



Responding to **injustice**

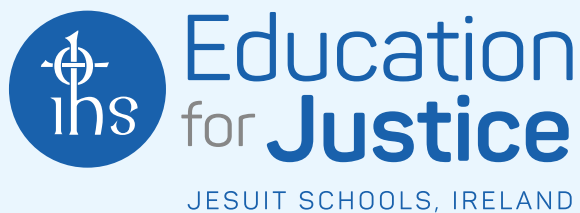
An **Ignatian** Approach



Education
for **Justice**

JESUIT SCHOOLS, IRELAND

DEEPEN *your* UNDERSTANDING | DEEPEN *your* REFLECTION | SERVE *more* EFFECTIVELY



Impassioned by the call 'to serve', **the Education for Justice and Reconciliation Programme** seeks to support those within Jesuit schools in Ireland as they embed justice across all areas of school life; school programmes (curricular and co-curricular), staff formation, school policy and school structure. The programme encompasses four key areas of justice: Global Justice, Climate Justice, Economic and Social Justice, and Migrants and Refugees.

Education for Justice seeks to inspire a 'faith that does justice', and thus, brings to the fore Arrupe's avowal that we cannot 'separate action for justice' from the 'proclamation of the Word of God'. Further, it upholds the Jesuit educational objective which is to 'form men and women for and with others ... men and women of competence, conscience, and compassionate commitment.'

While under the remit of the Jesuit Education Desk, Ireland, the programme, which evolved from the Irish Jesuit Missions' Development Education Programme, continues to be funded and supported by IJM.



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Attribution of Images

Acknowledgements

I would like to thank Fr John K. Guiney SJ and Mr Brian Flannery, the Social and Education delegates in Ireland. Their vision and continued commitment to collaborate on the important mission to promote justice across our schools is heartening. Their support and guidance has been invaluable. With this I would like to thank all the staff at Irish Jesuit Missions for their assistance.

I would like to thank Fr Kevin O'Higgins SJ and Ms Claire Broderick (teacher Belvedere College SJ). Their willingness to spare personal time to read and improve the content within this work is much appreciated. Finally, I would like to thank the many staff across all Jesuit Schools in Ireland, who were very helpful at every stage in the development of this module.

Dr. Križan Vekić
Author

Preface

Education for Justice

There is no such thing as *neutral* education. Education does not take place in a vacuum or some value free zone; it is always informed by a particular worldview or philosophy. Even In society's efforts to be sensitive to the demands of pluralism we are still faced with the reality that any educational process is underpinned by certain assumptions, values and desired outcomes. There is no getting away from this. What really matters, therefore, is the *nature* of the values that drives the educational enterprise. If we are going to have values then we best be sure that they are the best ones available to us.

Education either functions as an instrument that is used to integrate the younger generation into the values, attitudes and logic of the current system and bring about conformity to it **or** it becomes the means by which men and women are helped to deal critically and creatively with reality and discover how to participate in the transformation of their world. In the first scenario education is simply a means, an instrument that reduces knowledge to a commodity and the learning process to mastering the rules of the game. And whilst there is always some element of coming to grips with the 'system' it must always be about so much more. Inevitably, education, if it's to be worthy of its name, must be about human freedom, the individual becoming 'fully human, fully alive', and realising that everyone has the same entitlement. Therefore, education has a twofold aim – helping the individual to grow in

- *a realistic knowledge, love, and acceptance of self and in*
- *an understanding of the world we live in, the conflicting forces and values which operate in human society, and the unjust structures in which we can all be complicit and which diminish human lives. (Characteristics of Jesuit Education)*

In years past we spoke the language of social justice and the need for reform of structural inequalities. This is still valid and still urgent. The tendency in recent years has been to reframe this insight and to speak of justice as being essentially about *proper relationships* – with ourselves, our neighbour and our planet. The notion of justice has been broadened to embrace the larger and pressing reality of the environment and to recognise, as Pope Francis urges us in *Laudato si*, that all these realities – the personal, social and environmental – are all interrelated.

This text will hopefully help students in Jesuit schools to understand their own 'place' in the world and be able to look critically at the ways that proper relationships have become disfigured by violence, injustice, and greed.

I hope that besides opening your eyes to these realities you will be filled with a desire to reach out in compassionate service of others, especially those who are the victims of poverty and injustice.

I welcome this text and congratulate the author, Križan Vekić, for his clear, honest, and challenging presentation of Jesuit teaching in this critical area.

Mr. Brian Flannery, Education Delegate

Introduction

Aim

This module seeks to introduce students to concepts concerning justice and injustice and to develop, through a pedagogy of understanding and reflection, their capacity to respond to injustice more effectively.

Rationale

While there is no universal definition of what justice is, the daily manifest of images and stories of injustice from across Ireland and the world is unambiguously clear. As Christians, we hold dear the notion that justice is closely associated with fairness and we should always seek to form just and fair relationships; however, we also know justice is much more than this. The concept of justice is best understood when we recognise God's intention when He created the world; He wanted it to be a just place – where everything flourished. As we have been created to live justly in our connection to Creation, Humanity, and to God, justice is not just about living right and making good and right relationships, it is also about our commitment to respond to injustice ensuring that all of us flourish on this Earth.

This module provides students with a pedagogical experience to develop their capacities to respond to injustice effectively. It affords them a sociological and a spiritual underpinning to analyse and right the wrongs in our world whilst at school and beyond. Grounded in Christian Values and an Ignatian Charism, this module sets out to foster 'a spiritual vision of the world in the face of materialism, a simplicity in the face of consumerism, and a concern for others in the face of egoism and injustice' (Characteristics of Jesuit Education, Jesuit Institute, London, 2014).

Within the framework of the Education for Justice and Reconciliation Programme, this module seeks to inspire a 'faith that does justice'. It brings to the fore Arrupe's view that we cannot separate 'action for justice' from the 'proclamation of the word of God'. This module upholds the Jesuit educational objective which is to 'form men and women for and with others ... men and women of competence, conscience, and compassionate commitment.' Thus, it is an expression of the **Human Excellence** that Jesuit education seeks to offer its students.

Resource Overview

Responding to Injustice: An Ignatian Approach consists of twelve sequential lessons which leads to a concrete response to an injustice. It is envisaged that each lesson requires the equivalent of a double-class period, including some after-school time. An additional activity is presented following each lesson which allows the teacher to further explore a given theme. Equally, statements relating to the seven principles of Catholic Social Teaching (CST) are presented at the beginning of some lessons, further affording the teacher the flexibility to introduce elements of CST. Key words for each lesson are also given. While the module is generally aimed for junior cycle Religious Education students, it can be taught as a stand-alone Transition Year module and within the senior cycle Religious Education curriculum.

Given the sensitivity surrounding much of the content throughout and the reflective nature of the activities within, the teacher should create a warm atmosphere conducive to learning and personal growth. The lessons contained within the module consist of an array of teacher-led and student-led, individual and group activities. The use of visual images, audio-visual clips, questions, work sheets, role plays, reflection, meditation, and class discussions reflect this. As there is no journal or booklet supplied with this unit of work, teachers should hand out the relevant work sheets which are provided and have students put them and other work pertaining to the lessons in their copies. The module is characterised by depth and underpinned by the Ignatian paradigm of head, heart, and hand. Reflection questions, correlating to the heart, are printed in red, while hand or action questions are printed in dark blue.

The first lesson considers a general societal view of justice, while Lessons Two and Three encourages students to look at the concept of Christian Justice and a Jesuit Understanding of Justice respectively. Specific attention is afforded to Pedro Arrupe and his Three Works of Justice as well as a close exploration of what it means to be a 'man and woman for and with others ... of competence, conscience, compassionate commitment'. Students are asked to draw on Arrupe to reflect on 'our' relationship to date with Creation, Humanity, and God in Lesson Four. The key objective in Lesson Five is to develop students' capacity to think critically when obtaining information about an injustice as well as recognising the importance of identifying the underlying cause/s to injustice. Lesson Six delves into the concept of Structural Injustice, investigating how the manufacturing of goods harms others. It asks students to think deeply of their own involvement in this process. This is followed by a deeper exploration of consumerism in Lesson Seven where students reflect on their own consumer habits and examine the impact consumerism has on the environment.

Lesson Eight stresses the importance of reflection and by drawing on the three distinct passages from the Bible, students reflect on their own relationship with Creation, Humanity, and God. Subsequent to this, Lesson Nine familiarises students with empathy and the importance of listening to the human story in order to gain a deeper understanding of the experiences of those who are victims of injustice. Lesson Ten explores courage, not just as a cardinal virtue (fortitude), but also a gift of the Holy Spirit which students seek to overcome fear, remain strong, and stand up for what is right and just. The courageous actions of Rosa Parks are looked at in this lesson. At the Frontiers is the title of Lesson Eleven. Here the notion of courage is further explored by looking at the lives of Jesuits who have 'served' at the frontiers. Further, students recognise that the frontier does not have to be some far-off place, it is a place of action where you can make a difference.

