
GLOBAL JUSTICE PERSPECTIVES

An Ignatian Inspired
Development Education Resource



Irish Jesuit Mission Office

Inspired by the Gospels, the Irish Jesuit Mission Office expresses 'the faith that does justice' by supporting poor and marginalized people through overseas development programmes. The mission of IJMO is to reach out to the wider world and aid in the shaping of a world where right relationships with God, each other and all creation is central. IJMO's Development Education programme supports the inclusion of a critical global justice perspective into the education and ethos of Jesuit schools in Ireland.

Jesuit Education Desk

The Jesuit Education Desk has responsibility for supporting and promoting Jesuit education in Ireland and for fostering the ethos and identity of the schools as informed by the Catholic faith and Ignatian Spirituality. It supports the development of the Jesuit Vision within the Province and advances new projects and initiatives in the schools and colleges.

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Acknowledgements

It is with great pleasure I launch the Development Education Resource Material for our schools. It is a resource manual that is inspired by our Ignatian ethos and spirituality. An essential dimension of all Ignatian works is the promotion of Justice in our world today. Faith-Education-Justice are eternally linked in the Jesuit vision of forming men and women for and with others.

This resource material offers a pedagogy of discovery and reflection on some key issues that divide our world today. It invites all participants to open their eyes and reflect critically on how one can make the world a better place for each and all.

I congratulate Bríd Dunne our Development Education Co-ordinator for the production of this resource material. She has achieved this not only with the support of the Mission office but encouraged and helped by many teachers and colleagues in our schools and elsewhere. The delivery of the content of this resource material depends needless to say, on our teachers.

I would like to thank Fr John Guiney SJ of the Mission Office and Brian Flannery, the Education Delegate, for collaborating so effectively on this project together. This is a wonderful example of two sectors in the Province pooling their resources and expertise to such good effect. As the proverb says 'in unity there is strength' – that is to say when we work together for justice we will indeed bring about a better world.

Blessings and best wishes,

Fr. Tom Layden SJ
Jesuit Provincial



Preface

Jesuit education has always been about the full development of the individual in the service of the common good. In recent times we have come to speak of our educational objective as being to form 'men and women for and with others'. This formulation has been expanded upon to state that:

'...Our goal as educators is to form men and women of competence, conscience and compassionate commitment.'
(Fr. Kolvenbach, Rome 1993)

These 4Cs express our vision for educating the whole person and explain the Jesuit meaning of 'human excellence' in education.

Education is aimed at

'... the maximum development of the gifts and capacities with which each person is endowed... for the deployment in the best possible service of others.'
(Fr. Kolvenbach, 1996)

Jesuit education, therefore, is outward looking and deeply concerned about the world we live in. It is driven, in faith, by a desire to see that justice pervades all our relationships, political systems and social structures. Informed by Catholic social teaching, it emphasises the need to have a special regard for the poor and marginalised. This principle is pithily encapsulated in the 'preferential option for the poor'.

The 'compassionate commitment' spoken of in the 4Cs is about enabling our students to open their hearts in solidarity with those who are suffering or who are the victims of injustice; it is about educating them to be courageous enough to be agents for (nothing less than) social and political transformation.

How does this relate to Development Education?

If education is about preparing people for life then we must help students, among other things, to appreciate that we live in a very unequal world. It is alarming to think, for example, that nearly 1/2 of the world's population – more than 3 billion people – live on less than \$2.50 a day; that more than 750 million people lack adequate access to clean drinking water; that illness caused by inadequate drinking water and sanitation kills an estimated 842,000 people every year globally, or approximately 2,300 people per day. The list goes on and these statistics relate simply to the basics for survival.

In Europe at present we are witnessing an unprecedented surge in refugees from North Africa and the Middle East. Huge numbers of people are fleeing oppressive regimes and civil war in the hope of finding a better life in any

country that will open its doors to them. Such is their desperation to leave their homes that they crowd onto boats that are clearly unsafe or embark on journeys that are fraught with unknown hazards because staying in their own countries is no longer a bearable alternative. Anything is better than the hell they are fleeing.

These realities have deep and complex causes and there are no easy solutions. But it is critical to understand that they are not inevitable, necessary or somehow the ways things simply are. They have historical, social, political, racial and commercial roots going back over decades, if not centuries. The reality is that inequalities and injustices have become so deeply embedded, the gap between rich and poor so extreme, the life expectations of so many so limited that they literally cry out for reform. As human beings we know the truth of this and as Christians we feel the challenge that must be faced into. Not to do so would, in the words of Pedro Arrupe sj, make 'a farce' of what we supposedly believe.

We really welcome this resource because it provides an academic consideration of the realities that people in the developing world face and that all of mankind has a shared responsibility for understanding and taking action against.

The text will hopefully challenge the students to

- become aware of the realities and the underlying causes (Competence),
- be sensitized and even disturbed by the suffering of so many (Conscience) and then
- respond with courage and in solidarity (Compassionate Commitment).

In conclusion, we would like to thank all who have been associated with developing this particular resource. In particular we extend our sincere thanks to Brendan Shalvey (CWC) and Bríd Dunne (Development Education Coordinator) who developed this programme. They have come up with a programme that will be an excellent resource for teachers in our schools and provided the basis for a stimulating and challenging course of study for the students. We thank them for assisting our schools to become more truly rooted in an understanding of what it is to live 'a faith that does justice'.

Finally, many thanks goes to Fr Tom Layden SJ (Provincial) and to Fr. Bill Toner SJ (Province Treasurer) who have – as always – been unfailingly generous in their support.

Mr. Brian Flannery
Delegate for Education

John K. Guiney SJ
Director of IJMO

WHAT IS

DEVELOPMENT EDUCATION?



HEAD

Inspired by a Jesuit worldview, **DE** encourages consciousness of our **global human family**. It is a creative and reflective learning process.



HAND

DE seeks to inspire a **'faith that does justice'** by actively challenging perceptions and stereotypes at local, national and international levels.

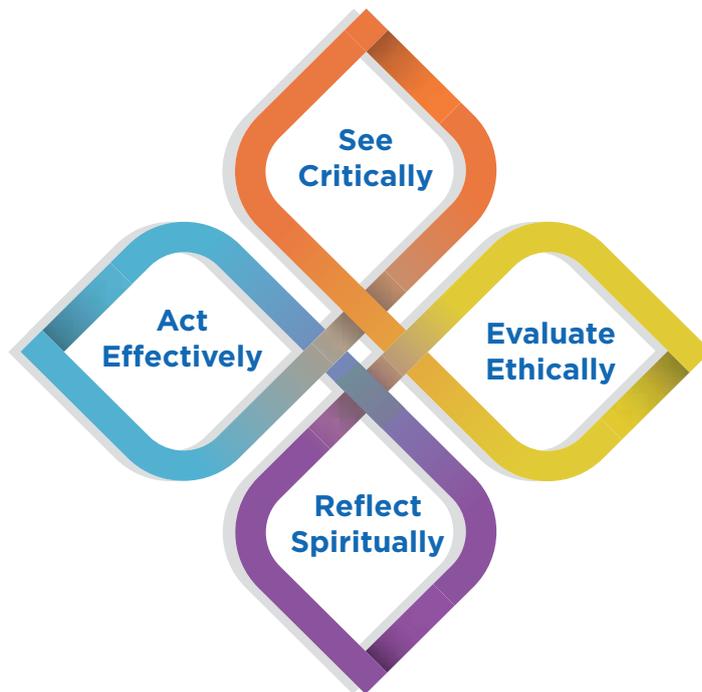


HEART

This **develops us** as 'men and women for and with others'.



ENCOURAGES LEARNERS TO:



Irish Jesuit
Missions
In all things to love and to serve

Resource Overview



Aim

This Development Education resource aims to incorporate a global justice perspective in the student experience in Jesuit schools.



Rationale

We are connected now to our global human family more than ever before. Development Education, inspired by Ignatian Spirituality, offers a pedagogical practice that incorporates a global justice perspective into day-to-day student experience in our schools. This resource offers four incremental strands that develop students' capacity to 'see critically', 'evaluate ethically', 'reflect spiritually' and 'act effectively' as agents of change.

1

Strand One: Introduction to Development Education

Strand one addresses some of the more foundational concepts in Development Education. It encourages learners to consider their and others perspectives on issues of global justice.

2

Strand Two: Critical Thinking Rooted in Faith

Strand two offers different lenses with which to view the world. This includes learning to critique how images of the global south are presented. The 'faith that does justice' is also introduced here. Students are encouraged to consider Catholic Social Teaching and extracts from General Congregation Documents of the Jesuits as a call to action.

3

Strand Three: Reflection on Reality

Introducing the concept of 'contemplation in action', strand three opens students to the ways language and power inform perspective. This strand encourages students to consider the world around them, especially in how language is used. The question of power is addressed and students are encouraged to look at their personal response to global injustice.

4

Strand Four: Case Studies

Putting learning into practice, strand four encourages students to consider the cause of conflict globally that results in forced migration. It offers several case studies to aid in the discussion. Linking the global to the local, strand four also address the reality for asylum seekers in Ireland.



Reflective Practice

Each lesson in this resource offers student the opportunity to reflect on learning. Reflective Practice builds students critical thinking capacity and also supports their personal formation.



Action Challenge

At several junctures in the resource opportunities for action are offered. These action challenges encourage the development of key skills. They also offer tangible ways to put learning into practice. Development Education is incomplete without action; these challenges propose some opportunities to concretise the learning and enable students to become agents of change.

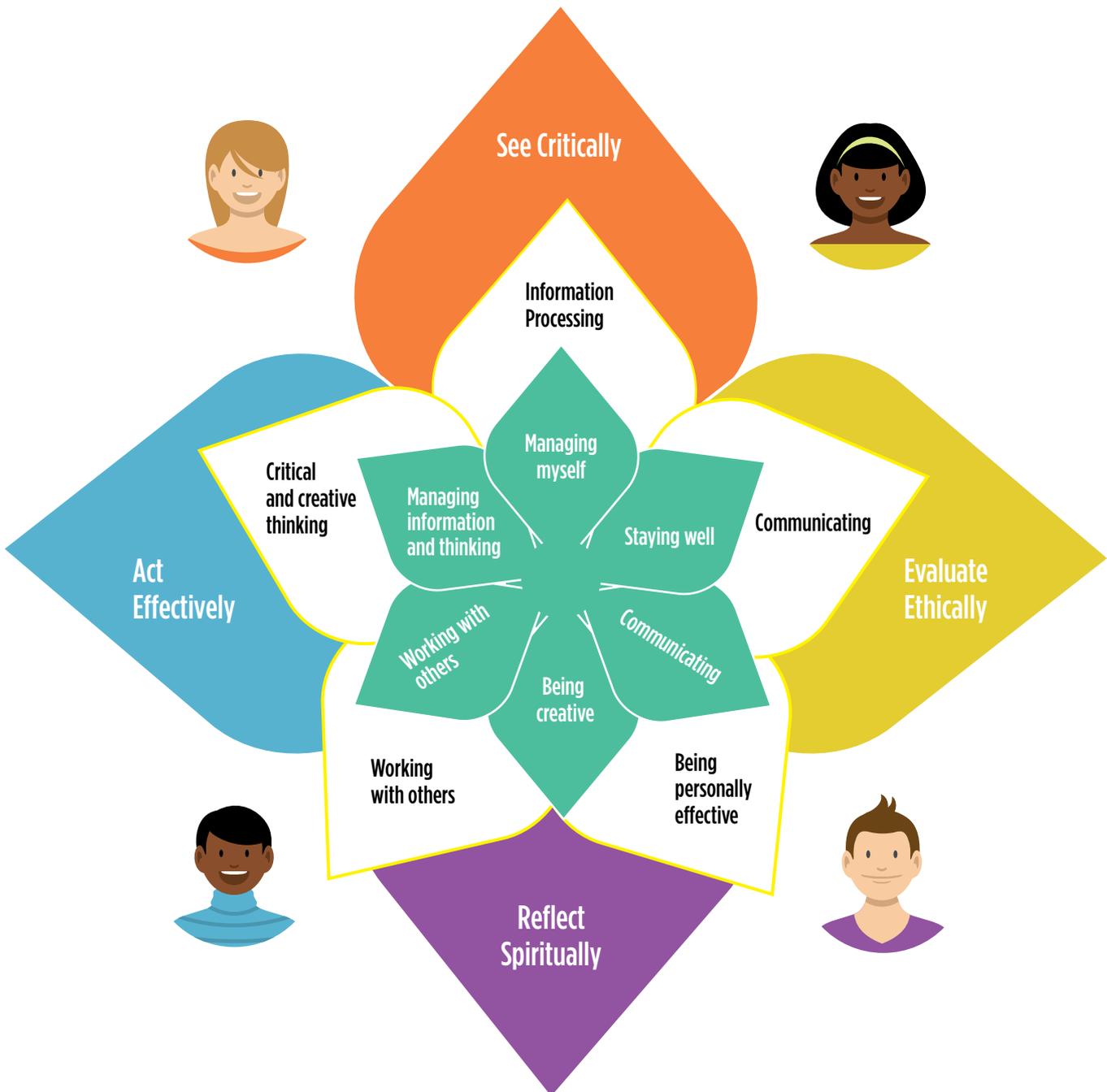


Accompanying Presentation

To aid teachers and the students a presentation has been developed to accompany each strand of this resource. While much of the learning is student lead, there are key words, phrases, ideas and concepts that are teased out in class. Each strand presentation contains all the relevant concepts, graphics and video links to support learning.

Curriculum Links and Key Skills

This introductory resource contains opportunities for a cross curricular approach to Development Education. Each subject on the school curriculum can contribute to the formation of students as global citizens. Through the development of key skills and competencies, students are enabled to become agents of change. As an aid to the teacher, the following graphic indicates how this resource may be linked to key skills development throughout both cycles of Irish post-primary education.



Assessment

This resource promotes the use of a diverse range of assessment tools to encourage and monitor students' progress. Below are some suggestions, which may form part of student assessment.

Key Skills Portfolio

- Invite students to keep a record and examples of how they have developed key skills as they progress through the resource.
- Acknowledging challenges and outcomes are key elements of the learning process; this may form an aspect of the portfolio also.

Junior Cycle	Key Skill	Example	Outcome/Challenges
Working with others	Co-operating	During Lesson 2 we examined statements about development, which meant I had to cooperate with a team of eight.	I found this challenging because we are very talkative group and we found it hard to focus
Senior Cycle	Key Skill	Example	Outcome/Challenges
Information Processing	Recording, organising, summarising and integrating information	Lesson 21 required me to identify the main ideas in the text and create information summaries	Writing, editing and rewriting resulted in a succinct idea being discussed

Reflective Practice

Each lesson includes 'prompt' questions to assist Reflective Practice. Monitoring students' responses as part of on-going assessment is key to evaluating their engagement with the content.

Action Challenges

- In each strand there are a number of class challenges. These offer students an opportunity to put their learning to date into action. There are suggested guidelines for action at the end of strand four where, as a summary, students can act together for global justice.

Cross-Curricular Theme

- DE is a cross-curricular theme that links with all subjects on the curriculum. As these strands are included in various subject areas, assessment of each may form part of subject assessment plans.
- Consider including elements from Development Education when term assessment takes place in your subject area.

