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# *Sathya Sai Education in Human Values, UK*

## *Newsletter May 2003*

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Welcome to the May 2003 Issue.

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## **NEWS STORIES / ARTICLES OF INTEREST**

### **NEWS FROM KENT, UK**

#### **Displays Open Gateway to SSEHV**

Staff at a primary school in Wye, were more than happy to take up BISSE County Co-ordinator for Kent, [Neelam Art's](#) offer to 'adopt' the main entrance display board for SSEHV displays. She links the displays to Citizenship, PSHE, circle time and R.E sessions taking place in different classes, thereby involving and including children's work. Catchy quotations are also used to instil human values. To date, displays have been on 'The End of Education is Character', 'Festivals of Light', 'Friendship is...' and 'Peace and Happiness for 2003'.

The displays are generating a great deal of positive interest from parents, staff and children about the SSEHV programme. An Inset training day is being planned for staff at the school in the near future.

#### **Golden Opportunity for Golden Time**

Neelam has also been given the go ahead by the Head at another primary school in Ashford, Kent, to introduce SSEHV sessions for children as one of their Friday afternoon 'Golden Time' options. SSEHV is proving to be a popular choice. Twelve children attend each week, alternating between Key Stages 1 and 2. Silent sitting, value games and songs are key features of the half hour sessions. Golden Time, which takes place in most schools, offers a golden opportunity for introducing SSEHV.

#### **One World Week**

Neelam is also busy coordinating 'One World Week' at this Ashford primary school. Each class has taken a different country and is exploring its religion, folk stories, music, dance and food. This will culminate in a whole school assembly which Neelam will be leading. The focus will be 'the whole world is one family'. Included will be a fashion parade of national costumes and flags, songs from around the world, interfaith prayers in different languages and silent sitting (light meditation) for global peace.

### **Easter Camp Spreads Happiness in Surrey**

Bahnoon Agnew, BISSE County Co-ordinator for Surrey, reports that the Easter Camp held at The Four Winds Centre in Dockenfield, Surrey went very well indeed. Four Winds is a retreat centre on the edge of The Alice Holt Forest, which is a very beautiful part of Surrey, near Frensham Ponds. The idyllic venue and setting played an important role in giving the children a sense of space and freedom, and of being nurtured in a well-nurtured place.

24 children from five different schools in the county attended the camp. Everyone went home at the end of each day tired and very full in mind and spirit, and all of the children expressed joy and gratitude. At lunchtime on the first day, three girls were already requesting a Summer Camp **this** year. Two boys, who were highly reluctant on the first day, underwent a total turn-around by the third day. One eight-year old boy, who has been so bullied at school that he has to be educated at home, enjoyed the camp so much that he cried uncontrollably at the end, eliciting a promise from the organisers that they would gather his friends around him again.

Feedback from parents was also excellent. The mother of one twelve-year old commented, "Peter normally doesn't like to join clubs or go to camps. This time, however, he's woken up each morning, alert and excited to attend." Another parent remarked of her six-year old, "I wasn't aware of this before, but Alex has told me that he's been frightened to go to school. He doesn't like it much, but this camp is fun and he likes coming here everyday."

A Follow-Up and Friendship Day was organised by popular demand exactly one month after the finish of the Easter Camp, on 17<sup>th</sup> May, on the theme of the American Indians. This took place at Daws Wood in Frensham, Surrey.

## Lesson Plan Exercises

The theme of this month's lesson plans is: SOCIAL JUSTICE

### SOCIAL JUSTICE: RELATED VALUES

#### LOVE:

Acceptance  
Care  
Consideration  
Dedication  
Devotion  
Friendship  
Interdependence  
Sacrifice  
Thoughtfulness  
Unselfishness

#### TRUTH:

Discernment  
Fairness  
Fearlessness  
Integrity  
Intuition  
Justice  
Self-awareness  
Sincerity  
Unity of thought, word and deed

#### RIGHT CONDUCT:

##### Social Skills:

Good behaviour  
Helpfulness  
Politeness  
Good relationships.

##### Ethical Skills:

Code of Conduct  
Courage  
Dependability  
Determination  
Duty  
Respect for all  
Responsibility.

#### PEACE:

Attention  
Calm  
Concentration  
Equality  
Equanimity  
Faithfulness  
Focus  
Patience  
Reflection  
Satisfaction  
Self-control  
Self-discipline  
Understanding  
Virtue.

#### NON-VIOLENCE:

##### Psychological:

Concern for others  
Consideration  
Co-operation  
Forbearance  
Loyalty  
Morality.

##### Social:

Appreciation of other cultures and religions  
Brother/sisterhood  
Environmental care  
Citizenship  
Equality  
Harmlessness  
National awareness  
Respect for property  
Social justice  
Universal love.

**COMMENTARY:**

According to Webster's Dictionary, the adjective 'social' means, "Tending to form co-operative or social relationships with ones fellows; of or relating to human society; the interaction of the individual and the group...the welfare of human beings as members of society."

'Justice' means, "The maintenance and administration of what is just, esp. by the impartial adjustment of conflicting claims, or the assignment of merited rewards or punishments; the quality of being just, impartial or fair; and the principle or ideal of right action." According to Chambers Thesaurus, synonyms include:

- (1) Fairness - equity, impartiality, objectivity, equitableness, justness, legitimacy, honesty, right, rightfulness, rightness, justifiableness, reasonableness, and rectitude.
- (2) Legality - law, penalty, recompense, reparation and satisfaction.

Martin Luther king believed that non-violence was better than violence for achieving transformation because it produced no negative side effect. That is why he insisted on non-violence in his struggle for civil rights. He condemned moderate white society for preferring order to justice. He argued that, "They prefer the negative peace of sweeping the tension under the carpet, rather than facing the facts and dealing with the horrors inflicted upon black people." He continued, "Injustice to us here is injustice everywhere. For the oppressed, liberation is an urgent need. Sweet words of peace, order and harmony hide the reality of entrenched racism. The white liberals want order today and justice tomorrow, which never comes. We want justice today and order will be the natural outcome. Justice will produce order and not the other way around."

Martin Luther king's words emphasise that it is often necessary to put ourselves out and be prepared to open a can of worms in order to bring about social justice. It is tempting for us to keep the status quo and choose the quiet life, but as teachers we know that the only way we can bring positive changes in our schools and in the heart of our pupils is to throw a spot light on injustice as we find it. By making a peaceful but firm stand against injustice we set a positive example for our pupils to fight for social justice wherever there is a need.

## QUOTES

Man must evolve for all human conflict a method, which rejects revenge, aggression and retaliation. The foundation of such a method is love.

**Martin Luther King**

If we genuinely want to bring in real and peaceful change to the world, then there is one place where we can all begin, and that is our own personal responsibility.

**Ed and Deb Shapiro**

True peace is not merely the absence of war; it is the presence of justice, equity and non-violent social order.

**Martin Luther King**

You should be prepared at all time to respect the dictates of conscience; you should watch your steps so see if you are in someone else's way.

**Sathya Sai**

It is when your spirit goes wandering upon the wind that you, alone and unguarded, commit a wrong unto others and, therefore, unto yourself.

**Kahlil Gilbran**

## STORY

### **The Day the Mice Got their Joy Back**

*by Gay Sayer*

Squeaker Mouse was hiding behind the big old root on the edge of the wood, beside the plain. Squeaker was shaking with fright and his huge eyes and big ears were all of a quiver because he had just had a big fright out on the plain. The hawks, who patrolled the plain, had nearly had him for breakfast. Normally Squeaker was a stylish mouse with blond highlights around his whiskers. In mouse terms, this was very cool. But not today.

Scratchy Bear, a cool dude of a bear, but one who rarely thought of anything else except scratching, was on scratching business in the wood. He swaggered from tree to tree, scratching here and there, never giving a care to ask the trees first. Sometimes if he scratched on a tree that was having a snooze they would get angry and swat him with their branches until he went away. Sometimes the trees got so angry he had to leave the wood altogether, and this was one of those mornings. All the trees, led by Mr. Scots Pine, were waving their branches so furiously that Scratchy Bear was being swatted from all sides. The only escape was out onto the plain, where there were no trees at all. In fact there was hardly much of anything except some rocks and a lot of dust and clumps of sneazle teazle weed blowing about.

And so it was, as Scratchy Bear hurried out of the wood ducking the branches as coolly as a bear can under attack, that he stubbed his paw on the big old root.

"Ouch!" he yelled, looking down to see what it was.

And that was the moment he caught sight of a pair of huge quivering ears and enormous frightened eyes staring at him from behind the old root.

"Goodness," said Scratchy Bear, bending really low to get a better look, "Who ever are you?"

"Oh!" Squealed the quivering ears, "Don't eat me, please, I'm Squeaker Mouse and..."

"Well, you could have let out a squeak before I hit my paw!" Scratchy Bear was now rubbing his sore paw in his other paws. (It's handy having so many paws).

"Sorry," said Squeaker. "But I didn't know if you would eat me if I squeaked. That's what the hawks do."

"Eat you?" roared Scratchy Bear. "I'd no more eat you than I'd eat pickled teazle weed seed!"

"Oh, we rather like pickled teazle weed seed," said Squeaker quietly.

"We?" said Scratchy Bear. "Who's this 'we' you're talking about?" And suddenly, at that moment, from beneath the old root came lots of squeaks and squeals. For a moment Scratchy Bear thought Squeaker had turned into a ventriloquist! Then up popped a dozen pairs of huge and quivering ears, just like Squeaker Mouse's.