The final lesson requires students to identify an injustice they are passionate about and to respond. The response invites students to change their own lives and to work with others to 'dismantle unjust social structures'. Guides for raising awareness and advocacy through the pen (letter writing), poster, or petition are offered as suggested concrete responses to the injustices students have chosen.

What is Justice?



What is Justice?

Justice is a concept that is difficult to define. At different times, it means different things to different people. A person's or a group's understanding of justice, or of what justice should look like, often depends on their culture, traditions, and religion. While there is no one universal definition of justice we know that it is closely associated with fairness; to act justly means to act fairly. We also know that it guides us in our conduct with each other and the world we live in. Finally, justice comes in different forms and is used in all aspects of society.

We often think of justice when a criminal is given 'due' punishment for a crime they committed. **This is called Punitive Justice.** In most countries, it is administered through a public courts system. The belief is that punishment (incarceration, fine, community service) changes a criminal's behaviour. It is also believed it acts to deter others from committing a crime.

Social Justice is a form of justice concerned with breaking down barriers which prevents individuals or certain groups in society from accessing the necessary means to live full and healthy lives.

Distributive Justice is a theory that works to bring about social justice. A society is considered unjust when certain individuals and groups are unable to access basic human entitlements such as shelter, healthcare, and education. Distributive justice seeks to ensure that a society's resources are distributed fairly among all those within it.

Justice has always been closely associated with fairness

Introduction

This lesson introduces students to the concept of justice.

Learning Outcomes

Students will

- Explore and define the concept of Justice.
- Understand that there is no agreed definition of justice.
- Learn that there are different forms of Justice.
- Reflect and communicate their own feelings with respect to justice/injustice and the world we live in.

Keywords: Justice, Fairness, Punitive/Distributive/Social Justice

Lead - in

Think/Pair/Share: In pairs ask students to write down what words they associate with justice. Using those words ask them to come up with a definition of justice. Listen to the feedback on the different definitions and write them down on the board.



JUSTICE IS...

Different Forms of Justice

Use the Power Point Presentation – **Different forms of Justice** – to present different forms of justice.



Case Studies

Use the **What is Justice Case Studies**. In small groups ask students to discuss one case study. Hand out one, **What is Justice Feedback** sheet (page 4) per group. Ask one student to record and another to feedback to the class.

Class Discussion

- Is it always clear what justice is?
- Do we live in a just and fair society?

Additional Activity

Watch and Reflect

The Death Penalty

<http://deathpenaltyfail.org/index.php/one-is-too-many/>

Write a short response focusing on the following question

How do you feel after watching this?

What is Justice?

Feedback



Describe what is happening in the case study?

Is this just or unjust?

Who is carrying out the justice or injustice?

Does everyone in your group (or in society) agree with your view?

How would you feel if it were you in the case study?

A Christian Understanding of Justice?



A Christian Understanding of Justice

Justice, alongside prudence, temperance, and fortitude, is a cardinal virtue; a human quality that helps form our character, guides our thoughts and actions. We acquire these virtues through effort. Prudence is about making decisions, temperance about exercising self-control, and fortitude about having courage. The last lesson highlighted that justice centres on treating people fairly. As Christians, we hold this dear as we know that justice is always about relationships; however, we understand that justice is much more than this. The way to understand justice is to recognise God's intention when He created the world. He wanted it to be a just place – a place where everything flourished. We have been created to live justly in our connection to creation (the environment), to humanity (people), and to God.

What makes a relationship just? The answer to that is simply, 'when we deal with each other we do so with the sense of awe that arises in the presence of something holy and sacred' (USCCB, 1986). As we are created in the 'image and likeness of God' (Genesis 1:27), we have a dignity, a value and worth, that cannot and should not be taken or harmed. But this is not where our understanding of justice stops. We are aware that there are many in our world who do not flourish. Much of this results from damaged relationships; those driven by hate, greed, abuse, and vengeance. For Christians, we must do what is needed to make these relationships right. Therefore, justice is not just about living right and making good and right relationships, it is also about our commitment 'to serve' ensuring that all of us flourish on this Earth. This is what Jesus did; he formed good relationships and did what was needed for those who suffered injustice. In his time, his mission was to create the just place God had originally intended it to be. This too is our mission in our time.

Human Dignity: We are created in the 'image and likeness of God' (Genesis 1:27), we have a dignity, a value and worth, that cannot and should not be taken or harmed.

Introduction

This lesson encourages students to engage with a Christian understanding of justice; one which centres on our connection to Creation, Humanity, and God.

Learning Outcomes

Students will

- Consider what it means to be a Christian and the concept of Christian justice.
- Reflect on the lives of people in our world who are not flourishing.
- Explore how Jesus acted justly during his time on earth.
- Identify two key aspects to a Christian understanding of Justice; forming good relationships and doing what is needed to ensure all people flourish.

Keywords: Virtue, Flourish, Relationships, Mission

Lead-in

Re-cap on the last lesson highlighting the notion that justice in society centres on treating people fairly. Tell students they will explore a Christian understanding of Justice; one that is much more than just how we treat people.

Watch and Reflect

Justice: A Christian Understanding <https://youtu.be/rBvKjNsTGOA>

When God created the world, He wanted it to be a just place – a place where everything flourished.

What is meant by the word **flourish**?

What is life like for those in our world who are not flourishing?

Class Discussion

- In the past, how has the Catholic Church responded to people who experienced injustice? (Consider Trocaire, <https://www.trocaire.org/about/history>)
- What can the Catholic Church do in Ireland today to respond to injustice in our society and world?

Jesus – Living Justly

The Woman caught in Adultery (John 8 2:11)

But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say? They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, [and] from now on do not sin anymore."

What relationship does Jesus form with the woman?

What does Jesus do to create a more just world?

In what way is this story relevant to today's world

For the Teacher

This story reflects the two aspects to Christian Justice

Forming good relationships

- Jesus shows love, compassion, and mercy.
- Unlike the Scribes, Pharisees and the gathered crowd, he does not judge, condemn, or seek vengeance.
- Jesus helps the woman reconcile her relationship with God.

Creating a more just world

- Jesus saves a condemned woman.
- He challenges the prevailing sense of justice; not just to stone, but to humiliate. The treatment of the woman by the scribes and Pharisees is undignified, callous and demeaning.
- He shows courage and leadership. The Scribes and Pharisees set out to test him.
- The story reveals that some (women) were treated unjustly; where was the man who committed adultery with her?
- It reveals that some leaders manipulated the law for their own purposes. The law at the time stated that stoning would only take place after a trial. This did not occur.
- Jesus challenges the prevailing fear within society; if they do not condemn and punish her then society will crumble.
- Jesus urges the crowd, and those who lead them, to reflect on their own lives – he who is without sin shall cast the first stone.

Additional Activity

Meditation – The Beatitudes:

Jesus lived his life according to the Beatitudes. Guide students to meditate on the Beatitudes and how through their actions they can do the same.

A Jesuit Understanding of Justice?



A Jesuit Understanding of Justice

When Pedro Arrupe SJ became Superior General of the Society of Jesus in 1965, he set out to ensure that the Jesuits committed to addressing the needs of the poor and vulnerable in our world. His understanding of justice, coupled with his experiences as a missionary, guided his vision for Jesuit education. In his 1973 address to Jesuit alumni in Spain, he noted that the goal of Jesuit education was **'to form men-women for others'**. This ideal was endorsed and expanded on by Peter Hans Kolvenbach SJ, Superior General (1983 – 2008) when he added that we should 'form men-women for and with others'. He summoned Jesuit educators to **'form men and women of competence, conscience, and compassionate commitment'**

Competence prepares students to 'use their knowledge and their skills' to live and transform the context they live in. **Conscience** develops their ability to see the world they live in 'with the eyes of God', discovering both 'the beauty of creation' and 'places of pain, misery, and injustice.' This not only leads them to be thankful for what they have but also ignites within them a desire to change the world they live in. **Compassion** cultivates their capacity to move from a feeling of 'charity and compassion' towards a response to injustice, while **Commitment**, being 'inseparably tied to compassion' means they will continuously strive 'toward faith' and towards dismantling social structures which create injustice.