Strand
1

An Introduction to
Development Education



Lesson 1: Mapping our world



Aim:

To explore how maps can create meaning and inform perspectives on the world



Objectives:

- Students will be enabled to identify different perspectives represented on maps
- Students will be enabled to evaluate how those perspectives can influence their world view



Keywords:

Perspectives; Cartographer; Boundaries; Reflective Practice



Note:

- Maps can often project the views of the cartographer, influenced by their culture and contexts. This activity highlights how perspectives on the world can be challenged by looking at different maps.
- Guiding questions may be written on a whiteboard/flipchart to facilitate visual learners as well as keeping discussion on track and providing an informal record of content and process for future reference.

Materials Needed:

- Peters Projection Map x 5.
- Mercator Projection Map x 5.
- Student Journal.
- Comparison Map.

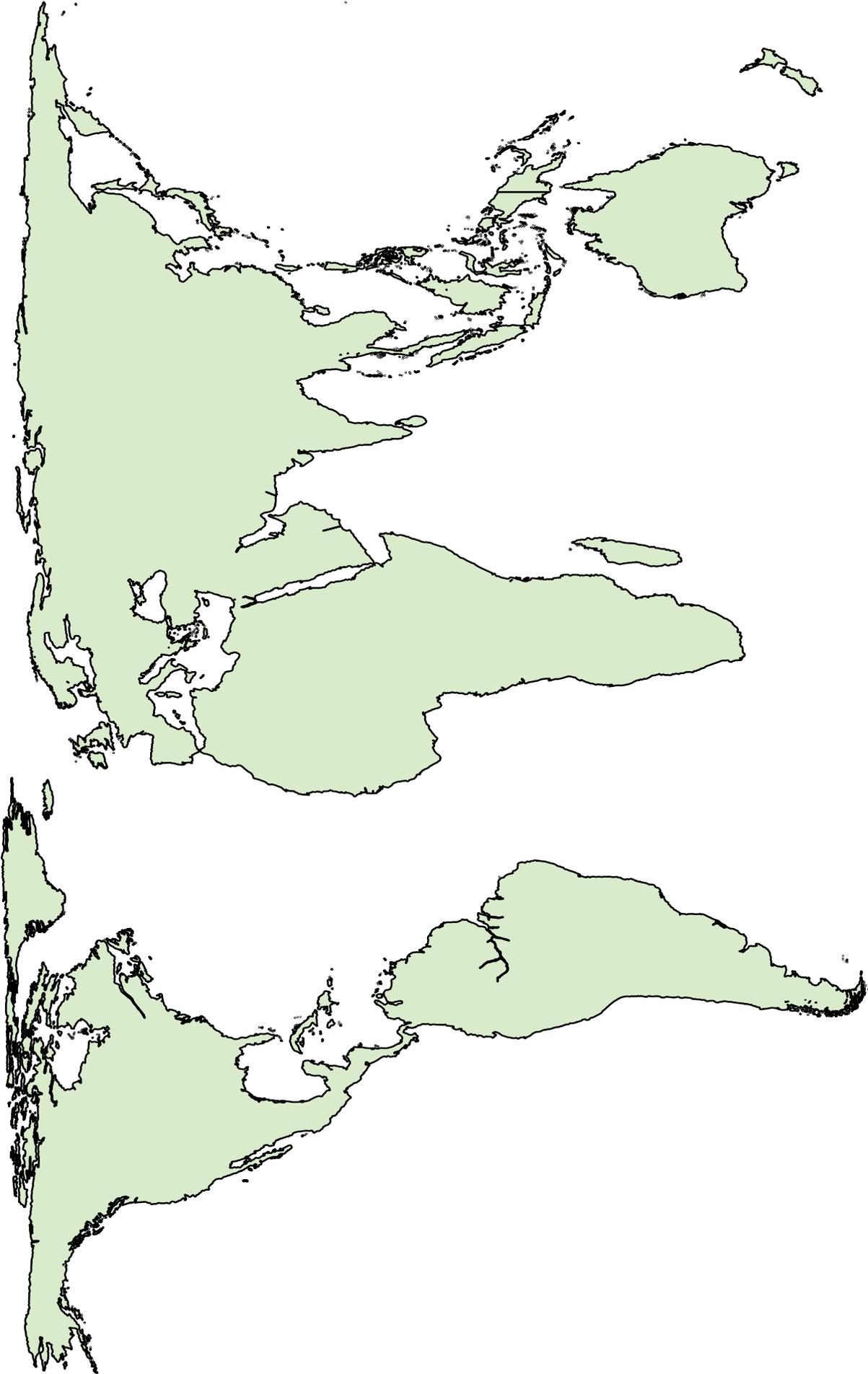
Methodology:

- Divide the class into groups of five/six as appropriate to class size.
- Explain to the the students that they are being asked to consider the similarities, differences and varying perspectives between two different maps.
- Circulate a Peters Projection Map and Mercator Map to each group.
- Ask the students to note the similarities and differences between each map. Points to consider in this exercise might include: boundaries, sizes of countries, location of continents, etc.
- Invite the students to consider what perspective the cartographers were coming from when they were drawing both maps.
 - Gerardus Mercator was a 16th century cartographer, philosopher and mathematician. His projection map represented contours of constant bearing and straight lines, and was used in navigation.
- Draw attention to country boundaries. Are there natural borders e.g. mountains or rivers or are there straight lines?
- Invite the students to pay attention to straight line borders, ask the students to consider the possible consequences of lands being divided in such a way? e.g. for culture, language, ethnicity, etc., and, in turn, to consider what the response of the people involved might be.
- Allow for feedback from the small groups into the large group and further discussion as appropriate.
- Note the various discoveries and conclusions and where they correlate between the groups and where and why they differ.
- Play the clip from 'The West Wing' on the accompanying presentation. 
- Invite the students to discuss the political implications of maps.
- Following the map analysis and discussion activities, introduce the students to the concept of **Reflective Practice**.



Lesson 1: Peters Projection Map

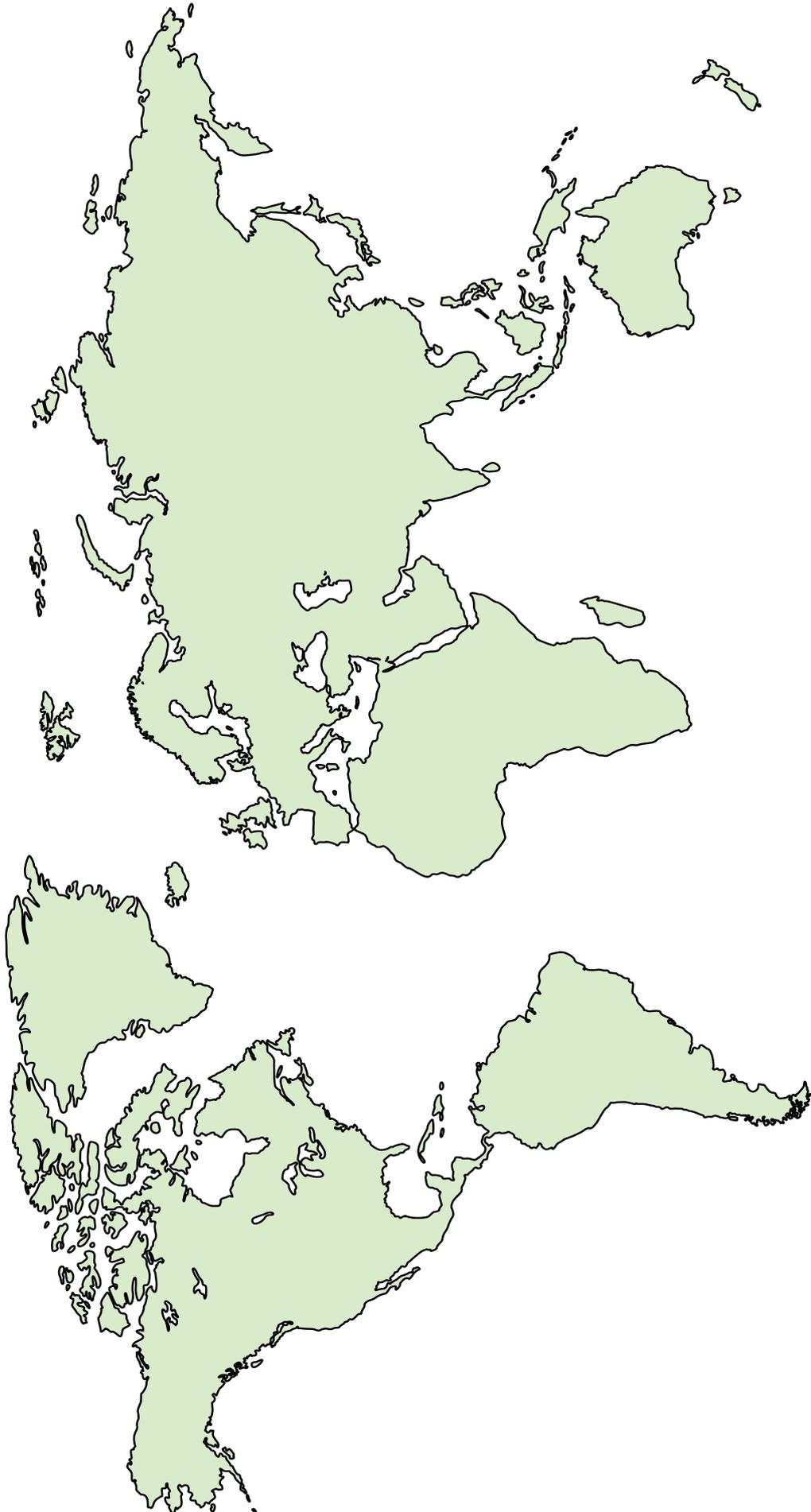
Peters Projection Map





Lesson 1: Mercator Projection Map

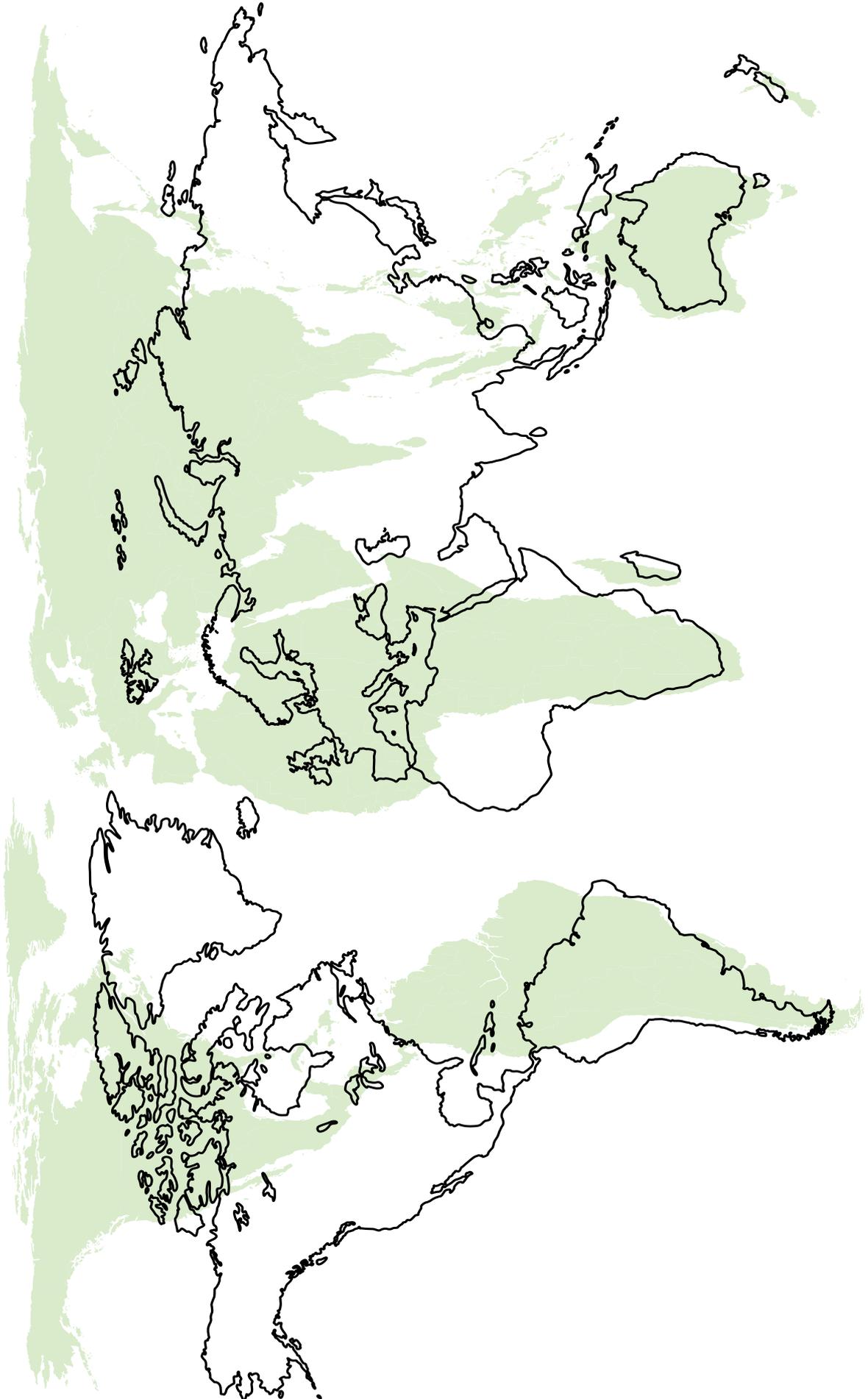
Mercator Projection Map





Lesson 1: Map Comparison

Map Comparison



Lesson 2: What is Development?¹



Aim:

To challenge students' understanding of Development



Objectives:

- Students will be enabled to critically analyse their perspective on Development
- Students will be enabled to examine perspectives on development other than their own



Keywords:

Development; Advocate; Consensus

Materials Needed:

- Cut out a set of 'Development Statements' for each group.
- Student Journal.

Methodology:

- Divide class into groups of five/six as appropriate to class size.
- Distribute the set of Development Statements included in this section to each group.
- Explain to the students that each of them is to select one of the statements and to advocate for that statement within their small group. It is important to emphasise that they need not necessarily agree with the statement but can try to put themselves in the role of someone who does and so assume that viewpoint for the purpose of the exercise.
- Still in their small groups, invite the students to rank the statements in order of importance as they see it, numbered 1-12.
- Circulate among the groups giving assistance, guidance or playing devil's advocate where necessary. Allow time for discussion and debate.
- Invite the groups of students to arrange their statements in preferential order.
- Ask the students what perspective they were coming from, what community they had in mind, what is their experience of this community, how that impact on the decision making process.
- Ask the students to note the order and prepare a rationale for the order to present to the wider group in the next lesson.

Reflective Practice:

Invite the students to journal on the activity above, stimulated by the following questions:

- What were the challenges in completing this activity in my small group?
- How easy or difficult was it to reach a consensus?
- Were there any new perspectives?
- Was there anything about the process that I particularly enjoyed or did not enjoy?
- What was the main outcome in this exercise for me?

