

Homelessness

246

The Big Issue

Estimates of the number of homeless people in Australia generally range between 60,000 and 70,000. For many homeless people, long term unemployment, lack of adequate shelter, loss of personal dignity and exclusion from normal social contact are every day realities. One initiative to respond to the situation of homeless people began in Melbourne in June 1996, and soon expanded to Sydney and Brisbane.

The Big Issue is a news magazine sold on city streets by homeless people. The paper was originally started in London in 1991 by Annita Roddick, founding director of the Body Shop retail chain. She conceived the idea of a paper devoted to coverage of issues concerning homelessness, the environment, the arts, politics, and indigenous affairs. Many high profile people have written for the paper, or have given exclusive interviews. In Australia, homeless people buy the paper for one dollar and sell it to the public for two dollars, keeping the one dollar profit.

Why the Big Issue Works

Homeless people who sell *The Big Issue* are given training in sales techniques and supplied with a hat, badge, t-shirt and a "pitch" or sales area on the street. Sellers are able to interact with the public with dignity and integrity. Many sellers gain a sense of power and self-worth from their involvement with *The Big Issue*. *The Big Issue* is not about charity or the pity of the passerby; selling the paper gives homeless people the chance to participate in society on an equal basis. Many sellers of the paper soon move on to other jobs - a significant achievement for so many who have been unemployed for long periods. The Big Issue aims to

THE BIG ISSUE AUSTRALIA

THE BIG ISSUE was set up in London in 1991 to give homeless people the chance to make an income. In Australia it has been operating since 1996. Its purpose is to allow homeless, ex-homeless and the long-term unemployed to participate in society as independently as possible.

TO BECOME A VENDOR you must be homeless, ex-homeless or long-term unemployed. Our vendors are people wanting to help themselves. We recognise that, for many homeless people, being housed is only the first stage in getting off the streets.

VENDORS buy the magazine for \$1 and sell it to the public for \$2. All vendors receive training, sign a code of conduct and can be identified by badges with photos. Only buy from badged vendors.

IF YOU ARE approached by anyone requesting donations for *The Big Issue* please do not give. We do not collect money on the streets.

If you have any queries, or comments please call our Vendor Support Team on
 1815 107 9653 1733.
 Syd: (02) 9275 0030 or
 Bris: (07) 3210 2211.

empower homeless people in a very practical way. It is an example of how disadvantaged people, with a little assistance, can actively work to overcome their situation.

What are the causes
of homelessness?

Who are the people that work
for the homeless?

Who are the homeless
in society?

H O M E L E S S

What are societies attitudes
to the homeless?

Putting Christianity into practice means:
being a person who is:
non-judgmental...

24c

34 STREET CHILDREN

When the heads of governments met in Rio de Janeiro, in 1993, many young people wrote to Prime Minister John Major and to the Brazilian Ambassador, calling for some action to be taken on behalf of street children. It had become known that Rio officials (government and police) were shooting homeless children, to clean up the streets for the visit. This 'cleansing' still goes on.

Alongside this tragedy, and perhaps because of it, there is a growing concern for the world's poorest children. Millions of them live without adult care, in gutters, in sewers, in doorways - chased by business-people and police, and forced into glue-sniffing, drug-taking, theft and prostitution. Here are some of the responses that Catholics have recently made to this enormous problem.

MARK IN INDIA

Mark Spring was studying for his A levels, when Brother Gregory visited his school to talk about the Lasallian Developing World Projects. This scheme, organized by the Catholic De La Salle Brothers, sends young volunteers during their summer holidays to work on building sites in Africa, Asia or the Caribbean. Instructed by local craftsmen, and accompanied by teachers, they build classrooms, offices and houses for the local community. Mark gained a place on one of these schemes and went to Suranam, India, for six weeks to build a schoolroom. It was so rewarding that he then put his university place on hold and returned for a year to teach football to former street children. He has just returned with his vision enlarged and his values on human life readjusted.



Mark with the children he helped in Suranam, India

Mark says: 'I have had to revise all my ideas about what is really important in life. I sometimes feel ashamed now of the way I took so much for granted.'

FATHER PETER WALTERS IN COLOMBIA, SOUTH AMERICA

Fr Peter was an Anglican priest serving pilgrims at the shrine in Walsingham. But he returned, whenever he could, to the streets of Medellin, in Colombia. There as a student traveller he had been

'adopted' by the street children when he found himself out of funds! He was moved by their plight and felt called to speak out for their rights and their human needs.

He set up the charity *Let the Children Live* to help the 'disposable ones', as Colombia's street children are called. He wants to get them off the streets too, but by giving them a home and a future.

Fr Peter has so identified with the children that he recently became a Catholic priest so that he could remain in Colombia (a Catholic country) and work with the Church to care for the outcast children.

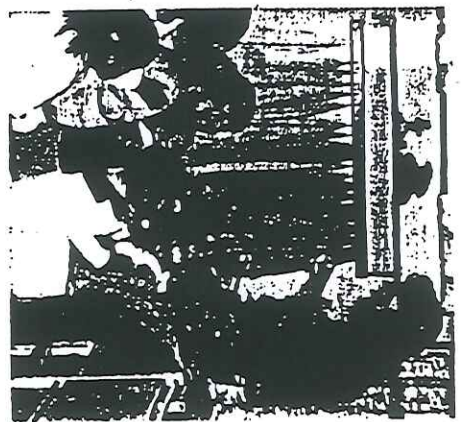


Father Peter Walters with street children in Colombia

ALEX FRYE IN BOLIVIA

A road accident left Alex, aged 18, in intensive care, a friend dead and others injured. The terrible experience made her reassess her life. 'Until that moment', she said, 'everything was for me, get good grades at school, find a job, earn lots of money.'

Then Alex picked up a leaflet at church about a mission in Bolivia twinned with her parish, and served by a Norfolk priest, Fr Pat Cleary. She knew at once that she wanted to volunteer to go out and help the street children of Cochabamba. She joined Sister



Alex with Bolivian orphans

Stephanie at a children's centre, part of the *Amanecer* Project (the word means 'day break') set up in 1981 to help the children. The Project, funded by Catholic parishes and schools, now has an orphanage, workshops, schools and clinics.

Alex spent six months working in the orphanage. 'It was terribly hard work,' she said, 'but wonderful to be with children so badly abused and in need of love.' Her letters describe how they take food out to those remaining on the streets and to those in prison, 'where they wouldn't otherwise eat!'

JAIMÉ JARAMILLO OF BOGOTÁ, COLOMBIA

It would be wrong to think that only the Western world is concerned about the street children. Colombia has its own hero. Twenty years ago Jaime Jaramillo, a young, fairly wealthy student was shocked at the death of a child knocked down on the roads as she ran to pick up rubbish thrown from a car. She was a 'gamine', a street child. This changed his life. He began to give gifts to hundreds of children, feeding them and putting his own life at risk by speaking out on their behalf. When he discovered, years later, as he paid a hospital bill for Rebecca, aged 11, that she lived underground in the sewers, he swung into action and set up a foundation, *Fundación Niños de los Andes*, to raise money to rescue the sewer children.

Today, Jaime still spends time in the sewers rescuing children and babies from the filth and danger, and has built a home for hundreds of children. During the day he works as a geophysicist, and his wife and young children agree that 60 per cent of his earnings go to the *Fundación* children. 'God gave me all the tools to do what he wanted. If I were a poor guy, I would never have been able to do what I have done. If I didn't have money, how could I set up all these things.'

The result of his work speaks for itself. More than 100 former gamines are employed in the oil industry where Jaime is respected; one rescued boy has won a tennis scholarship to Florida; one former drug addict is in the National Youth Orchestra.



Jaime Jaramillo who cares for the sewer children in Bogotá

REFLECTION

My greatest achievement is to have created a social conscience regarding the gamines – not just in Colombia but in other places as well. But what's more important, what I also hope to achieve through our successes, is a multiplier effect. Just look around and you'll see a human being in need. The most effective help we can offer, and I know this from experience, is on an individual basis. There are a thousand ways to help – a child who needs guidance, an old relative whom the family has forgotten, people in hospitals and nursing homes whom nobody visits. Not everyone is meant to venture into the sewers. The only requirement to help others is just to do it.

(Jaime Jaramillo)



THINGS TO DO

- ▶ Prepare a five-minute talk on the work of Jaime Jaramillo. In your talk be prepared to explain how he is very close to the ideals of the Christian Gospel.
- ▶ In your own words, write down the answers to these questions.
 - 1 Give some of the reasons for children living on the streets.
 - 2 In what parts of the world is this most usual?
 - 3 Can you think of ways we, in the West, may be responsible? (This will be discussed later in the book.)
 - 4 Do you think the temporary help offered by Mark and Alex is worthwhile? Give reasons for your answer.

For video Video Nkt.