Recently Adolfo Nicolás SJ, Superior General (2008 - 2016) explored the above as an expression of the **Human Excellence** that Jesuit education seeks to offer its students. Preparing students to change the world for the better is integral to their faith formation. For Nicolás, this affords young people access to the 'hidden treasure' of faith 'that Jesus showed' which was 'the deep and lasting joy of discovering that by putting life in service of others, or giving it to others, giving up personal or group benefits in order to seek the greater good is not to lose life, but to find it in its fullest sense.'

Option for the Poor: *We must put the needs of the poor and vulnerable first.*

Introduction

This lesson introduces students to a Jesuit Understanding of Justice exploring Pedro Arrupe's three works of justice and the aims of Jesuit education which seeks to 'form men and women for and with others ... men and women of competence, conscience, and compassionate commitment'.

Learning Outcomes

Students will

- Explore the term 'action for justice' within our Christian Faith.
- Explore Arrupe's three Works of Justice and examine their own lives through this lens.
- Consider what it means to be 'men and women for and with others ... men and women of competence, conscience, and compassionate commitment'.

Keywords: Respect, Profit, Privilege, Counterattack, Dismantle, Competence, Conscience, Compassion, Commitment

Lead-in

Re-visit the concept of Christian Justice and how we have been created to live justly in our connection to Creation, Humanity, and God. Inform students that they will be building on this by exploring a Jesuit Understanding of Justice.

Watch and Reflect

Remembering Arrupe <https://www.youtube.com/watch?v=kxdunDfks3g>

What did Arrupe want Jesuits to commit to?

Hand out sheet **Three Works of Justice** (page 14) and use the questions provided to explore Arrupe's actions for justice.

Men and Women for and with Others

Put the following statement on the board

Jesuit education seeks to form 'men and women for and with others... men and women of competence, conscience, compassionate commitment'

With students explore the words underlined in the statement above. Then hand out the double-sided sheet **For and With Others** (page 15). Using the words on the board, ask students to answer the questions and to write down what they think each C means. Once completed, as a class group read the notes and discuss the questions provided.

Additional Activity

A Poster

Create a poster outlining some of the actions students in your school are doing to become 'men and women of competence, conscience, and compassionate commitment'.

Three works of justice

First, a basic attitude of respect for all people which forbids us ever to use them as instruments for our own profit.

Give examples of how people might be used as instruments for profit?

What does 'suborned' mean?

Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.

Am I privileged?

Am I 'drugged' by any comforts?
Am I a 'silent beneficiary'?

What does counterattack mean?

Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

Why should I counterattack against injustice?

Which of the works above is the most difficult to do?

For and With Others

All Jesuit schools seek to form 'men and women for and with others ... men and women of competence, conscience, compassionate commitment'

What does it mean to be a man/woman '**for** and **with** others'?

Describe one way you can be a man/woman '**for** and **with** others'.

What do the Four C's mean?

Competence:

Conscience:

Compassion:

Commitment:

Being Men and Women of **Competence, Conscience, Compassionate Commitment**

Competence: Prepares you to use your knowledge and skills to live and transform the world you live in.

Conscience: Develops your ability to see the world you live in 'with the eyes of God'. You discover not only 'the beauty and goodness of creation' but also 'places of pain, misery, and injustice.' This leads you to be thankful for what you have and ignites within you a desire to change the world for the better.

Compassion: A prerequisite for action. This is where you move from a feeling of 'charity and compassion' towards a response to injustice.

Commitment: Means you will continuously strive to deepen your relationship with God and to make the world the just place He intended it to be – a place where everything flourished.

What are some of the things that your school is doing to help you become 'men and women for and with others ... men and women of competence, conscience, compassionate commitment'?

Is there anything else that you could be doing in your school?

Our Relationship with Creation, Humanity, and God



Our Relationship with Creation, Humanity, and God

We have reflected on the reality that we live in a world where ‘everything does not flourish’. UNICEF highlighted that by mid-2017 some 1.4 million children, across four countries (South Sudan, Somalia, north-east Nigeria and Yemen) were in ‘imminent risk of death’ from famine. The UNHCR shows us that over 65 million people have been displaced from their homes as a result of conflict and poverty. In September 2017, government sources revealed there were over 8,000 people registered as homeless in Ireland. Over 3,000 were children.

These figures reflect a world with much injustice; a world full of ‘broken’ relationships. We know that as Christians, it is important to form good and right relationships and to do what is needed to create a more just world. We saw how Jesus did this and how important this was to his mission during his time on Earth. We also reflected on Pedro Arrupe, his vision that we become ‘men and women for others’, and his works of justice.

So, what has our relationship been like with Creation (the Environment) and with Humanity (people)?

Rights and Responsibilities: We all have a right to life, a right to flourish. Equally, we all have a responsibility to ensure that we all do.

Introduction

This lesson encourages students to reflect on the relationships that humans have had to date with Creation, Humanity, and God.

Learning Outcomes

Students will

- Use images to describe the relationship that humans have had to date with Creation, Humanity, and God.
- Draw on learnings from previous lessons to better understand these relationships.

Keywords: Relationship, Creation, Humanity

Lead-in

Re-visit Arrupe's works of justice and the notion to be 'men and woman for and with others'. Inform students that they will be looking at images of injustices in our world today and will be drawing on what they have previously learnt to better understand them.

Our Relationship with Creation, Humanity, and God

Hand out sheet **Our Relationship** (page 20) and ask students to reflect on the questions provided. Use the power point presentation – **Our Relationship** – to present the images to the class.

Additional Activity

Reflection

Think of the injustices in our society and our world and reflect on the following:

People who long to be rich are a prey to trial; they get trapped into all sorts of foolish and harmful ambitions which plunge people into ruin and destruction. The love of money is the root of all evils and there are some who, pursuing it, have wandered away from the faith and so given their souls any number of fatal wounds.

[1 Timothy 6: 9 – 10]

Our Relationship with Creation, Humanity, and God



Describe what you see in these images?

What 3 words would you use to describe the relationship that we (humans) have had to date with Creation (the environment), Humanity (people), and God?

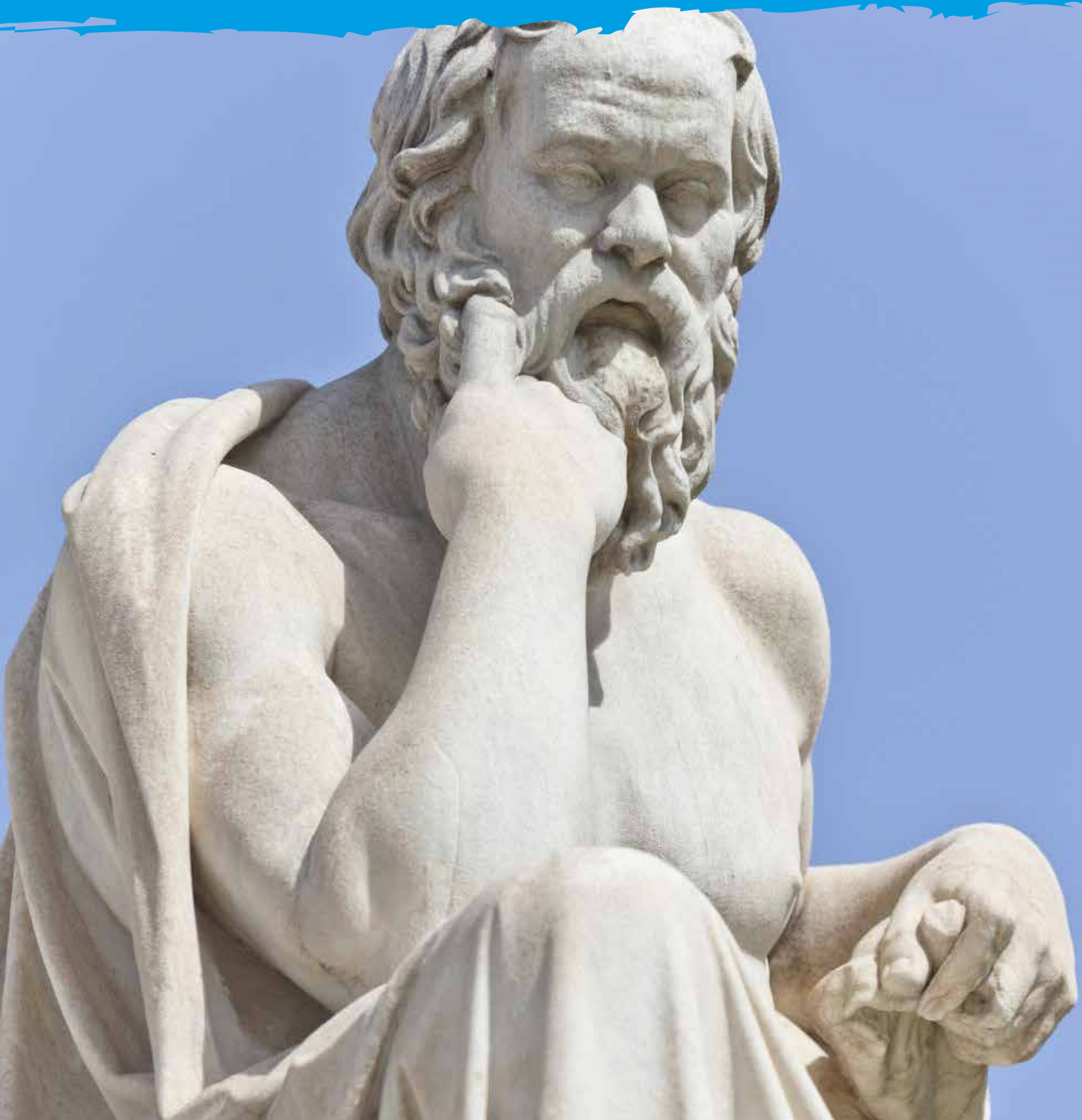
How does this make you feel?