Action Challenge:

- With a friend or two carry out a vox pop on 'What is Development?' You may carry this out in your school, a club you are a member of, in your own family or in some other suitable context. Ideally use a recording device but if this is not possible, think creatively!
- Working as a team, one person is responsible for asking the question, the other for recording the answer.
- Perhaps, you could get permission to use a public notice board where people could respond to the question by writing their answer on the board?
- Follow it up with e.g. a display or exhibition on Development, referencing what you have been discovering in class and combining it with the different perspectives.
- The idea is to hear and collect a variety of perspectives.

¹ Adapted from Trócaire: 'A Generation After Genocide'



Lesson 2: Development Statements



Development is about everyone having access to modern transport.



Development is about a growing economy and the money and jobs it produces.



Development is about everyone having equal access to health care.



Development is about making sure that absolute poverty and hunger is eliminated.



Development is about everyone having equal access to education.



Development is about looking after the environment for future generations.



Development means everyone can speak out and have a say in their future.



Development is about being able to live in peace.



Development is about power of all sorts being shared equally.



Development is about helping people to overcome the traumas that prevent them from getting on with their lives.



Development is about equal access to social services.



Development is equal access to communication tools such as phone and computer technology.

Lesson 3: What is Development? (Contd.)



Aim:

To build students' understanding of the complexity of Development



Objectives:

- Students will be enabled to analyse their perspective on Development
- Students will be given the opportunity to consider Development from a personal, local and global perspective



Keywords:

Consensus; Equality; Justice



Note:

There is no predetermined set order to the statements. This exercise aids in teasing out students' perspectives.

Materials Needed

- Cut out a set of 'Development Statements' for each group.
- Student Journal.

Methodology:

- Invite the students back into their groups from the previous lesson and ask that they select a spokesperson.
- Debrief the students asking them what influenced their ranking decisions. Pay particular attention to their last three statements.
- Reflecting on the previous lesson, invite each spokesperson to present the rationale to the wider group. You might like to address the top or bottom five definitions of Development.
- Draw columns on the board, i.e. one for each group plus one for consensus and note each groups top five.
- Invite the whole group to come to consensus on the order of the statements. These can go into the final column.
- Ask the students to discuss whom they had in mind when they were carrying out this activity – their local community or a community far away, or both? If the discussion involves "them and us" language then gently contradict this as appropriate.
- Play the first 3 mins of Chimamanda Ngozi Adichie's TED Talk from the accompanying  presentation.
- Invite students to consider how this single story has influenced their view of Development in the ranking activity.

Reflective Practice:

Invite the students to journal on the activity above, stimulated by the following questions:

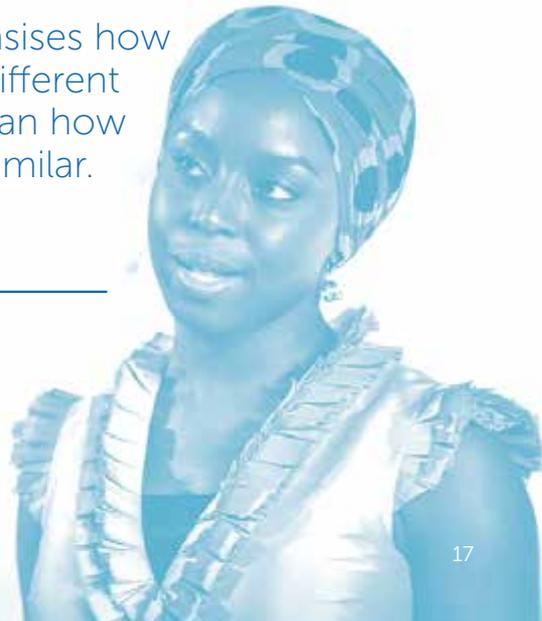
- Was there anything in particular that struck me in this lesson?
- What were your impressions of the talk by Chimamanda Ngozi Adichie, how did/does this single story impact on your perceptions around development?

The consequence of the single story is this: It robs people of dignity....

It emphasises how we are different rather than how we are similar.

Chimamanda
Ngozi Adichie

TED
IDEAS WORTH
SPREADING



Lesson 4: Donor Decides



Aim:

To foster a deeper understanding of group dynamics and power in Development



Objectives:

- Students will be enabled to articulate their views on a number of statements regarding Development
- Students will be given the opportunity to debate various perspectives on Development with their class peers
- Students will be given the opportunity to engage in an exercise that fosters tolerance of differing perspectives



Keywords:

Developing Countries; Global South; Global North



Note:

This exercise is useful in developing students' confidence to express opinions, to change opinion and to respect the opinions of others and their right to change those opinions. It is, thus, an exercise in tolerance of oneself and others as well as an examination of the content.

Students may benefit from reference to Maslow's Hierarchy of Needs.

Materials Needed:

- Student Journal
- Agree/Disagree Statements

Methodology:

- Review, orally, the outcome of their journaling from the previous lesson; including discussion of anything that arose for them subsequent to the lesson.
- Place the 'Agree' and 'Disagree' signs at opposite ends of the classroom.
- Introduce the 'Walking Debate' methodology, explaining that it is used to reflect a spectrum of opinions as well as allowing for informal debate.
- Ask students to move towards the signs according to whether they agree or disagree with the statements given.
- Proceed to read out the statements one by one, inviting the students to place themselves on the spectrum depending on how strongly they agree or disagree with the statements. Explain that they do not necessarily have to stand at either of the polar opposites but at the place on the spectrum that best reflects their view.
- After each statement take feedback form the students, inviting the students to explain why they took their particular position.

- Allow the opportunity for students to shift position if they so wish following the sharing of feedback, as well as the opportunity to explain their shift.

Statements for Consideration:

Note: There is no 'right' answer. This activity looks at perspectives.

Some Warm Up Statements:

- Today is a nice day
- The government is doing a great job
- Student councils are beneficial

Statements for Discussion:

- When we fundraise we should have a say on how the money is spent
- When it comes to decisions on development, local knowledge is best
- Developing countries should learn from Ireland- We're alright!
- Tax payers' money should be spent on Ireland first (0.01% of national GDP goes to the Irish Aid budget for use in overseas development projects)
- We live in a globalised society we have a responsibility to attend to global issues



Lesson 4: Agree/Disagree Statements



Lesson 5: Development: Who Benefits?



Aim:

To address stereotypes in relation to Development



Objectives:

- Students will be consider satirical perspectives on Development
- Students will be enabled to consider perspectives on Development other than their own
- Students will be given the opportunity to work collaboratively in a group to create a dramatic persona for use in the exploration of a global education theme



Keywords:

Character; Donor; Community; Representative; Perspective

Materials Needed:

- Projector with internet access.
- Student Journal.

Methodology:

- From the accompanying presentation play the short film *What is Development? Who Really Benefits?* 
 - What point is the film trying to make?
 - Do you think this particular style is an effective communication technique?
- Play the short clip again.
- Divide the class into two groups, representing the two perspectives in the clip.
- In the groups, invite the students to come up with a character profile that represents the donor or local community respectively. Words and/or images may be used to facilitate different learning and communication styles.
- Conduct a mock meeting where each group represents either the donor or local community. Discuss the pros and cons of development as represented in this clip.
- Emphasise here that the 'characters' will not be left on their own to answer the questions but will be able to confer with the rest of their group if they feel the need.

Reflective Practice:

Invite the students to journal on the outcome of the debate:

- How did I feel after watching the short film?
- How did I find the exercise of drawing up the character with my group?
- Reflect on the mock meeting, what perspective was I draw to? Why?



Images from 'There You Go' by Survival International.
Illustration by Oren Ginzburg.

Lesson 6: A Faith that Does Justice



Aim:

To introduce students to Ignatian perspectives on Development



Objectives:

- Students will explore four texts from the General Congregation documents referring to development



Keywords:

General Congregation; Ignatian Spirituality; Resonate



Note:

The General Congregation (GC) is an assembly of Jesuit representatives from all parts of the world. During these meetings the priorities of the Jesuits are discussed as the founding charism is reinterpreted. GC documents are published to reflect the discussion of the general meetings. It can also be when the congregation meets to decide on a new leader of the Jesuits, the Superior General.

Materials Needed:

- Four Articles from General Congregation Documents.
- Flip Chart Paper and Markers.
- Student Journal.

Methodology:

- Divide the students into pairs. If the number involved doesn't lend itself to pairs then allow for an additional group of three and task appropriately.
- Distribute flip chart paper, markers and handout with Jesuit articles.
- Invite the students, in their pairs, to choose one of the paragraphs.
- Explain that one student is to listen to the other reading one of the paragraphs and jot down any key words.
- Note the key words or concepts on the board/flip chart. Where necessary, explain and/or unpack the meaning of the words
- Invite the students in their pairs to rewrite the excerpts into more simple, accessible language.
- Invite each pair to feedback to the class by reading out their new, simplified version of the article they chose to work on. Note any similarities or differences in 'translation' between pairs who chose the same article.

Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- Is there anything in these articles that resonates with me? Can I say why?
- How easy or difficult was it to summarise the document into simpler language?
- Did I feel that anything was lost/gained in the process? If so, what and why?
- Do I agree/disagree with the content of the article I read with my partner? Can I say more on this?





Lesson 6 & 7: Articles from General Congregation Documents



We live in a global world. GC 34 already noted the 'growing consciousness of the interdependence of all people in one common heritage'. This process had continued at a rapid pace; as a result, our interconnectedness had increased. Its impact had been felt deeply in all areas of our life, and it is sustained by interrelated cultural, social and political structures that affect the core of our mission of faith, justice and all aspects of our dialogue with religion and culture.

- GC 35: Decree 3, 9



The drive to access and exploit sources of energy and other natural resources is very rapidly widening the damage to earth, air, water, and our whole environment, to the point that the future of our planet is threatened. Poisoned water, polluted air, massive deforestation, deposits of atomic and toxic waste are causing death and untold suffering, particularly to the poor. Many poor communities have been displaced, and indigenous peoples have been the most affected.

- GC 35: Decree 3, 33



In this global world, there are social, economic, and political forces that have facilitated the creation of new relationships among people, but there are other forces which have broken the bonds of love and solidarity within the human family. While many poor people have been lifted from poverty, the gap between rich and poor within nations and across national boundaries has increased. From the perspective of those living at the margins, globalization appears to be a massive force that excludes and exploits the weak and the poor, which intensifies exclusion on the basis of religion, race, caste, and gender.

- GC 35: Decree 3, 25



A political consequence of globalization has been the weakening of political sovereignty experienced by many nation-states all over the world. Some states feel this phenomenon as a particular type of global marginalization and the loss of national respect. Transnational interests, unconstrained by national laws and often abetted by corruption, frequently exploit the natural resources of the poor. Powerful economic groups foment violence, war, and arms trafficking.

- GC 35: Decree 3, 26

Lesson 7: Ignatian Perspectives on Development



Aim:

To build students' understanding of Jesuit perspectives on Development



Objectives:

The students will be enabled to critically evaluate the GC texts from their personal perspectives



Key words:

Consciousness; Interdependence; Heritage; Sustainable; Interrelated; Globalisation; Marginalisation

Materials Needed:

- Four articles from General Congregation documents as used in Lesson 6.
- Student Journal.
- Tweet Handout.

Methodology:

- Drawing from the previous lesson ask the students to re-examine their articles in the same pairs.
- Note again the key words or concepts on the board and check for understanding. Having examined and considered the articles, it is possible that additional words will come up this time.
- Invite the students to write a tweet of 140 characters summing up their statement and present it to the class. 
- Discuss with your students why some key words or concepts were left out.
- Display these tweets in the classroom and allow time for perusal by the whole class.

Reflective Practice:

Invite student to journal on the activity above stimulated by the following questions:

- Do I feel that there was anything lost or gained in omitting a key word or concept in the 'translation process you engaged in when writing a tweet? Can I say more on this?
- Having spent some time working on getting to know the articles through 'translation' and discussion, can I say how my understanding of development is similar to and/or different from the perspectives offered in them? Can I give an example/examples to illustrate this?

Perspectives on Development...





Lesson 7: Tweet Handout



Strand

2

Critical Thinking
Rooted in Faith



Lesson 8: Images and Messaging



Aim:

To encourage students to critically evaluate photographs relating to the Global South



Objectives:

- Students will examine how photographs of the Global South inform perspectives
- Students will become more aware of how photographs can be used to promote particular agendas or perspectives
- Students will be given the opportunity to consider the ethical implications in the use of images



Keywords:

Foreground; Background; Middle ground; N.G.O.

Materials Needed:

- Photographs.
- Student Journal.

Methodology:

- Circulate copies of the photographs included in this section.
- Invite the students to pick a photograph that they are drawn to.
- Invite the students to analyse what is happening in the photograph and write a paragraph explaining this in their journals.
- Ask the students to imagine they are using the same photograph to fundraise and ask them to caption that photograph.
- Ask the students to imagine they are using this photo to raise awareness of a justice issue and ask them to re-caption the photo.
- Spend some time debriefing with the students, focusing on differences or similarities between the captions and the reasons for these differences.
- Also, it is important at this stage to spend some time considering the ethics of the captioning process—e.g. is it right or otherwise to tailor the caption to a purpose e.g. for fundraising?

- Where students had the same photograph, what were the similarities and differences in their analysis? What are the perceived reasons for any differences/similarities?

Reflective Practice:

Invite students to reflect in their journals:

- What kind of images do I usually associate with the global south?
- Where do these images come from e.g. News, NGO fundraising, etc.
- What do I personally learn from these observations?
- Will this cause any change in the way I view images from now on?

A: Students in Ocer Campion Jesuit College, Gulu, Northern Uganda.

B: Labourers in Aboy Mado Jesuit School, Ethiopia.

C: Aux Bishop with Youth Group in Bahir Dar, Ethiopia.

D: Construction Workers in Aboy Mado Jesuit School, Ethiopia.

E: Taking a Break, Aboy Mado Jesuit School, Ethiopia.

F: Students after lunch in Saint Aloysious CLC School, Kibera, Nairobi, Kenya.

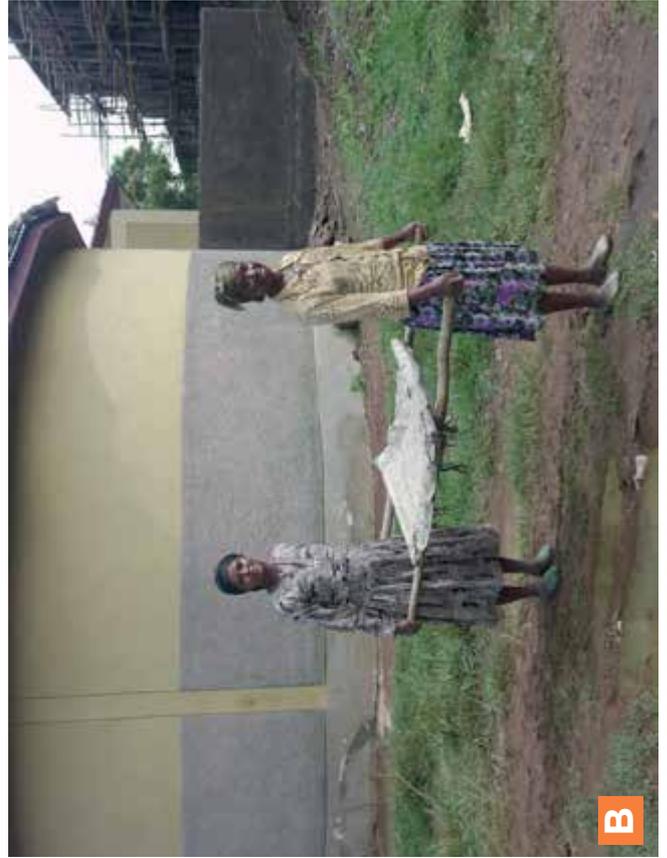
G: Games in Ocer Campion Jesuit College, Gulu, Northern Uganda.