RACISM (ok)

/RACISM IN AUSTRALIA/ R162

INTRODUCTION

This 24 minute program examines racism in Australia in 4 sections:

- Settlement or Invasion - the experience of Aborigines
- Immigration
- Multiculturalism
- Dealing with racism

It begins by defining words which are commonly confused:

Racism: a belief that human races have special characteristics which determine their particular cultures, usually involving the idea that one's own race is better than any other, and offensive or even violent behaviour to members of another race arising from such a belief.

Bigotry: being unreasonably convinced of the rightness of a particular opinion or practice.

Ignorance: lacking particular knowledge, uninformed, ill-mannered.

Prejudice: an opinion, usually unfavourably formed beforehand or without knowledge, thought or reason

1. SETTLEMENT OR INVASION

Here Andrew Marcus of Monash University makes some telling points about our racist history. To a great extent it has been based on ignorance and prejudice. Darwin's ideas have been twisted. Aborigines were seen as uncivilised and therefore had virtually no rights at all in their own land. Convicts were able to supply labour, so Aborigines were not needed by white settlers. Instead, they were seen as a threat in a land which already posed extreme survival problems. These three factors set the scene for a drawn out tragedy.

Aboriginal activist, Sharon Firebrace, brings us up to date with an account of the forced removal of Aboriginal children from their families, a practice which continued right into the 1970's under the policy of Assimilation. According to her, it has been a major factor contributing to basic weaknesses in Aboriginal society. (An official inquiry is currently being conducted into forced removal; it is obvious already that there were few successes and many tragedies when Aboriginal children went to live with white families)

Finally, we look briefly at racism in the 1990's as white Australians have been forced to confront the 'awfulness' of racism in football and other sports.

The quote from the President of the Collingwood football club, Alan Macalister, presumed to speak on behalf of his own club supporters and possibly many other Australians at the time: 'if they behave like us, we'll accept them'. No mention of the drunken white louts who follow the game. This was very much a throwback to the ideas which underpinned the policy of Assimilation which did so much harm.

2. IMMIGRATION

In this section, we see how immigration has been an important element in our population growth and a major source of conflict in our society. Since the goldrush days, the Chinese, the Turks, the Arabs, the Japanese and the Vietnamese have been targeted at different times in our history. Marcus tells how we proceeded to dismantle racist legislation in the 1950s and 1960s (eg. right to vote, to drink etc) but found it hard to let go of the White Australia Policy and its infamous dictation test. Clearly, we couldn't claim to be non-racist with such a policy in place and eventually the Policy was consigned to the 'dustbins of history'.

In this section, racist cartoons reveal something of the treatment which different races have had to endure.

3. A MULTICULTURAL SOCIETY

Multiculturalism (or cultural relativism) is based on the idea that 'you may be different but you're not necessarily inferior'. In Australia it is protected by laws and permeates government policies. But how good are we at practising multiculturalism? Students interviewed have depressing stories to tell. Clearly many Australians do not accept the right of different ethnic groups to be here and to live alongside Australians. To Professor Trang Thomas of the Victorian Ethnic Affairs Commission, this is due to bigotry rather than racism. To Joe Wakim of the Arabic Council, it is ignorance and this, to him, is the basis of racism.

Also in this section, we examine the role of the media. Wakim uses the media treatment of Arabs to show how excessive simplification of issues causes problems for people of his ethnic background. Most Arabs in Australia are Christians not Muslims, whether fundamentalist or not. Students also tell us that *Dolly* magazine and *Neighbours* are almost exclusively anglosaxon.

4. DEALING WITH RACISM

In this section, we discuss legislation (such as EO, antidiscrimination, and land rights), official procedures relating to how races are to be treated, education, the importance of different perspectives (such as humour), the role of heroes (such as Yothu Yindi, Cathy Freeman etc) and, perhaps above all, the role of human interaction in breaking down the barriers caused by ignorance and prejudice.

266

ACTIVITIES PRIOR TO SCREENING

1. Some awareness of Aboriginal history and the history of immigration would be helpful.
2. Students could be asked to define racism and to describe their own racist feelings and attitudes and how justified they think they might be.
3. Terms used in the video could be explained:
 - Racism
 - Ignorance
 - Prejudice
 - Bigotry
 - Social Darwinism (the mistaken extension of Darwin's theory of evolution from biology to society's overall evolution. The result was that rampant capitalism was excused as the triumph of the fittest and the actions of white races in the colonies were similarly excused. Darwin said nothing of social evolution).
 - White Australia Policy

ACTIVITIES AFTER SCREENING

The topic lends itself to a wide range of activities across several subject areas, especially in English, History and Social Education. Some of the questions teachers may ask to a class or in essays include:

1. Have we been a racist country? If so, how and why? Are we still a racist country? What degree of racism would be required to make us a racist country? 10% of people expressing racist views? 25%? 50% or more?
2. What statistics are there on the extent of racism in Australia? How do we compare with other countries, such as the USA, NZ and the UK? Which country is thought to be the most racist in the world?
3. What does it feel like to be the victim of racism? How does it compare with other forms of prejudice?
4. Examine the media over a 2 week period. What examples of racism can be found?
5. Why do *Dolly* and *Neighbours* and others exclude other cultures? Is it purely a marketing imperative?
6. How significant is racism in sport? What does it say about people when they stand in a group and scream at a player about his colour? What difference has the recent publicity made?
7. What should be done about racism? Is legislation the way to go? Can education solve the problem? Is there a danger that multiculturalism simply makes the problem worse by highlighting our differences?
8. In talking to your parents, friends and relatives, what examples of racism do you encounter. Again a study over a few weeks could be conducted.

OTHER VIDEOS AVAILABLE FROM VEA

VEA has a range of videos on Aboriginal issues, Chines immigration (The Mandarins of New Golden Mountain), the Kanakas (Dark Cargoes) and the subject of racism generally, especially in relation to anti-semitism and Aborigines. Please ring on 1800 034 282, or New Zealand 0800 486 688, for further information. Or write to VEA at 111A Mitchell St, Bendigo 3550, to request a catalogue or specific titles to preview.

OTHER REFERENCE MATERIAL

A few of the many books you will find helpful include:

- Lippmann L, *Generations of Resistance: The Aboriginal Struggle for Justice*. Longman Cheshire 1981
- Healey K, *A Question of Colour* in the Issues for the Nineties series, The Spinney Press 1992
- Healey K, *Racism and Reconciliation*, ditto, 1994

Each of the publications by Healey contain additional resources and references.

26c

MASTER SHEET 9 TOPIC 6: OUR CALL TO JUSTICE

RACISM IN AUSTRALIA

Racism lies behind some of the housing and renting problems faced by certain individuals and groups in the community. It may also manifest itself in the fact that the imprisonment rate is many times greater for Aboriginal people than for others and in the comparatively high infant mortality rate amongst Aborigines. And it is present when our society takes inadequate measures to eliminate the disadvantages experienced in such areas as employment, education, the courts, social welfare, politics and even in some forms of religious practice and parish life by those who speak little or no English.

Source: Australian Catholic Bishops' Conference, 'Racism and the Conversion of the Human Heart', published as an appendix in Pontifical Council for Justice and Peace, *The Church and Racism*, St Pauls, 1989, p. 79.

1. From the above, describe some of the problems faced by certain groups as a result of racism.

2. Provide examples of racism within your school, home or neighbourhood.

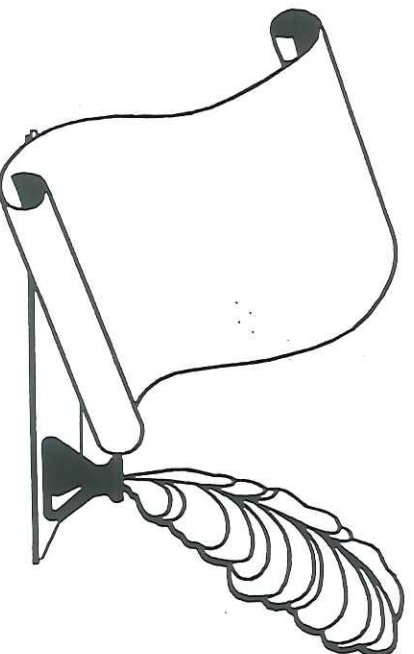
3. Suggest possible actions to assist those who suffer from the effects of racism.

What is Your Opinion?

When it comes to issues of justice, people hold a range of views, even sometimes strongly conflicting ones. The following statements are those typically made by people when they are expressing views about justice issues.

Consider each of the following statements in turn. For each statement, say whether you would accept the statement as it is expressed, reject the statement or modify it in some way. Be prepared to justify your opinion.

	Accept this statement	Reject the statement	Modify
Unemployed people should be required to perform some kind of social service in exchange for their dole payments.			
All Australians have a responsibility to make sure that indigenous people are able to achieve justice.			
Trade unions are an obstacle to the efficient performance of the economy. The government should ban trade unions from the work place.			
Rich people in Australia should pay more taxes than they do now.			
Churches and religious groups should stick to prayers and worship and stay out of politics.			
People in prison do not deserve special treatment from the Church or anyone else. If you do the crime, you do the time!			



What is Your Opinion?