Select one image: From what you know of Arrupe, how would he explain why this is occurring?

Which one of the images above makes you want to act? Why?

What action/s would you take?

Deepen Your Understanding



Deepen your Understanding

To deepen our understanding of an injustice it is important to get all the facts. Today, information and the sources from where we get them from comes in many different forms and through many different mediums. Sometimes it is difficult to determine what is true, partially true, or false. We know the internet provides much information on almost any given topic; however, we also know that some information is erroneous and misleading. Therefore, we must develop critical thinking skills. This requires we ask key questions when sifting through information. For example, is the source credible? Is the information fact or opinion? Are the facts in line with those from other sources? What is the motive of the author/s in providing the information?

It is also important that we are critical and consider our own prejudices and position in society. Often, we have a **preconceived** idea about an issue. These ideas are generally based on our culture and on what might be considered popular in the groups to which we belong. Often it is difficult to go 'against the grain' and accept facts which are not considered popular. Equally, at times we think that issues which affect us are more important than those affecting other groups in our society or the world we live in.

Learning to be critical helps us to better understand injustices in our society and world. It ensures that we identify the core underlying causes of an injustice and not just accept the visible, obvious, and at times popular truths. It helps us to make sure that the conclusions we make are clear and accurate.

Introduction

This lesson introduces students to the importance of deepening their understanding of injustice. Students explore the value of critical thinking when gathering information and the need to identify the underlying cause/s of injustices which exist in our world today.

Learning Outcomes

Students will

- Consider the importance of thinking critically when gathering information.
- Explore the concept of information, where it comes from and how it is used.
- Recognise the importance of identifying the underlying cause/s of injustice.

Keywords: Information, Critical Thinking, Underlying Cause

Lead-In

Introduce students to an Ignatian approach to responding to injustice; one characterised by depth. To deepen their understanding of an injustice students must develop critical thinking skills and look to identify the underlying cause/s of injustices.

Be Critical

Hand out sheet **Socrates and His Student** (page 24). Allocate the part of the narrator, Socrates, and his student to three students. Use the questions provided to guide your discussion on why it is important to be critical when gathering information.

Identify the Underlying Cause

Hand out sheet, **A Small Village on a River** (page 25) and reflect on the questions.

Additional Activity

Headlines – Be Critical

YOUNG PAKISTANI MEN FLEE UK AND FLOOD INTO IRELAND

(The Independent, May 24, 2015)

Describe the tone of this headline? Why did The Independent use the word ‘flood’? What impact does this sort of headline have on these groups in society?

What if this headline was written about you or a group you belonged to?

Socrates and His Student

Narrator: One day, Socrates was sitting alone in reflection when a man came running to him and shouted

Man: Socrates, I want to tell you what I just heard about one of your students.

Narrator: Socrates stopped him, saying,

Socrates: Wait, wait, before you tell me anything about someone else, have you made sure that it is true?

Man: Well, no, but I did hear about it.

Socrates: But you're not certain of its truth?

Man: No

Narrator: Socrates then asked the man.

Socrates: Well, then, tell me this, is what you wish to tell me about my student something good?

Man: No, no, to the contrary.

Socrates: Really? You want to tell me something bad about one of my students, even though you're not sure that it's true?

Narrator: The man looked away, confused. Then Socrates asked him one final question.

Socrates: Is what you are about to say about my student going to be of any use to me?

Narrator: The man thought for a moment, and then slowly replied,

Man: Probably not!

Socrates: Well then, if what you want to tell me is neither true, nor good, nor even useful, why tell it to me at all?

Why do you think the man wanted to pass on information to Socrates?

What guidelines does Socrates set out when it comes to the passing of information?

Where do we get our information from? How do we know it is true?

What guidelines should we follow when seeking information about injustices in our world?

A Small Village on a River

Once upon a time there was a small village on the edge of a river. One day a villager noticed a baby floating down the river. The villager quickly swam out and saved the baby from drowning. The next day the same villager noticed two babies in the river. He called for help, and both babies were rescued from the swift waters. The following day four babies were rescued from the turbulent current. The day after, eight, then more, and still more.

The villagers organised themselves quickly, setting up watchtowers and training teams of swimmers who could resist the swift waters and rescue babies. Rescue squads were working 24 hours a day. Each day the number of helpless babies floating down the river increased; however, the villagers were organised. While not all the babies, now very numerous, could be saved, the villagers felt they were doing well to save as many as they could each day. Indeed, the village priest blessed them in their good work and life in the village continued.

One day, however, a villager raised the question, 'Where are all these babies coming from? Let's organise a team to head upstream to find-out who's throwing these babies into the river in the first place.' The village elders countered this argument and said 'if we go upstream who will operate the rescue operations? We need every concerned person here.' 'But don't you see,' cried the one lone voice, 'if we find out who is throwing them in, we can stop the problem and no babies will drown. By going upstream, we can eliminate the cause of the problem.' 'It is too risky,' said the village elders. So, the numbers of babies found floating in the river increased daily. Those saved increased, but those who drown increased even more.

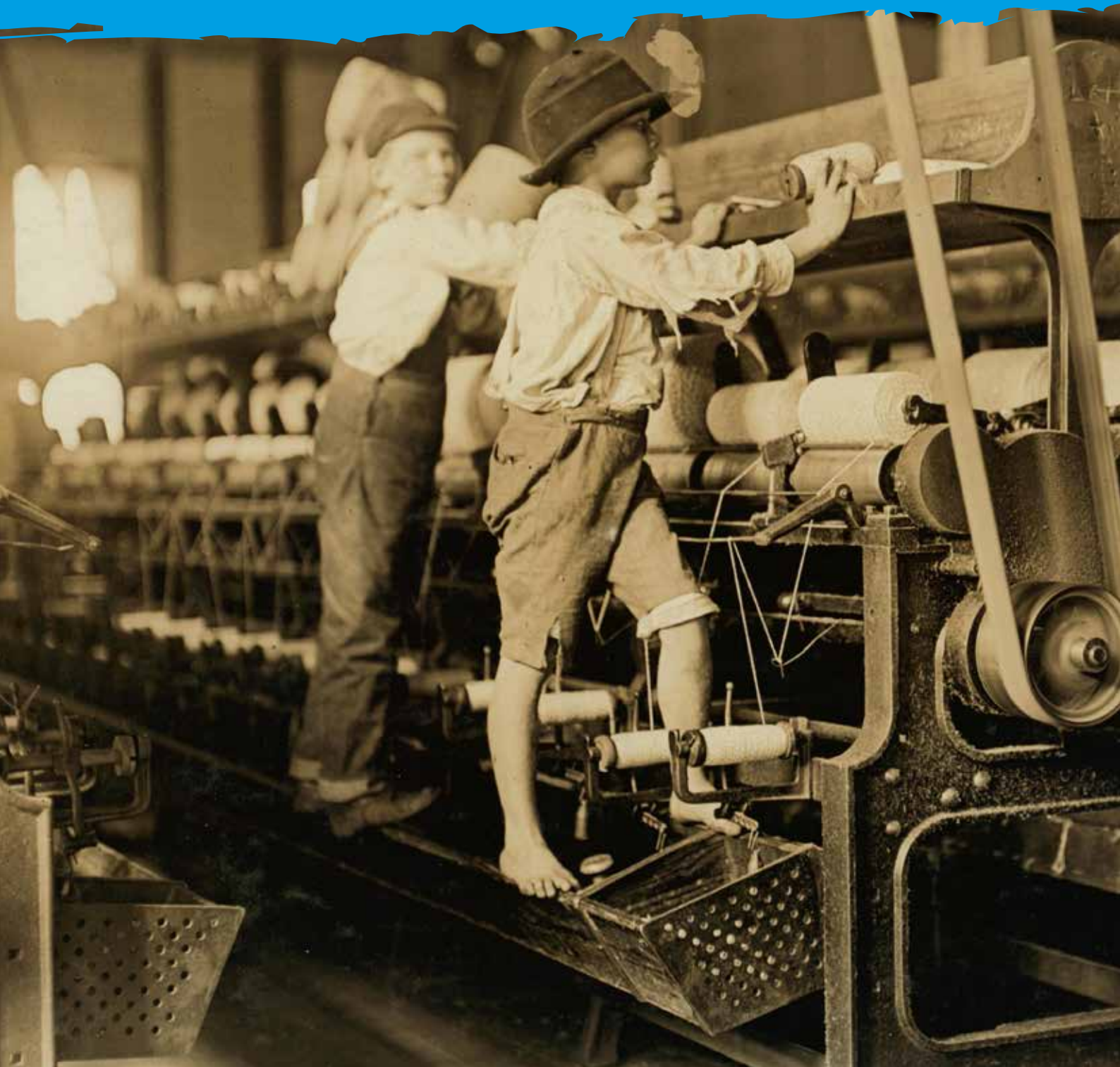
What did you think of this story?