"Goodness gracious!" said an astonished Scratchy Bear. "What are you all doing down there?"

"This is our hiding-hole," they all chorused together. And again Scratchy Bear bent down really low to get a closer look, and all the mice, like a wave, leaned backwards out of the way of his nose, which was very, very large compared to a mouse's nose.

"We're hiding from the hawks. But we've got to cross the plain before it gets dark," they babbled.

"Hmmm", said Scratchy Bear, straightening himself up again. "This is very confusing, and I don't like being confused. I'll have to have a scratch." And he sauntered to the nearest tree and began to scratch his back on its trunk. Luckily it was Mrs. Beech, and she had a soft spot for Scratchy Bear, so long as she wasn't snoozing, of course!

From the old root, twelve pairs of mesmerized eyes watched as he had a really good scratch. And all the mice could see how happy this simple pleasure made him and they wished they were all as happy as he looked at that moment.

Then after a while Scratchy Bear sauntered back and declared he felt ready now to hear their story about the hawks.

Suddenly there was chaos. All the mice jumped up onto the log and everyone was talking altogether and hopping up and down. Scratchy Bear was in danger of becoming confused again. It seemed each mouse had a story of terror to tell about crossing the plain and fleeing the hawks.

"Stop, stop!" roared Scratchy Bear, at the top of his voice. And everyone became as quiet as mice, all watching Scratchy Bear with their huge, tremulous eyes. "Now, Squeaker, you start. What's all this about hawks and plains and hiding under old roots?"

Squeaker took a deep breath to compose himself, and then he began. "Well, you see..."

"No I don't see actually," butted in Scratchy Bear. "But go on, go on." He waved a paw.

"As I was saying, every week we have to cross the plain to the other side. That's where the cheese-maker is, and the whisker trimmer, and the Mouse Tail Massage Centre and, most importantly, Mouse Mountain, where all our families live. We collect nuts and seeds in the woods here and take them back for our families on Mouse Mountain."

"Really?" said Scratchy Bear. "I had no idea. How long have you been doing this, then?"

"Oh, not long. Our home wood got cleared, so we have to travel over here to this wood. The trouble is, the hawks patrol the plain, and they're always watching for us. *You* might not want to eat us, but those hawks definitely do. We know."

Scratchy Bear peered out at the plain, "But I can't see any hawks."

"That's the problem. You never do until they're right over you. They're so fast! And they just wait for us mice to show ourselves, which of course we have to do if we're to get across. It's terrifying because there's hardly anywhere to hide out there. I have to eat lots



of my strongest and most potent cheese before I dare to cross it." Squeaker quivered from his ears to his tail-end at the very thought of it. "Last time I crossed the plain, the hawks very nearly got me. I've got scars all over my back. I had to see Queenie Bebop down at the Hive to get her special healing Bebop jelly. And the time before that, my sister nearly lost her tail..."

"Your sister!" yelled an outraged Scratchy Bear. "Why was a girl making the crossing if it is so dangerous?"

"She's our best seed collector. She knows them all, and especially which ones make the best pickles. And anyway, she's as brave and as fast as the rest of us. But she nearly lost her tail. She managed to get under a rock just in time as the hawk swooped, but it hit her tail that was still sticking out. She hasn't uncurled her tail since, even though she's been to the Mouse Tail Massage Centre at least three times."

"Is this why you're all under this root this morning? Are you trying to cross to Mouse Mountain?"

"Yes", they all chorused, "Will you help us Scratchy Bear? The hawks would never dare attack you."

"Well, I could help you across this once, but it seems to me that these hawks need a bit of a lesson otherwise nothing will change, will it?"

"No," they all agreed. "But how will you teach them a lesson, Scratchy Bear?"

"Well, perhaps a little justice needs to be dished out to those hawks," he mused, scratching his chin. "But who can help?" he wondered, scratching his tummy now.

"I have an idea," came a little voice from behind everyone. "Ask Queenie Bebop. She has lots of remedies and things. Maybe she can give the hawks something."

Another voice chipped in, "We could ask her to make them all dizzy and then they would miss us all!" Everyone burst out laughing at the thought of the hawks all dizzy in the sky.

"No, I have a better idea," declared Scratchy Bear, who was scratching his back over at Mrs. Beech tree again. It helped his thinking process. "Oh yes," he beamed, feeling pleased with himself. "I have a much better idea. Where's the hive where Queenie Bebop lives?"

"Over on Mouse Mountain."

"Right, that's where we're going, right this minute!"

"Oh no, no! Not now! Can't we wait a little?" pleaded Squeaker, beginning to quiver all over again.

"Absolutely not! Come on, this is easy. You all burrow into my fur. There's plenty of it. Have you got any luggage with you?"

"Yes, masses. All our stores we've collected in the wood," replied Squeaker.

"OKAY, wait here a moment and I'll be right back". And Scratchy Bear hurried back into the wood where he had seen some old bark lying on the ground. He picked it up and made it into a box, just the right size for the stores.

Back at the old root the mice were getting excited. No one had ever helped them like this before. They were all starting to feel happy and were laughing and being funny. Some hoped they didn't fall out of scratchy bear's fur, another hoped they wouldn't cook; after all it would be hot in there. Another one said he hoped it wouldn't smell too much and they all fell about laughing. They were so happy!

At this moment Scratchy bear returned and asked what was so funny. Everyone looked a bit sheepish (or should that be mouseish). But one brave mouse, emboldened by his new found joyfulness, asked if they'd need gas masks under his fur.

"Certainly not! A bit of genuine bear essence won't do you any harm at all. In fact it'll take your mind off the hawks!" Scratchy Bear smiled to himself, thinking that bear essence would most definitely distract them from the hawks. In fact it would probably distract the hawks as well! "Right, bring all your stores over here and we'll put them into my box."

Once the box was full, Scratchy Bear sat down by the log and shouted, "OKAY, all aboard! The bear bus is ready to depart for Mouse Mountain!" There was a flurry as all the mice scrambled up scratchy bear and into his fur. "Right, everyone sitting comfortably?" asked Scratchy Bear, as he tucked the stores box under his arm. "Yes," sounded a muffled chorus from inside. "Cor! Is this bear essence I can smell? Bet you don't have many girlfriends, Scratchy Bear!"

"Enough of your cheek down there or it might get worse," grinned Scratchy Bear.

And off they set, across the plain. And of course there were no hawks and soon they were at Mouse Mountain. All the mice tumbled out of Scratchy bear's fur, grinning and hugging each other.

"Wow that was brilliant! Cool! Really cool! Epic!"

"Right, you lot, take me to Queenie Bebob down at the Hive!" ordered Scratchy Bear.

As soon as they arrived at the Hive, a worker bee buzzed off to announce their arrival, and in no time at all they were escorted to Queenie Bebop. Her room was full of little candles and lots of shelves full of remedies. She was sitting on a big squashy honey comb. Scratchy Bear eyed it closely to see if there was any honey in it, but he decided it was empty and anyway he couldn't take honey from Queenie Bebop's seat. Even Scratchy Bear could see that!

There was a great sense of calm and timelessness in the Hive and they all felt it. For the second time that day, the mice all felt happy and safe. They were very quiet now, so Scratchy Bear, with a "harrumph" and much clearing of his throat, began to explain why they had come. He described the problem the mice had getting to and from the wood because of the hawks.

"And so you see I think these hawks need a little social justice dishing out to them. They need to know this is no way to behave. And I think your bees, here in the hive, could be the very ones to deliver it."

For a moment Queenie Bebop, saying nothing, just looked at all the expectant faces in front of her. Then, slowly, she leant forward, looking at each and every one of them. "Well then, it seems like it's time for a bit of action, everyone." She sat back up. "Are you all ready?" Looking around she could see all the nodding faces. Getting to her wings she buzzed straight out over their heads, saying, "Right, follow me".

Queenie Bebop finally settled down near the worker bees' end of the Hive, beside a big open space. This was where the bees practiced their swarming techniques. And it was swarming that Queenie Bebop had in mind to teach the hawks a lesson. It's a well known fact that swarming bees are very fast, and anyone who gets in their way soon regrets it. Queenie Bebop buzzed her wings, making a real rattling noise. Almost immediately, hundreds of bees came pouring out of the Hive in a great black and yellow cloud. Squeaker mouse looked on in awe. They were so fast, and they twisted and turned this way and that as if they were all one, together. Then, suddenly, they disappeared high up into the sky and all was silent for a buzz of a bee or two. Then in the flick of an antenna, they came blazing back across the sky like a missile, heading straight for everyone watching. This was too much for the mice and Scratchy Bear, who all as one, dived under their seats with fright. Queenie Bebop cheered and laughed as the swarming bees came to an instant stop right in front of her in perfect swarming formation.

"That was just perfect," she told the bees, as slowly the mice and Scratchy Bear regained their seats, looking a little sheepish. "Just what we need to sort these hawks out tomorrow. Thank you for an excellent demonstration." She turned to the mice. "Now, I need volunteers. There will be a risk, I can't deny that, but it will be less dangerous than your usual journey to the woods."

All the mice waved their whiskers to volunteer. "Excellent!" said Queenie Bebop. "And Scratchy Bear, you'll be Ground Control. All mice volunteers to report to Scratchy Bear first thing in the morning!" And with a nod and a buzz she was gone.