Complete the following sentences:

If I was the Prime Minister of Australia, the justice issue I would be most concerned about would be ...

The characteristic that most people who work for justice seem to possess is ...

Justice will be found everywhere in the world when ...

What would it be like if ...

... you were homeless on the streets of your town or a large city? Where would you go for shelter? What would you do? How would you survive?

... you were in charge of a charity with five million dollars to spend on any worthwhile activity over the next year? How would you spend the money?

... indigenous people in Australia achieved fair and just land rights? How would Australia be a different country?

Things to do

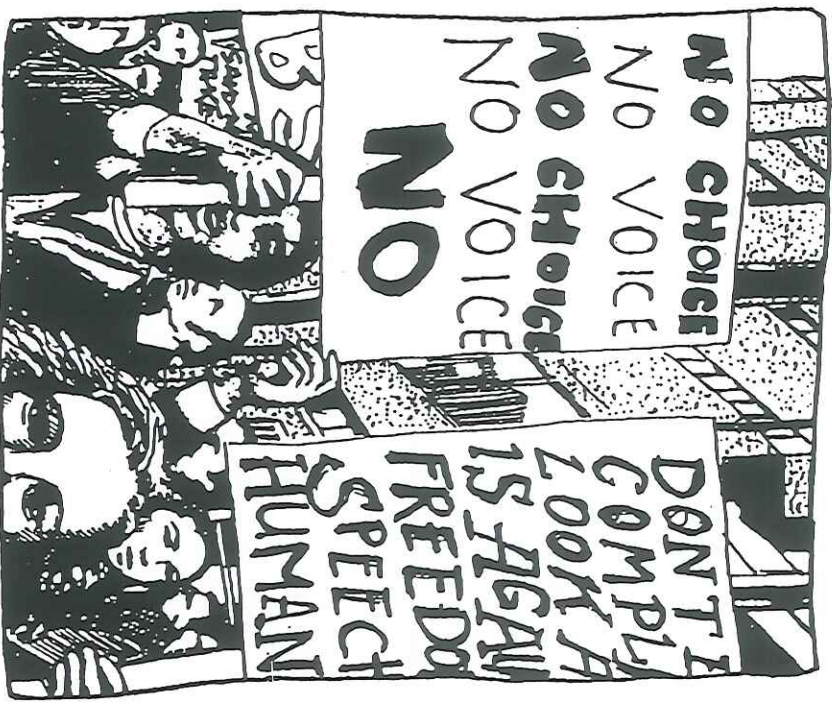
Debate the proposition: "Australia is one of the most fair and just countries in the world."

Research one of the following issues: the environment, homelessness, prison reform, or the role of women in society. Specifically, find out about the involvement of religious groups in this issue.

Survey national or large metropolitan newspapers for one week. Collect stories which raise issues of justice. Analyse the results of this survey and present your findings in an imaginative way.

Taking Action

Consider the list of activities below which people might perform in response to an issue of justice. Add your own possibilities to the list. See if you can think of three actions which people might take as a personal response to an injustice. Next, choose your five favoured responses and rank them in priority order from 1 to 5.



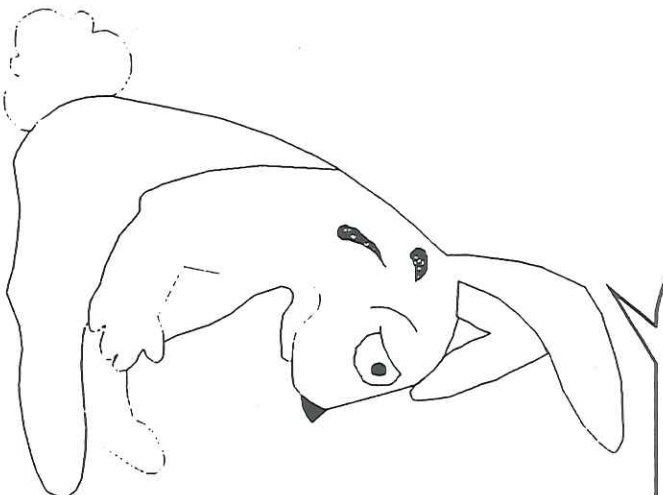
Action	Choice	Rank
<ul style="list-style-type: none"> ● Put a bumper sticker on the family car. ● Wear a badge. ● Join a protest march. ● Make a cash donation. ● Find out more about an issue. ● Write a letter to the paper. ● Reduce, re-use and recycle materials. ● Start or join a social justice group. ● ● ● ● 		

2/9/2

What can we do?

What can one person do?

- raise awareness
- work for justice
- generate hope
- live simply
- challenge the values of others



• Read Luke 4:18-19

• Write your own ending to the statement:

*"The spirit of the Lord has been given to me for he has anointed me.
He sent me to ..."*

MASTER SHEET 7 TOPIC 6: OUR CALL TO JUSTICE

Video R77
WALKING THE WALK

Recall the three stories from the video, *Walking the Walk*.
Using the box below, apply the 'see', 'judge' and 'act' method outlined in the section 'What is Catholic Social Teaching?' in the student text.
Using the box below, apply the method outlined to each story in turn.

See: What are the situations Coral, Eric and Margaret are confronted with?
Judge: Describe what judgement/decision each person makes in response to the situation they observe.
Act: What does each person actually do to respond to the situation?

	CORAL		ERIC		MARGARET
	See		See		See
Judge		Judge		Judge	
Act		Act		Act	

Responding to Injustice

Which is more important, social welfare or social change?

The Catholic Church has two basic models of work for justice: social welfare and social change. Which do you think is more important in responding to issues of injustice? Read the following responses and make up your own mind.

Social Welfare

People who work for justice in this way are primarily concerned to help people overcome the pain and suffering they experience in their lives. Often, this suffering is caused by an injustice. Nurses and doctors heal diseases and illnesses and care and comfort the sick. Social workers and counsellors assist people to overcome social and emotional traumas. Others work in soup kitchens, homeless shelters and women's refuges. The focus of these people's attention is the welfare of the individual person or a small group of people. These people identify with Jesus' concern for the health and welfare of individuals.

Social Change

Those who work to bring about social change aim to eliminate the causes of suffering and injustice. These people conduct various forms of education, conduct letter-writing campaigns to politicians and other community leaders, participate in political parties and community action groups. They aim to bring about social, political, economic and cultural change. They tend to focus less on the welfare of the individual person and more on changing the institution, political system or social structures of the society. These people identify with the message of Jesus to reform the ways of life of people in a community.

"When I give bread to the poor they call me a saint. When I ask why the poor have no bread they call me a communist."

Dom Helder Camara - South American bishop

Catholic Social Justice Groups

The groups listed on the next two pages are some organisations connected with the Catholic Church in Australia. All of these groups aim to respond to issues of justice from the perspective of Catholic Church teaching on social justice. On the chart at the bottom of

page 37, you can classify each group according to the principle of Catholic Church teaching which most closely applies. These teachings were described on page 26 of this book. The first example has been provided for you.

Caritas Australia

Formerly called Australian Catholic Relief
Catholic agency for overseas aid and development
Provides emergency relief for people in countries suffering the effects of war and natural disasters
Sponsors developmental projects in poor countries: schools, water supply, food production
Conducts justice education programs

Society of St. Vincent de Paul

Founded in France in 1853
Established in Australia in 1854
Aims to foster faith among its members through service to the poor
Visits to sick people
Provides food, clothing and shelter to those in need
Raises money through "op shops"

Christians in Solidarity with East Timor (CISSET)

Sponsored by the Sisters of St. Joseph
Seeks justice for the people of East Timor
Welfare services for East Timor refugees
Education programs about the situation in East Timor
Organises "twinning" relationships between Australian and East Timorese parishes

Australian Catholic Social Justice Council

Established in 1977
Comprises volunteers representing a broad cross-section of Australian Catholics
Focuses on issues of human freedom, development, social justice and peace
Advises the bishops on policy statements and action for justice
Provides research and educational materials, liaises with national and international justice groups

Aboriginal Catholic Ministry

Aims to build a strong community among indigenous people based on the richness of indigenous culture and heritage
 Encourages the wider community towards a stance on justice issues
 Sponsors programs, events, ceremonies and employment projects among indigenous people
 Works for reconciliation between indigenous and other Australians

Uniya - Jesuit Social Justice Centre

Based in Australia with world-wide connections
 Founded by members of the Society of Jesus - the Jesuits
 Supports refugees and asylum-seekers
 Active in indigenous issues, particularly land rights
 Influences public opinion on economic, social and mental health issues
 Provides technical and legal advice to marginalised groups, especially indigenous and East Timorese
 Seeks reform of the legal and political system

Organisation	Main Focus	Major Principle of Social Justice
Society of St. Vincent de Paul	Charitable activities	The life and dignity of persons

What Can We Do?

Hope

To act is to hope. Despite the presence of much personal and communal suffering in the world, and despite frequent feelings of doubt or powerlessness, most people continue to act in loving, courageous and compassionate ways in at least some areas of their lives. This is in itself a sign of hope, albeit of a hope that is often hidden, implicit, unnamed.