How would you describe the 'one lone voice' who wanted to 'head upstream'?

What action would you have taken if you were one of the villagers in the story above?

How does this story relate to injustices occurring in our world today and how we respond to them?

Structural Injustice – How am I connected?



Structural Injustice – How am I connected?

An injustice can occur when one person wrongs another. We refer to this as **Particular Injustice**. With particular injustice, we can identify the victim and the wrongdoer. An individual stealing another person's iPhone is an example of a particular injustice.

However, much of the injustice we see happening in our world today, such as, poverty, the exploitation of workers, sex trafficking, and homelessness, result from **Structural Injustice**. This differs from particular injustice because many participants are involved in creating the injustice, not just one individual. Therefore, it is best to look at structural injustice as a set of different relationships or processes rather than just one act.

While it is easy to identify the victims of structural injustice, for example, refugees, it is much more difficult to find out who is to blame. This difficulty stems from a reality that most people involved in the process have no direct connection to the injustice. Equally, they may not be aware that their involvement is causing harm to others. As a result, they are distanced from any responsibility from first, creating the injustice, and second, from responding to the injustice.

In most cases unjust social structures have been constructed over time and gradually become part of a society's culture and norms; in effect, how a society functions. These structures also lead to the acceptance that some injustices are a consequence of fate, something that is 'what it is' or something that is 'just bad luck'. Since, many participants fail to recognise that injustice results from something they are part of, the injustice endures.

Dignity in Work: Work should not be a slog or a grind; it should be a creative way people can play their part in being co-creators in God's loving act of creation.

Introduction

This lesson introduces students to the concept of structural injustice as a set of different relationships or processes involving many people. It encourages students to consider their involvement in such processes.

Learning Outcomes

Students will

- Explore the concept of Structural Injustice.
- Investigate how the manufacturing of goods creates injustices.
- Think deeply on their own involvement in this process and the harm it causes others.

Keywords: Structural Injustice, Relationships, Processes

Lead-In

Remind students of the importance of identifying the underlying causes of injustice. Inform them that this lesson focuses on structural injustices. Inform students of the difference between Particular and Structural Injustice, giving examples of both.

Watch and Reflect: The Smart Phone

Ask students (where possible) to put their **smart phones** on the desk in front of them.

The iPhone, 2007- 2017 www.idg.tv/video/79175/ten-years-of-the-iphone

How has the Smart Phone become part of our lives?

Watch: Foxconn and the Manufacturing of the iPhone <https://youtu.be/EJRYGCfzFI>

How do you feel about the injustices that you see in this clip?

Is this structural injustice?

Injustice and the Smart Phone: Am I Connected?

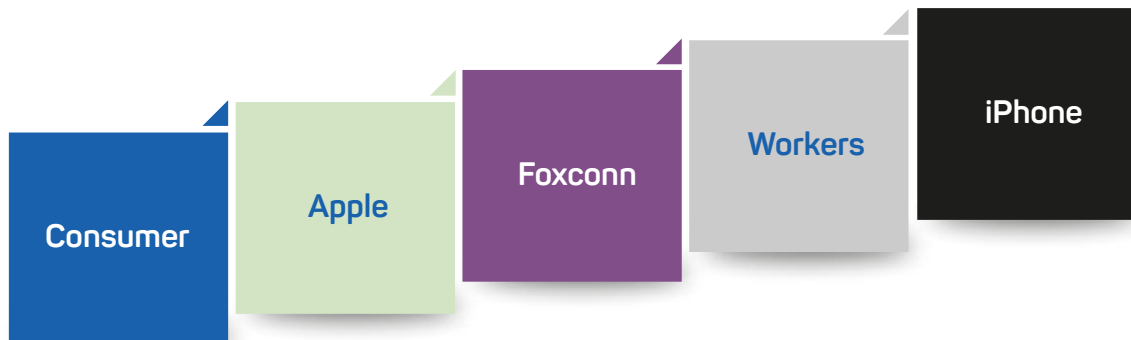
Hand out sheet, **Injustice, the Smart Phone: Am I Connected?** (page 29)

Additional Activity

Google 'rare earth materials' and 'smart phones'. In 10 to 15 lines describe the impact the manufacturing of smart phones has on the environment. Present your findings to the class.

Injustice, the Smart Phone: Am I Connected?

Use **2-3 words** to describe the relationship between each group below? For example, what is the relationship between the consumer and Apple.



The Comforts of Privilege

To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice (Pedro Arrupe)

In what way can we relate Arrupe's words to the structural injustice created by the manufacturing of smart phones?

Structural Injustice is best seen as a set of different relationships involving many people. Reflect on the following questions:

Am I involved in one of these relationships?

Does my involvement lead to the harm of others?

What can I do to change my own involvement and the involvement of others in the structural injustice above?

Consumerism – Part of who we are?



Consumerism – Part of who we are!

Consumerism is a theory which encourages people to buy material goods. While we have always purchased goods, material and other, our culture of purchasing has shifted. Today, we live in a society where much of what we buy is driven by desire. This has changed from a time when we used to purchase goods based on their value and benefit. Equally, much of what we purchase today, especially in terms of material goods, is considered an expression of our culture, of who we are. As we explored in the previous lesson, it shapes our lifestyles.

Nevertheless, our culture of consumerism has consequences. Scientists can now measure the impact the household consumption of goods has on the environment. To do this, scientists measure the materials, water, and land required to make the products we consume, in addition to the greenhouse gases emitted in the production and use of these products. The reality is that the production and use of goods by household consumers contributes to more than 60 percent of all global greenhouse gas emissions. These goods include the food we eat, the clothes we wear, and other items we use daily. For example, over 15,000 litres of water is used to produce 1kg of beef and 17,000 litres of water to produce 1 kg of chocolate.

In 2015, Pope Francis released his encyclical, *Laudato si - Praise Be to You*. This letter to Catholics worldwide, also referred to as *Care for Our Common Home*, outlines a clear message on how to apply Gospel teachings and Catholic traditions to the specific issue of caring for the earth – God’s gift to us. In it, the Pope highlights the impact human behavior has and continues to have on the destruction of the earth. For the Pope, and for us Christians, this is a justice issue. Wealthier countries generate the most significant impact on the environment while people in poorer countries suffer the environmental and social consequences. It is well recognised that the earth cannot sustain our current practices.

Care for Creation: We must respect all of God’s creation. We must re-connect with the environment in such a way that we start living sustainably; living to ensure that there are enough resources for everyone.

Introduction

The lesson deepens students' understanding and reflection on consumerism and the impact this has on Creation and Humanity.

Lesson Outcomes

Students will

- Look at the impact consumerism has on the earth and people who inhabit it.
- Reflect on their own consumer habits.
- Think deeply on the things that give meaning and joy to their lives.

Keywords: Consumerism, Need, Want

Lead-In

Re-visit structural injustice and the example of the production of smart phones. Introduce the notion that we live in a society where much of what we buy is driven by desire (want). This has changed from a time when we purchased goods based on their value and benefit (need). On the board make a list of every-day things that we need and everyday things that we want.

The 'Mere Amassing of Things'

Hand out sheet, **The Mere Amassing of Things** (page 33). As a class group discuss and answer the questions provided.

