reflection and action based on experience, this module 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

- The Church has developed a considerable body of social teaching over the past 100 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 are:
 - *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.
- Essential principles of Catholic Social Teaching are analysed in *A Fair Society? Common Wealth for the Common Good: Ten Years On*.

CATECHISM OF THE CATHOLIC CHURCH

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

Part Three, Section One: Man's Vocation: Life in the Spirit
1877 – 1948 The Human Community

Part Three, Section Two: The Ten Commandments
2401 – 2463 The Seventh Commandment

- 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.
- 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.

SCRIPTURE: BACKGROUND INFORMATION

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

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...

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 Judgement

This parable-like discourse was set in the context of the Last Judgement. 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.

SYLLABUS OUTCOMES

- 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

Classroom Outcomes	Essential Reading for Teachers
<p><i>It is intended that students will be able to:</i></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 (eg 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 obtain 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 (eg, lending money) - fair allocation of social resources, wealth and power by governments (eg, a fair tax system) - a person's obligation towards society (eg, 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. ➤ According to the <i>Catechism of the Catholic Church</i>, nn1928-1948, 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.
<p><i>It is intended that students will be able to:</i></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 compile information on the causes and consequences of various forms of injustice</p>	<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 answers 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, eg, 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. ➤ 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.

LINKS WITH A SENSE OF THE SACRED

This module should draw heavily on the students' own sense of what is right, their experiences of and reflections on justice issues. For example students could research discrimination and racism, environmental mismanagement, abusive relationships and unjust business practices.

Suggested Assessment	Suggested Teaching/ Learning Strategies								
<p>Teacher Assessment</p> <p>Invite student sharing of journal reflections.</p> <p>Observe discussion on the meaning of Luke 6:20–26.</p> <p>Response Task to message of Luke's Gospel KWL p235.</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.</p>	<ul style="list-style-type: none"> ✓ Students reflect on and journal about a time when they were victims of injustice (were treated unfairly). Responses may be shared with the class. ✓ To assist in defining the terms 'justice' and 'injustice' complete 'Justice is...' activity KWL p234. ✓ To what extent does the class definition encompass the Christian understanding of justice as found in the teachings of Jesus? KWL p235, Luke 6:20-26. ✓ Draw up a list of the primary forms of injustice (see <i>Essential Reading for Teachers</i> 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 UN Declaration of Human Rights. Students answer the question: What are the duties required of me in order to ensure that the rights of others are met? KWL p257. 								
<p>Peer Assessment</p> <p>Small groups present their chosen song. They outline the criteria in these presentations.</p> <table style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 15%; border-bottom: 1px solid black;">Group</th> <th style="width: 35%; border-bottom: 1px solid black;">Criteria</th> <th style="width: 15%; border-bottom: 1px solid black; text-align: center;">☹</th> <th style="width: 15%; border-bottom: 1px solid black; text-align: center;">☺</th> </tr> </thead> <tbody> <tr> <td style="border-right: 1px solid black; height: 80px;"></td> <td style="border-right: 1px solid black;"></td> <td style="border-right: 1px solid black;"></td> <td></td> </tr> </tbody> </table> <p>Teacher Assessment</p> <p>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.</p>	Group	Criteria	☹	☺					<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 class using the criteria. ✓ Research contemporary census figures (ABS) 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. ✓ 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. ✓ 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.
Group	Criteria	☹	☺						

Classroom Outcomes	Essential Reading for Teachers
<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 recall 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: <i>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.</i> World Synod of Catholic Bishops (1971) <i>Justice in the World</i>, n6. ➤ 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.
<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.
<p><i>It is intended that students will be able to:</i></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"> - Australian Catholic Relief (issues at home and abroad) - Aboriginal Catholic Ministry - Australian Catholic Social Justice Council - Mercy Foundation - National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) - Right to Life - St Vinnies for Youth - UNIYA ➤ 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