For a Christian, hope is ultimately anchored in the resurrection of Jesus Christ. The event of the Resurrection declares that when all hope is seemingly lost, when we have done the best we can and have apparently failed, when we have loved and rejected, when we have treated unjustly and have found no recourse, when we have finally been abandoned, when all this has happened and more, God will have the last word. Why? Because God is God and his intentions for humankind will not be thwarted in the end. The Resurrection is both the signs of hope for those with eyes to see.

There are also many signs of hope for those with eyes to see. There is the abolition of slavery in many countries, an age-old institution supported for centuries by powerful social, cultural, political and economic forces. There was the historic success of the Trade Union movement in Britain in curbing the excesses of the Industrial Revolution. The women's movement has led to the enactment of legislation in a number of countries which has begun to redress discrimination suffered by women for centuries and, just as importantly, has led to long overdue changes in attitudes. The conservation movement all over the world has also led to many critical changes in attitudes, personal behaviour and legislation.

Perhaps most strikingly of all in the Australian context is the fact that despite all the suffering and injustice inflicted on Aboriginal people on the part of a powerful dominant culture, Aborigines have survived. They have, in fact, not only survived but are currently engaged in a process of social, cultural, economic and political reconstruction which constitutes a victory of life over all the forces of death and dissolution.

Not everything done or said in the name of these various movements is beyond criticism of course. It is nevertheless true that much injustice and suffering have been alleviated as a result of their entry into history.

The Importance of the Ordinary and Everyday

It is possible to misunderstand what we have just said. It is possible to misunderstand how change happens in the world. We have a tendency, often reinforced and magnified by the mass media, to see change primarily as the result of the activities of 'great' individuals. We remember the leaders of social movements, a Martin Luther King or Mahatma Ghandi or an Emily Pankhurst or Caroline Chisholm. We forget the equally important role played by countless millions of other human beings throughout history.

This tendency on our part to emphasize and remember the single great individual has a number of negative consequences. Possibly the most significant of these is the fact that we tend to forget what we can do in the ordinariness of our lives. Feeling small, we feel powerless. Often isolated, we feel insignificant. We forget that the great movements of change in human history were, and continue to be, only possible because millions of people supported them by living them on a daily basis through countless small and seemingly insignificant acts of hope, courage and endurance. The history of the Christian Church is itself a good example of this truth.

The great majority of human lives have been, and will continue to be ordinary lives. The world judges such lives to be unimportant, of no consequence. The way of the world, however, is not God's way. God's purposes through history are achieved primarily through the ordinary and weak things of the world.

Catholic Commission for Justice and Peace,
Social Justice in Everyday Life, p.30.
Melbourne: Collins Dove, 1990.
(Reproduced under the Copyright Agency Ltd
licence.)

IDEAS FOR REFLECTION AND ACTION

Here are some ways in which you can respond to the call to mission, justice and development in your life. Why not commence now with those you find possible for you to do.

Personal

- * Identify some areas of darkness in your personal life. Dare to light a candle.
- * Find out which groups within the Church work for peace and disarmament. Identify what you personally can do to help.
- * If you are a parent, find out what your children are studying in school about mission and justice. How does your local school teach peace?
- * Start a prayer group in your school. Nourish your reflection by action for mission and justice.
- * Decide to put aside ten minutes each day to read the editorial from the newspaper. Reflect for a few minutes on what its meaning is for you as a christian.

School

- * Make a telephone call to a group who send missionaries overseas countries, for example, the Columban fathers or the Paulian Association Lay Missionary Secretariat. Invite them to your school to share insights with staff, students.
- * Prepare a chart to show how the Parents and Friends spend both time and money. What does this show about commitment to mission and justice.
- * Look at your school budget. Analyse the priorities in terms of the value of the Kingdom. What appeals does your school support? What criteria are used in the selection? Do staff members understand these criteria and priorities?
- * Find out what resources are available from the National Missionary Council, Australian Catholic Relief, and the Pontifical Mission Aid Societies. Does your school make good use of the films and other other material available?
- * Consider introducing Force 10 into your school.
- * Ask some outside person/agency for an opinion/evaluation of your group's relevance to those you claim to serve?
- * Do a time profile on topics raised in school assemblies. What hidden curriculum emerges?

IDEAS FOR EFFECTIVE ACTION

This is a brief run-down on some of the many ways in which we can act effectively to bring about change in our specific situations. The applicability and appropriateness of each of these methods is determined by people themselves within their own given situations.

Summary of ideas

- | | |
|------------------------|--------------------------|
| Letters | Lobbying |
| Petitions | Mass-media |
| Phone-calls | Non-violent action |
| Submissions | Community actions groups |
| Watch-dogging | Issue networks |
| Attendance at meetings | Publicity |

Letters

In writing letters for information or as a means of protest or support it is important to know who to approach, among the most suitable recipients would be:

- | | |
|--|--|
| * your local state or federal member of parliament | * companies; |
| * government ministers; | * non-government organizations; |
| * government organizations; | * community groups; |
| * embassies of foreign governments; | * political lobby and/or pressure groups |

Letters to the media are also of particular value. Letters to the editor for instance, are not only read by the public but by politicians and church persons as well.

In writing to the press there are two basic approaches; either write:

- The Editor,
Letters to the Editor ---
This short cuts the process of sub-editors if you are writing specifically with a view to publication: if your letter isn't published wait a week then write using the second approach.
- The Editor (by name if possible) and mark your letter "Not for Publication"
This approach is useful in soliciting extra information or in bringing a particular piece of information to the editor's attention.

In order to maximise the effectiveness of your letter:

- it should be concise but still include all the necessary information;
- the presentation should be clear,
- it should be handwritten from your home address unless you belong to a large or influential organization in which case it should be typed with the appropriate letterhead;
- it should either imply or specifically request a reply;
- it should be addressed directly to the appropriate contact person.

It is important that students wishing to use letters as a form of action be aware of the purposes for such action. The letters are more effective if they are written by an informed individual in the individual's style. It is definitely not advisable to provide students with a 'pro-forma' letter as such letters neither require nor encourage thought, research, understanding or commitment.

Petitions

One of the best known and most often tried forms of action is the petition. To be effective petitions require the signature of a large percentage of the relevant population. It is also necessary that the petition be sent to each of the relevant persons and not simply to one member of a panel.

If making a petition to parliament it must be in the specified format, this can be obtained upon request. It is also most effective to submit the petition through your local member. In this case, petitions should also be sent to an appropriate number of key members of parliament. By operating in this way the petition will be included in Hansard.

Phone-calls

The effectiveness of phone-calls should not be under-estimated. In fact, they have certain advantages. Phone-calls:

- can allow for an immediate response to a situation;
- enable personal inter-action;
- often can provide direct access to the key person.

An initial phone-call should always be followed up with another call, a personal visit or written correspondence.

Generally, phone-calls should be followed with written communication for two reasons:

- to re-inforce your position;
- to provide a written record of the correspondence.

Submissions

Governmental and various other committees/commissions of inquiry often call for submissions from members of the public and/or interested groups. The procedure for making submissions to such bodies varies; however, it is never very complicated. Often submissions can be made orally if this is preferred. At the least a submission offers the opportunity of public expression, at best your submission could be influential, affecting government policy or legislation.

Watch-dogging

A relatively simple but extremely important form of action is 'watch-dogging'. Watch-dogging involves:

- * selecting the issue, group or organization you are watching;
- * researching the background of this issue, group or organization, you will need to determine:
 - their role;
 - their history;
 - their activities;
 - the structure of the group including who owns or controls it;
 - the links it has with other groups or organizations
- * developing contacts;
- * maintaining and recording an update on what is happening;
- * continued communication with the appropriate contacts;
- * revealing your findings;
- requesting information;
- expressing your position or views;
- seeking direct consultation;
- * announcing any intended forms of action.

Watch-dogging can be successfully applied to virtually any group or organization. It is particularly useful to watchdog:

- * the media in all its forms;
- * companies;
- * government bodies.

By selecting groups that have a direct influence upon the school or students the relevance of watch-dogging becomes increasingly obvious. An example would be the companies that supply the school canteen.

Attendance at Meetings

Being present at significant meetings can be vitally important. By doing so you are in a position both to scrutinize what is being said and to raise issues by posing appropriate questions. Depending on the nature of the meeting it may also provide an opportunity of putting your case on record. Meetings that are particularly useful in this regard include:

- * parish council and general parish meetings;
- * public meetings on a specific issue;
- * various school meetings;
- * open meetings of the local government

A number of organizations have open general meetings in which you can participate.

Business or companies do not generally run open meetings. Nevertheless, by buying a minimum of shares in a public company you automatically have the right to participate in that company's annual general meeting. This also entitles you to know that company's business and to criticize its directors. If your group cannot afford shares in a particular company approach your church or other possible interests. If they own shares ask that certain questions be raised on your behalf.