Additional Activity

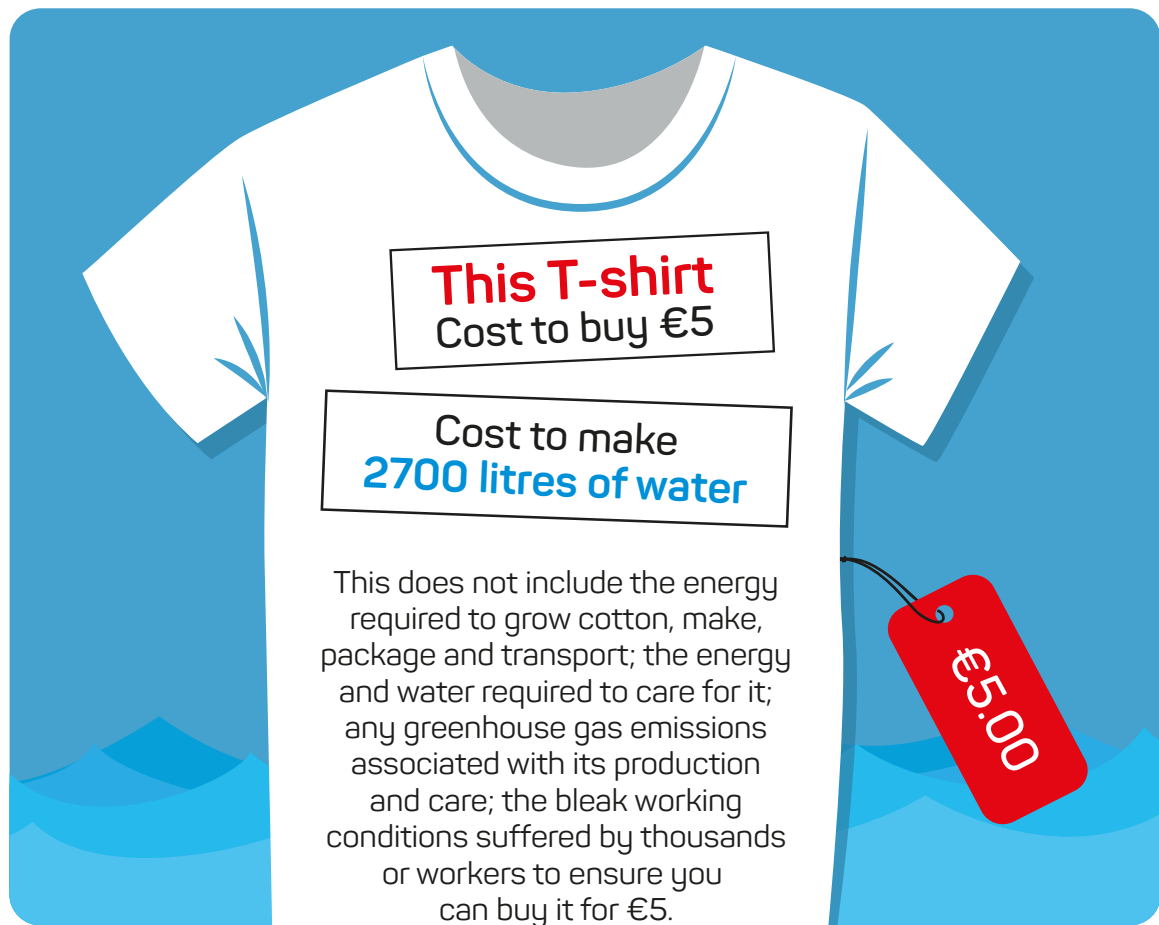
Watch

A Date with the Ocean

<https://www.youtube.com/watch?v=gHjqW-vvOf0>

How does watching this make you feel about the current ecological crisis?

The Mere Amassing of Things



How many T-Shirts do you have at home? Do you need? Did you want?

Laudato si, Pope Francis

An awareness of the gravity of today's cultural and ecological crisis must be translated into new habits. Many people know that our current progress and the mere amassing of things and pleasures are not enough to give meaning and joy to the human heart, yet they feel unable to give up what the market sets before them.

What is the key message in the words above?

What things give meaning and joy to your 'human heart'?

Why is that much of what we have is because it is what we want, rather than what we need? What does it mean to have enough?

What are some things we could do to try and 'give up what the market sets before' us?

Deepen your Reflection

cego laziada.
de fuso ementado.
estima syuzado.
zelli terminado.
de sanō sabastian.
podir uino ni pan.
señor san ...
de este mi aſſan.
o ato vin bulax.
mi alla tornax.
a. pararme deſte logar.
des. ſer otorn ...
deña ne uſitate.
no. ſigna me del polgar.
u mano beſar.
cuydaria ſanar
ca entro do eſtana.
ſte ciego dano.
qſ cola demandana.
al non cobdiana.

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E on ligno li los oſos con la cruz conſagada.
La dolor z la coyta fue luego amansada.
La lumina q̄ pdiera. fue toda recobrada.
Entenderio qudiestes. amigos z señores
E auie muchos males. de diuſos colores.
V nos de ceguſidad. al de gñes dolores.
Ojal de todo biē ſano. rendie adios lodor
Poro ei padre ſcō. amigo ue tu uia.
O radeceſ. q̄ nos. q̄ ual com meioria.
C uria te q̄ no peques. z no fagas follu
E a ſera p̄ tu tidio. façes recadia.
Muchos ſon los miracdōs. q̄ deſte pad̄ ſab
el p̄m̄el of uino o ovinos. los otros q̄ leemos
Endubda ei parame. en q̄l enpeçarem
uo q̄ ſal aq̄l parte. q̄ te. a dehiar arurem
Saca Deſta ſizon los cſ. q̄ ero los fer eſquos
en ſu D ezir uno z miembre uos. miētre fuered
uida. Como gano la gñ. q̄ ſaca los catinos
Por ond de huengas tierras. le enbiã b
Ero en eſte tiempo. los uinos q̄ uo

Deepen your Reflection

We have come to learn that justice is best understood when we recognise God's intention in creating the world – He wanted it to be a just place where everything flourished. Thus, we have been created to live justly in our connection to Creation, Humanity, and God.

Not only are we called to form good relationships, we are called to do what is needed to make sure that we all flourish on earth.

The Bible is full of wonderful stories and examples of how we should live justly. For us Christians, taking the time to reflect, or to 'think deeply' or 'carefully about' the messages within it is important. Considered the most widely read book in the world the Bible gives us comfort, hope, perspective, and purpose. From it we draw strength and courage.

Equally, reflection is a core element of Ignatian spirituality and forms the basis for discernment. Ignatius believed that when we reflect on our experiences and are able to free ourselves of worldly 'attachments', we make right decisions; decisions which are more in harmony with what God desires for us. Jesuits hold dearly the idea that our relationship with God is a journey. The Bible is the beacon of light which guides that journey. Taking the time to reflect on our lives through the Bible affords us a chance to get closer to the one who inspired its design, God.

Introduction

This lesson introduces students to the importance of reflection. It encourages them to draw on the Bible to reflect on their own relationship with Creation, Humanity, and God.

Lesson Outcomes

Students will

- Consider the importance of Reflection in their lives.
- Reflect on their relationship with Creation, Humanity, and God.

Keywords: Reflection

Lead-in

Watch

Holy Books – The Bible <https://www.truetube.co.uk/film/holy-books-bible>

What is your favourite story from the Bible? Why?

Reflect

Hand out sheet, **Reflecting on your Relationship with Creation, Humanity, and God** (page 37).

Additional Activity

Collage:

The Bible is the most read book in the world with over 3.9 billion copies sold worldwide. Create and present to the class a collage comprising of images which reflect different stories from the bible. Ensure that your favourite story is included.

Reflect on your relationship with Creation, Humanity, and God

To Reflect: To think deeply; to think carefully about; to reveal; to expose.

Creation (Genesis 1 27:31)

God created mankind in his image; in the image of God he created them; male and female he created them. God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it. Have dominion (take responsibility for) over the fish of the sea, the birds of the air, and all the living things that crawl on the earth. God also said: See, I give you every seed-bearing plant on all the earth and every tree that has seed-bearing fruit on it to be your food; and to all the wild animals, all the birds of the air, and all the living creatures that crawl on the earth, I give all the green plants for food. And so it happened. God looked at everything he had made, and found it very good.

Humanity (Mathew 25 35:40)

For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

God (Isaiah 41:10)

Do not fear: I am with you; do not be anxious: I am your God. I will strengthen you, I will help you, I will uphold you with my victorious right hand.

What sort of relationship does God want you to have with Creation, Humanity, and Him?

From reading the passages above, what simple action can you take to improve your relationship with Creation, Humanity, and God?