The next morning, everyone was full of energy but a little nervous, as no one wanted to make a mistake. Half the mice had been to the Mouse Tail Massage Centre to get loosened up, and they'd all had an extra portion of cheese. Scratchy Bear had been having a good scratch since dawn. He needed it, as he'd been up half the night carrying rocks around the plain. He'd made a course for the mice to follow, with rocks for them to hide under at easy-to-reach intervals, if the hawks got a bit too close for whisker comfort. All the mice knew the route. The plan was that they would go off at intervals, in three groups of four, to attract the hawks. Then when the hawks were spotted, the swarm would attack the hawks and dive bomb them from above. Queenie Bebop had given them special permission to arm their stingers, as she felt, just this once, that the situation warranted it. But they were only allowed single strikes, as she didn't want them to kill the hawks.

Everyone was keeping quiet and getting into position. Scratchy Bear was at the start point and all the mice were around him.

"Now listen, everyone. This is a serious business. You must stay focused throughout. As long as you stay on the course, you'll always have a hiding place near by. Now good luck, and just remember how frightening the swarm was when it dived at us yesterday. That's what the hawks are going to feel!"

From behind them they heard a chuckling buzz. It was Queenie Bebop, remembering them all hiding under their seats at yesterday's demonstration. She flew towards them in silence and settled on a pile of rocks facing them. She didn't say a buzz. She leant forward and her eyes took in each and every one of them. All was still and calm. No one moved, but they all started to feel special and safe, with a growing confidence inside them all. Then Queenie Bebop sat back and gave them all a huge, glowing smile, turned to Scratchy Bear and nodded, and then buzzed off to see the swarm, waiting further back.

"Okay, everybody, this is it." She waved her hand to signal the swarm to go swarming. They rose up, again as one, and disappeared in an instant high into the sky. The mice watched them go and knew it was their turn now. Squeaker's group had volunteered to be the first to go. Off they set, scuttling through the sand heading for the first pile of rocks. As soon as they got there, Scratchy Bear sent the next group, and then the next, and finally the last.

Just as he was thinking how much he could do with a good scratch at this moment, he saw a black speck up in the sky moving towards the mice. "Uh oh," he thought. "Here they come." And sure enough, the first hawk started to dive down toward the mice. Scratchy Bear could see them scuttle for cover, but before the hawk got anywhere near

them, it suddenly changed course violently. From out of nowhere, the swarm of bees had appeared and begun the attack. The hawk retreated fast. The second hawk had hardly started its dive before the swarm was onto him. Then two hawks came together and attacked two different groups of mice. Scratchy Bear thought he could hear Squeaker Mouse calling out in distress, but then he saw him scampering through the dust, gallantly leading his group. "Well done, Squeaker!" thought Scratchy Bear, feeling very proud.

And so it went on with the hawks repeatedly attacking the mice and the swarm attacking the hawks. Then suddenly all the hawks came back together. The swarm went in with their stingers drawn, ready to attack. The mice found it hard to maintain their focus with so many hawks about, and Scratchy Bear was holding his breath. But the hawks didn't attack the mice; they stayed trapped in mid-air with the swarm buzzing round and round them.

"What's going on?" wondered Scratchy Bear.

On the plain the mice were watching and wondering too. Then they saw Queenie Bebop flying really fast. Everyone on the ground watched as she flew straight into the middle of the group of hawks. She spoke at length to the head hawk, waving her antennae at him over and over again. Everyone on the ground was glad they were not face to face with the head hawk. Queenie Bebop was laying down the law to him in no uncertain terms. "Bet his feathers are getting singed", thought Scratchy Bear to himself.

After a while, Queenie Bebop stopped waving her antennae. The head hawk put his beak print onto the beeswax document that Queenie Bebop held out to him and then everyone shook wings. The meeting was over.

Back on the ground, everyone had gathered together to await the bees' return. Queenie Bebop buzzed back in and announced that the hawks had signed an agreement, the terms of which stated that: it was not right to attack the mice; they would give up ever having mouse for dinner (or breakfast, tea or supper) ever again, and they would teach their chicks and their chicks' chicks the same message. With that a great cheer went up together with a thunderous roar from Scratchy bear. The swarm did a high speed fly past, with crackers and fizzle bombs trailing from their stingers. All the mice were hopping and whizzing around, overjoyed that never again would they be terrorised while crossing the plain to the woods.

Later that day there was a big mouse feast on Mouse Mountain. Scratchy Bear and all the bees were there. Squeaker mouse had been talking to Queenie Bebop, who was pleased to see his wounds were healing well, and together they had planned a special surprise for Scratchy Bear.

After the cheese course and before the pickled teazle weed seed, Squeaker stood up, straightening his whiskers and smoothing his highlights, while the swarm did a quick fly

by to get everyone's attention. All were quiet now and looking at Squeaker, who was a little nervous but didn't let a quiver of a quiver out!

"This day will go down in the history of Mouse Mountain." Cheers erupted from all around, "Okay, settle down please," he continued. "This day would not have been possible without the help of a very special bear, who stubbed his paw on an old root yesterday morning." Everyone cheered again. "So we would like to make this presentation of a lifetime supply of Bebop Deluxe honey and...and," he shouted, above the growing noise, "A weekly back-scratcher treatment at the Mouse Tail Massage Centre to...wait...to Scratchy Bear!" Applause and cheering exploded from every corner. Everyone was congratulating Scratchy Bear.

Scratchy Bear thought he had died and gone to heaven. All that honey and all those scratcher treatments for the rest of his life!

"I can't be this lucky", he said to himself.

"Oh yes you can", said a quiet voice behind him. And as he turned, there behind him was Queenie Bebop, "You've helped a lot of very frightened mice to feel safe again. Just look at them now. What do you see?"

Scratchy Bear turned and looked all around him and was very quiet for a while. "Wow, they're all so happy and... and joyful!"

"Yes," she said, "You have given them back their joy."

***The End***

## POEM

The following poem is for Junior Secondary Levels to stimulate thought, discussion, and class work related to the value of social justice.

### Elizabeth Fry

*by Zita Starkie*

Elizabeth Fry was a Quaker  
And wife of a businessman.  
But although she had all she needed  
She wanted to help as best she can.

Elizabeth Fry,  
Elizabeth Fry,  
Working for social justice  
To the day she would die

She went down to  
Visit Newgate Prison,  
To help the women there,  
Who lived in filth and dirty rags  
Because there was no one to care.

Elizabeth Fry,  
Elizabeth Fry,  
Working for social justice  
To the day she would die

Elizabeth Fry,  
Elizabeth Fry,  
Working for social justice  
To the day she would die

She brought them fresh clothes  
And taught their children to read.  
She helped them use their time for  
good  
And saw to many a need.

Elizabeth Fry,  
Elizabeth Fry,  
Working for social justice  
To the day she would die

## POEM

The following poem is for Secondary Level.

Social Justice *by Zita Starkie*

I salute you  
Those of you  
That spent long years struggling,  
Yearning  
Praying  
Greying  
In the name of social justice.

I salute you  
Those of you  
That never gave up.  
Sacrificed  
Persisted  
Ached  
In the name of social justice

I salute you  
Those of you  
That died for the cause:  
Luther King  
Gandhi  
Romero  
In the name of social justice.

I salute you  
Those of you  
That still work  
To reform  
To save  
To free  
In the name of social justice.

I salute you  
Those of you  
That do your little bit  
For right  
For good  
For equality  
In the name of social justice.



## CURRICULUM SUGGESTIONS

### **WHOLE SCHOOL:**

A day could be set aside as Social Justice Day.

The school could prepare for the day by inviting suggestions from the pupils and the staff as to how the day could be marked.

A suggestion box could be placed in a prominent place.

A short brief during assembly, or from their form teacher, could inspire the children. Children could be encouraged to reflect upon the benefits of social justice.

A hand holding a flame could be used as an appropriate symbol to mark the day.

Badges could be made and presented to pupils that have shown that they have acted in a just/fair manner towards others.

Pupils from different years could draw up a CHARTER OF JUSTICE. This could be displayed in the school on Social Justice Day.

The school could update its anti-bullying strategy and launch an anti-bullying campaign. Suggestions could be invited from pupils, parents and staff as to how best to go about tackling the problem of bullying. Staff could talk to children about bullying and the adverse effects it can have on the long-term health and mental well-being of the victims. Films could be shown concerning the topic and victims invited to write anonymous articles/poems, which could be read out in Assembly on Social Justice Day.

A trip could be arranged to a police station where pupils could learn what rights people have, for example when being questioned or detained in custody. They could also visit a law court.

Pupils could support campaigns to fight for Justice and Equal Opportunities for those with Disabilities.

Pupils could find out more about MIND (15-19 The Broadway, Stratford, London E154BQ; Tel 020 8522 1725; Mind Info Line 0845 7660 163; [www.mind.org.uk](http://www.mind.org.uk)) and its current campaign to call for changes in the law as regards people's right to refuse the use of electro-convulsive therapy (ECT) against their will. At present, anyone detained under the Mental Health Act can legally be given ECT against their will. Mind wants to make sure that everyone has full and accurate information and freedom of choice. It aims to achieve two important guarantees: (a) No one who does not want to have ECT should be forced to have it. (b) Everyone should have free access to an advocate to give them all the facts and help them to make the right decisions.

