



# FAIR, YOU SAY?

## Seeking fairness in an unfair world

HE TIKA, KI TŌ TITIRO? E kimi ana i te tika i tēnei ao ehara i te tika

### Background Notes | Ngā Tuhinga Horopaki

Na, ko ngā mea katoa e pai ai koutou  
kia meafia e ngā tāngata ki a koutou,  
meafia hoki e koutou ki a rātou.

Do to others what you would have them do to you.

 **Caritas**

AOTEAROA NEW ZEALAND

The Catholic Agency for Justice, Peace & Development





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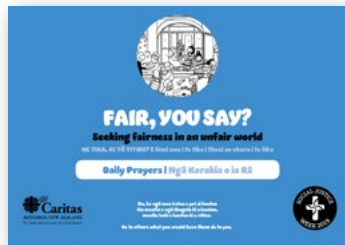




## A guide to using these resources

These background notes will provide a basic understanding of the topic for Social Justice Week and some of the related issues.

Additional resources for students and teachers can be found at [www.caritas.org.nz/social-justice-schools](http://www.caritas.org.nz/social-justice-schools)



**Daily Prayers**  
Ngā Karakia o ia Rā

### PRAY

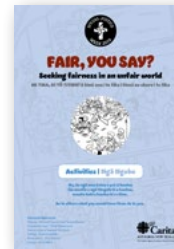
Short daily **prayers** are available to be used each day. These have been written to cover all levels and provide different perspectives on fairness, justice and inequality.



**Poster**  
Pānui Whakaahua

### SEE

An interactive **poster** has been created to promote the week. Related activities on the back of the poster provide opportunities for discussion.



**Activities**  
Ngā Ngohe

### ENGAGE

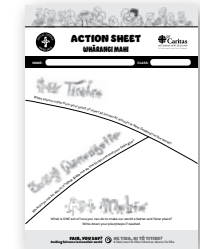
A range of **activities** have been designed to get students engaged in the topic. Individual activities have suggested levels but can also be easily adapted. Schools may focus on a selection of activities through the week, or even use one each day.



**Liturgies**  
Ngā Karakia mō ngā Huihuinga

### REFLECT

Short **liturgies** for both primary and secondary levels are available for either classes or schools to use during the weekly assembly or Mass.



**Action Sheet**  
Whārangi Mahi

### ACT

An **action sheet** template is available so that all students can follow the See-Judge-Act process and ultimately choose one action by the end of the week to make the world a fairer place.

*As we take time to focus on fairness during Social Justice Week, each of us will certainly be challenged to respond by taking actions to make the world a fairer and better place.*





## Fairness defined

Fairness is a broad concept linked to justice, and what is 'fair and just' to a particular individual or culture may not be seen as 'fair and just' to another. Two English definitions are relevant to the themes Caritas is exploring through Social Justice Week 2019:

*'Impartial and just treatment or behaviour without favouritism or discrimination'* – Oxford Dictionary

*'Quality of being reasonable, right, and just'* – Collins English Dictionary

[Click here to listen to what primary students think fairness means.](#)

### What makes for a 'fair society'?

In 1993, New Zealand's Church leaders, including then Archbishop of Wellington Cardinal Thomas Williams, described it thus in their *Social Justice statement*:

*'Social Justice is:*

- fairness in our dealings with other people;*
- fairness in the way responsibilities are shared;*
- fairness in the distribution of income, wealth and power in our society;*
- fairness in the social, economic and political structures we have created;*
- fairness in the operation of those structures so that they enable all citizens to be active and productive participants in the life of society.'*<sup>1</sup>

<sup>1</sup> *Making Choices – Social Justice for Our Times*, Church Leaders Social Justice Initiative 1993

<sup>2</sup> Distributive justice does not require identical treatment or outcomes. But it does recognise other people have a valid claim to a share of the goods of the earth, since everything we have is a result of God's gifts to us.

<sup>3</sup> Pā Henare Tate, 'Stepping into Maori spirituality', 2002.