H: Ocer Campion Jesuit College Farm, Gulu, Northern Uganda.



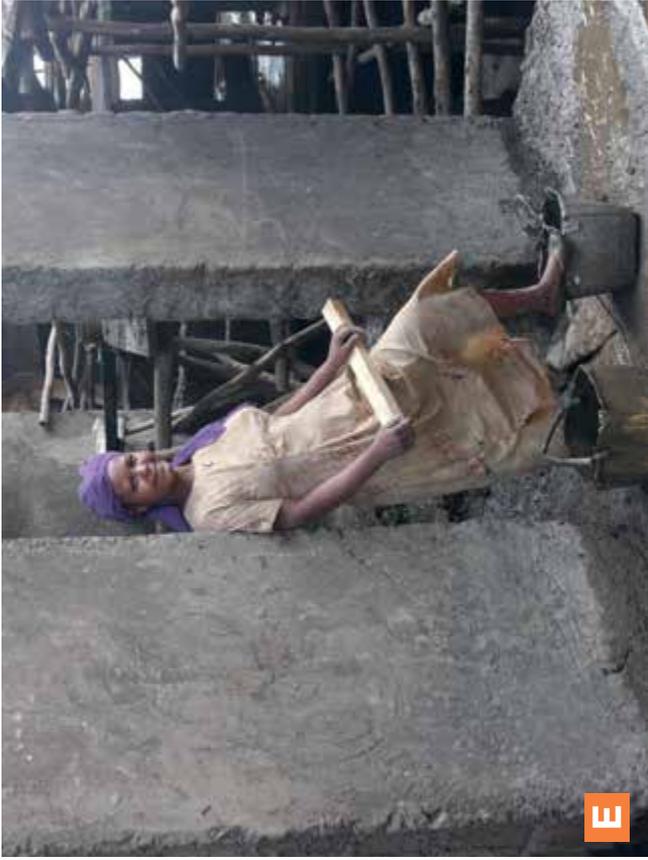


Lesson 8: Photos





Lesson 8: Photos



Lesson 9: The Development Compass



Aim:

To encourage students to consider different viewpoints when examining a photograph



Objectives:

- Students will be enabled to build an appreciation of the many issues reflected in imagery used to draw attention to Development issues
- Student will be enabled to 'read' and 'interrogate' photographs more effectively



Keywords:

Compass; Sustainable



Note:

- The compass rose can be placed on any photograph or case study.
- It raises issues about people and their relationship to their environment, and considers how change and development should be sustainable for the future.
- Students are encouraged to ask questions about the photographs.
- Instead of North, South, East and West, the four main compass points represent:
 - Natural or Ecological questions.
 - Social and Cultural questions.
 - Economic questions.
 - Who decides? Who benefits? Who has power?
- This type of questioning draws students towards a critical analysis of photographs.

Materials Needed:

- Student Journals.
- Development Compass.
- Photos from the previous lesson.

Methodology:

- Explain, using examples, how the compass rose can be helpful in analysing a problem or issue.
- Invite the students to organise into groups of five/ six appropriate to class size.
- Make sure that the students understand the meaning of the various categories of questions. It is worth spending some time on this as it will allow for the main activity to flow more easily.
- Distribute the images, giving a different image to each small group.
- Ask each group to place their image on flip chart paper and list questions using the compass rose. See example overleaf.

Reflective Practice:

Invite students to reflect in their journals on the key question that emerged for them in doing this activity:

- How did the Development Compass process add to my understanding of the photo?
- Do I think that the compass rose is a good 'lens' through which to view images? Why?/ why not?
- Do I think there is need for another category of questions? If so, what would I suggest and why?



Adapted from 'How The World Works', Debt and Development Coalition



Lesson 9: The Development Compass



NATURAL

Questions about the environment, energy, air, water, soil, living things and their relationship to each other. The questions are about the 'built' as well as the 'natural' environment.



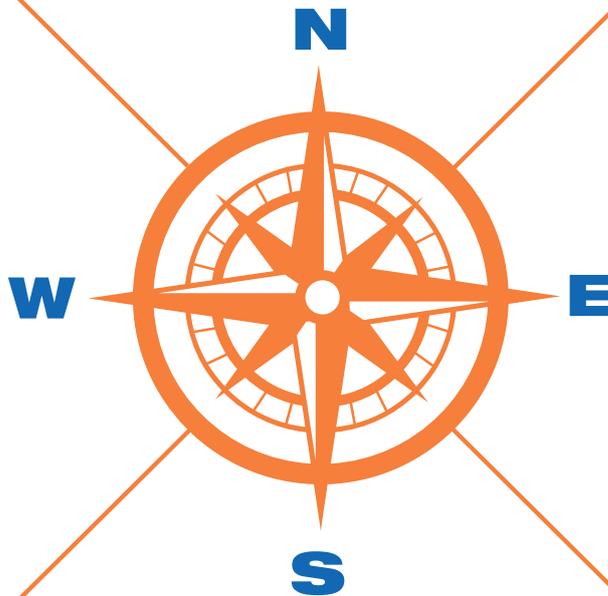
WHO DECIDES

Questions about power, who makes choices and decides what is to happen, who benefits and loses as a result of these decisions, and at what cost?



ECONOMIC

Questions about money, trading, aid, ownership, buying and selling?



SOCIAL

Questions about people, their relationships, their traditions, cultures and the way they live. They include questions about how, for example, gender, race, disability, class and age affect social relationships.



Lesson 9: The Development Compass



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Questions about the environment, energy, air, water, soil, living things and their relationship to each other. The questions are about the 'built' as well as the 'natural' environment.



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SOCIAL

Questions about people, their relationships, their traditions, cultures and the way they live. They include questions about how, for example, gender, race, disability, class and age affect social relationships.

Lesson 10: Images and Messaging



Aim:

To encourage students to critically evaluate images relating to the Global South



Objectives:

- Students will gain a familiarity with the Dóchas Code of Conduct
- Students will examine how images adhere to the Dóchas Code of Conduct



Keywords:

Solidarity; Justice; Stereotype; Sensationalise; Discriminate

Materials Needed:

- Photographs from Lesson Eight.
- Student Journal.
- Dóchas Code of Conduct.

Methodology:

- Circulate the adapted version of the Dóchas Code of Conduct explaining, both what Dóchas is and what the code is for.
- Read the adapted code together in class explaining key words and checking for understanding.
- Ask the students to arrange themselves in their groups from the previous lesson.
- Ask the students to swap photos and captions from the previous lesson with the group beside them.
- Ask the students to work together, with reference to the adapted version of the Dóchas Code of Conduct, to evaluate whether or not the photo and/or caption adheres to the code, and write their evaluations up for reporting back to the whole group.
- Hold a feedback session. Discuss the value of the code as a tool for analysing images through a just and ethical lens.

Reflective Practice:

Invite students to reflect in their journals on the key question that emerged for them in doing this activity:

- Was there anything about the Dóchas Code that surprised me?
- Did my photo and caption adhere to the code? Why, Why not?
- Why do I think Dóchas felt the need to develop such a code?
- Do I think the code is a good tool for analysing images? Why? Why not?





Lesson 10: Dóchas Code²



CODE OF CONDUCT ON IMAGES & MESSAGES

Guiding Principles

Choices of images and messages will be made based on the principles of:

- Respect for the dignity of the people concerned.
- Belief in the equality of all people.
- Acceptance of the need to promote fairness, solidarity and justice.

We strive to:

- Choose images and related messages based on values of respect equality, solidarity and justice.
- Avoid images and messages that potentially stereotype, sensationalise, or discriminate against people, situations or places.
- Use images, messages and case studies, with the full understanding, participation and permission of the subjects or subjects' parents/guardian.
- Record whether the subjects wish to be named or identifiable.
- Conform, to the highest standards, in relation to human rights and protection of vulnerable people.

²Dóchas is the Irish Association of Non-Governmental Development Organisations, an umbrella group of international development, humanitarian and global justice not-for-profit organisations who share a commitment to tackle poverty and inequality in the world.

Lesson 11: The Faith That Does Justice



Aim:

To build students' engagement with the concept of the 'faith that does justice'.



Objectives:

- Students will be enabled to become aware of the concept of 'the faith that does justice' and begin to consider actions stemming from an understanding of this



Keywords:

Parable; Rights; Responsibilities



Note:

There are many inspirations for addressing the root causes of poverty, both secular and spiritual. From a Christian and Jesuit perspective to work for justice is a powerful expression of faith in action and is, in the fullest sense, living as a Christian.

Materials Needed:

- Student Journals.
- Bible.

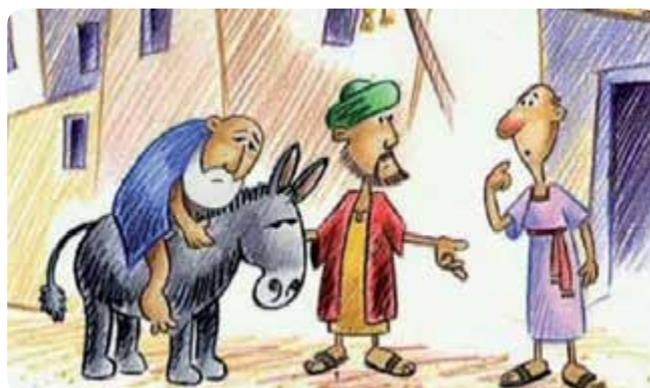
Methodology:

- Invite students to consider how they demonstrate their faith. Pray, attend liturgy, follow the Ten Commandments?
- Ask the students if they know of any scripture passages that give examples of how people of faith can support each other.
- If no one comes up with any, refer to Luke 10:30-37.
- Divide the class into groups of five/six as appropriate to class size. Ask each group to read the parable referred to above (or one chosen by themselves) and to answer the following questions:
 - According to the parable you have read, what kinds of rights and needs does Jesus consider important? Does Jesus talk about responsibilities?
 - What other 'rights' would you add to this list?
 - What is this story's relevance to the context of today?
- Receive feedback from the small groups and allow time for discussion of each group's findings.

Reflective Practice:

Invite students to journal on this by responding to the quotation below:

- "When I feed the poor, they call me a saint, when I ask why they are poor they call me a communist" Helder Camara. Christian faith calls us to action. If I am to act as Christianity teaches, what kind of actions can I take part in?
- Are there faiths/beliefs other than Christian that motivate people to think, act and live justly?
- How do I think Christians can work together with those of different belief systems to help create a more just world?



Lesson 12: Catholic Social Teaching



Aim:

To introduce students to Catholic Social Teaching principles as a frame for Development



Objectives:

- Students will be given the opportunity to discuss Catholic Social Teaching
- Students will be able to articulate a concept in Catholic Social Teaching



Keywords:

Common Good; Dignity; Solidarity; Society; Subsidiarity; Stewardship; Participation



Note:

Catholic perspectives on development are informed by Catholic Social Teaching (CST). CST proposes concepts inherent to the development of peoples. Ignatian spirituality illuminates these perspectives rooted in the lived reality of being men and women for and with others. The lesson below explains CST in simple form. For further information, please consult official documents.

Materials Needed:

- Catholic Social Teaching Statements.
- Student Journal.

Methodology:

- Introduce Catholic Social Teaching by show the clip on the accompanying presentation: CST in 3 mins. 
- Invite students' feedback on the clip. Is there anything that surprises/inspires/provokes them? Show the clip again.
- Invite the students to arrange themselves in pairs.
- Distribute a statement to each pair, mindful of ability. Ask them to discuss among themselves what they think it means.
- Mingle with the students giving assistance where necessary, especially with regard to the language of the statements.
- Reflecting on challenges, beliefs and values, invite the students to examine their personal responses to the statements by doing the following:
 - When reading the text mark an X in the margin at each point which they feel challenges their attitudes or beliefs.
 - Make a brief note in the margin about what they feel or about what in the text created the challenge.
- Ask the students to summarise the text in two sentences and feedback to the larger group. Invite students, also, to share what challenged them and to say a bit about this if they wish.

Reflective Practice:

Invite students to consider the following questions in their personal journaling:

- What parts of this text did I find interesting? Why?
- What parts of the text, if any, did I agree with? Why?
- Are there parts of the text I disagreed with? Why?
- Are there places I marked in the text where I felt personally challenged? Why? (Remember challenge doesn't necessarily mean bad or difficult. Challenge often indicates growth and/or learning and a willingness to be open).





Lesson 12 & 13: Catholic Social Teaching Statements

The Common Good

“Each person is a member of society [...]. It is not just certain individuals but all people who are called to further the development of human society as a whole.”

- Pope Paul VI, Populorum Progressio, On The Development of Peoples, 1967, #17

Dignity of the Human Person

“Each person possesses a basic dignity that comes from God, not from any human quality or accomplishment, not from race or gender or age or economic status”.

- The Common Good, CBCEW, 1996, #13

Preferential option for the poor

“Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.”

- Pope Francis Laudatio Si, 2015, No. 70

Stewardship of Creation

“The way we live and the choices we make affect the lives of others: not only human life, in fact, but also the other forms of life found on earth.”

- The Call of Creation, CBCEW, 2002

Subsidiarity and Participation

“The characteristic implication of subsidiarity is participation which is expressed essentially in a series of activities by means of which the citizen [...] contributes to the [full] life of the civil community to which (s)he belongs.”

- Compendium Of The Social Doctrine Of The Church, #189

Solidarity

“Solidarity [...] is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are really responsible for all”.

- Pope Paul VI, Sollicitudo Rei Socialis, On Social Concern, 1987, #38

Lesson 13: Catholic Social Teaching

(Continued)



Aim:

To build students ability to link Catholic Social Teaching to the world around them



Objectives:

- Students will be given the opportunity to consider Catholic Social Teaching in the context of social justice
- Students will be given the opportunity to suggest ways in which concepts from CST can affect the wider community and world



Keywords:

Common Good; Dignity; Solidarity; Society; Subsidiarity; Stewardship; Participation

Materials Needed:

- Catholic Social Teaching Statements.
- Concentric Circles Handout.

Methodology:

- Recap on the previous lesson and invite students to share their reflections.
- Divide the class into groups of five/six as appropriate to class size.
- Distribute a copy of a different statements to each of the groups.
- Invite the students, in their groups, to consider how the statement they've been given relates to:
 - the family,
 - the school community,
 - the wider community, and
 - the wider world.
- Invite the students to fill in the accompanying hand out, explaining its structure if necessary.
- Invite a spokesperson from each of the groups to present their group's findings. Allow for discussion of these findings.
- As an option, 'collective conclusions' may be recorded on a flip chart page for clarification of learning and further consideration at a later date.