The school could invite speakers to talk on various subjects related to the theme of social justice. Suitable examples include:

- Amnesty International (Freepost SCO 3968 Edinburgh EH11 4BR; visit [www.amnesty.org.uk](http://www.amnesty.org.uk) for your local AI office contact details) to talk about the abuse of Human Rights.
- Women at Risk (PO Box 31055 London SW1X 9WD Tel: 01753 830861), which reports that slavery still exists in the UK today. (See section on PSHE)
- CAFOD (Freepost CAFOD, Romero close, Stockwell Road, London SW 9 9BR; Tel 020 7326 5518; [www.cafod.org.uk/campaign](http://www.cafod.org.uk/campaign)) to talk about Fair Trade. (See sections on PSHE and Geography)
- A local Police officer or Solicitor to talk on Human Rights.
- The Commission for Racial Equality (Elliot House, 10/12 Allington Street, London, SW1E 5EH; [www.cre.gov.uk](http://www.cre.gov.uk))
- The Equal Opportunities Commission ([www.eoc.org.uk](http://www.eoc.org.uk); Tel 0161 833 9244)
- The British Sociological Association (Units 3F/G, Mountjoy Research Centre, Stockton Road, Durham, DH1 3UR; Tel 0191 383 0839; [enquiries@britsoc.org.uk](mailto:enquiries@britsoc.org.uk); [www.britsoc.org.uk](http://www.britsoc.org.uk))

The following are also useful resources looking at the issues surrounding racial equality:

- [www.harpweb.org.uk](http://www.harpweb.org.uk)
- <http://www.theredirectory.org.uk/orgs/index5r.html>
- *When Hate Comes to Town*, Searchlight Community Handbook, Searchlight education Trust, [www.searchlighteducationaltrust.org](http://www.searchlighteducationaltrust.org)
- Searchlight Magazine, [www.searchlightmagazine.com](http://www.searchlightmagazine.com)
- Department of Health, <http://www.doh.gov.uk>
- Disability Rights Commission, <http://www.drc-gb.org>
- Terence Higgins Trust, [www.tht.org.uk](http://www.tht.org.uk)
- Stonewall [www.stonewall-immigration.org.uk](http://www.stonewall-immigration.org.uk)

They could find out more about organisations supporting prisoners and families. The following contacts may be useful:

- Victim Support, [www.victimsupport.org.uk](http://www.victimsupport.org.uk)
- NACRO, [www.nacro.org.uk](http://www.nacro.org.uk)
- Findsupport Directory - Family and Relationships: Prisoner, [www.findsupport.co.uk](http://www.findsupport.co.uk)
- Black Prisoner Support Project in partnership with Leicester Racial Equality Council and Leicestershire & Rutland Probation Service, [www.lrec.connectfree.co.uk](http://www.lrec.connectfree.co.uk)
- Action for Prisoner's Families, [www.prisonersfamilies.org.uk](http://www.prisonersfamilies.org.uk)
- Prison Advice and Care Trust, [www.imprisonment.org.uk](http://www.imprisonment.org.uk)
- Partners of Prisoners and Families Support Group, [www.partnersofprisoners.co.uk](http://www.partnersofprisoners.co.uk)
- Northern Ireland Prison Service, [www.niprisonservice.gov.uk](http://www.niprisonservice.gov.uk)
- Prison Reform Trust, [www.prisonreformtrust.org.uk](http://www.prisonreformtrust.org.uk)
- Prisoners Abroad, [www.prisonersabroad.org.uk](http://www.prisonersabroad.org.uk)

## **ENGLISH:**

At **Junior Level**, SSEHV materials from the books and CDs can be used as the basis of discussion, activities and work. Lessons can be based on the following sections:

### **Book 1:**

Lessons 1.2 Telling the Truth

1.3 Fearlessness

1.6 Owning up

1.9 Consideration

1.16 Virtue

1.18 Courage

1.19 Good relationships

1.20 Helping those in trouble

1.21 Politeness

1.23 And 1.26 Universal love

### **Book 2:**

Lesson 2.2 Discernment

2.7 Caring

2.8 Friendship

2.10 Kindness

2.12 Appreciation and gratitude

2.14 Inner strength

2.16 Self control

2.21 Using time usefully

2.23 Human Rights

2.24 Kindness and concern for all

The following songs can be used:

### **CD 1:**

Track 3 Never Tell a Lie

5 Mother Theresa

12 Children of the World

19 Come take my Hand

22 Good Manners

26 Lets Care

### **CD 2:**

Track 5 Come and Take my Hand

11 Happy are They

16 Self Control

18 St Francis Prayer

20 I Respect the Things You Say

23 I Had a Dream

The first of the above poems, ‘Elizabeth Fry’, can be used in a similar way.

Human Values board-games (available from SSEHV Promotions Ltd) are also a very useful source for activities.

At **Secondary Level**, material from Books 3 and 4 can be used to support teachers exploring the topic of social justice. Lessons can be based on the following:

**Book 3:**

Lesson 3.6

Care for the community

3.7 Integrity

3.9 Racial harmony

3.11 Unity of Faiths

3.24 Social responsibility

3.25 Respect

**Book 4:**

Lesson 4.17 Voting

4.20 Responsible Behaviour to Others

4.23 Social justice

4.25 Racial Harmony

4.24 Social responsibility

3.25 Right Conduct

The following CD tracks can also be used as support:

**CD 3:**

Track 3.7 We are Free

3.11 One World

3.24 Sing for Peace

3.25 I Respect the Things You Say

**CD 4:**

Track 17 Lets vote

4.19 Swallow

20 Playing Each Level at Our Best

23 Strive for Right

25 The same as you and me

26 Live the Dream

The second poem in this newsletter, 'Social Justice', can also be used as a basis of stimulus and discussion.

Pupils could be asked to talk about what they think social justice means. Suggestions could be placed on a mind map/flow diagram, which can be displayed in class.

Stories and poems could be written on the theme of social justice. Possible titles include, "I was glad that I owned up", "I stood up for my friend because he/she had done nothing wrong", "Why I like to be nice to everyone" and "The day I told a bully that picking on someone is not right". These could also be displayed and some could be read out in assembly on Social Justice Day.

Pupils could write their own play as a joint class project concerning the theme of social justice. Two contrasting families could be portrayed; one that acts in a just way and one that does not.

Projects could also be set concerning social justice. These could concern various marginalised groups such as the elderly, disabled, mentally disadvantaged or people from a different ethnic, cultural or religious background. They could consider the difficulties experienced by these marginalised social groups. These could be placed on a mind map, which could then be used as a basis to consider ways in which they could help to improve the quality of life of the people in these social groups.

Visits could be arranged to a local old people's home. The pupils could write and perform a play to entertain them. Pupils could write letters to members of their families who may live on their own or be going through a particularly hard time because they are old, infirm or ill.

At **GCSE Level**, pupils could discuss the term social justice and how it relates to themselves as citizens in a society.

Pupils could write to the organisations listed in [WHOLE SCHOOL](#).

Pupils could give a talk about social justice in assembly. A debate could be arranged. Topics include "We are all responsible for behaving in a just and fair way", "Social justice is the cornerstone of a healthy society", etc.

They could do the comprehension exercise WJB GCSE Paper, 10<sup>th</sup> June 1996, 'Please will you stop paying to have my people murdered', which features information about an Amazonian tribe and their fight for social justice against loggers (see GEOGRAPHY section).

A number of set texts could also be used to explore the theme. Suitable questions include:

- (1) In the play, 'An Inspector Calls', by J. B Priestly, it is the Inspector's duty to find out who is responsible for Eva Smith's death and to see that JUSTICE is done. It becomes clear during the play that all the main characters have a share in the responsibility.
  - (a) How does the Inspector set about getting justice for Eva Smith?
  - (b) Describe the reaction of those who he implicates.
- (2) In 'To Kill a Mockingbird' by Harper Lee, Atticus fights for social justice for his black client against a background of extreme prejudice and injustice. What were the consequences of Atticus' stance:
  - (a) For his client?
  - (b) For himself?
  - (c) For his family?

- (3) In 'Mice and Men', by John Steinbeck, George wants social justice for Lennie. Because of this, he decides to take Lennie's life himself rather than let him fall into the hands of Curly and his mob. Do you think that George's actions were just? Explain your answer fully with close reference to the text.
- (4) In Shakespeare's 'Romeo and Juliet', Romeo is banished for manslaughter. Do you agree with his punishment? Give reasons for your answer with close reference to the text.
- (5) In 'Macbeth', Malcolm eventually agrees to resume responsibility for saving Scotland from the grips of Macbeth's tyrannical reign. Outline the steps he takes to bring Macbeth to JUSTICE.

In poetry, suitable examples of questions include:

- (1) In 'Another Small Incident' by David Sutton, the author gives us an insight into the difficulties experienced by the elderly. Do you think that the old man in this poem was treated with justice or not? (The poem could be used as stimulus for projects concerning JUSTICE towards the elderly.)
- (2) The book 'Involved in poetry', (ISBN 0-435 14040X), is a useful source of 'political' poems that touch upon the theme of social justice. Suitable poems include 'Petition' (against nuclear weapons), by R.G.Hay; 'Open Invitation', by Bruce Dawe; 'Election Speech' by Vincent Buckley (concerning the responsibility of voting); 'A Litany' by Salvador de Madariaga (concerning political prisoners) and 'On the 7<sup>th</sup> Day', (concerning pollution) – author unknown.

**At A/S Level**, pupils could be asked to prepare a debate for presentation to the school. Suitable titles include, 'social justice is an important foundation of society', and 'We can all contribute towards social justice'. The quotes at the beginning of this newsletter can also be used. Essays and poems can be based on the same or similar titles.