Fairness is about giving people – individuals, groups and cultures – what is their due, what is due in justice to them, as fellow human beings, as children of the one God who created us all. What is 'fair and just' is expressed through Catholic social teaching and through an understanding of basic human rights.

### Equality of opportunity or distributive justice?

Some people wish to redefine 'fairness' and 'social justice' as meaning giving people an equal chance, rather than the New Zealand attitude of looking out to ensure that everyone has what they need to participate in society.

An equal opportunity is an important aspect of a fair society. But having access to a share of resources is also important.<sup>2</sup> Considering only whether a person has an equal 'opportunity' to participate, can overlook the various forms of disadvantage that affect people in society quite differently.

### Tika – doing things right

In Māori, *tika* is the principle about doing things right, in the right way, in the right order. *'Tika consists in the first place, in the right ordering of relationships among Atua, tangata and whenua; secondly, in the right exercise of mana; and thirdly, in responses of people that are right, proper, fitting and worthy of Atua, tangata and whenua. On its own tika cannot achieve all that is right, proper, fitting and worthy of tapu. Tika needs pono and aroha.'*<sup>3</sup>





## Key messages

- Everyone is entitled to human dignity and having their rights respected.
- Being fair means treating people as fellow human beings born of God.
- Jesus challenges us to treat others the way we would like to be treated.
- Fairness and justice are closely linked.
- Fairness is not the same as equality.
- We can all bring about fairness and justice through our daily actions.
- We can be fair at school and at home by the words we use and the way we treat people.
- *Tika, pono* and *aroha* are essential ingredients to a fairer world.
- The world is full of examples of situations that are not fair.
- It is important to discover what is not fair and reflect on positive ways to respond.
- There is great inequality throughout the world.
- We can attempt to reduce inequality by enacting God's grace.
- We may not be able to stop others treating us unfairly, but we can decide to respond in a just and loving way.
- Our choices as consumers should encourage the good of all, not just ourselves.
- Discrimination only divides; while love and respect bring us closer together.



***We all have the same rights. When we do not see this, society is unjust.***

***It does not follow the rule of justice, and where there is no justice, there cannot be peace.***

**– Pope Francis**





# Curriculum links

## Key competencies

- Managing self
- Relating to others
- Participating and contributing
- Using languages, symbols and texts

## Principles

- Treaty of Waitangi
- Cultural diversity
- Inclusion
- Community engagement
- Future focus

## Curriculum values

- Diversity
- Equity
- Community and participation
- Respect
- Innovation

## Catholic values and virtues

- Pono* – Honesty, Sincerity, Openness
- Aroha* – Love, Empathy, Understanding, Equity, Developing relationships, Being open to other cultures and beliefs
- Hohou-rongo* – Making peace, Reconciliation
- Manaaki, Manaakitanga* – Respect, Care for, Hospitality
- Virtues*: Respect for all life, Integrity, Love, Compassion, Dignity of the person, Joy, Solidarity with the poor, Community, Justice, and Peace.



**A credible witness to truth and to the values of the Gospel is urgently needed.**

**– Pope Francis**





# Primary Religious Education achievement objectives

## (from the Bridging Document)

### Level 1

**Church strand AO1:** Students will learn about belonging, participating and celebrating in communities, especially family and school and parish.

**Jesus strand AO5:** Students will learn how Jesus showed love and respect, how people show love and respect today.

### Level 2

**Church strand AO3:** Students will learn about how people who belong to the Catholic Church are called to believe in Jesus and carry on his mission, worshipping God and serving, loving and helping others.

**Church strand AO5:** Students will learn that as members of the Church, people are called to carry out its mission of service.

**Jesus strand AO5:** Students will learn that by living as Jesus lived, Christians share in Jesus' mission of worshipping God and bringing about the Kingdom of God Te Rangitiratanga.