Reflective Practice:

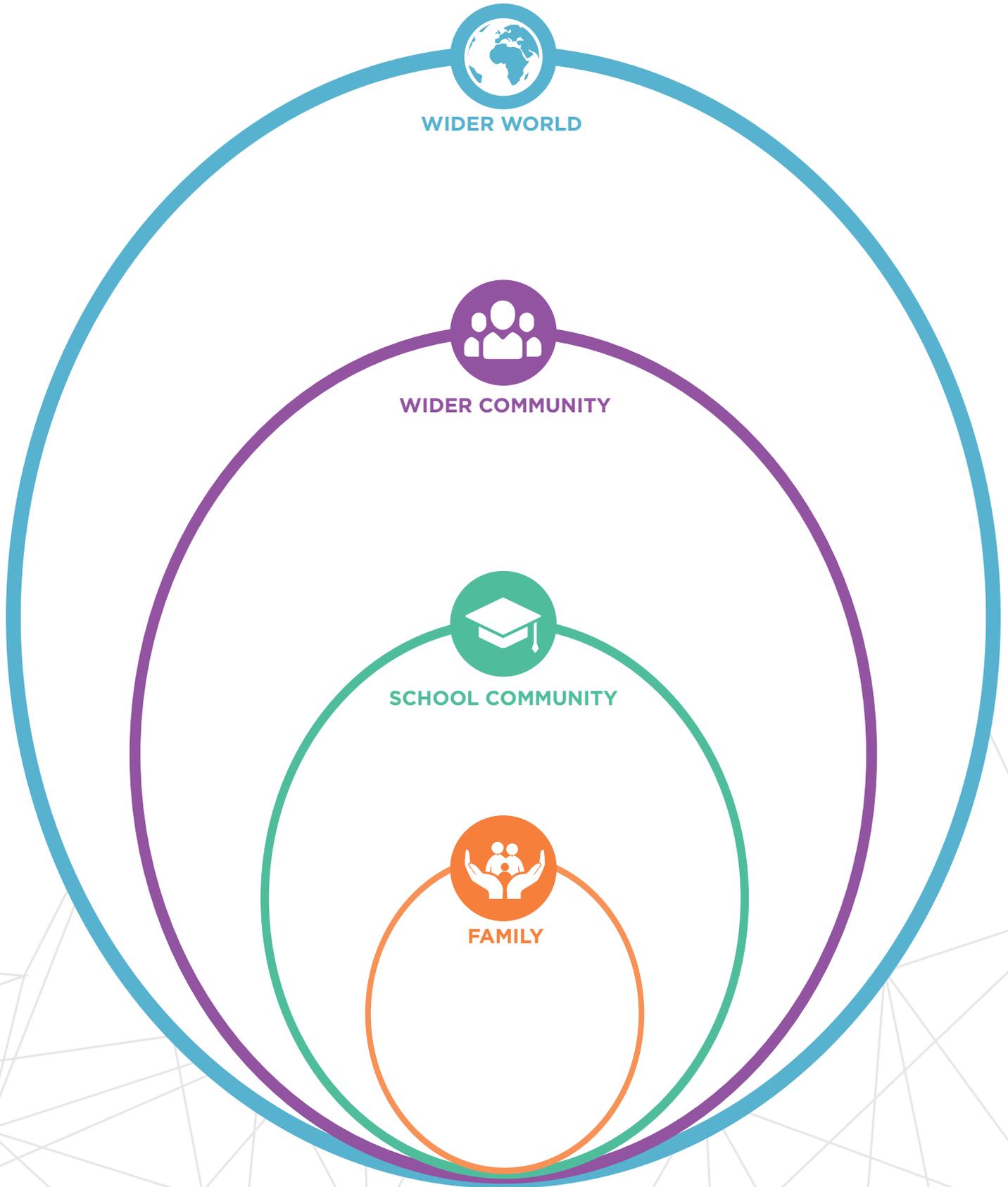
Invite students to consider the following questions in their personal journaling:

- Was there anything about your discussions on the concentric circles that surprised you?
- Where do I see the statements most alive in the world?
- Where are they less active?
- Do these concept speak to my life? How?
- Do any of the statements explored in class inspire me to take action?
- What action might I take?





Lesson 13: Concentric Circles



Strand

3

Reflection
On Reality



Lesson 14: Contemplative in Action



Aim:

To give the students an experience of the concept of Contemplation in Action



Objectives:

- Students will be introduced to the concept of Contemplation in Action
- Students will have the opportunity to experience a Reflective Practice moving towards Contemplation in Action



Keywords:

Contemplation in Action; Contemplative



Note:

The term Contemplative in Action is central to Ignatian spirituality. It encourages taking time to stop, to reflect on the world around us in the light of the Gospels and to respond. Ignatian Spirituality teaches, that, it is through this cyclical process that Christians can live more fully in the world.

Materials Needed:

- Copies of the poem 'What I have Learned So Far' by Mary Oliver.
- Student Journal.

Methodology:

- Circulate a copy of the poem 'What I Have Learned So Far' to each student.
- Invite the students to read it slowly to themselves, ask for volunteers to read it out and then read it aloud together.
- Ask the students if there are any particular phrases or images that stand out? If so, ask them to share these and if they feel comfortable to do so, say why they stood out. These images and/or phrases/ words may be recorded on a flip chart sheet.
- Play the video clip from the accompanying presentation. Encourage students to consider how the reading of the poem conveys its meaning. 
- Invite the students to consider and discuss what it might mean to be a 'Contemplative in Action.'

Reflective Practice:

Invite the students to consider the following points in their journaling:

- How am I contemplative in my daily life?
- If I am contemplative, how does my contemplation relate to my action and vice versa?
- Are there ways I can practice being a Contemplative in Action? If so, do I want to do this? Why? Why not?

Action Challenge:

- Poetry can provoke, inspire, empower. With some of your classmates or friends, hold a 'Just Poetry' event – poetry with a justice theme.
- It might simply be a lunchtime session in a classroom or in a public school space. It might be an evening or Saturday morning event in e.g. the local town hall, community centre, or friendly cafe, and be open to the general public. It might be a pop up 'Poetry Corner' either in the school, or in your local town/street. Whatever suits your particular circumstances. Remember to get permission from the appropriate people.

- The poetry can be your own or from another poet. It can be historical or contemporary. It can be simply read, or take on more of a performance aspect, maybe even working together to include a drama aspect. There are some wonderful performance poets, who write and perform poetry for justice... e.g. Rafeef Ziadah the Palestinian poet.
- You may be able to include, a showing of such a poetic performance, on screen with a youtube link.
- You could include an exhibition, on the theme of justice to add another dimension. If appropriate, you could invite the local newspaper/radio station to do a cover the event, either beforehand as a promotion, or as a report afterwards.



Teachers Notes:

What I have learned so far by Mary Oliver

Meditation is old and honourable, so why should I not sit, every morning of my life, on the hillside looking into the shining world? Because, properly attended to, delight, as well as havoc, is suggestion. Can one be passionate about the just, the ideal, the sublime, and the holy, and yet commit to no labour in its cause? I don't think so.

All summations have a beginning, all effect has a story, all kindness begins with the sown seed. Thought buds toward radiance. The gospel of light is the crossroads of — indolence, or action.

Be ignited, or be gone.



Lesson 15: Contemplative in Action

(Continued)



Aim:

To provide students with the opportunity to experience 'Contemplation in Action'



Objectives:

- Students will be given the opportunity engage with the Contemplative in Action process using the read, reflect and respond tool



Keywords:

Contemplative in Action; Direct Provision

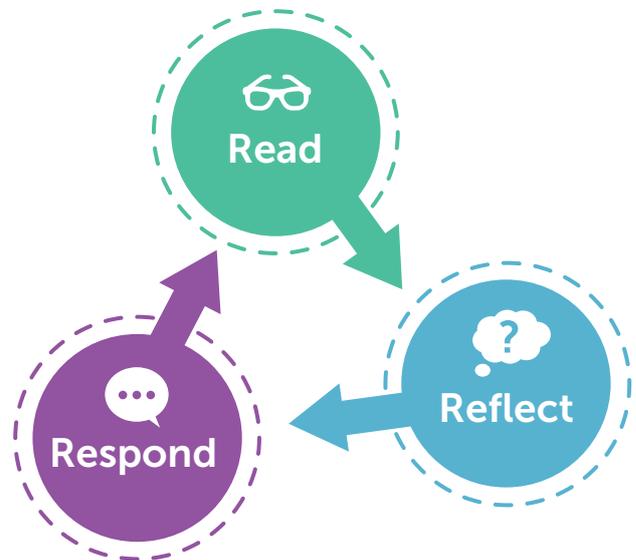


Note:

St Francis of Assisi is known for using the phrase "preach often and sometimes use words". This exercise is to encourage students to be active, in their approach, to injustice through being Contemplatives in Action.

Methodology:

- Distribute a copy of the article to each student.
- Invite them to reflect on the article in the light of the Gospels.
- Invite the students to consider the article distributed and to apply the Contemplative in Action cycle to it:
 - Invite the students to read the article slowly, not rushing ahead, but taking in every word. Encourage them not to rush to the end, but try to take it one line at a time, as if they were eating their favourite meal!
 - Invite them to consider ways in which they might respond.
 - Allow time for feedback, from anyone who wishes to share their thoughts. This should not be forced, however, as it is essentially a personal reflective process.



Action Challenge:

- Find out more about Direct Provision e.g. www.jrs.ie, www.ria.gov.ie etc.
- Start a campaign group to raise awareness within your school and community.
- Petition local TDs to visit Direct Provision centres to hear the concerns of residents.
- Petition TDs, Senators and Ministers on issues determined by campaign group.

Reflective Practice:

Invite the students to consider the following points in their journaling:

- What in my opinion, are the strengths and struggles of being Contemplative in Action?
- What are the types of 'actions' I can personally engage in, given my own unique character, personality and circumstances?



Lesson 15: Contemplative in Action

LIVES ON HOLD

Theo is from an African country and has been in the Direct Provision system in Ireland for over four years. His application for refugee status was turned down, so he applied for 'leave to remain', on humanitarian grounds. Like many others, he has been waiting for more than two years for a decision on this application.



“ I fled my country because I feared for my life. But since I have come to Ireland, I have found that there is more than one way to kill a person. I feel that while I am waiting for a decision these last four years I have been dying slowly. ”

He says that life in Direct Provision is very difficult, with the hardest thing to face being the ban on taking up employment and the resulting boredom:

“ I am deeply frustrated as an asylum seeker that I cannot work. I want to work. I do not want to be a burden on anybody. I want to pay my own way. About a year ago, I found myself getting depressed because there was no reason to get up in the morning. No reason to get out of bed. This is not good for a person. I lost hope and started to think bad thoughts. ”

Fortunately, a project helped Theo cope. With the assistance of JRS, he started and completed training courses as a football coach for children under twelve. The next stage is to qualify for coaching youth teams; this is more challenging and requires him to volunteer as a coach with local clubs.

“ Training to be a coach has saved me. It has given me back hope. I dream of coaching my own team. I am exercising hard and think about tactics while I run ... In the evenings, I watch professional games with new eyes – as a coach; I’m trying to spot the tactics being used. ... I have gone to all the clubs nearby to volunteer to get the coaching experience I need to go to the next level. ”

Theo worries about other residents who do not have a project and says that life in Direct Provision has institutionalised many of them. They are bored and de-motivated. He recalls how, before becoming involved in coaching, he too had become deeply depressed by his situation, so much so that he had stopped telephoning his family in his homeland.

“ I had nothing to say. I was embarrassed to tell them that I was not working, not doing anything useful, just getting up, eating and going to bed. I could not stand to hear the disappointment in my mother’s voice. So I stopped calling her... I feel really sorry for the guys who are married and have children. It is terrible they have to call home and always the same story – no work, no money, just waiting for the Department of Justice! ”

Lesson 16: Language and Power: Fact v Opinion



Aim:

To allow students the opportunity to explore the role language plays in the dynamics of power



Objectives:

- Students will be afforded the opportunity to reflect on the differences between fact and opinion in the written and spoken word, and to consider the importance of this distinction in particular with regard to the reporting of global justice issues
- Students will be given the opportunity to work together to construct a series of statements that they can clearly identify as either fact or opinion
- Students will be given the opportunity to discuss the importance of being able to discern the difference between fact and opinion with particular reference to reporting on global justice issues



Keywords:

- Language; Power; Opinion; Fact; Viewpoint; Persuade; Manipulate; Objective; Subjective; Bias

Materials Needed:

- Handouts of table containing a selection of facts and opinions.
- Student Journal.
- Flip Chart.

Methodology:

- Divide the class into groups of five or six as appropriate to class size.
- Distribute a copy of the handout on Fact Vs Opinion to each group.
- Invite the students, in their small groups, to indicate on the table which statements they view as fact and which they view as opinion.
- Receive feedback from the small groups, recording the facts and opinions on a flipchart page or whiteboard. Note any discrepancies and tease these out so that the whole group is clear.
- Invite the students to go back into their small groups and to come up with six statements, three fact statements and three opinion statements.
- Invite speakers from each group to stand and 'proclaim' their fact/opinion, without indicating which it is, to the whole group. The group then decides which are fact and which are opinion.
- In the whole group, discuss the importance of being able to discern the difference between fact and opinion with particular reference to reporting/media.

Reflective Practice:

Invite the students to journal on their reflections on the questions below:

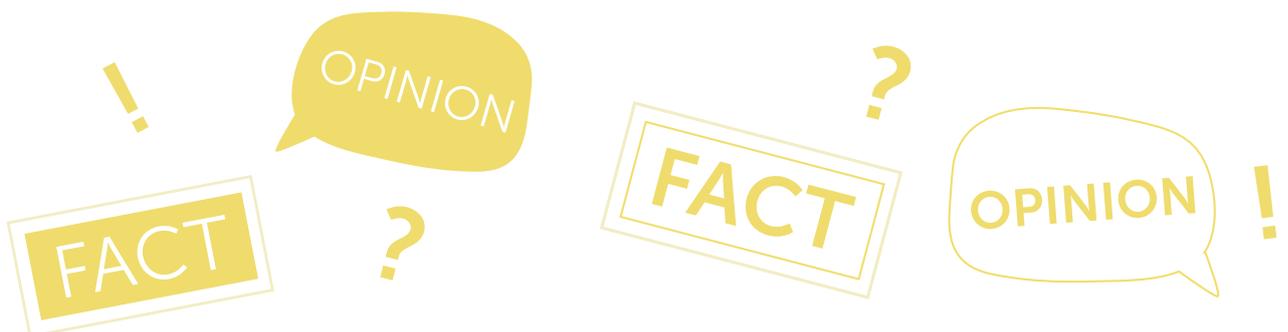
- Did I discover anything new, in relation to language and its use, through today's activities?
- Was the statement I called out a fact or an opinion? How did this make me feel?
- Is it okay to express an opinion when reporting? When/how might it be okay?
- What thoughts, if any, have today's activities evoked for me in relation to how I view reporting on global justice issues?