In the **A/S and A level Literature** course, the theme of social justice can be explored in different ways. Pupils could read and discuss the ideas contained in the book 'One No: Many Yeses' by Paul Kingsworth. This book is concerned with the anti-globalisation movement (obtainable from Cygnus Review Code 130524, Freepost SS1193, Llangaddog, SA199ZZ (from UK) or Cygnus, PO Box 15, Llandeilo, SA19 6YX (from outside UK); Tel 0845 456 1577 (local UK only) or +44 1550 777 701; fax +44 1550 777569; email: [enquiries@cygnus-books.co.uk](mailto:enquiries@cygnus-books.co.uk); website: [www.cygnus-books.co.uk](http://www.cygnus-books.co.uk)).

Essays could be written on the topic of social justice. A suitable example would be: Comment on the following remark. "True peace is not merely the absence of war; it is the presence of justice, equity and non-violent social order." (Martin Luther King)

A debate could be held on the effects of electroconvulsive therapy (ECT). The following information can be supplied to students:

Mind (the mental health charity) describes ECT as "a controversial treatment used to treat severe depression." They say that it involves placing electrodes on the temples of a patient's head, and delivering an electric current through the head to produce a seizure or fit, under general anaesthetic. Critics of ECT describe it as a crude and barbaric procedure, whilst its advocates defend it as an effective, life-saving treatment. Even those who have experienced it disagree as to how helpful it is. Some have said that it helped them beat depression where nothing else worked, whilst others say that it creates real and lasting problems. The short-term side effects of ECT can include headache, confusion, disorientation, nausea, muscle ache and physical

weakness. The long-term effects can include memory loss, apathy, learning difficulties and loss of creativity, drive and energy. Many people who undergo ECT find that huge parts of their memories and even their personalities are completely destroyed.

Pupils could consider how far both 19<sup>th</sup> century fiction and Shakespeare's plays are concerned with social justice. Suitable questions include:

- (1) Consider the way in which abuses of social justice are highlighted in two of Shakespeare plays. Compare and contrast the attitude to social justice in the plays you have chosen.
- (2) In 'Henry IV Part II' and 'Macbeth', both Prince Hal and Malcolm are concerned with obtaining social justice for their subjects. Compare and contrast the degree to which they are committed to this.
- (3) The break down of social morality and order can be seen in 'Romeo and Juliet', 'Othello', 'Macbeth', 'The Merchant of Venice' and in other plays. How far can the main characters in these plays be seen to be behaving in a way that upholds social justice?
- (4) 'The Handmaid's Tale' by Margaret Atwood and 'Brave New World' by George Orwell are both concerned with social justice and its lack. Compare and contrast the nature of the oppressive society in these two works, with particular reference to the status and treatment of women.
- (5) In 'The Way of the World' by Congreve, discuss and evaluate the roles of Waitwell, Foible and Mincing. Relate the way that they are presented to your understanding of social conditions of the period and ideas of social justice.
- (6) The theme of man's lack of social justice towards his fellow man in Victorian times is central to Charles Dickens' writings, in particular his satire 'Hard Times'. He is particularly concerned about authoritarian institutions and the treatment of children. Elizabeth Gaskell is concerned with the subject in terms of the effects of the industrial revolution on factory workers. Compare and contrast the two authors' treatment of the issue.
- (7) In 'Bleak House' Dickens places the stress on common involvement and common responsibility. How far do you agree?
- (8) With reference to two plays, consider how authors use this genre of writing as a vehicle for commenting on social justice.

The theme of social justice can also be explored through poetry. Pupils could look at the work of the Malaysian poet, Cecil Rajendra, in the light of his belief that poetry has "a moral purpose in society". They could comment on the socio-political theme of the poems 'Glass' and 'My message'. The work of the black feminist, Maya Angelou, could also be explored in a similar way.

## **RELIGIOUS EDUCATION**

A multi-faith activity could be set up for Social Justice Day. Individual pupils or small groups could research a particular religion or faith with regards to their work in fighting against social injustices. The pupils' work could be mounted and displayed in a prominent place on Social Justice Day.

Pupils could be asked to suggest ways that they can explore the theme. Pupils could do a project on the lives of spiritual teachers whose lives have been examples of fighting for social justice. Examples include:

- (1) Moses and his fight for the freedom of the Jewish slaves held in captivity in Egypt

- (2) Jesus and his disciples
- (3) Red Cloud, the great Spiritual leader of the North American Plains Indians
- (4) The Quaker Elizabeth Fry
- (5) The Reverend Dr Martin Luther King
- (6) The Dalai Llama and his fight for Tibet's freedom from the Chinese
- (7) The author, poet and priest Daniel Berrigan who galvanised a protest movement against the Vietnam War and was imprisoned for his pacifist stand
- (8) Archbishop Oscar Romero who was a fearless defender of the poor of El Salvador. Romero won the Nobel Peace prize and honorary degrees for his work to promote social justice in his country. He was assassinated because he had the courage to stand up for his beliefs. His book 'The Violence of Love' would be a useful source.

Suitable questions include:

- (1) Makhpiya-luta or Red Cloud, as we know him, led the Oglala Sioux warriors at the beginning of the wars of suppression that destroyed the culture of the Plains Indians. A great spiritual leader, Red Cloud took a stand against injustice by urging the Oglala Sioux to stand their ground, by not agreeing to abandon Indian Territory and enter the reservations. At the same time he advocated passive resistance wherever possible and was known for bringing about peace through negotiation. Do you think that it's right for a spiritual leader such as Red Cloud to fight for social justice for his people?
- (2) Elizabeth Fry was a Quaker and the wife of a London businessman. She felt it was her religious duty to visit Newgate prison. She said, "It was more like a slave ship ...the begging, swearing, gaming, fighting... were too bad to be described." From 1817 onwards she took in second hand clothing for the 3300 women living there and their babies and arranged for children to be given reading and writing lessons by a prisoner. She encouraged women to do needlework rather than be idle as she read the bible to them. They made clothing for Botany Bay convicts; 20,000 items in the first ten months. Her Ladies' Prison Committee of a dozen friends helped her in her reforming work, and she got the governor to accept specific rules for women in prison (see section on history). How far do you think that it is important that spiritual people "walk their talk"? In other words, do you think it is important to fight for right by helping to reform society in a way that reflects social justice?

Pupils could research different faiths and write a project involving champions of social justice from different faiths. They could look at the work of Christian groups throughout the world that are trying to promote social justice. A suitable example would be those who are working to combat sectarianism in Ireland by setting up activities which bring together children from both Catholic and Protestant backgrounds.

In Islam, Badsha Khan, a devout Muslim associate of Ghandi, could also inspire pupils. (See Eeknath Easwaran's book, 'Non Violent Soldier of Islam'.) Badsha Khan raised the world's first non-violent army of 100,000 unarmed soldiers. They were willing to overcome their oppressors by their capacity to endure suffering and death without conceding. The deaths of hundreds of his 'Soldiers of God' inspired all India to persevere with non-violent revolution.

In the Buddhist tradition, pupils could look at the lives of Buddhist leaders such as the Dalai Lama, who has bravely fought for the right of Tibetan people to openly follow their spiritual practices.



For the Jewish tradition there are many examples in the Old Testament, that reflect the theme of courage, and in the Hindu tradition, the Ramayana can be used in the same way.

In the Sikh tradition, the life of Guru Nanak could be researched, and in particular, his brave stand against differentiation between Hindu and Muslim. In more modern times organisations such as the Sikh Missionary Society in Britain and the Sikh Research Centre in Canada could be researched to investigate how they took a stand for social justice, campaigning for the right of Sikhs to be able to observe the practice of Kesh, or uncut hair, whilst working and going to school in western countries.

Pupils could discuss what is meant by the words social justice. They could be encouraged to look at the theme of social justice in relation to their own lives. They could, for example examine their own behaviour in terms of social justice. They could discuss ways in which they could take a personal stance against, for example, bullying. Pupils could also reflect on the individual responsibility of truly living one's religious beliefs by standing up for social justice. They could talk about the difficulties involved in following this practice and make suggestions as to how to overcome them.

Examples include:

- (a) The problems of dealing with discrimination and marginalisation of people due to gender, age, disability, race, religion and social status
- (b) Ways in which people could move towards religious tolerance and appreciation of different faiths. A list of useful interfaith publications can be obtained from Religion One World (ITPS, Cheriton House, North Way, Andover, Hampshire SP10 5BE; fax +44 1264 342761; email [oneworld@tips.co.uk](mailto:oneworld@tips.co.uk)) or Plough (The Plough Publishing House, Darvell Bruderhof, Robertsbridge, East Sussex, TN32 5DR).

Other useful religious web sites include:

- [www.islamicity.com](http://www.islamicity.com)
- [www.mosque.com](http://www.mosque.com)
- [www.buddhanet.com](http://www.buddhanet.com)
- [www.sikhs.org](http://www.sikhs.org)
- [www.srigurugranthsahib.org](http://www.srigurugranthsahib.org)
- [www.allaboutsikhs.com](http://www.allaboutsikhs.com)
- [www.jewfaq.org](http://www.jewfaq.org)
- [www.judaism.about.com](http://www.judaism.about.com)
- [www.rj.org](http://www.rj.org)
- [www.zoroastrianism.org](http://www.zoroastrianism.org)
- [www.avesta.org](http://www.avesta.org)
- [www.christianity.about.com](http://www.christianity.about.com)

## DRAMA

**Junior and Secondary** pupils could both write and enact plays based on the lives of people who have campaigned or stood for social justice. Suitable examples include King Solomon, King David, Gandhi, Martin Luther King, Nelson Mandela, the Dalai Lama and Archbishop Romero.

Pupils could study Robert Bolt's play, 'A Man for all Seasons'.

They could investigate the life of Thomas More, who bravely followed his own conscience rather than obey the wishes of his king, Henry VIII.