Lobbying

Lobbying is a valuable way of establishing dialogue with those in power. It is an age-old art with a twentieth century application. Lobbying aims at raising the awareness of those in power and keeping the issues before their eyes. In lobbying it is necessary:

- * to clarify the issues of your own group;
- * to specify the purposes of your lobby, e.g. to raise general awareness or achieve a specific objective, or open the field for later debate;
- * to identify the most appropriate person, persons, group, to be lobbied;
- * to plan your lobbying methods, to lobby

Micro-media

Micro-media is a mini-media system which offers an alternative to the established information systems. The techniques and methodology of micro-media enable it to operate on any scale. Hence it is appropriate to both the school and the community. It is a means whereby the media is placed under the control of the people who use it. These people themselves:

- * determine the perspective of such media forms;
- * decide the content and methodology;
- * are responsible for the production of programmes and materials.

Micro-media depends on the development and use of technology which is appropriate to a given situation and hence does not rely on large financial expenditure or technical expertise. Although people outside the situation might act as facilitators, it calls for maximum participation from those in the situation especially in decision-making. Some of the tools of micro-media include:

- * mimeo press;
- * blackboard newspaper;
- * the use of posters, drawings, cartoons;
- * slide/tape productions;
- * the use of photography;
- * puppetry in its various forms;
- * creative dramatics including street theatre;
- * story-telling, songs and music;
- * public address systems

It is essential that the activities related to micro-media be firmly based in the community using it.

Non-violent Action

There are many forms of non-violent action which are used not simply as a means of protest but also as an expression of alternative ideas, information and perspectives. Often such action seeks to be effective by being directed at a specific individual, groups or institution. To do so requires the identification of the persons in control through an appreciation of the power relations within a particular situation.

Non-violent action often assumes a symbolic form attempting to reach people emotionally and/or intellectually. These symbolic actions might include:

- * vigils;
- * memorial gatherings;
- * return or refusal of awards;
- * attendance at meetings in symbolic outfits;
- * token pollution of a polluting company's offices.

Other forms of non-violent action are more concerned with directly affecting or changing decisions. They usually rely on a simultaneous assault on decision-makers and public awareness. The most popular and successful methods include:

- * meetings;
- * marches and processions;
- * rallies;
- * sit-ins;
- * system jamming due to organized over use

All these forms of action require thorough planning if they are to be carried out successfully. In all cases attention should be given to notifying the appropriate authorities and arranging suitable publicity.

Community Action Groups

There are any number of groups within the community that are already involved in the struggle for justice and development. Some, though not all, of these groups work from an understanding of and commitment to the mission of Christ.

Among the many ways in which students can support these groups and further their work the most valuable is person involvement. For a list of suggested groups and their respective addresses refer to the Resources section. (see pages of this unit)

Though there is no model for a community action group, certain needs are common to all. It is important that the group:

- * have a well defined purpose;
- * seek access to all the necessary information;
- * determine the points of possible change; (possibly through the use of analysis);
- * determine the means of effective action;
- * respond to the situation;
- * reflect upon their own activities within the particular situation.

Issue Networks

Once a group is organized and operating it should seek ways of maximising the effect of their action. One possible means of doing this is by linking up with other groups that might be involved or concerned with the same issue. These groups may be from other schools, community groups, trade unions, public organizations.....

Issue networks rely on communication and not bureaucracy. Through written or personal contact, groups can offer each other both moral and practical support.

Publicity

A crucial element in most forms of action is publicity. Publicity has a three fold purpose:

- * to put pressure on the target group;
- * to raise general community awareness;
- * to elicit public support

Assuming that publicity must be planned for rather than expected, it will be necessary to develop strategies. Whenever possible take the initiative an provide the various media outlets with all the necessary information and present it in the form appropriate to the particular medium you intend using. It is important to remember that each paper, magazine, radio or T. V. channel aims at a particular audience; you should take account of this in your presentation.

In organizing your publicity do not rely solely on conventional media outlets or organizations to carry your message for you. You can generate your own publicity by:

- * handing out leaflets;
- * creating and displaying posters;
- * arranging exhibitions in popular locations;
- * using the community library and notice boards;
- * requesting announcements or making your own announcements in schools, churches, community meetings
- * appropriate advertising

Evaluation Responses

Try to say how you feel about your work in this topic by completing the following sentences.

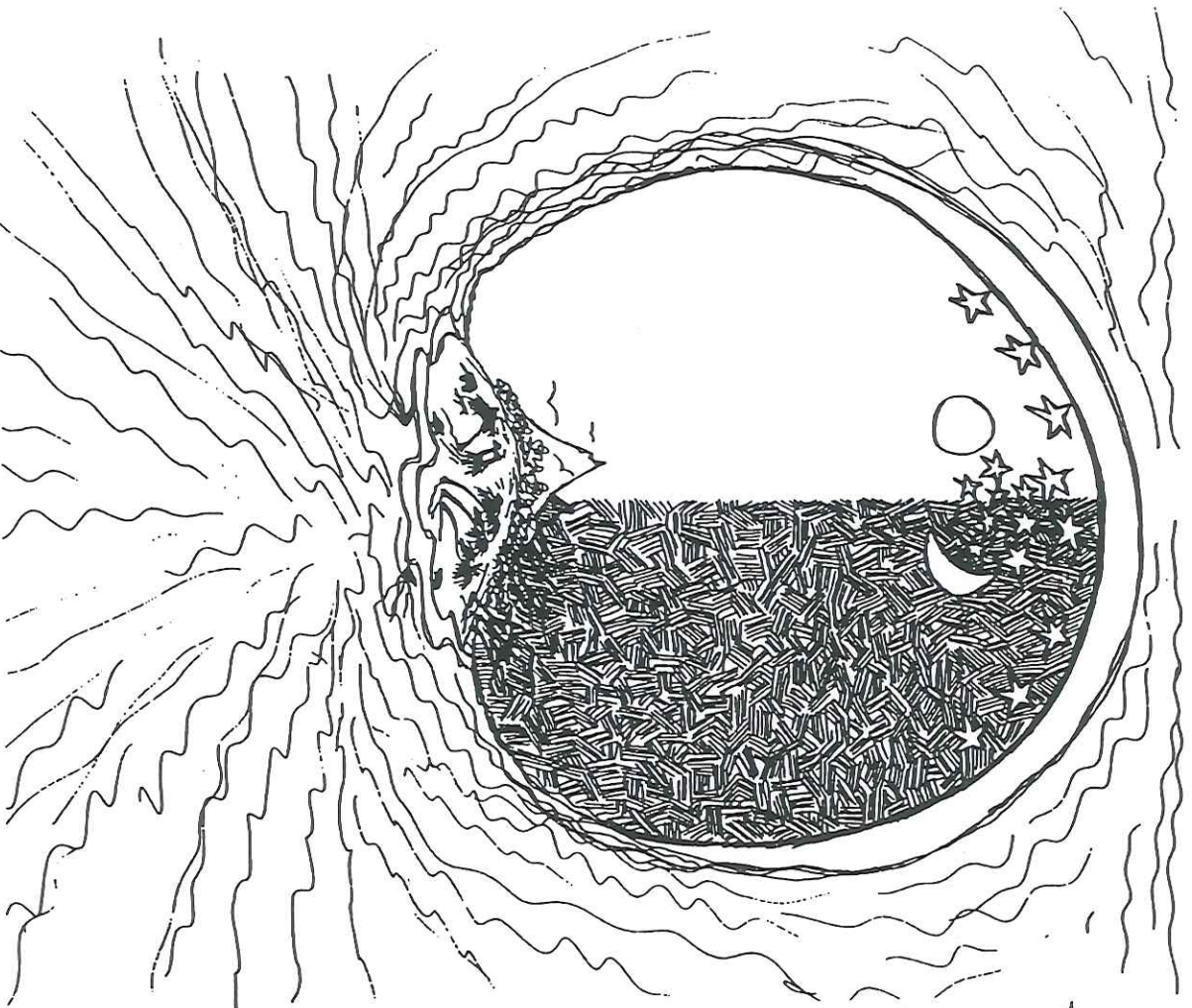
The most important thing I learned in this topic was ...

I really liked learning about ...

I would like to know more about ...

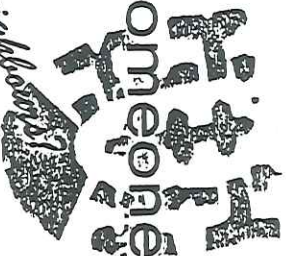
If I was the teacher, I would change ...

The part of this topic that I liked the least was ...



4/1a

Someone Else's Shoes



Who are our neighbours?

Living in a fortress watching from above
Looking at my neighbours with conditional love
No understanding no time to lose
No respect for someone else's shoes



Who are the 'haves and have nots' in our school, local community, and Australian society?