Lesson 16: Fact v Opinion

STATEMENT	OPINION/ FACT?
Computer games are good	
November comes before December	
Dublin is the capital of Ireland	
Xbox is a better platform than Playstation	
The War of Independence began in 1921	
Lionel Messi is the best player in the world	
Afghanistan is in Asia	
9/11 started the 'War of Terrorism'	



Lesson 17: Loaded Language



Aim:

To foster critical analysis of media reports with a view to identifying possible agendas and power dynamics



Objectives:

- Students will be given the opportunity to observe their individual responses at both an intellectual and emotional level to a selection of 'loaded' words and phrases
- Students will be given the opportunity to work together to critically examine media reports of global justice issues with particular reference to source, agenda, fact/opinion based, and language used



Keywords:

Loaded Language; Emotive Language; Priority; Agenda; Discernment

Materials Needed:

- Student Journals.
- Copies of media reports on global justice issues.
- Flipchart.
- Student handout with examples of 'loaded'/'emotive' language.

Methodology:

- Spend a little time reviewing the previous session and lessons learned.
- Distribute a copy of the 'loaded/emotive' language sheet to each student.
- Read each of the words or phrases aloud.
- Invite the students to note their personal responses in the right hand column of the sheet. Ask students to try to identify which are intellectual responses and which are emotional responses.
- Revisit each phrase or word and, after each one, receive feedback from the students as to what their immediate reactions were.
- Engage students in a discussion on these responses e.g. noting similarities or differences and considering the reason for these. Ask students also to check if, after the discussion and time for reflection, their responses alter in any way. And, if so, what they think the reason for these changes might be.
- Invite students to arrange themselves into their groups.
- Distribute a media report to each group.
- Invite students to analyse the report for its effectiveness.

- Ask students to consider the language used, the source of the report, the journalist/author, and the 'audience' to which it is directed.
- Even the unavailability of particular information e.g. the source has implications and is relevant to the process. Ask students to identify whether it is a factual account or an opinion-based piece.
- Invite the students to pay attention to their individual responses both at an intellectual and emotional level and to try to identify why they were having these particular responses.
- Receive feedback from each group.

Reflective Practice:

What have you learned regarding media reporting of global justice issues through today's activities?

- What implications, if any, do you think your discoveries regarding media reporting will have on the way in which you read/hear/watch media reports in the future?
- What implications, if any, will any discoveries you have made regarding language for reporting or communicating have on the way you might speak or write on issues of global justice. Note, local school or community affairs might also be global justice issues if they are about well-being, fairness, etc.



Lesson 17: Loaded Language

Examine the language in the box on the left. Note your reactions to these words and write a real world example of this word in the box on the right.

Terrorism	
Defence	
Special interests	
Freedom	
Democratic	
Peace process	
Moderate	
Justice	
Power	

Lesson 18: Power Over, Power With



Aim:

To compare and contrast the dynamics of 'power over' and 'power with' and identify who benefits in each case



Objectives:

- The students will be enabled to come to an understanding of what 'power over' and 'power with' mean
- Students will be given the opportunity to discuss and explore the implications of adopting either of these models of power
- Students will be empowered to practice a model of 'power with' that is in keeping with the principles of global justice



Keywords:

Power Over; Power With; Dynamic; Who Benefits?; Who Pays?

Materials Needed:

- Student Journals.
- Flip Chart, including loose sheets.
- Drawing/colouring materials.

Methodology:

- Write the word 'Power' on a large sheet of paper/whiteboard.
- Invite the students to call out what comes to their minds when they see and hear that word. Record these responses around the word 'Power'.
- Then write 'Power Over' on a large sheet/whiteboard. Again, invite student responses and record as before.
- Invite the students to arrange themselves in groups of five/six as appropriate to class size.
- Ask the students to set up scenes in their small groups that communicate the concept of 'Power Over'. The scenes can be active and sound effects are encouraged!
- Call students to 'freeze' each scene. One by one, go round the groups asking them to unfreeze or activate their scene for the whole group.
- Write the term 'Power With' on large sheet/whiteboard. Repeat the drama exercise as described above.

- Repeat the exercise of freezing and unfreezing the scenes as described.
- With the students still in their small drama groups, one by one for the whole group, invite them to first create the 'Power Over' scene and then, on a signal, slowly evolve it into the 'Power With' scene.
- Receive feedback on this activity with reference to e.g. difference in expressions, body language, sounds, the feelings of the players themselves in their minds and bodies, etc.
- Invite the students to give examples of ways in which 'Power Over' might be transformed into 'Power With' both in their own lives/communities and in the wider world.

POWER OVER
POWER WITH



Strand
4

Case Studies



Lesson 19: Conflict and Resources



Aim:

To allow students to consider the link between conflict and resources.



Objectives:

- Students will have been enabled to consider some of the causes of conflict with particular focus on conflict and resources
- Students will be enabled to critically analyse their perspective on resource distribution
- Students will have been inspired and given direction to engage in further exploration of the topic of resources and conflict



Keywords:

Conflict; Resources; Distribution

Materials Needed:

- 'Conflict and Resources' Handout
- Internet connection or computer room
- Student Journal

Methodology:

- Divide the class into groups of five/six, as appropriate to class size, with a computer and internet access for each group.
- Distribute copies of the map handout and question handout to each group.
- Draw the students' attention, first of all, to the map of resources. Invite them to consider the map in their small groups and to discuss what they discover.
- Allow time for feedback from each of the smaller groups and a sharing of their findings.
- Invite students, using internet access if needed, in their small groups, to investigate the occurrence of conflict in the various areas marked on the resource map.
- Now draw their attention to the blank map and ask them to 'fill it in' as a conflict map.
- Invite students to feedback their findings into the larger group. Conclusions are drawn with particular focus on the parallels between the location of resources and the occurrence of conflict. Use the handout to guide them.

Action Challenge:

Imagine that you are an investigative journalist.

- Choose any conflict currently taking place or that has taken place in the recent past. The conflict can be local to Ireland or in another region of the world.
- Investigate the causes of the conflict with particular attention given to the possibility of resources playing a part.
- Examine what sectors of society are involved e.g. local residents / local government / national government / security / police forces / armies /international bodies.
- For the purpose of this exercise, resources can mean anything that people need to sustain life in our current paradigm/way of living on the planet. Agree on a timeframe for this exercise and a suitable 'Report Back' day.

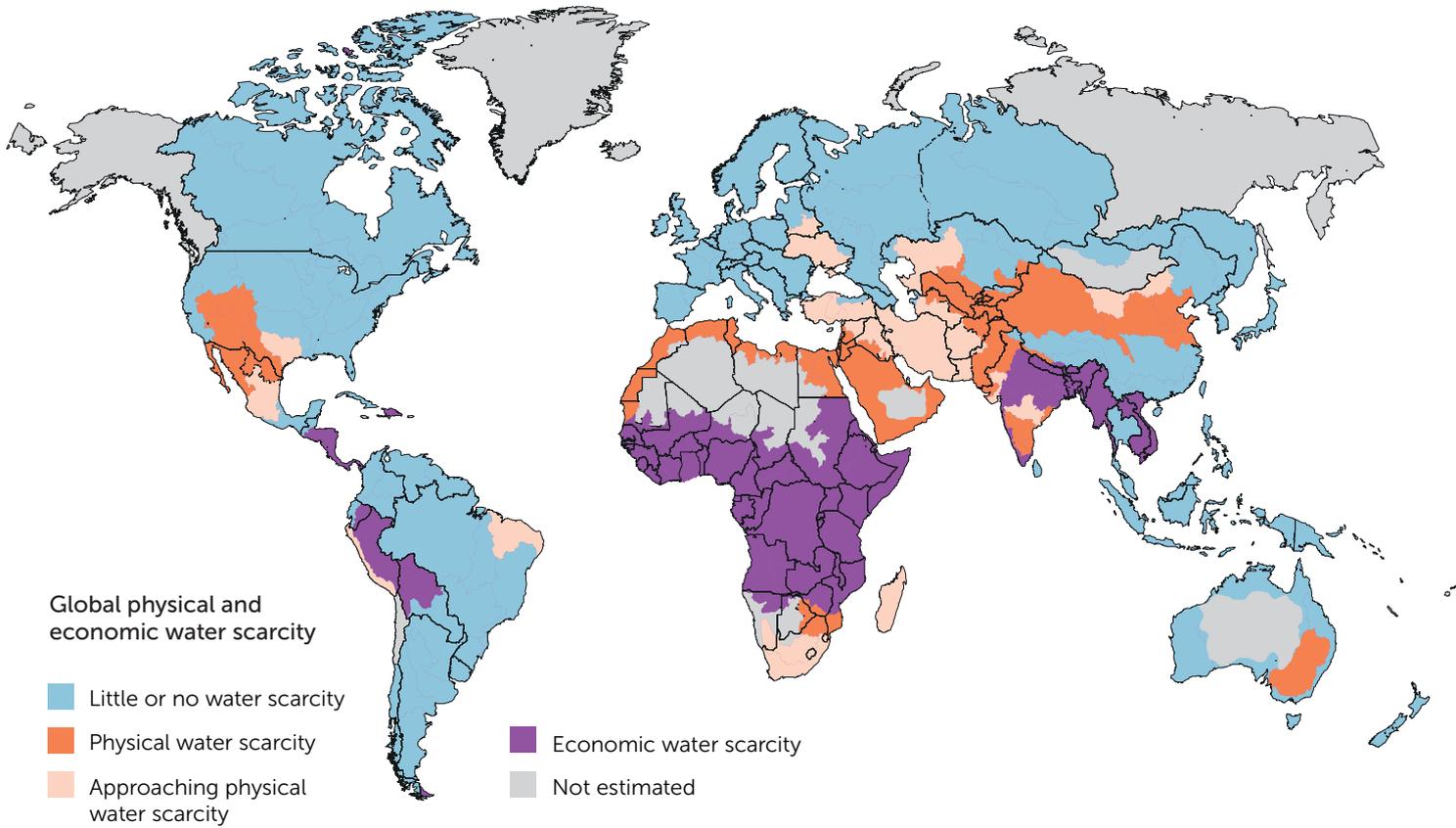
Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- What were the challenges in completing this activity in my small group?
- How easy or difficult was it for us to reach conclusions?
- Was there anything about the process that I particularly enjoyed or did not enjoy?
- Was my voice listened to? How did this feel?
- 'What the West Calls Resources, We call Relations', Oren Lyon, Faithkeeper of the Ordenga Nations. What do I think Oren Lyon means by these words. Do I agree with him? Why/why not? Is there a biblical/Christian/other faith passages that I have read that expresses a similar viewpoint?



Lesson 19: Conflict and Resources



Source: <http://www.wri.org/resource/physical-and-economic-water-scarcity>

Conflict Map





Lesson 19: Conflict and Resources continued

QUESTIONS	
What do these maps have in common?	
Are the areas of conflict you have identified linked to any particular resource production?	
What do these observations suggest to you about the distribution of resources?	

Lesson 20: Democratic Republic of Congo (DRC) – A Resources Case Study



Aim:

To facilitate the exploration and discovery by students of the links between control and exploitation of resources with the exploitation of people and the environment



Objectives:

- Students will be enabled to develop a better understanding of the connection between control of resources and conflict
- Students will be enabled to identify the direct links between market forces and consumption (especially in the Global North) with the exploitation of people and resources (especially in the Global South)
- Students will be enabled to develop an understanding of the environmental impact of the unsustainable exploitation of natural resources



Keywords:

Coltan; G.D.P. (Gross Domestic Product); IDP. (Internally Displaced Persons); Forced Migration

Materials Needed:

- Definition (Handout 1).
- 'DRC Case Study' (Handout 2).
- Student Journal.
- Ensure a web-linked device for research for each group.

Methodology:

- Divide class into groups of five/six as appropriate to class size.
- Play the video on the accompanying presentation. 
- Invite the students, in their small groups, to discuss the short film. Some pointers for discussion may be given, these may be written on a flipchart page/whiteboard.
- These questions might be on a separate sheet for distribution:
 - Where are the mining activities taking place?
 - What minerals are being mined?
 - For what are these minerals mined?
 - Describe the conditions for the miners as represented in the short film.
 - Who appears to benefit most from the mining of these minerals?
 - What do you think the environmental impacts of such mining might include?
 - Do you believe that as consumers/users of these minerals we have a responsibility to the workers, their communities and their environment?
- Allow for feedback from each group in 'popcorn' fashion, i.e. individuals can raise their hands and give points from their groups.
- Distribute a copy of the handout on Coltan and Conflict in the DRC included in this section to each of the groups.
- Ask the students to answer the following questions:
 - Compare the two maps above. What stands out for you?
 - The D.R.C. has the second lowest G.D.P. per capita in the world. Is there anything surprising about this?
- Distribute a copy of the handout with explanatory notes and questions for consideration and discussion to each group.
- Invite the students, in their small groups, to consider and discuss the questions on the handouts with reference to the maps.
- Circulate between the groups, giving assistance or direction, if needed.

- Before the end of the discussion period, invite the groups to select a spokesperson by consensus who will report back to the larger group.
- Feedback is received from each small group into the larger group. This feedback can be harvested/recorded either by the teacher/facilitator or by a student volunteer onto a flipchart page. Any differences/similarities between the findings of each group should be noted and briefly discussed. Conclusions are invited and recorded.

Additional Questions:

- Looking at the maps, can you identify a pattern between conflict, mineral extraction and World Bank activities? Explain.
- What does this suggest to you about the motives behind the conflicts, about those who might get involved in or fuel it?
- In this particular case study, who appear to be the aggressors and who appear to be at risk of suffering most in the conflict and exploitation?
- The D.R.C. has the second lowest G.D.P. per capita in the world. What is surprising about this?

Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- What were the challenges in completing these activities in my small group?
- What role did I play in the discussion/presentation of our conclusions?
- What was the most thought-provoking input/piece of information I heard today?
- What do I think allows those who exploit people and resources, in a cruel and unjust manner, to do so? How might this be changed? From whom or where can we learn how to bring about this change?

Action Challenge:

- Imagine that you are an investigative journalist.
- The World Bank is an international financial institution which claims to be 'working for a world free of poverty'. This sounds like a noble cause. However, as an investigative journalist your job is always to seek the full story, the truth.
- Your assignment in this case is to investigate whether or not the evidence relating to World Bank activities confirms or denies that the organisation is indeed working to eradicate poverty.
- Your report on your findings may be in written or spoken form. In keeping with the ethics of good journalism you should confer with a variety of sources and provide evidence to support any claims you make with regard to the bank and its activities. Be aware of the language you use in your report.