They could draw inspiration from 19<sup>th</sup> Century novelists such as Charles Dickens whose novels are concerned about social inequalities and authorities and institutions that are unjust. Another useful writer would be Elizabeth Gaskell who wrote about the social and economic distress caused by the Industrial Revolution. They could write their own play concerning social justice. The plays could be acted out in assembly.

## PSHE

The theme of social justice can be introduced by considering appropriate and peaceful ways of helping to bring about a more just society. A suitable example would be to look at ways of reducing bullying. Suggestions could be invited from pupils about how best to go about tackling the problem of bullying. Staff could talk to children about bullying and the adverse effects it can have on the long-term health and mental well being of the victims. Films could be shown concerning the topic and victims invited to write anonymous articles/poems, which could be read out in Assembly on Social Justice Day. Pupils could be asked to consider why people bully in the first place. They could consider how they could help prevent bullying by taking a stand against it.

Suitable suggestions include:

- (1) Always tell a teacher/ parent, carer or other responsible adult if someone tries to bully you.
- (2) Immediately report any instances of bullying that you might witness.
- (3) Resist any persuasion by your peers to do anything that causes you to act against your conscience.

Strategies could be considered aimed at persuading bullies or potential bullies to change their ways. Pupils could discuss Mind's campaign to call for changes in the law as regards people's right to refuse the use of ECT against their will (see [WHOLE SCHOOL](#)).

Suitable questions for discussion include:

- (1) Mind is campaigning against Electro- convulsive therapy. At present, anyone detained under the Mental Health Act can legally be given ECT against their will. Mind wants to make sure that everyone has full and accurate information and freedom of choice. It aims to achieve two important guarantees. What is your opinion on their proposals that:
  - (a) No one who does not want to have ECT should be forced to have it.
  - (b) Everyone should have free access to an advocate to give them all the facts and help them to make the right decisions.

(2) Discuss your feelings about the following statements:

- (a) Barry: "I was a taxi driver for over twenty years. Now I can only find my way if my carer is present to give directions. I do not know my left from right. ECT effected my memory long term; has slowed down my thinking process and has damaged my ability to associate words and ideas. I cannot recognise some of the faces of people that I have known for years. My confidence and self-esteem are very low. I was a confident outgoing person and now feel worthless and scared. ECT has ruined my life."
- (b) Lynne: "ECT was done to me, not done for me. That is the total sense of how I felt about it. I can remember hardly anything about my past life, only very little bits. As for bringing up my daughters, I can't remember a thing."

Older pupils may also wish to discuss the report from 'Women at Risk', (see [WHOLE SCHOOL](#)), that slavery still exists in the UK today. A suitable question would be: A survey of over 1,000 overseas women in 2002 showed that overseas women were experiencing regular abuse.

The abuse was listed as:

- (a) Psychological abuse 87%
  - (b) Physical abuse 40%
  - (c) Sexual Abuse 15%
  - (d) No regular food 38%
  - (e) No bedroom/private space 47%
  - (f) No bed 57 %
  - (g) Imprisonment at place of work 39%
  - (h) Passport confiscated 63%
  - (i) Not paid 56%
  - (j) No time off allowed 60%
- (1) How far do the findings of the survey surprise you?
  - (2) What are your reactions to the survey?
  - (3) Why would women from overseas be an easy target for abuse?
  - (4) What could be done to help these women?

Pupils could also be invited to discuss their reactions to a report in the Guardian Newspaper by Peter Lennon. According to the article, Peter spoke to women who risked all to escape from imprisonment by their British employers, or gross exploitation. He writes: "Celine (not her real name) is 25 and was hired in Africa. Although her former employer would no doubt be indignant at the title 'Slave Master', if obliging her to work seventeen hours a day; denying her liberty of movement and refusing to hand over her wages constitutes slavery, then Celine was a slave in the England of the 1990s. There is another shock for those that unload on Arabs all the blame for barbaric exploitation of domestic workers - Celine's employer was an Englishman. She was recruited as a domestic when she was 21, in July 1991.

The man and his French wife lived in Richmond, and Celine was to take care of his two children, a three month old girl and a boy nearly three. Celine said, "They told me, 'You come to England and you can stay five years.' I had a contract to be paid £30 a month. But when I asked for my wages the woman told me that she was not going to pay me until the five years was up. They never told me that when I was hired. They even took my passport. She told me I would go to school and learn English, but I never did. I worked from about six in the morning to maybe one o'clock at night. When guests came I was made to hide away and when they went out

they locked me in the house .I worked for them for about one year and a half and had no time off.”””

The theme of SOCIAL RESPONSIBILITY could be introduced by asking pupils to construct mind maps. The following suggestions could be used as guidelines:

- (1) Setting personal social justice goals
- (2) Acting in a caring, non-violent and responsible manner whilst trying to achieve these goals.

They could also look at social justice from different perspectives such as:

- (1) Family: - What rights do family members have? How can all members of the family be treated in a socially just way?
- (2) Friends: - What are the responsibilities of a friend? For example, a friend is someone who can be depended on to support one when one has been unjustly treated.
- (3) Community: - What are the consequences of anti-social and aggressive behaviour, such as bullying and racism? How can differences be resolved?
- (4) World/Planet: - They could look at ways of exercising their purchasing power in a way that shows understanding and respect for producers in less developed countries. For further information/posters about fair trade, pupils could write to CAFOD Campaigns (see [WHOLE SCHOOL](#)).

Pupils could also consider how the different kinds of rights, duties and responsibilities in terms of social justice at home, school and in the community, might sometimes conflict with each other

## GEOGRAPHY

At **Junior Level**, children could look at ways in which they can support campaigns that aim to give social justice to primary producers in third world countries. They can write to CAFOD (see [WHOLE SCHOOL](#)). They could study the production of tea, coffee and other cash crops and the extraction of minerals in third world countries and consider how far the rights of people in these countries have been undermined through foreign investment.

At **Secondary Level**, pupils could consider the plight of the Amazonian Indians who have been victims of illegal logging. The following extract from an article, in 1992, by Friends of the Earth could be used as a basis of discussion and work: “On March 28<sup>th</sup> 1988, about 100 Indians met in a house by a river to discuss what to do about the timber thieves who were cutting and stealing mahogany trees from their lands. A boat came up the river. It was the timber cutter, Oscar Branco, with 16 hired gunmen.

The men got out and shouted that they had come to kill everyone. They started firing. The Indians tried to flee in canoes, but many were gunned down. Fourteen Indians including children were killed. Twenty-two more were wounded. Everyone knew who the killers were. Branco was named as the ringleader by Brazil’s chief of Federal Police. Eleven of the sixteen gunmen have been identified. Yet four years have passed and not one has been prosecuted.... They try all sorts of tricks to get us to part with the timber. Men came in trucks to some Indian villages. They gave out radios, torches, T-shirts, biscuits and tins of food... Some weeks later the men returned.

They said that the goods had been given on credit and that they had come to collect payment in trees. In our Kayapo lands, the timber cutters know the Indians are hostile. So they sneak in and out as quickly as they can.

Then they send messengers to say that as the trees have already been cut down, the Indians can only gain if they take a share of the profits and allow the timber cutters to remove the trees. Some Indians have been fooled into agreeing to contracts, which are not at all to their benefit. Two young Xikrin Indians, who had no authority to speak for their tribe, were persuaded to sign a deal with a big timber company. One of those companies which supplies your British importers. The deal said that half the wood taken from the forest would be granted free to the company to cover the cost of cutting the trees. It was the first time anyone's heard of a timber company being paid to cut down trees.

The rest of the trees, worth about £300 each, were to be bought from the Xikrin for just £10 each. But when the final settlement came, the Indians got no money, only a bill claiming that they owed the timber company £6,000 for 'merchandise'. It is when the Indians resist the invasion of our lands that the killing starts. During an argument, a timber cutter threw an Indian woman's baby into a river where it drowned. A film crew met eleven timber cutters armed with shotguns entering the forest at the start of an Indian hunt. Even if the timber cutters do not murder us with guns, they have other ways of killing our people. The mahogany trees grow far apart so the timber cutters hack roads through the forests to reach them. Nearly half of our people have died from diseases brought by the timber cutters since first contact with the outside world. Whilst our people die the forests disappear, forever.

Many other trees are damaged in the death struggles of the big mahoganies. We should not cut the trees. The trees give us the fruit that we eat. We want the honey from the trees. The fruit and the honey and all that there is to be eaten are in the forest. Without the trees, there is no game for us to hunt. It is the greed that is killing us, and the trees and the animals; your greed for mahogany. You Britain buy more than half the Mahogany that Brazil produces." Pupils could look at the campaign, highlighted by the pop star Sting, to encourage firms such as B&Q to buy wood and timber products from approved, renewable sources. (For more information write to Friends of the Earth, Freepost, 56-58 Alma street, Luton, LU12YZ.)

**A/S and A Level** pupils could explore the topic of social justice by looking at world monetary policies and in particular the debt crisis of developing countries. Pupils could study the way that poor countries such as Mozambique, Tanzania and Ghana are struggling to pay back interest on World Bank loans. A suitable question would be:

In Mozambique and Tanzania interest payments to the World Bank, exceed the combined health and education budget. Explain how debtor LEDCs (less economically developed countries) have no choice but to accept the conditions of the Structural Adjustment Programme once they agree to a loan. What are these conditions and what are the long term implications for the debtor country?

They could look at the workings of the International monetary Fund (IMF), The World Bank and the World trade Organisation (WTO) in controlling the economies of debtor developing countries. In particular, they could study the effect of the Structural Adjustment Programme (SAP) on pushing poorer countries in to greater dependency on rich foreign investors.