The haves and have nots have not the right
To have a feel for one another's dreams
With turned vision myopic views
Can't see the world from someone else's shoes

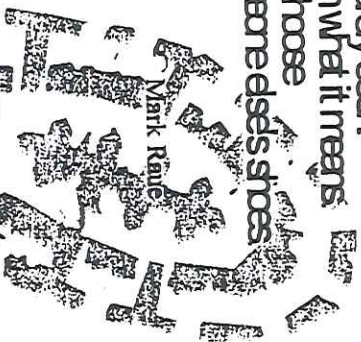
Someone else's shoes. Try and empathise
Someone else's shoes. You'll be surprised
It's time to remove your shoes and recognise
The view from another's shoes will open up your

Why is good fortune denied to some?
We deserve what we get is the rule of thumb
How can we live by such foolish truths?
It all seems different in someone else's shoes

Why is it that some people are better off than others?

Can you read the signs of the times?
Walk till you find

A new perspective sights rarely seen
Enlightened moments learn what it means
To be a person so free to choose
The unfamiliar walk of someone else's shoes



Mark Raine

*Are we a people free to choose?
Is it difficult to develop a new perspective or do we
tend to be blind to other people's problems?*

Permission has been given for the use of this song within the classroom.

42a

Justice / Justice

Unscramble the following words.

- CLREU
- DUSTETR
- EPOH
- IESBRB
- ISEL
- JEUGD
- KEIDWC
- LCEUDFTIE
- REEF
- RORPSSEPO
- SRPDPSEEO
- THGUSENSOEIR
- YEEDRG

Place the words from above under the appropriate heading.

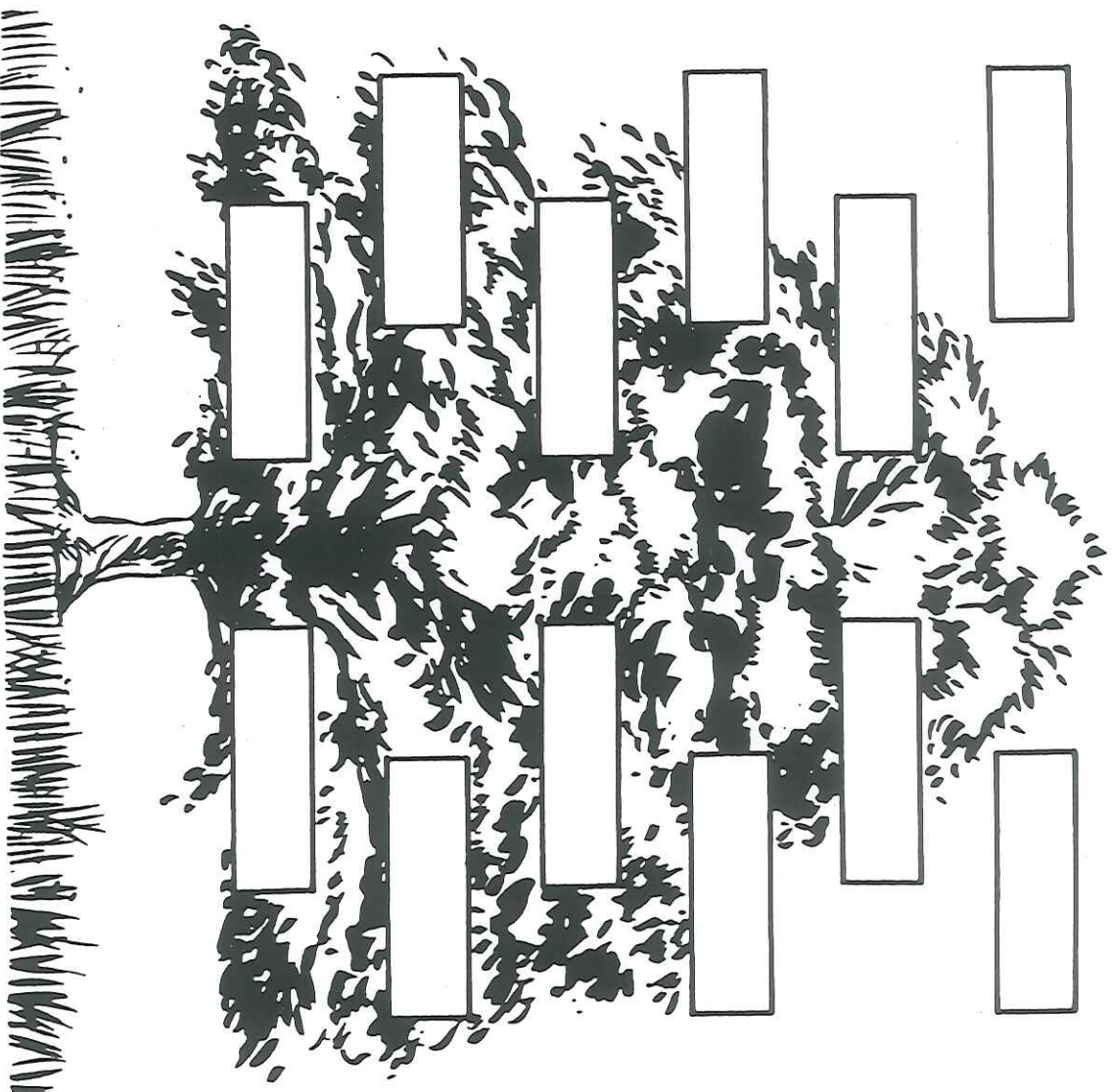
Just

Unjust

- Choose 2 words from each category and give an example of a just or unjust act.

How do you see a tree?

Read pages 78–79 in your textbook.



- 1 On the left-hand side of the tree, complete the boxes with reasons for the disappearance of so many of our hardwood trees.
- 2 On the right-hand side of the tree, give all the 'gifts' a tree can give to us and to the environment.
- 3
 - a How might our view of a tree affect the future of rainforests?
 - b If the rainforests continue to be destroyed, how will our world environment suffer?
- 4 What view of a tree do you think the world should have? Explain your answer.

37

Environmental concerns

Read pages 78–87 in your textbook.



- 1 Look at the following environmental concerns. Write a short definition or explanation for each, using your own words.

<input type="radio"/>	Deforestation
<input type="radio"/>	Overfishing
<input type="radio"/>	Dumping industrial waste
<input type="radio"/>	Acid rain
<input type="radio"/>	Hunting
<input type="radio"/>	Burning fossil fuels
<input type="radio"/>	Oil spills
<input type="radio"/>	Pesticides
<input type="radio"/>	Selective breeding
<input type="radio"/>	Storage of nuclear waste
<input type="radio"/>	

- 2 In the empty box, add another environmental problem and explain it.
- 3 In the circles at the top of each box, write in a number from 1 to 11 to show how important you think the topic is (1 for the most important; 11 for the least). There is no correct order, but you should consider your choices carefully.

38

What on earth are we doing wrong?

Read pages 78–87 in your textbook.



We are polluting the Earth by

Handwriting practice area with 10 horizontal lines.

We are destroying the Earth's resources by

Handwriting practice area with 10 horizontal lines.



We are destroying the Earth's environment by

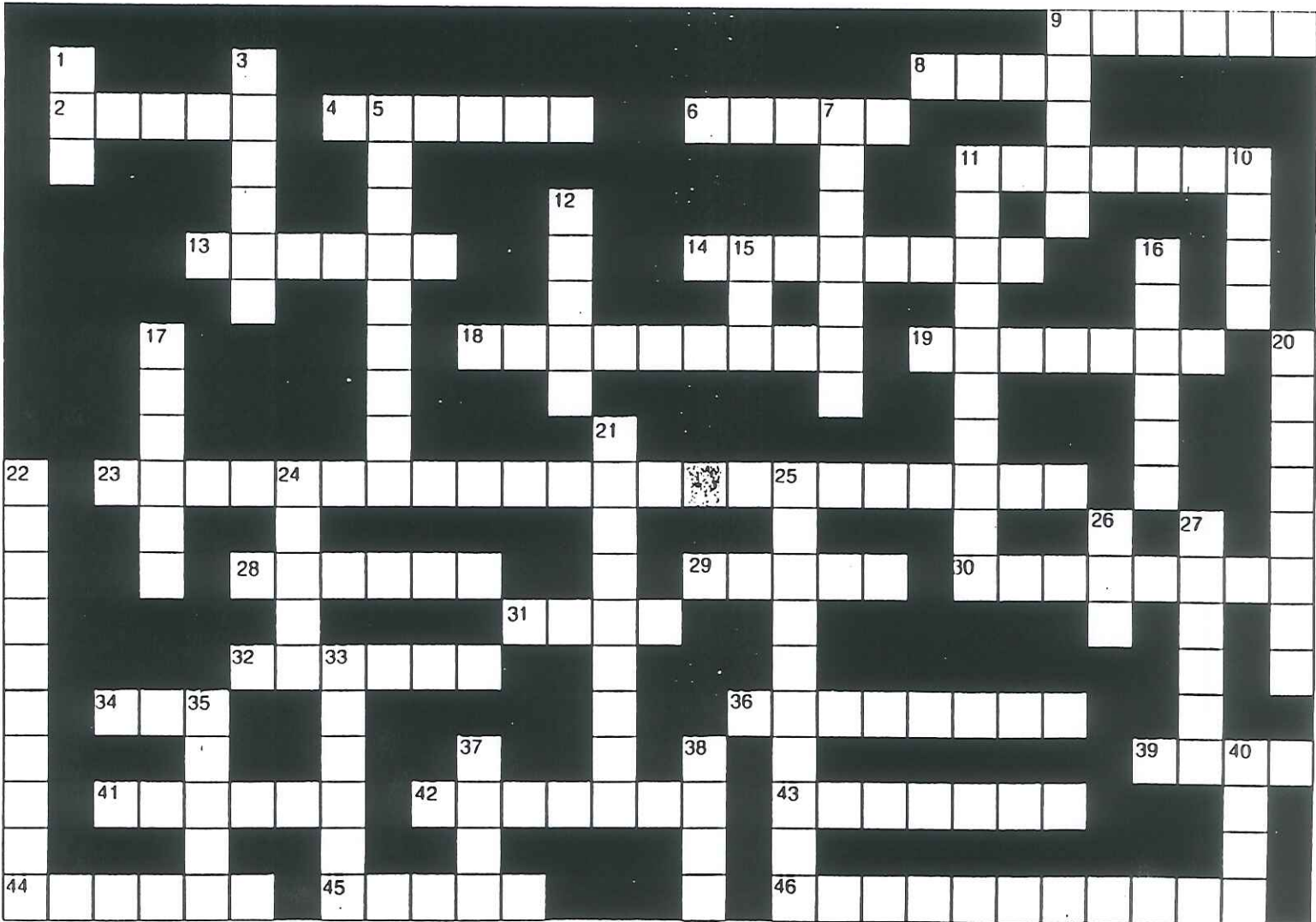
Handwriting practice area with 10 horizontal lines.