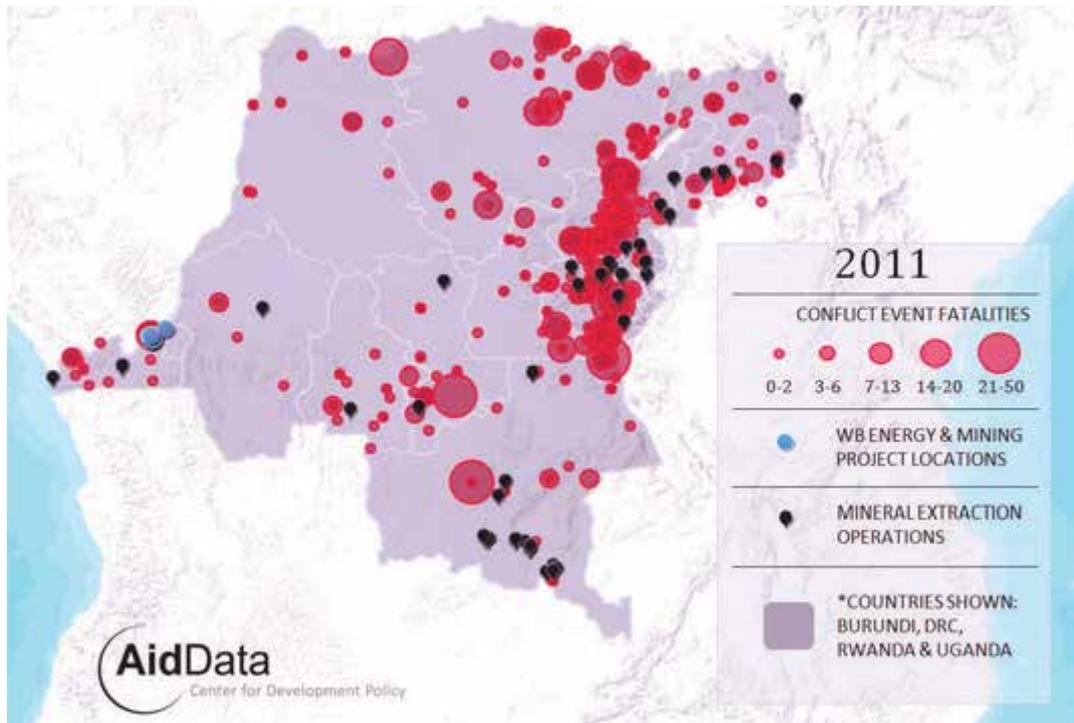


Lesson 20: DRC - A Case Study (Handout 1)

"The consequences of illegal exploitation has been twofold: (a) massive availability of financial resources for the Rwandan Patriotic Army, and the individual enrichment of top Ugandan military commanders and civilians; (b) the emergence of illegal networks headed by either top military officers or businessmen."

Source: The United Nations, 2001 report on the Illegal Exploitation of Natural Resources <http://www.un.org/news/dh/latest/drcongo.htm>

ARMED CONFLICT, MINERAL EXTRACTION WORLD BANK ENERGY & MINING PROJECTS IN CENTRAL AFRICA



Map Source: www.aiddata.org



Map Source: www.internal-displacement.org



Lesson 20: DRC – A Case Study (Handout 2)



What is Coltan?

Coltan is short for Columbite-Tantalite – a black tar-like mineral found in major quantities in the Congo. The Congo possesses 80 percent of the world's coltan. When coltan is refined it becomes a heat resistant powder that can hold a high electric charge. The properties of refined coltan are a vital element in creating devices that store energy or capacitors, which are used in a vast array of small electronic devices, especially in mobile phones, laptop computers, pagers and other electronic devices.



Who are the primary exploiters of Coltan in the Congo?

Rwanda, Uganda, Burundi and their proxy militias are the primary exploiters of coltan in the Congo. In an 18 month period Rwanda made \$250 million as a result of exploitation of coltan in the Congo.



What is GDP?

The gross domestic product (GDP) is one of the primary indicators used to gauge the health of a country's economy. It represents the total dollar value of all goods and services produced over a specific time period; you can think of it as the size of the economy.



What does IDP mean?

An Internally Displaced Person (IDP) is someone who is forced to flee his or her home but who remains within his or her country's borders. They are often referred to as refugees although they do not fall within the current legal definition of a refugee. At the end of 2006 it was estimated there were 24.5 million IDPs in some 52 countries. The region with the largest IDP population is Africa with some 11.8 million in 21 countries.



What does forced migration mean?

Forced migration (also called Deracination – originally a French word meaning 'uprooting') refers to the coerced movement of a person or persons away from their home or home region. It often connotes violent coercion and is used interchangeably with the terms 'Displacement' or forced displacement.

Lesson 21: Syria – A Case Study



Aim:

Using Syria as a case study, to explore the consequences of Conflict Induced Migration



Objectives:

- Students will have a better understanding of the role conflict plays in migration
- Students will have a better understanding of the consequences, both internally and externally, of Syria's refugee crisis
- Students will be inspired and directed to engage in further exploration of the topic of migration as a consequence of conflict



Keywords:

Conflict; Conflict Spillover; Refugee Crisis; International Community; Recipient Countries; Forced Migration; Internally Displaced Persons (IDPs); Challenges; Opportunities

Materials Needed:

- 'Syria Crisis Case Study' (Handout 1).
- Syria Crisis Questions (Handout 2).
- Student Journal.

Methodology:

- Watch the short video on the accompanying presentation. Allow time for a short debriefing session afterwards. 
- Divide class into groups of five or six, as appropriate.
- Distribute copies of the handout on Refugees from Syria, included in this section.
- Invite the students in their small groups to discuss the issue of Syrian refugees with reference to the handout, informed by the short film and with the 'Guideline Questions' for direction.
- Circulate between the groups, intervening when required.
- Invite each group to feedback to the larger group via a spokesperson selected by consensus.
- Feedback may be harvested on a flipchart with similarities and differences noted.
- Conclusions are gathered and recorded by the whole group.

Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- What were the challenges in completing this activity in my small group?
- What role did I play in the discussion/presentation of conclusions?
- Was there anything about the process that I particularly enjoyed or did not enjoy?
- What was the most thought-provoking input I heard today?
- What will I bring away from today's activities?
- Will I explore this issue further? If so, how?

'Every time there is a noise everyone is afraid.'

Image from Youtube.com: United Nations High Commissioner for Refugees (UNHCR)



Lesson 21: Syria Crisis Case Study (Handout 1)

“Direct, indiscriminate and disproportionate attacks by groups on all sides are responsible for the majority of civilian deaths.”

www.jrs.com



In February (2014) the UN Security Council voted to end these direct and indiscriminate attacks. There are now over **1,500 armed groups**, and Aleppo alone has seen 650 impact strikes.

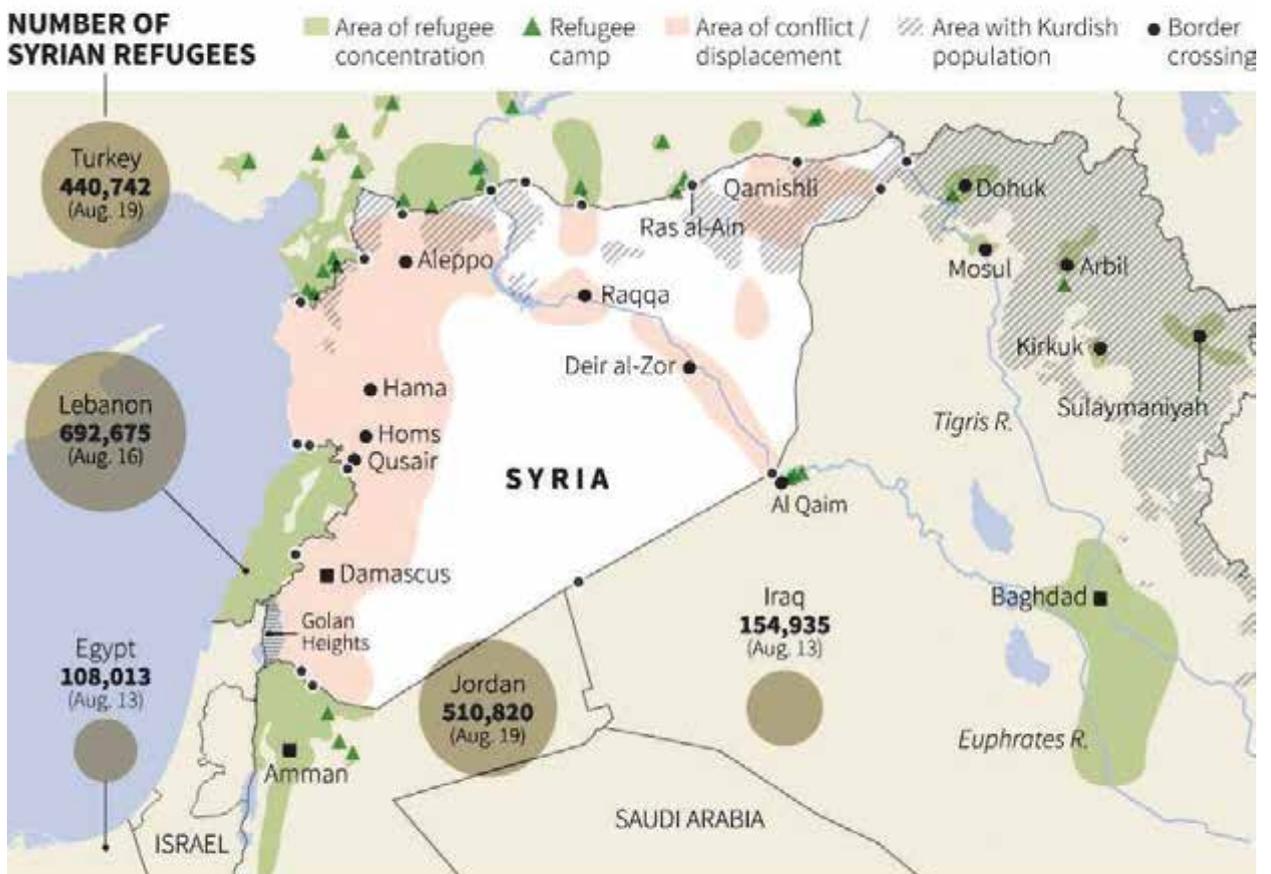


UNHCR data says there are **4,086,760** registered Syrian refugees. (2015)

Syrian refugee crisis

Egypt, Iraq, Jordan, Lebanon and Turkey are hosting more than 1.9 million Syrian refugees, according to the latest UN High Commissioner for Refugees (UNHCR) data.

NUMBER OF SYRIAN REFUGEES



Note: Refugee data includes number of persons awaiting registration. An additional 14,017 refugees have registered in North Africa.

Sources: UN High Commissioner for Refugees (UNHCR); U.S. Dept of State; news reports.

W. Foo, 20/08/2013



Guideline Questions:

- What do you notice about the location of the highest concentrations of refugees?
- What information can you draw from this pattern?
- What do you notice about the location of refugee camps?
- What information can you draw from this?
- To what countries are the refugees mostly fleeing?

Further Reflection:

- What kinds of problems do you think the refugees have to face?
- What kinds of feelings/emotions do you think might arise for them?
- What challenges/opportunities might the arrival of refugees bring for the recipient countries?
- Do you think other countries should accommodate refugees fleeing from conflict or other forms of oppression?
- Can you think of additional ways in which the international community might intervene in the refugee crisis?

 **TEACHERS NOTES**

<p>How does this refugee crisis affect Syria?</p>	<ul style="list-style-type: none"> • Maintenance & destruction of infrastructure • Spread of disease • Pressure on existing refugees (Somalia, Ethiopia, Eritrea) • Trafficking in sex and slavery • Agricultural & Industrial production • General lawlessness & policing • Brain drain • Pressure on hospitals (from medicine to electricity)
<p>How does this affect her neighbours?</p>	<ul style="list-style-type: none"> • Lebanon still reeling from 2005 • Palestinian refugees in Jordan • Disease • Providing shelter & food • Other resources (water, fuel) • Local hostility • Criminality due to resource scarcity & poverty • Conflict spillover – destabilising further, an already volatile region • Donor Fatigue (W.F.P. funding under pressure)
<p>What do you notice about the location of the refugee camps?</p>	<ul style="list-style-type: none"> • Located close to the borders • A lot of them!
<p>Does this suggest any dangers to you?</p>	<ul style="list-style-type: none"> • People who are attacking civilians still have access to those civilians • Camps become more permanent structures (like Palestinian camps in Jordan)



Lesson 21: Syria Crisis Questions (Handout 2)

QUESTIONS	
How does this refugee crisis affect Syria?	
How does this affect her neighbours?	
What do you notice about the location of the refugee camps?	
Does this suggest any dangers to you?	

Lesson 22: Welcome to Direct Provision!



Aim:

To gain an understanding of the challenges asylum seekers face in host countries, with particular focus on Ireland



Objectives:

- Students will be given the opportunity to discuss the practice of detention in relation to asylum seekers
- Students will be given the opportunity to work together to explore and discuss the practice of Direct Provision in Ireland
- Students will be given the opportunity, through participation in various activities, to gain a better awareness and understanding of the challenges refugees face in Ireland



Keywords:

Direct Provision; Dependency; Independence; Human Rights; National Sovereignty; Personal Sovereignty; Criminalisation; Detention

Materials Needed:

- 'Direct Provision' Handout.
- Student Journal.
- Copy of the UN Declaration of Human Rights.

Methodology:

- Watch the short video on the accompanying presentation. 
- Divide class into groups of five/six, as appropriate to class size.
- Distribute the handouts on Direct Provision included in this section, together with a copy of the UN Declaration of Human Rights to each group.
- Invite the students to discuss Direct Provision with reference to the short film, the handout and the guideline questions (allow 20 mins approximately).
- Circulate between the groups, intervening if required.
- Invite feedback from each group via a spokesperson selected by consensus.
- Feedback can be harvested and recorded on a flip chart with similarities/differences noted.
- Conclusions are drawn and recorded.
- Invite students to go back into their small groups.

- Ask students to create short role play presentations based on characters involved in the direct provision process (allow 15 mins approximately).
- Each group is invited to perform their short drama for the whole class. A short debriefing of this dramatic process can take place.

Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- What role did I play in the discussion/presentation of conclusions?
- What was the most thought-provoking input I heard today?
- Try to imagine that I am a refugee in Ireland's asylum system. Write a diary entry outlining a day in my weekly routine. Include how I feel.

Guideline Questions:

- What is your understanding of Direct Provision?
- There are a number of perspectives on Direct Provision included on the handout, what are the differences between these perspectives?
- What do you think the reasons for these differences might be?
- Can you identify which of the articles in the UN Declaration of Human Rights are relevant to the process of Direct Provision?
- Do you see potential for conflict between personal sovereignty and state sovereignty in the practice of Direct Provision? Explain.

Further Reflection:

- In your opinion, is Direct Provision a good thing? Why/why not?
- What do you imagine the benefits of living in direct provision might be?
- What do you imagine the difficulties of living in Direct Provision might be?
- Can you imagine a better alternative to Direct Provision that would respect national sovereignty, personal sovereignty and human rights?
- With reference to the lesson on Power, can you identify what kind of power is in operation in Direct Provision? What does this say to you about the practice?

TEACHERS' NOTES

It is important not to confuse 'Direct Provision' (as practiced in Ireland's approach to asylum seekers) with 'Detention' (as practiced by some 'countries' approach to both asylum seekers and refugees). Distinguish between the two practices.

What is detention?