Suitable questions include:

- (1) The quest for foreign currency has involved some sacrifices of the environment, as cash crops are developed for export, and deforestation and open cast mining result from TNC's moving into develop new industries. Explain how richer nations are unwittingly acting in a socially unjust way towards poorer countries through the control and exercise of monetary policies.
- (2) The conditions of trade continue to move against primary producers; demand declines when substitutes are found (e.g. fibre optics for copper wire), and new competitors or over production often force prices down. For example in 1975, the sale of 8 tonnes of Kenyan coffee could buy one tractor. It now takes 40 tonnes to buy an equivalent. Show how this arithmetic forces developing countries such as Kenya into a spiral of economic exploitation that is almost certainly not sustainable.
- (3) A common definition of foreign aid is "assistance in the form of grants and loans given by one government or multilateral organisation, to an LEDC, which in the case of a loan must have at least 25% in the form of a grant or gift. This also includes, for example, the cost of providing expert training, or providing advice on economic reforms." Show how the boundary between aid and loan is somewhat blurred. Explain the difference between:
  - (a) Emergency Relief Aid
  - (b) Bilateral Aid
  - (c) Multilateral AidHow can richer countries influence poorer countries through aid donations?
- (4) The USA has, by its own statistics, spent over \$1 trillion dollars on foreign aid since 1945. It freely admits the motives for this aid are:
  - (a) protecting its political and strategic interests
  - (b) promoting /US exports
  - (c) rebuilding war damaged economies
  - (d) providing relief during humanitarian crisisOnly the last of these is entirely altruistic. Explain how the first three bring possible benefit to the donor.
- (5) Today Ethiopia has a foreign debt of more than \$10 billion, many times greater than the value of its exports. In the mid 1990s, the IMF insisted that Ethiopia implement neo-liberal policies of cutting social spending to ensure budget surpluses. However, loan agreements imposed as part of the Structural Adjustment Programme (SAP) have seen the interest paid far exceed the amount borrowed, and food production is increasingly for export rather than domestic consumption. Comment on this in terms of social justice. Do you think that this is a just state of affairs? Explain your answer fully with reference to the six conditions laid down in the SAP that is imposed upon LEDCs as a condition of their loan.

Pupils could examine the issue of population control. Countries have tried to reduce pressure on their resources by attempting to limit population growth. Compare and contrast China's one child policy, to Thailand's population control policy (education, health care, establishing reasonable rights for women and making contraception easily available). Are such policies an infringement of human rights?

## HISTORY

At **Junior Level**, pupils could look at inspirational figures in History that fought for social justice such as monarchs, presidents, prime ministers, leaders of political parties, organisations and movements. Examples include Elizabeth Fry (SSEHV Book 4.23), Martin Luther King, Nelson Mandela and Archbishop Romero.

At **Secondary Level**, pupils could look at reforms of the justice system and prison reforms, and at reformists who chose peaceful means to achieve their ends. A suitable example would be William Lovett, who persisted in his attempts to use “moral force” rather than violence to draw attention to the six points of the People’s Charter. Compare his methods to that of other Chartists during the period 1839 to 1842.

At **GCSE**, the same area could be studied. Suitable topics include:

- (1) Elizabeth Fry (see [RELIGION](#))
- (2) Robert Peel: - Until Robert Peel became Home Secretary in 1822, the Home Office had paid little attention to what went on in the hundreds of prisons and bridewells. There were no inspectors to investigate conditions or to suggest reforms for the various prisons around the country. How far was Robert Peel’s Gaols Act of 1823 a major step forward for prison reform?
- (3) The 1839 Prison Reform Act initiated the ‘Separate and Silent System’, aimed at “gently” reforming prisoners. Pentonville was opened in 1842. Prisoners there were kept in isolation for up to 18 months. As a result of enforced isolation, 22 prisoners went insane, 26 had nervous breakdowns and three committed suicide in the first eight years. Do you think that it was just to isolate prisoners or force them to be silent?
- (4) The Prison’s Act of 1865 was designed to deter convicts from re-offending when released, as well as scaring off potential offenders from crime. The aim of the act was to enforce “hard labour, hard fare and hard board”.
  - (a) List the five specifications outlined in the act.
  - (b) What are your opinions about this as a system of justice?
- (5) In 1866, the Howard Association was founded, with the intention of keeping a close eye on the prison system and the handling of criminals. Describe the steps that led to its merger with the Prison Reform League.
- (6) The Criminal Justice Act, 1982 (Effective 1983) had two objectives:
  - (a) To bring custodial care up to date and make it clear that custodial sentences should only be given in the last resort.
  - (b) To improve the non-custodial orders the courts could make. Explain in detail how the two objectives were to be met.
- (7) The 1982 Criminal Justice Act abolished prison and borstal sentences for young offenders and substituted short detention centre sentences or longer youth custody ones.

- (a) Explain the rationale behind the youth custody system.
- (b) What are your views on this act in terms of social justice?

Other suitable topics include the American and French Revolutions, the Italian Unification Movement, the Women's Rights Movement, the movement for racial equality, the gay movement, and movements to fight for justice and equal opportunities for those with disabilities.

**At A/S and A Level**, suitable examples include people and movements who fought for social justice in a non-violent manner such as:

- (1) The Suffragette Movement
- (2) The Pacifist movement
- (3) Ghandi and Indian Independence
- (4) Martin Luther King and the Civil rights Movement
- (5) The Anti-Apartheid movement and its leaders such as king Albert Thuli and Nelson Mandela
- (6) Archbishop Romero
- (7) The Dalai Lama and Tibet.

## ART

At **Junior Level**, children could design and make a poster to highlight a campaign for social justice such as racial equality, human rights or equality for marginalised groups such as physically and mentally disabled people.

At **GCSE**, pupils could look at the work of the Aborigines of Anhem Land in Australia who fought for two hundred years to protect their land from European settlers. In 1963, they gave bark paintings of their home to the Australian government. They submitted art as evidence of their right to the land.

Pupils could study other artists who painted works of art that made a comment on social justice. Suitable examples include:

- Jacques Louis David (1748-1825) 'The Oath of Horatio' (1784) and 'The Death of Marat' (1793)
- Gustave Courbert (1819-77), who was the first artist to depict people in a realistic manner. For example "The Stone Breakers" (1849) is a grim vision of working drudgery.
- Jean Francois Millet, (1814-75), who depicted the harshness of peasant life.
- Honoré Daumier, (1808-79), who expressed his concern for the working people directly in devastating caricatures of bloated politicians and crafty lawyers. For example, his portrait of a crooked government agent that he called 'Ratapoil' or 'Skinned Rat'.



Also his cartoon ‘Gargantua Swallowing Bags of Gold Exhorted from the People’ (1832), which was a reference to Louis Philippe of France.

18<sup>th</sup> century Graphic artists could be studied. Suitable examples include:

- (1) James Gillray and his cartoons ‘The Gradual Abolition of the Slave Trade’ (1793), ‘The Finishing Touch’ (1791) ‘The Zenith of French Glory’ and ‘Un Petit Souper a la Parisienne’.
- (2) Thomas Rolandson’s ‘Fast day’
- (3) Louis David’s ‘The Great Royal Knife-Grinding Establishment for Sharpening English Swords’

**At AS and A Level**, pupils could look at then way art has been used as a vehicle for campaigning for social justice. Examples include:

- (1) Salvador Dali and his interest in the Spanish Civil War.
- (2) Russian Painters of the Stalin/Lenin periods. Pupils could look at the work of Vladimir Tatlin, who designed a shrine dedicated to the spread of the idea of communism, the ‘Monument to the Third International based on Trotsky’s concern with social justice.’
- (3) Painters that depicted the social reforms of Castro in Cuba. Suitable questions include: ‘How far can Goya be seen as an artist who fought for social justice? You may like to consider Goya’s virulent social satire directed against the clergy who took advantage of the superstition of the common people, and his stand against universal suffering.’

## DESIGN TECHNOLOGY

Pupils could design and make inspirational objects for Social Justice Day. These could include badges, a school plaque (see [QUOTES](#)) or some other representation of social justice through a sculpture, collage, tapestry or other medium. A suitable subject would be their own interpretation of the statue of Liberty. They could look at the symbols used by organisations such as:

- (1) Amnesty International
- (2) Women at Risk
- (3) CAFOD
- (4) MIND

(For contact details, see [WHOLE SCHOOL](#))

## MATHS

At Junior Level, children could be given a sticker when they have shown that they have acted in a socially caring or responsible manner, in class or towards their peers. These stickers could be placed on a large graph. The graph could be analysed at the end of a suitable period. Pupils could be reminded of their responsibility to act in class in a manner that involves acting in a socially just manner. Suitable examples would include not deliberately trying to get others into trouble or not letting others take the blame for one's own actions.

**At Upper and Secondary Levels**, pupils could be asked to devise surveys concerning social justice. These findings can be analysed as both quantitative and qualitative evidence and displayed in a prominent place in the school for Social Responsibility Day. A variety of types of graphs can be used to display the evidence such as bar, line, flow, scatter, and pie diagrams. The survey could be conducted in the form of questionnaires. Pupils could be asked to tick the relevant box(es) and write comments in appropriate places.