I think the worst problems facing the Earth are

Handwriting practice area with 10 horizontal lines.

War and peace Crossword (1)

Read pages 114-125 in your textbook and Information Sheet 1.



45b War and peace

Crossword (1)



Read pages 114–125 in your textbook and Information Sheet 1.

Across

- 2 First name of the B-29 bomber that dropped the first atomic bomb.
- 4 A Jewish holy book that contains the statement: 'If a person intends to kill you, be the first to kill him.'
- 6 'To struggle in the way of Allah.'
- 8 The Crusades were fought in the _____ Land.
- 9 A person who sacrifices their life for a cause.
- 11 Instruments used in warfare.
- 13 Proverbs 12: 'There is _____ in their hearts.'
- 14 The philosophy of non-violence.
- 18 The first Japanese city destroyed by an atomic bomb.
- 19 A war fought by the USA in Indo-China.
- 23 An individual who, because of his or her beliefs, refuses to fight in a war.
- 28 The two atomic bombs were dropped in this month.
- 29 According to which teaching will you 'harm your reputation and commit the sin of omission' if you refuse to fight in a just war?
- 30 The second Japanese city to be bombed towards the end of the Second World War.
- 31 The concept of war drawn up in the thirteenth century.
- 32 One of the conditions of a just war is that it must be the last _____.
- 34 The nickname of the first atomic bomb.
- 36 Something which preserves the memory of a person or event.
- 39 To cause or bring about death.
- 41 The colour of the highest American bravery award.
- 42 Weapon that no one can fight against.
- 43 Sent through the post to individuals who refused to fight in the First World War.
- 44 Organised armed forces.
- 45 The call up of soldiers to fight in a war.
- 46 The day when one remembers those who have died in the world wars.

Down

- 1 Jackson Browne sang about the '_____ in the shadows'.
- 3 The lieutenant in charge of American troops who were involved in a village massacre in Vietnam.
- 5 A truce or cessation of hostilities.
- 7 The thirteenth-century philosopher and theologian who helped to define 'just war'.
- 9 The name of the village where the massacre in 3 down took place.
- 10 Which teaching states that 'without power, justice does not flourish'?
- 11 Capital city in the USA which commemorates the death of American forces in the Vietnam War.
- 12 The name of America's highest bravery award.
- 15 The adopted surname of Cassius Clay.
- 16 The Christian denomination committed to peace and anti-war.
- 17 The atomic bombs were dropped in this war.
- 20 The word used to describe violent, physical acts.
- 21 The theologian and philosopher who first formulated the conditions for a just war.
- 22 A great Buddhist leader.
- 24 It is generally accepted as the first condition for a just war.
- 25 The German theologian executed by the Nazis during the Second World War.
- 26 The word used to describe an armed struggle between nations.
- 27 The Indian leader committed to peaceful, non-violent ways.
- 33 A book by George Walton – The Tarnished _____.
- 35 The number of original conditions laid down for a just war.
- 37 The war in the Middle East that Britain was actively involved in as part of the United Nations.
- 38 The country which opposed the United Nations during the war in 37 down.
- 40 The Christian concept of agape.

Read pages 114–125 in your textbook.

B M G K L
 C A U S E
 D R K B O
 S T Y C I
 W Y K H Z
 P O P W A D N R K E O H D T O P H
 O H D S B F A M M S K T J S S K A
 P K J U O H G A F H M F A K I N G
 E B C R U S A D E I U M G Y X L G
 S X J R H
 A I H E A
 K H R G M
 I S L A M
 F P X N A
 S A O D D
 D C K H A
 A I J I L
 N F A W I
 J I H A D
 O S O G U
 O T K A O
 P E A C E

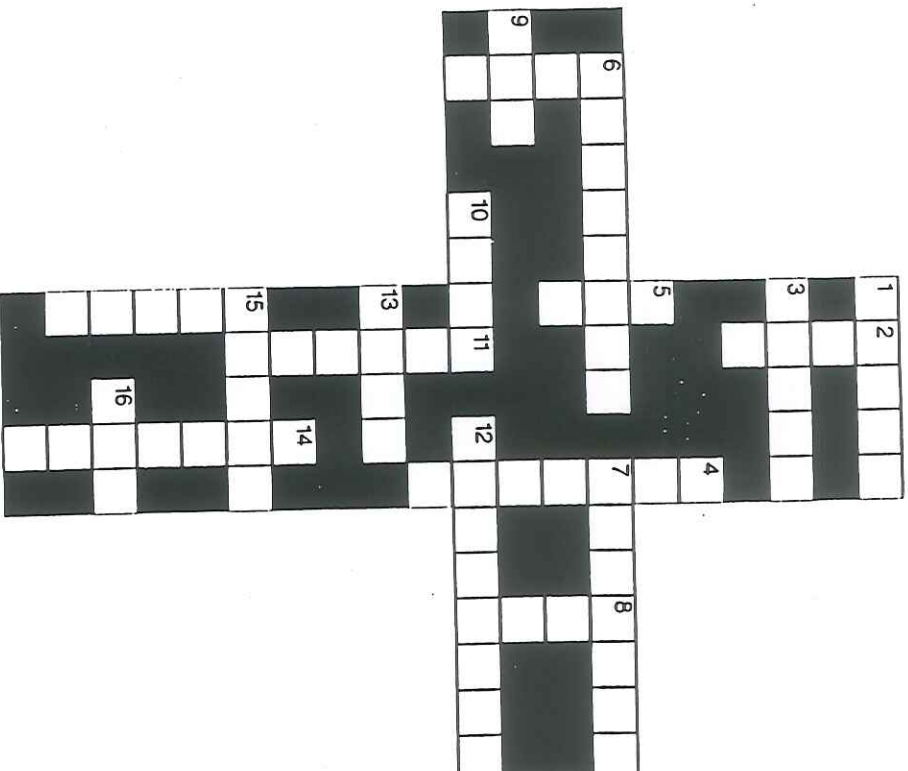
- 1 Find the following words horizontally or vertically in the wordsearch above.
Draw a circle or highlight each word as you find them.

CAUSE	NAGASAKI	CRUSADE	ISLAM
JIHAD	PACIFIST	PEACE	MARTYR
POPE	<u>CHESHIRE</u>	<u>MUHAMMAD ALI</u>	
<u>KING</u>	<u>GANDHI</u>		

- 2 Once you have found all the words, write a paragraph about each of the people whose names are underlined.

War and peace Crossword (2)

Read pages 114–125 in your textbook.



Across

- 1 The Islamic word meaning 'to struggle in the way of Allah'.
- 3 A great Buddhist leader is the _____ Lama.
- 6 The British war hero who witnessed the dropping of the second atomic bomb in Japan.
- 7 The name given to the campaigns in the Middle Ages between Christians and Muslims.
- 9 The word meaning 'armed conflict'.
- 10 The surname of the black civil rights leader.
- 12 The name of the Japanese city destroyed by the second atomic bomb.
- 13 According to Ecclesiastes, 'a time to _____ and a time to hate'.
- 15 The Islamic word for God.
- 16 '_____ for _____, and tooth for tooth.'