The Human Story



The Human Story

Everybody has a story to tell. When we listen to someone telling us a story, whether of joy, sadness, or despair, we connect with them. The human story has the power to transcend boundaries that divide humanity - race, religion, social status - for it helps us rediscover what it is we have in common; that we are all human. When we listen to a story with intent we develop a sense of empathy with those who are telling it.

Empathy is the 'ability to understand and share the feelings of another person' or simply put, the ability to 'walk in someone else's shoes'. The Bible encourages us to empathise; 'rejoice with those who rejoice, mourn with those who mourn' (Romans 12:15). When responding to injustice it is fundamental that we empathise with those who have experienced injustice. This not only helps us to connect with that person on a human level, but more so, it deepens our understanding of what they have gone through. It helps us 'to serve' more effectively.

We have learnt that much of the injustice which occurs in our world is structural in nature. We also know that this is best understood as a set of relationships or processes which we are part of. In most cases we are distanced from the injustice and the harm it causes. Listening to someone who has experienced injustice and empathising with them brings us closer to that injustice; it makes us realise the real impact of what is going on. We start to imagine: What if it was me? What if it was someone I loved?

Listening to a human story takes time and energy. The process of understanding and sharing the experiences of another is an emotional one. It also takes courage. At times, what we hear is uncomfortable. It triggers within us different emotions. It prompts us to act.

Solidarity: Wherever we may be, we are one human family.
We are summoned to stand in solidarity with the
most vulnerable in our world.

Introduction

This lesson introduces students to the importance of listening to a human story. It familiarises students with the concept of empathy and its significance in deepening their understanding of injustice.

Lesson Outcomes

Students will

- Recognise the importance of listening to a human story.
- Develop an understanding of empathy and its importance when responding to injustice.
- Empathise with those who have experienced injustice.

Keywords: Empathy

Lead – in

Blindfold three students and put them in the middle of the classroom. Explain to them that they are siblings caught up in a conflict zone. They are all that is remaining of their family. After a while, slowly separate the students guiding each student to a different corner of the classroom. Then ask the students to begin the process of slowly and carefully finding each other. They can communicate with each other but must remain blindfolded.

Once complete, discuss what each student is feeling.

Ask the class: Why did we do this exercise?

What is Empathy?

Write the word **Empathy** on the Board and ask students what they think it means.

Answer: The ability to understand and share the feelings of another person or 'walk in someone else's shoes'

Why is empathy important?

The Human Story

Explain to students that one way to develop a sense of empathy with someone is to **listen** to their story.

On the corner of the board write down the following and then ask the questions below

22.5 million refugees worldwide. Over half are under 18 years of age

How does this make you feel about the refugee crisis?

What does this tell you about the current refugee crisis?

Watch and Reflect

Brothers Re-united <http://www.bbc.co.uk/newsround/35559951>

How do you feel after watching this clip?

Does this give you a deeper understanding of the refugee crisis than the figures on the board?

Imagine you are Milad, describe what it was like leaving Syria, trekking across Europe searching for your brother, and being re-united with your brother, Bashar.

Why is it important to empathise with victims of injustice when responding to injustice?

As a class, what is one thing you could do to help refugees in Ireland?

Additional Activity

A JRS Leaflet:

Create a one-page leaflet on the Jesuit Refugee Service (JRS). Include one image, information on when and why it was set up, and a short description of its activities in Ireland.

The Courage to DO Much



The Courage to DO Much

The phrase 'the courage to do much' comes from a letter Francis Xavier wrote to Ignatius Loyola from India in 1552. Xavier wrote passionately about the great work being done by Jesuits on the frontiers in Japan, India, and China. He noted that such work could only be done by those who were humble and generous and above all, 'those with the courage to do much and in many places.'

If justice is a virtue through which we decide what we need to do; fortitude or courage gives us the strength to do it. Courage is not about being super-human, it is about doing something even when we are afraid to do so. Courage is not just a virtue it is also a gift of the Holy Spirit. It is courage we seek when need to overcome fear, remain strong in difficult circumstances, and stand up for what is right and just.

On December 1st, 1955, Rosa Parks showed courage in refusing to give up her seat on a bus in Montgomery, Alabama. Segregation laws in Alabama stated that the front of buses was for whites, while the back was for blacks. At one point, a white man had no seat because the white section was full. The bus driver asked Rosa and three others to get up so that another row could be added for whites. While the other three women obeyed, Rosa refused. She was arrested, tried, and convicted of violating segregation laws.

Her act of courage, led to a large bus boycott in Montgomery and to the creation of the Montgomery Improvement Association which elected a young Dr Martin Luther King as its president. Finally, Park's actions and the bus boycott gained national attention. Almost a full year later, the US Supreme Court ruled that bus segregation was unconstitutional. Fittingly, Rosa Parks became known as the 'mother of the civil rights movement'.

Introduction

This lesson introduces students to the concept of courage. It asks them to reflect on courage, not just as a virtue, but a gift of the Holy Spirit, which they seek when they need to overcome fear, remain strong, and stand up for what is right and just.

Lesson Outcomes

Students will

- Explore and develop an understanding of courage.
- Reflect on how they demonstrate courage in their own lives.
- List and describe the actions of courageous people in our world today.
- Look at the life and actions of Rosa Parks.

Keywords: Courage

Lead – in

Materials: One sheet of copy paper, small book.

Give each student a single sheet of paper. Students should use the single sheet of paper to hold up the small book in front of them. Some students will realise that the best way to use the paper is to roll up the single sheet into a tube; hold the tube in one hand and then balance their copy/book on top.

Initially, the paper appears weak and overwhelmed by what needs to be done; not able to hold under the pressure. But then as a tube, it turned its weakness into a strength. The paper stood tall, strong, and had a backbone. The paper represents us. Sometimes when we are confronted with a problem, especially, when it comes to standing up for someone or something, we lack the courage to stand tall and strong. However, just as the paper did, with courage, we can transform into something strong.

What are the characteristics of a courageous person?

Make a list of some courageous people in our world today?

How do you demonstrate courage in your daily life?

Rosa Parks - One Act of Courage

Briefly outline Racial Segregation in Montgomery, Alabama in the 1950s. For information visit (<http://www.history.com/topics/black-history/rosa-parks>).

Watch and Reflect

Rosa Parks – Mini Bio <https://www.youtube.com/watch?v=v8A9gvb5Fh0>

Refer to Arrupe below.

Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

Describe how Rosa Parks' actions were a 'counterattack against injustice'.

In what way did her actions lead her to 'work with others to dismantle unjust social structures'?

Would you have the courage to do what Rosa Parks did?

Describe one action requiring courage which you could do take to 'counterattack against injustice'.

Additional Activity

Courageous People:

Write (1/2 page) about the life and actions of **one** courageous person in our world today who is making a difference to those who have or are experiencing injustice.

At the Frontiers



At the Frontiers

On speaking to Jesuits recently, Pope Francis said, 'your proper place is on the frontiers'. From Jesuits Ante Gabric SJ who worked with the poor in India to Frans Van de Lugt SJ who helped Christians and Muslims alike in Homs, Syria; since the time of Ignatius Loyola, there have been countless examples of inspirational Jesuits who have had the 'courage to do much'. Today, they continue to pray, serve, accompany, and make a difference to those who are most vulnerable. But you do not have to be a Jesuit 'to serve' on the frontiers. We are all called to be 'men and women for and with others'.

To date we have come to know much injustice in our world and have identified that the frontier does not have to be some remote place on the other side of the globe; it is on our doorstep. Homelessness and the housing crisis resulting from economic and social structures continues to adversely affect thousands of people. The waiting times for medical tests for cancer are 25 times longer for public patients than they are for private patients. Restrictions on the lives of asylum seekers causes much stress and worry for those placed in direct provision. Closing our borders to people who flee conflict makes their journeys ever-more hazardous. We can limit the impact of climate change and of chronic poverty, which affects large parts of the developing world, by changing how we live in our own country. Thus, the call to be at the frontier is a call to be at a place of action where you can make a difference.

Family, Community, and Participation: we are not created to live alone: we must participate fully in all aspects of society, including movements of justice.

Introduction

Students will be introduced to the concept of the frontier as a place where you make a difference to those who are most vulnerable.

This lesson encourages students to recognise that the frontier does not always have to be in some distant and remote place; it is on our doorstep.

Lesson Outcomes

Students will

- Explore the concept of the frontier and the importance of the frontier to the Jesuit charism.
- Classify injustices according to specific categories, identifying their underlying causes and the frontiers from where best to respond to them.
- Think deeply and identify a frontier that is close to their heart.

Keywords: Frontier

Lead – In

Introduce the lesson by asking students whether they are aware of any Jesuits who fight injustice. On the board make a list of where students might see acts of justice and injustice in our world today.