Suitable questions include:

- (a) Do you ever let others take the blame for your actions? *Yes, No, Sometimes, Never.*
- (b) Do you think that it is important to act in a socially just manner? *Yes, No, Sometimes, Not sure.*
- (c) Do you think trying to act with social justice helps to make you feel good about yourself? *Yes, No, Sometimes, Not sure.*
- (d) How do you feel when you have acted in a socially just way? *OK, Not sure, Very happy, Excited, Proud of myself (You may tick as many boxes as you want).*
- (e) Why do you think that people often give up easily? *Only think of negative things, Don't value themselves enough, Have not been shown how to persevere (You may tick as many boxes as you want).*

## BIOLOGY

At **Junior Level**, children could look at how they can act in a socially just way by not harming others by their actions. They could look at animal communities and look at how they live together and behave within the limits set by social boundaries.

At **Secondary Level**, pupils could study campaigns to fight against biological abuse of the body, such as ASH. (The anti-smoking lobby) Pupils could study the effects of substances that are taken into the body, with the teacher emphasising the importance of people's right to live in a smoke free environment and in particular the rights of passive smokers and unborn babies whose mother's are smokers (see exam paper). Pupils could do a special project on the effects of smoking and drugs on the body. A suitable question would be:

When you smoke, you damage the structure of your lungs. This makes gas exchange less efficient.

Smoking may lead to lung cancer. Put these statements in the order in which they happen to a smoker:

- (a) Smoker's cough develops
- (b) Chemicals in smoke damage the tiny hairs (cilia) lining the windpipe
- (c) Coughing damages air sacks
- (d) Severe breathlessness develops.

*(Revision for Science Key stage ISBN 0 7195 7025 5)*

At **GCSE Level**, teachers could introduce the topic of social justice by looking at the abuse of people's rights. Pupils could discuss Mind's campaign to call for changes in the law as regards people's right to refuse the use of ECT against their will (see [WHOLE SCHOOL](#) and [PSHE.](#))

At **A/S and A Levels**, the topic of social justice could be introduced by looking at the effects of ECT (see [ENGLISH](#)). A suitable question is:

Many people who undergo ECT find that huge part of their memories and even their personalities are completely destroyed. With the use of clear diagrams, explain the process by which electric shock treatment affects the cells of the brain.

## CHEMISTRY

At **Junior Level**, the topic of social justice could be introduced by looking at the treatment of Chemists, such as alchemists, who were imprisoned or even burnt at the stake because of their dedication to scientific discovery.

At **Secondary Level**, pupils could look at safety standards in laboratories and how far different countries adhere to a code of safety standards for behaviour in a lab.

Examples include:

- (a) Wearing protective clothing where necessary
- (b) Not mixing chemicals unless instructed to do so
- (c) Storing and using appliances correctly
- (d) Not running in the lab
- (e) Being careful when heating materials and general use of bunsen burners
- (f) Taking care not to spill chemicals or to knock any one who is handling them.

Also at Secondary Levels, pupils could focus on the topic of social justice by looking at chemical abuse, through leakage and contamination, and how it affects the rights of individuals to live in a healthy environment. Pupils could write to the environmental organisations Green Peace, (Freepost ND944 Northampton NN1GP [www.greenpeace.org.uk](http://www.greenpeace.org.uk)) or Friends of the Earth (Freepost, 56-58 Alma street, Luton, LUI2YZ), asking them to give them ideas of how they can support campaigns that involve social justice.

One example would be to find out about the campaign, launched in 1989, to eliminate ozone-destroying chemicals, thereby protecting the rights of individuals to breathe good air. Pupils can find out how they, as individuals, can assume responsibility for protecting the environment. For example, they could investigate the dangers presented to the environment, and ultimately to human life, by chemicals leaking from old batteries. They could spearhead a campaign in the school to use rechargeable batteries.

They could also look at the kind of chemicals that are harmful to the environment and can lead to cancers and leukaemia in humans.

They could investigate the reasoning behind the 'Greenfreeze' refrigeration campaign, the banning of sea dumping of radioactive and industrial waste and the Stockholm Treaty of 2001, which focused on twelve of the worst toxic pollutants.

**At GCSE and A Level**, pupils could look at the effect of chemicals on the lives of people who live near extraction sites. Examples include:

- i. The iron ore industry's use of mercury can have serious repercussions for human life, for example in the Amazon. How far does contamination of rivers by mercury infringe the Human Rights of the Amazonian Indians?
- ii. ALCOA, the aluminium extraction company, in common with other multinational companies, has not considered the rights of the inhabitants in areas where it has mined. How far do you agree with this comment? Discuss this with reference to specific examples.

## PHYSICS

At **Junior and Lower Secondary Levels**, pupils could look at the lives of physicists who were treated in a socially unjust way because they were imprisoned or tortured due to their scientific work.

At **Secondary Level**, pupils could look at inventions that have improved the quality of human life and therefore have worked towards enhancing the basic rights of individuals to live in a safe environment. They could consider the responsibility of architects to construct structures that are stable, weight-bearing and durable. They could, for example, test different shapes, to see how well they cope with weight and movement.

Suitable questions include:

- (1) When a big force acts over a small area we say it exerts a large pressure. What type of shoe would be less likely to damage a floor: a flat-heeled or a stiletto heeled shoe?
- (2) Forces can make materials bend, stretch or twist. How important is it that the architect responsible for designing a bridge calculates the possible forces accurately?

Pupils could be responsible for constructing models of small playhouses. The best could be replicated in the school grounds.

At **GCSE and A Level**, the topic of social justice can be explored by looking at discoveries that have enhanced human life. They could, for example, look at the use of flying buttresses, the construction of arches and pointed vaults and the importance of correct pitch for roofs. They could explain how forces are distributed with these devices.

Pupils could also do a project on energy. They could consider the responsibilities involved in producing energy that is not harmful and therefore does not abuse the social rights of individuals. A suitable example would be to look at the implications of creating nuclear energy through fission and fusion. They could construct a mind map outlining possible dangers associated with nuclear energy. Examples include: explosions in advanced atomic reactors, leaks of radiation, contamination of staff, contamination of water supplies and seas, the difficulties and dangers involved in transport and disposal of waste, and the use of nuclear material being used in weapons of destruction.

They could look at the struggle of the victims of Hiroshima and Chernobyl to get compensation for the damage done to their health through the effects of radiation.

Suitable questions include:

- (1) Exactly what kind of damage does radiation do inside body cells in:
  - (a) Low dosage
  - (b) High dosage?
- (2) What kind of sources are most dangerous:
  - (a) Inside the body
  - (b) Outside the body?
- (3) List four safety precautions for the school lab and three more for nuclear workers.
- (4) Draw a diagram to illustrate the fission of uranium and explain how chain reaction works.

## MUSIC

At **Junior and Lower Secondary Levels**, pupils could write songs about a social injustice that they know about. The song could take the form of a ballad as sung by a wandering minstrel or could take a modern form such as a rap. They could construct a mind map that outlines the responsibilities that concern singers or musicians to act in a socially just manner. One example is:

In a choir or ensemble:

- (a) Listen to other players
- (b) Do not drown other players out
- (c) Consider the good of the whole performance

At **GCSE and A Level**, pupils could consider the role of musicians in promoting social justice.

Examples include:

- (1) Wandering bards or minstrels who sung tales of abuse of social justice
- (2) Singers such as Billie Holiday who sung against racial injustice, in particular her song 'Southern Fruits'
- (3) The works of the 1960s protestors such as Bob Dylan and Joan Biaz
- (4) The impact of Bob Geldof and Live Aid
- (5) The song 'Free Nelson Mandela' and 'Joanna' that promoted the cause of Anti Apartheid in South Africa
- (6) The work of James Twyman who gives Peace Concerts in war torn countries
- (7) Rap music
- (8) The song 'Fight for Right' from SSEHV CD 4 can also be used.

The works of the following musicians that have campaigned for social reforms can also be researched: U2, Belinda Carlisle, John Lennon and Yoko Ono, Pink Floyd, Sting, Terence Trent Derby, Worldparty, Bryan ferry, Lou Reed, Eurythmics, Cat Stevens, the Pretenders, Grateful dead, Thompson Twins, Huey Lewis and the News, Talking Heads, Waterboys, REM, John Farnham, ASWAD, Brian Adams, Basia, Peter Gabriel, Bruce Hornby and the Range, Martin Stephenson and the Daintees, Sade, John Cougar Mellencamp, Sinéad O'Connor and Dire Straits.

Pupils could compose and perform songs that support one of the social justice causes outlined in the [WHOLE SCHOOL](#) section. They could also write a song as a tribute to someone who fought for social justice such as Martin Luther King or Nelson Mandela.

## LANGUAGES

At **Junior and Secondary Levels**, pupils could debate the importance of learning the language of an area they are visiting, and discuss whether they think whether it is just for visitors to a foreign country to expect people of that country to speak in their language. They could look at the difficulties involved. Examples of these include: local dialect, many languages spoken in one country, unwillingness of inhabitants to encourage foreigners to speak their language and the practical difficulties involved in learning a language.

At **Lower Secondary Level**, pupils could enact a play based on the theme of social justice. Key words related to social justice could be displayed in a spider diagram (see **DICTIONARY DEFINITIONS** at the beginning of this newsletter.) Each child could be responsible for translating and writing up one of the related meanings.

At **GCSE Level**, pupils could do a project on social justice in the country that they are studying. They could look at the differences between the system in their own country and the country that they are studying.

At **A/S Level**, pupils could write an essay or a talk on the theme of social justice. Heroes/heroines could be studied such as Joan of Arc in France and Victor Emmanuel, Mazzini and Cavour in Italy. They could also examine and write about ordinary people such as the members of the French and Italian Resistances during the 2<sup>nd</sup> World War.