Down

- 2 The Middle Eastern country which opposed the UN during the Gulf War.
- 4 Weapon that no one can fight against.
- 5 According to the Qur'an, 'Allah is most powerful for their _____'.
- 6 Muhammad Ali's former name.
- 8 According to Pope Urban II, those who died fighting the 'infidels' would be 'forgiven their _____'.
- 11 Another word which means 'worldwide'.
- 14 The word given to those people who suffer or die for a cause they strongly believe in.
- 15 The Christian term for 'love' which is clearly set out in Paul's letter to the Corinthians.

49

Readings about war and peace

Read pages 124–125 in your textbook.

- A** A letter from Richard Cantale, an American soldier fighting in the Vietnam War

Yesterday my company was hit while looking for VC [Vietcong]. They told me they needed someone to identify a boy they had just brought in. It was very bad they said, so I went into the tent and there on the table was the boy. His face was all cut up, blood all over it, his mouth was open, his eyes were both open. He was a mess. I couldn't really identify him and went outside while they went through his stuff. They found his ID card and dog tags. I went in and they told me his name was 'Rankin'. I cried 'No, God it can't be', but sure enough, after looking at his bloody face I could see it was him. It really hit me hard because he was one of the nicest guys around. He was one of my good friends . . . it was too hard. After I left the place I sat down and cried. I couldn't stop it. I don't think I ever cried so much in my life! I can still see his face now. I'll never forget it. Today the heavens cried for him . . .

- B** An extract from a poem called *For the Fallen*, which is always read on Remembrance Sunday (Armistice Day)

They went with songs to the battle, they were young,
straight of limb, true of eye, steady and aglow.
They were staunch to the end against odds uncounted,
they fell with their faces to the foe.
They shall not grow old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
we will remember them.

Laurence Binyon

- C** A letter left by a mother at the Washington War Memorial

There is still much pain left from the Vietnam War. But this I know. I would rather have had you for twenty-one years and all the pain that goes with losing you, than never to have had you at all. All my love.
Mum

- 1 What images of war do you think the extracts are portraying?
- 2 Dietrich Bonhoeffer, a German theologian who was executed by the Nazis because of his beliefs, wrote: 'The only way to overcome evil is to let it run itself to a standstill . . . resistance merely creates further evil and adds fuel to the flames.'

 - a What do you think he meant by this?
 - b In what circumstances, if any, would you be prepared to die for your beliefs?

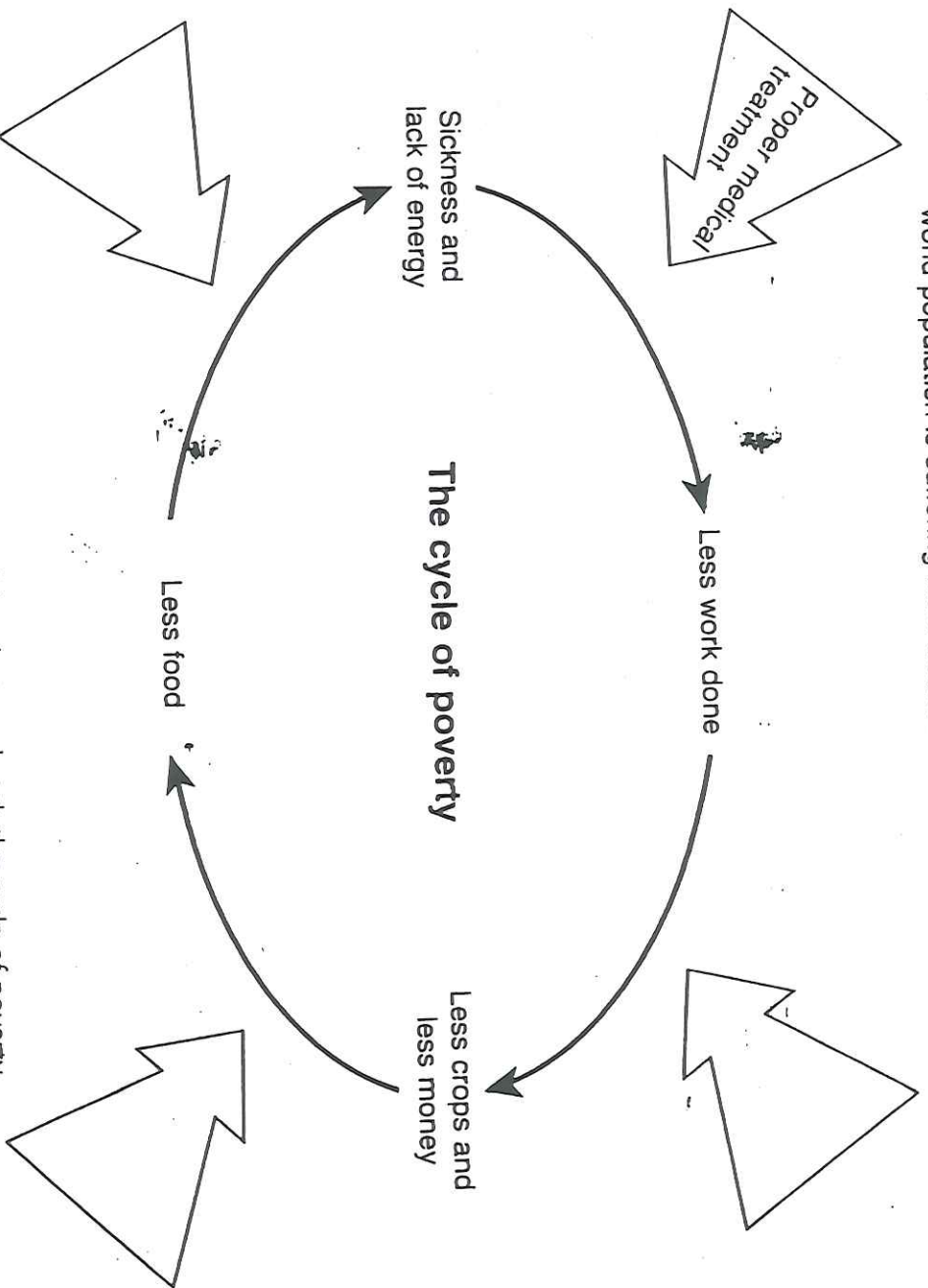
Poverty and malnutrition

Read pages 106–107 in your textbook.



51

- Malnutrition means not having enough of the kinds of food necessary to keep fit and healthy.
- A healthy diet must consist of protein for building the body; vitamins; minerals; and fats and carbohydrates for energy.
- A European diet of meat, fish, eggs, cheese and vegetables has many of the ingredients of a balanced diet; so does a tropical diet of rice, beans, coconut and pineapple ~~and~~ though these are completely different foods.
- In many parts of the world there are not enough protein foods; to make up a good diet. Children fed predominantly on rice and sugar lack sufficient proteins, may be physically retarded in growth and can become dangerously weak.
- An average healthy person of correct weight for their height and build needs a diet containing approximately 2,400 calories a day. In Western developed countries people normally have a diet of about 3,000 calories a day; in the developing world many people are getting less than 1,500 calories a day.
- About 15,000 people die of starvation every day and almost a third of the world population is suffering from malnutrition.



Proper medical treatment is one thing that can break the cycle of poverty.
 Can you think of three other items that can break the cycle?

** Some ideas for class assessment / activities*

52

Assignment - Journal

1. Collect a series of articles from newspapers, magazines; songs; films; video's etc. that relate to justice / injustice within Australian Society.
2. For each article. (minimum of 10 articles- place in a scrap book)
 - Write a brief description of the content.
 - If from newspaper or magazines put name of paper and date published.
 - If a song or film write author , year published and targeted audience.
 - Why did you choose this article i.e. how does it relate to justice /injustice.
 - Write your personal reflection i.e. insights, thoughts, feelings about the article.
3. Choose one issue from your articles. (best to leave this until after Lesson 11 - as examples of dealing with this will be modelled)
4. Research this issue.
 - Name the issue - i.e. what is the real injustice?
 - How did the injustice occur? i.e. in the beginning.
 - Why does the injustice still remain today??
 - What do we need to do to help put an end to this injustice?
5. Develop a poster to present to the class showing your issue and ways of putting an end to this injustice.

Assignment - Journal

1. Collect a series of articles from newspapers, magazines; songs; films; video's etc. that relate to justice / injustice within Australian Society.
2. For each article. (minimum of 10 articles- place in a scrap book)
 - Write a brief description of the content.
 - If from newspaper or magazines put name of paper and date published.
 - If a song or film write author , year published and targeted audience.
 - Why did you choose this article i.e. how does it relate to justice /injustice.
 - Write your personal reflection i.e. insights, thoughts, feelings about the article.
3. Choose one issue from your articles. (best to leave this until after Lesson 11 - as examples of dealing with this will be modelled)
4. Research this issue.
 - Name the issue - i.e. what is the real injustice?
 - How did the injustice occur? i.e. in the beginning.
 - Why does the injustice still remain today?
 - What do we need to do to help put an end to this injustice?
5. Develop a poster to present to the class showing your issue and ways of putting an end to this injustice.