"Immigration detention is the policy of holding individuals suspected of visa violations, illegal entry or unauthorised arrival and those subject to deportation and removal in detention until a decision is made by immigration authorities to grant a visa and release them into the community or to repatriate them to their country of departure. Mandatory detention is the practice of compulsorily detaining or imprisoning people seeking political asylum or who are considered to be illegal immigrants or unauthorised arrivals into a country."

What is Direct Provision?

"Asylum-seekers and their children have spent years living in an institutional setting that was designed to be a short-term solution. They are accommodated by the state in residential institutions, under a system known as 'Direct Provision'. Direct Provision is intended to provide for the welfare of asylum seekers

and their families as they await decisions on their asylum application. It provides essential services, medical care and accommodation and board with three meals a day provided at set times. The standards of accommodation and living conditions vary widely in the 35 centres around the country."

Source: <http://www.nascireland.org/campaigns-for-change/direct-provision/>



 **TEACHERS' NOTES**

Direct Provision has become quite topical because of protests in several centres. Changes to the system of Direct Provision were indicated in mid July 2014 in the *Statement of Government Priorities 2014-2016*, where the following commitment was provided:

“While ensuring continued rigorous control of our borders and immigration procedures, we will treat asylum seekers with the humanity and respect they deserve. We are committed to addressing the current system of Direct Provision for asylum seekers to make it more respectful to the applicant and less costly to the taxpayer”.

In late July 2014, the then, new Junior Minister for Justice, Aodhán O’ Ríordáin stated:

“Direct provision needs radical reform. It is unacceptable that a child could spend half their life in a direct provision centre – in poverty, marginalised, stigmatised. I will be working closely with the Minister [for Justice, Frances Fitzgerald] and officials on this. A lot of work has in fact already been done, and there is an awareness within the department it has to change”.

Source: <http://humanrights.ie/immigration/direct-provision-the-beginning-of-the-end/>

Impact of Direct Provision

Human cost	<ul style="list-style-type: none"> • Boredom, isolation and depression. • Negative impact on physical, emotional and mental health. • Creation of dependency. • Corrosion of family life. • Obsolescence of skills.
Financial cost	<ul style="list-style-type: none"> • Cost of Direct Provision to the exchequer - roughly 12,000 per person per year. • Prohibition on right to work results in potential loss of taxable earnings. • Creation of long term dependency on the State.
Social cost	<ul style="list-style-type: none"> • Reduces positive social integration • Living long term in Direct Provision undermines a person’s ability to transition to independent living and fully participate in society. • Creates separation and assumption of differences • Participation in host society minimised, talents underutilised.



Lesson 22: Impact of Direct Provision Questions

QUESTIONS

What is the Human Cost of Direct Provision?

What is the Financial Cost of Direct Provision?

What is the Social Cost of Direct Provision?



Lesson 22: Direct Provision



Who is responsible for Direct Provision in Ireland?

The Irish Reception and Integration Agency is responsible for Direct Provision but the running of direct provision centres is often handed over to private companies.



What is Direct Provision?

Here is what the Irish Reception and Integration Agency says:

'Direct provision is a means of meeting the basic needs of food and shelter for asylum seekers directly while their claims for refugee status are being processed rather than through full cash payments. Direct provision commenced on the 10th April 2000 from which time asylum seekers have received full board accommodation and personal allowances of €19.10 per adult and €9.60 per child per week.'



Here is what the UCD Human Rights Network says (2014)

'The system of Direct Provision will be 14 years in operation in April 2014. Despite on-going and repeated reports highlighting the significant impact on health and well-being for those residing in direct provision, the impact on the rights of the child, the less than adequate regulatory inspection system in place, the questionable legality of Direct Provision, the system remains intact.'

In late July 2014 the new Junior Minister for Justice, Aodhán O' Ríordáin stated:

"Direct provision needs radical reform. It is unacceptable that a child could spend half their life in a direct provision centre – in poverty, marginalised, stigmatised. I will be working closely with the Minister [for Justice, Frances Fitzgerald] and officials on this. A lot of work has in fact already been done, and there is an awareness within the department it has to change".

Some facts on Direct Provision in Ireland



1 in 3 of those residing in Direct Provision in Ireland have been waiting at least **5 years to be processed**



1 in 10 have been waiting for **7 or more years**



Frequently, due to fire safety considerations, refugees in direct provision are **prevented from cooking their own food**

Strand
5

Harvesting Learning



Lesson 23: Harvesting the Learning



Aims

To draw out and bring to awareness the learning from previous lessons in this resource and prepare for further action and reflection



Objectives:

- The students will be given the opportunity to reflect on previous lessons in this pack
- Students will be given the opportunity to bring to their awareness the learning they have achieved
- The students will be enabled to make connections between the learning achieved in the various individual themes covered



Keywords:

Remember; Reflect; Connect

Materials Needed:

- Large sheets of paper.
- Writing materials, selection of the maps/hand-outs/images from lessons covered (to be used as memory prompts).
- Flipchart.
- Ball of wool/string.

Methodology:

- Introduce the lesson by explaining to the students that the purpose of it is to bring to mind the various themes that they have been exploring in this social justice programme.
- Display various prompts on the wall, from the programme, to aid students' memory.
- Write 'Social Justice' in the middle of a flipchart page.
- Invite the students to volunteer what they remember from the programme. Record the feedback on the flipchart.
- In discussion with the students, identify the main themes. Record these themes on the large sheets of paper. If there are significant omissions then the teacher may bring these up.
- Place the large sheets on tables around the room.
- Invite students to wander around the room and to record their memories and thoughts on each theme on the appropriate sheets of paper.
- Display the large sheets on the walls around the room. Take a bit of time to debrief on these.
- Invite students to position themselves in proximity to the themes that most speak to them. Students

don't necessarily have to stand directly at one sheet, but may position themselves e.g. between two themes that draw them.

- Give the ball of wool or string to one of the students.
- Invite them hold onto the end of the wool and throw the ball to someone at a theme they believe connected to the one they themselves have chosen, calling the person's name before throwing.
- Continue with this process of passing the ball for a little while. Amid probable giggles and tangles, you should end up with a very tangible illustration of connection between themes and between students.
- Facilitate a short debriefing on this activity, including focus on the interconnectedness of themes and students.

Reflective Practice:

Invite the students to journal on the activity above, stimulated by the following questions:

- What were the things I remembered most powerfully from the lessons we have completed on social justice?
- Why do I think that these things in particular stood out for me?
- When I reflect on these issues, what thoughts/feelings arise in me? When I reflect on these themes am I inspired to act? If so, in what way?
- What are the connections I can make with other themes and/or with other people in any action I might take?

Lesson 24: World Cafe Discussion



Aim:

Through the use of the World Cafe format to identify areas of social justice on which the students wish to act and the actions they will take



Objectives:

- The students will be given the opportunity to engage in a World Cafe type discussion
- The students will be enabled to identify areas of social justice on which they wish to act
- The students will be enabled to identify ways in which they will take concrete action either alone or with others
- Students will be enabled to make connections between action on social justice issues and their faith/belief system



Keywords:

Word Cafe; Discussion; Action; Collaborate; Faith

Materials Needed:

- Large sheets of paper .
- Writing materials, the large sheets upon which the students feedback on themes was recorded from Lesson 24.
- Flipchart.

Methodology:

- Arrange the class in the style of a 'cafe', with tables arranged to facilitate discussion in small groups of five or six.
- Divide class into groups of five or six as appropriate to class size.
- Invite each group to seat themselves around the arranged tables. Distribute large sheets of paper and writing materials.
- Explain to the students that you are inviting them to participate in a type of discussion called a World Cafe discussion.
- The format of this discussion is that three questions will be given, one at a time, with about 10 minutes between each question for group discussion.
- The purpose of the discussion is to identify areas of social justice on which they might like to act; identify what action might be taken either individually or as a group or class; identify connections between their actions for social justice and their belief system/faith.
- Explain that they can write or make illustrations on the large sheet to both draw out their thought process and to record their thoughts and feelings.

- Emphasise the need for respectful listening and speaking, at all times.
- Ask the groups to select a spokesperson to feedback to the larger group.
- Check that the students understand and are comfortable with this suggested process.
- Proceed with the process by revealing the questions, one by one. These can be written on the flipchart sheets as well as distributed on individual cards or sheets to each group.
- Allow time for discussion and take brief feedback between each question, recording this on the flipchart.



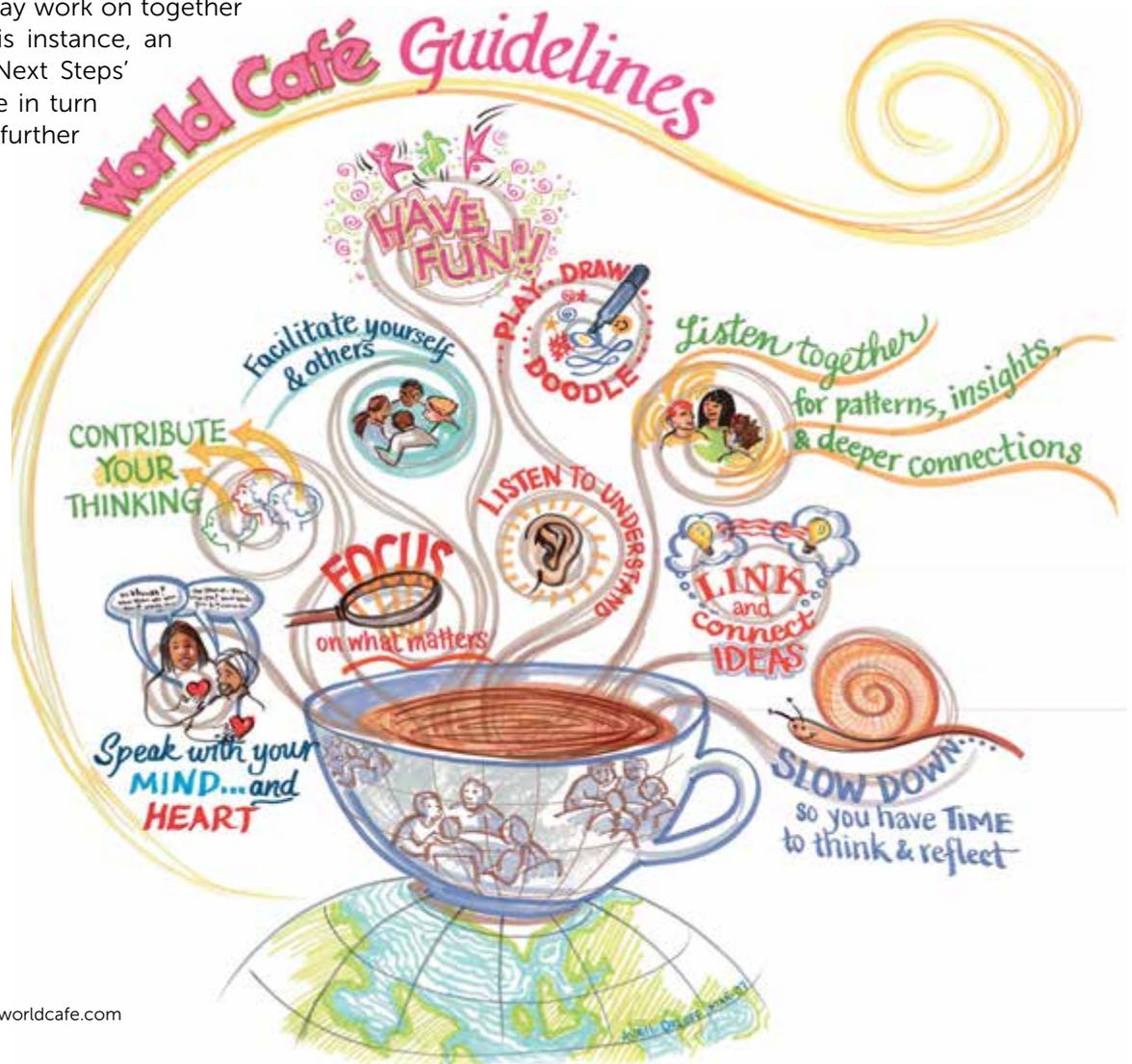
Source: www.theworldcafe.com

- Below are three suggested questions. You may of course use your discretion to adapt the questions to be more suitable for the particular class and/or circumstances, if need be.
 - Of the social justice issues you have been exploring, please consider which ones you most wish to take action on, and on which you feel able to take action.
 - Please identify actions that you can realistically take with regard to a particular social justice issue either individually or in collaboration with others.
 - This module has been based around the concept of 'the faith that does justice'. How has your experience and reflections impacted on your faith?
- Proceed with the discussion. Brief feedback following each discussion question may be recorded on the flipchart.
- Where actions to be taken have been clearly identified, facilitate a debriefing to agree on which, if any, the class may work on together as a group. In this instance, an identification of 'Next Steps' is advisable. These in turn will spill over into further action.

Reflective Practice:

Invite the students to journal on the activity above stimulated by the following questions:

- Did I find the World Cafe discussion helpful?
- Did I feel that my opinions and perspectives were listened to and respected? Did I listen to and respect the opinions and perspectives of others?
- Have I been able to identify areas of social justice on which I wish to act? If so, what action will I now take?
- Have I made a connection between social justice issues and my belief system/faith?



Source: www.theworldcafe.com

Suggested Guidelines for Action

If as a class you have decided to take action for social justice:

- What action you will take,
- How you will take it,
- Who will do what,
- Why you are doing it,
- What might be the outcome of the action,

these may all evolve naturally in accordance with your particular group and circumstances. If you find that you could do with a little guidance however, below are some steps you might like to consider:



Identify the issue to be acted upon

This may have emerged naturally through engagement with the themes. If not, then Lessons 23 and 24 are designed to help with this process.



Decide on the action to be taken

Again, Lessons 24 and 25 will be helpful with this. When choosing an action, it is helpful to identify and work with the particular gifts and strengths of the group. Working from this position not only helps ensure success with the action but provides validation for those involved. Be conscious of identifying roles for all students. Try to get the balance between facilitating the students being comfortable in taking on actions while allowing for gentle challenges where appropriate.



Develop a plan of action

Depending on the particular action and the students involved, this plan might take the form of a step by step linear approach to planning or an 'Action Web' might better illustrate the plan if several tasks are to be taken on simultaneously e.g. if organising a public event.



Agree on a Code of Conduct

It is good to agree on a code of conduct for working on an action, both for within the class group and for engagement with others.



Check-in Sessions

Regular check-in sessions, both, to look at the progress of the plan of action as well as the well-being/concerns of those involved are advisable.



Carry out the action!

This may be a one-off action or a more sustained activity or set of activities, e.g. the formation of a social justice group.



Reflect on the Action

Reflection on the action is very worthwhile. If the action is a once-off, then the reflection may take place when it is completed. If the course of action is a sustained one, then regular reflection is a healthy component to the process. When engaging with reflection, the intention and practice of being kind with ourselves and others allows for nurturing and growth both of the action and the activists.



The words of Mahatma Gandhi,

**‘There is no way to peace,
peace is the way’**

is a good, guiding principle for action on social justice.

If the ‘way’ in which we carry out the action holds within it and reflects justice, peace and love, then the depth and impact of action stands to have more authenticity.

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