Watch and Reflect

At the Frontiers https://youtu.be/S_IVHOPLFjc

What is the frontier?

What are the Jesuits called to do at the frontiers?

How is the frontier an important part of our calling as Christians ‘to serve’?

The Injustice, the Underlying Cause, the Frontier

Hand out the table, **The Injustice, the Underlying Cause, the Frontier** (page 49).

Show students a number of images – **At the Frontiers Images** – and ask them, individually or in pairs, to complete the table.

The Injustice, the Underlying Cause, the Frontier

<p>Describe what is in the image</p>	<p>Classify the area of justice: Climate Justice, Economic and Social Justice, Migrants and Refugees, and/or Global Justice. Note, some images cover more than one area.</p>	<p>Identify the underlying cause/s to the injustices shown in the image</p>	<p>Identify the frontier/s where best to respond effectively to the injustices shown. Note, can be more than one frontier</p>

Reflection - Go to the Frontier

Create a quiet space for students. Ask them to close their eyes, then slowly using their right hand find their pulse (on their necks, just under the jaw line). After listening to their pulse, they move their right hand onto their heart. Ask them to sit quietly while listening to their heartbeat

Teacher may say the following:

God has given you a beautiful heart; a heart that loves and a heart that cares. When God created the world, He wanted it to be a just place – where everything flourished. When He created you, He wanted you to flourish, but He also wants you to change the world. So, take a moment and consider the one injustice that is close to your heart; the one that moves you the most; makes you sad, cry, angry. The injustice that makes you want to do something.

What is this injustice?

How does this injustice make you feel?

Where is the Frontier and what can you do there?

Additional Activity

Reflection:

As a class group discuss the reason/s why Rowan believes the following to be true.

It is often easier to become outraged by injustice half a world away than by oppression and discrimination half a block from home (Carl T. Rowan).





Time to Respond

Kids
don't belong
in
detention
centres



Time to Respond

The lesson on Arrupe revealed three works of justice. The first two revolve around the self, calling us to respect all, not profit from the exploitation of people and not to be drugged by the comforts of privilege. In essence, Arrupe asks us to examine how we treat people and how we live. This is akin to what Pope Francis asks of us in *Laudato si*. He says we are to ‘examine our own lives and acknowledge the way we have harmed God’s creation (to this we can add humanity) through our actions and our failures to act’. For many this is a challenge for it requires us to change the way we live. We are summoned, according to Pope Francis, to a ‘profound interior conversion’.

Arrupe’s third work of justice involves a ‘counterattack against injustice’. He asks that we work to dismantle unjust social structures ... ‘so that the weak, the oppressed, the marginalized of this world may be set free.’ As we know such unjust social structures involve the participation of many, including ourselves. Thus, we must not just alter our own involvement, but the involvement of others. This is also a challenge and according to Rohr puts us on a ‘collision course’ with those who are enjoying the ‘fruits of the system’. Arrupe also stressed the need to ‘work with others’. Pope Francis further endorses this when he states, ‘self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today.’ To respond to injustice effectively we must first, change ourselves, and second, work with others to dismantle unjust social structures. In so doing, we are on our way to becoming ‘men and women for and with others.’

To Dismantle: *take a machine or structure to pieces; to undo, disassemble pull apart, strip down, break up.*

Introduction

This lesson encourages students to consider what they have explored previously and prepares them to respond to injustice.

Lesson Outcomes

Students will

- Re-visit the key learnings from previous lessons.
- Reaffirm the connection between being a Christian and responding to injustice.
- Identify and respond effectively to one injustice.

Keywords: Identify, Respond

Lead – In

Re-visit some key learnings from what has been explored thus far. A guide to this is provided (page 56).

Time to Respond

As in the previous lesson make a list of where students might see acts of justice and injustice in our world today. Use the guide, **Time to Respond** (page 57) to assist students to undertake a concrete response to injustice. Initially, ask students to identify and write one injustice that they are passionate about and to write down the reason for this. While students feedback to the class group, the teacher writes these injustices on the board. Based on this, ask students who have chosen the same or similar injustices to form small groups (3-4).

In their groups students complete the **Time to Respond – Action Plan** (page 58). The action element to this lesson is noted by the term, **Frontier** (the place where you go and the action you take to make a difference). The action requires students to make changes on an individual level as well as to work with others to dismantle unjust social structures. A list of words to guide students to individual action and guides for raising awareness and advocacy through the pen (writing letters), poster, or petition, are offered as suggested concrete responses to injustice.

A Quick Recap

When God created the world, He intended it to be a just place, where everything flourished.

We are created to live justly in our connection to Creation, Humanity, and God.

Justice is about, making good and right relationships, and doing what is needed to make sure we all flourish.

There is much injustice in our world; much the result of structures which have been constructed over time.

Structural injustice involves the participation of many; it is best to view structural injustice as a different set of relationships or processes that we are a part of.

As Christians, we are called to respond to injustice.

Since the time of Ignatius Loyola, Jesuits have served on the frontier.

Every injustice has a frontier – it is at the frontier that we can make a difference to those who are most vulnerable.

To respond effectively to injustice, we must deepen our understanding and our reflection.



Time to Respond

Identify an Injustice

What Injustice am I passionate about?

Why?

Deepen Your Understanding

Get the Facts; Be Critical

What is the Underlying Cause?

Listen to the Human Story

Walk 'in the shoes' of someone who has experienced injustice

Deepen your Reflection

How am I connected to this injustice?

What does my Faith say?

The Frontier

What can I...

Myself

... change about my life to best respond to this injustice?

The Unjust Structure

... do with others to best respond to this injustice?

<p>Time to Respond Action Plan</p>	<p>Understanding What is/are the underlying cause/s?</p>	<p>What can I change about my life?</p> <p>The Frontier</p> <p>What can I do with others?</p>
<p>Injustice</p>	<p>Human Story - 'walk in the shoes'</p>	
	<p>Reflection How am I connected? What does my Faith say?</p>	

How can I change?

Reflect on the list of words below to guide your actions

abstain
connect Creation
attach re-use
pledge injustice
need
Humanity consider
promise
reduce sustain
enough



The Pen

Whether hand written, typed or emailed, a letter is a powerful tool. The key is to write to someone who has the potential to make the changes you desire; a politician, the media, company director or anyone else who makes major decisions or can influence others.

A Guide

- **Identify yourself and your relationship to the recipient**
My name is ... I am a (e.g. consumer/constituent/student)
- **State the injustice and why this matters to you (make it personal)?**
It has come to my attention that ... (e.g. workers are being exploited)
- **Present credible and accurate information and where you got them from**
Chose the three strongest points, develop them clearly
- **State why you are writing to the recipient**
As a (e.g. director), you make decisions which impacts on others
- **And what you are expecting from them**
I am asking that you ... (e.g. improve the working conditions)
If possible offer a suggestion on how they might act
- **What you will do (in the meantime)**
No longer buy/continue to raise awareness/write to others/petition
- **Ask for a reply (include name and address on both letter and envelope)**
I look forward to hearing from you

Your Letter should

- Be succinct
- Be no more than one page in length
- Focus on one injustice/issue only
- Be **sincere**, **firm**, and **confident**. Do not use aggressive or hostile language.



The Poster

A Poster can be produced by almost anyone and is an efficient way of reaching a wide and specific target audience. Posters raise awareness, provide information relating to a specific issue, and information on how to join a campaign. When designing a poster, it is important to identify your target audience and where you will position your poster to ensure that it is accessible to that target audience.

A Guide

- Your poster should be eye-catching, but not over-dramatic
- A visual (image/artwork) helps; make sure you consider cultural norms
- Use short slogans to emphasise your message
- Provide a stated plan (e.g. attend meeting/demonstration)
- Identify the relevant individual/group producing the poster
- Provide details of where people can get further information.

Your Poster should

- Attribute all images accordingly
- If possible, be re-used in future campaigns/activities
- Be recycled properly.



The Petition

Most petitions today are conducted online so a lot more people get the opportunity to sign it. They are a useful way of getting people to act quickly. Some are successful gaining thousands of signatures while others receive few and disappear quickly. Like a letter or a poster, it is important to be succinct and focused on one issue.

A Guide

- Be clear and concise – state your main goal at the start
- Focus on a tangible solution
Example: ask the Minister for Education to increase funding for ...
- Maximise your reach - publicise through emails and social media
- Keep your petition alive - create an online community to discuss your progress.

Your Petition should

- Communicate an urgency
- Be sincere - people are reluctant to sign petitions which use hostile language
- Be complemented with other activities (e.g. write a letter to a politician and tell them that you have started an online petition).

Teachers Notes

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