### Level 3

**God strand AO4:** Students will learn that Catholic people are called to believe in God and with the help of the Holy Spirit to build up the Kingdom or Reign of God Te Rangitiratanga.

**Church strand AO7:** Students will learn about Te Wā the journey of life or pilgrimage in whānau family and Church.

**Prayer strand AO3:** Students will learn that prayer is a journey, journaling is a way of praying and how to identify the qualities of a good prayer.

### Level 4

**God strand AO3:** Students will learn that God's desire for all people is happiness and fullness of life on earth and, especially with God forever in Heaven.

**Jesus strand AO5:** Students will learn that Jesus is an advocate for the poor, the weak, the powerless, those without mana, and how this challenges Christ's followers today to bring about justice tika and peace in the world.

### Holy Spirit strand AO8:

Students will learn that the Holy Spirit works in the world through people leading them to live in ways which promote aroha, rangimārie and justice tika.





# Secondary Religious Education achievement objectives (from the Bridging Document<sup>4</sup>)

**Y9 Creation and Co-creation AO5:** Students will learn to understand the concept of Co-creation and recognise that Christians are called to co-operate with God in building up Creation.

**Y10 Discovering our Identity AO4:** Students will learn to understand that life is a journey during which Christians accept responsibility for one another.

**Y10 Inspiring Men and Women AO1:** Students will learn to recognise what it means to be an inspiring man or woman – both in our own society and in the Jewish and Christian traditions – and identify men and women in our own time who fulfil this role.

**Y10 The Teachings of Jesus AO4:** Students will learn to recognise that Jesus continues to invite people to follow him by challenging them to live lives of love and to keep his commandments.

**Y11 Conscience, Morality, Values AO4:** Students will learn to understand the nature of pono, freedom and moral responsibility.

**Y12 Christian Morality and Moral Development AO4:** Students will learn to investigate specific moral issues in the light of Catholic teachings.

**Y12 Justice and Peace AO5:** Students will learn to identify ways which people can build justice and peace.

**Y13 Ethics and Ethical Issues AO6:** Students will learn to justify in accordance with Catholic Ethics, a course of action in a particular situation.



<sup>4</sup> These are also found in the *Realigned Y7-10 Religious Education Curriculum*







# Other relevant achievement objectives

## English

- L1:** Acquire and begin to use sources of information, processes, and strategies to identify, form, and express ideas.
- L1:** Form and express ideas on a range of topics.
- L2:** Select and use sources of information, processes, and strategies with some confidence to identify, form, and express ideas.
- L2:** Select, form, and express ideas on a range of topics.
- L3:** Integrate sources of information, processes, and strategies with developing confidence to identify, form, and express ideas.
- L3:** Select, form, and communicate ideas on a range of topics.
- L4:** Integrate sources of information, processes, and strategies confidently to identify, form, and express ideas.
- L4:** Select, develop, and communicate ideas on a range of topics.
- L5:** Integrate sources of information, processes, and strategies purposefully and confidently to identify, form, and express increasingly sophisticated ideas.
- L5:** Select, develop, and communicate purposeful ideas on a range of topics.
- L6:** Integrate sources of information, processes, and strategies purposefully and confidently to identify, form, and express increasingly sophisticated ideas.
- L6:** Select, develop, and communicate connected ideas on a range of topics.
- L7:** Integrate sources of information, processes, and strategies purposefully, confidently, and precisely to identify, form, and express increasingly sophisticated ideas.
- L7:** Select, develop, and communicate sustained ideas on a range of topics.