Suggested Assessment	Suggested Teaching/ Learning Strategies
<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>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? Support your choice (100 words). See KWL p249 .</p>	<ul style="list-style-type: none"> ✓ KWL p241, Written Task. ✓ Under the heading ‘Justice in the Scriptures’ students write the qualities of justice referred to in 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 Deuter. 16:18-20 Isaiah 61:8 1 Peter 3:12 ✓ KWL p242, ‘Compassionate Love and Respect for Human Signity’ reflective writing activity. ✓ KWL p249, Matthew 25:31-46 activity. ✓ KWL p254ff, One Hundred Years of Catholic Papal Teaching on Social Issues, readings and activities. ✓ Complete Mix n’Match Activity: See <i>Sample Teaching Strategy</i>, p9 of this unit.
<p>Teacher Assessment</p> <p>Ask students to share their responses to the video.</p> <p>Peer Assessment</p> <p>Students present their research findings to the class.</p> <p>Students share their responses to Human Rights activity, KWL p258.</p>	<ul style="list-style-type: none"> ✓ View Video: Some Nights Are Beautiful. ✓ Student activity: Describe the struggles of each person in the video. Why do they live this way? ✓ Internet Research Group Task: Each group is to research a marginalised group within Australian society. Aspects of research could include: Statistics (percentage figures), Demographics, Impact, Causes, Solutions. Findings presented to the class for note-taking. ✓ KWL p258, Human Rights activity.
<p>Teacher Assessment</p> <p>Journal response “Day in the life of a homeless youth”</p> <p>Check written response to video</p> <p>Mark pamphlet/poster outlining a justice-oriented organisation</p> <p>Self-Assessment</p> <p>Self-reflection on the effort put in to the various tasks</p>	<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. Students prepare questions for the guest speaker. Students write a diary entry of a day in the life of a homeless youth. ✓ View Video: Walking the Walk ✓ Student activity: Describe the way that each of the three people in the video work for justice in their respective communities. ✓ In groups of three, students research a given organization committed to achieving justice (see <i>Websites</i>). The students then present to the rest of the class 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. ✓ Closing liturgy – see <i>Celebration: Prayer and Liturgy</i> p8 of this unit.

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 co-ordination, 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, eg 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 No188
- 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.*
- 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 her/his 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'

SAMPLE TEACHING STRATEGY

Incorporating *To Know, Worship and Love*, Year 10, Chapter 13

Outcome 3 - Mix n' Match: Papal Social Teaching, an Introduction

Outcome 3 - Mix n' Match: Papal Social Teaching, an Introduction

Students should not have access to KWL whilst completing the mix n'match.

Preparation/materials

- photocopies of the Papal Social Teaching Table, KWL p255, with last column 'Topic' left blank.
- envelopes
- copies of the last column cut into individual strips and randomly placed in envelopes by teacher

Instructions

- Teacher to photocopy The Papal Social Teaching Table on p255, leaving as blank all information under the heading topic eg

eg 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 p255 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 p255 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.

Outcome 4 - Restorative Justice Strategy based on Homelessness

- Play 'If That Were Me' by Melanie Chisolm/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.

RESOURCES

Essential Reading

- John Paul II, (2001), *At the Beginning of the New Millennium (Novo Millennio Ineunte)* n14 International Debt, St Paul's, Strathfield.
- John Paul II, (2001), *The Church in Oceania, Ecclesia in Oceania*, n27, Human Rights, n29 Development Aid, St Paul's, 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*, North Sydney.
- Bartlett T, (1999), *Working for Justice in Australia*, module resources, Towradji.
- 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 Young Care.
- Music: *Nothing to Lose, Songs for Building a Better World* (Australian Catholic Relief).

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*, Spinney Press, Thirroul (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.)
- Morrissey J et al, (2000), *Out of the Desert* Book 4 Ch9, Longman, Melbourne.
- Ryan M, (1998), *Striving for Justice*, Social Science Press, Sydney.

Video

- Punished Not Protected*, (2003), Show Mercy - Rights Campaign for Asylum Seekers, Sydney, www.showmercy.info

Websites

- www.mercyhealth.net/chisholmhealthethics
- www.vinnies.org.au
- www.abs.gov.au
- www.bsl.org.au
- www.mission.com.au
- www.caritas.org.au
- www.catholicmission.org.au
- www.columban.com/index.htm
- www.caa.org.au/
- www.jesRef.org/
- www.fms-sydney.org.au/myc/
- www.resource.melb.catholic.edu.au

UNIT EVALUATION

NB *Teachers' Support Document* provides evaluation guidelines and sample proformas (pp98-102)



- 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 outcomes?
- Are there outcomes that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?