## Social Sciences

- L1:** Understand that people have different roles and responsibilities as part of their participation in groups.
- L2:** Understand that people have social, cultural, and economic roles, rights, and responsibilities.
- L2:** Understand how people make choices to meet their needs and wants.
- L3:** Understand how people make decisions about access to and use of resources.
- L3:** Understand how groups make and implement rules and laws.
- L4:** Understand how formal and informal groups make decisions that impact on communities.
- L4:** Understand how people participate individually and collectively in response to community challenges.
- L5:** Understand how people’s management of resources impacts on environmental and social sustainability.
- L5:** Understand how the ideas and actions of people in the past have had a significant impact on people’s lives.
- L5:** Understand how people define and seek human rights.
- L6:** Understand how individuals, groups, and institutions work to promote social justice and human rights.
- L7:** Understand how communities and nations meet their responsibilities and exercise their rights in local, national, and global contexts.
- L8:** Understand how ideologies shape society and that individuals and groups respond differently to these beliefs.





## Health & Physical Education

**L1:** (Healthy Communities) Take individual and collective action to contribute to environments that can be enjoyed by all.

**L2:** (Relationships) Identify and demonstrate ways of maintaining and enhancing relationships between individuals and within groups.

**L2:** (Relationships) Express their ideas, needs, wants, and feelings appropriately and listen sensitively to other people and affirm them.

**L3:** (Relationships) Identify ways in which people discriminate and ways to act responsibly to support themselves and other people.

**L4:** (Relationships) Identify the effects of changing situations, roles, and responsibilities on relationships and describe appropriate responses.

**L4:** (Relationships) Recognise instances of discrimination and act responsibly to support their own rights and feelings and those of other people.

**L5:** (Relationships) Identify issues associated with relationships and describe options to achieve positive outcomes.

**L6:** (Healthy Communities) Investigate the roles and the effectiveness of local, national, and international organisations that promote well-being and environmental care.

## Arts

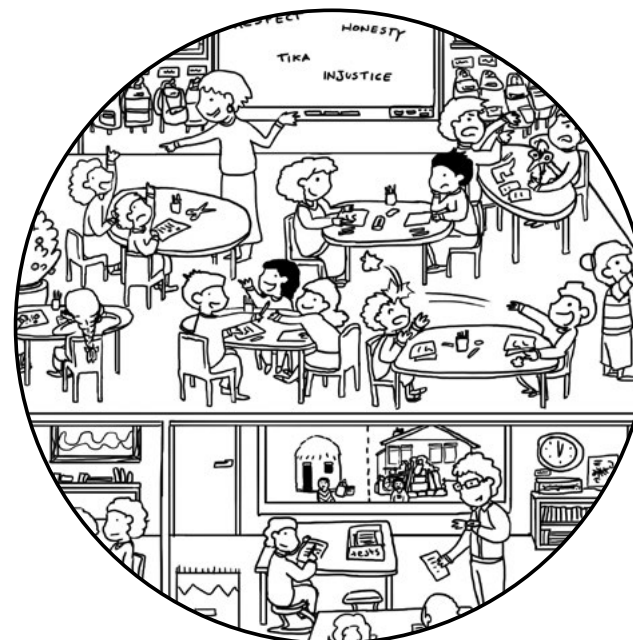
**L4:** (Drama) Initiate and refine ideas with others to plan and develop drama.

**L5:** (Drama) Select and refine ideas to develop drama for specific purposes.

## Mathematics

**L3:** (Statistics) Investigate simple situations that involve elements of chance by comparing experimental results with expectations from models of all the outcomes, acknowledging that samples vary.

**L4:** (Statistics) Use simple fractions and percentages to describe probabilities.





## Fairness in the Scriptures

In the Old Testament, the prophets spoke constantly of the need to look after the poor – to care for widows and orphans who had no family members to provide for them, and to ‘care for the stranger who is in your midst’ (Leviticus 19:34).

Jesus’ life and works testified to the need to be fair and just in people’s dealings with others, to provide for people’s basic needs, and to make restorative changes, e.g. when Zacchaeus exclaims: “Look, sir, I am going to give half my property to the poor, and if I have cheated anybody I will pay him back four times the amount” (Luke 18:8, NJB).

In the Acts of the Apostles, the new way of life brought about by Jesus’ death and resurrection continues to challenge the Church and society today: “All who shared the faith owned everything in common; they sold their goods and possessions and distributed the proceeds among themselves according to what each one needed.” (Acts 2:43-44).

Paul, in Galatians, speaks about discrimination: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” (Gal 3:28).

However, Jesus’ parables also point to a merciful and generous God, who can challenge human concepts of fairness. For example, the parable of the workers in the vineyard (Matt 20:1-16) who each get one denarius each (the agreed wage), regardless of how long they have worked; and the story of the Prodigal Son (Luke 15:11-32) who is welcomed back lavishly by his father after squandering his inheritance – to the chagrin of the elder son who finds it most unfair.

Other parables told by Jesus point to present-day unfairness and injustice being addressed in God’s long-term view of the Kingdom of God, such as the parable of the rich man and Lazarus. (Luke 15:19-31), and the judgement of the nations at the end of time (Matt 25:31-46).





# CST and fairness

Catholic social teaching (CST) guides us in living out the Gospel call to love God and our neighbour in an ever-changing world. The most relevant CST principles to fairness are: human dignity, the common good, the universal destination of goods, and the preferential option for the poor and vulnerable, which are closely intertwined.

## Human Dignity *Te Tapu o te Tangata*

Made in God’s image, each person has a human dignity which no one can take away. The equality of all people comes from this inherent human dignity. Inequality should not arise because of race, nationality, social condition or gender. “The evils of racism and sexism are an affront to the dignity of the human person. They are built on the premise that one person, sex, group, culture or race is inherently superior to another.” (New Zealand Catholic Bishops Conference, *A Consistent Ethic of Life - Te Kahu-O-Te-Ora*, 1997)

## Common Good *Hei Painga mō te Katoa*

The common good is the good of each and all of us. It stems from the dignity and equality of all people, and involves all the social conditions which allow people, as groups and individuals, to reach their fulfilment.

Pope Francis acutely links the common good to both future generations and the poor of today. “We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently;” (*Laudato Si'*, 2015, para 159). “Let us not only keep the poor of the future in mind, but also today’s poor, whose life on this earth is brief and who cannot keep on waiting.” (*Laudato Si'*, 2015, para. 162)

## Preferential Option for the Poor and Vulnerable

### *He Whakaaro nui mō te Hunga Rawakore*

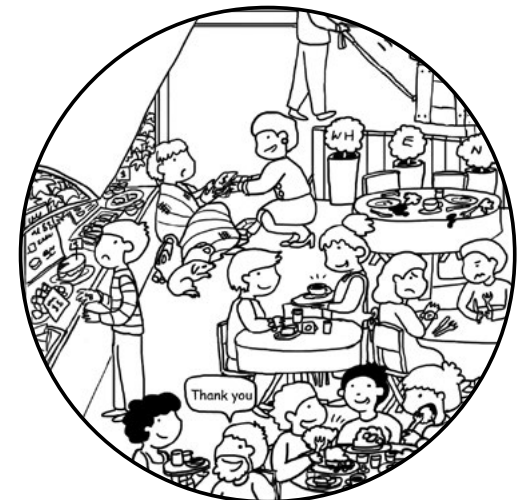
We think first of the needs of those who are most vulnerable. Catholic social teaching emphasises that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.” (Paul VI, *Octogesima Adveniens*, 1971, para. 418)

## Universal Destination of Goods

### *Te Taunga o ngā Rawa i te Ao*

The earth and all it produces is intended for every person, so that they can live in dignity. The *Compendium of the Social Doctrine of the Church* says, “Each person must have access to the level of well-being necessary for his full development.” (para 172).

We are “not to lose sight of the origin or purpose of these goods, so as to bring about a world of fairness and solidarity”, in which we promote the well-being of all and prevent their exclusion and exploitation. (para. 174)





## How Caritas is bringing fairness to the world

Through its development, emergency relief, advocacy, education and fundraising work, Caritas promotes fairness and justice at home and abroad, particularly through upholding human dignity and giving preferential option to the poor.

Caritas Aotearoa New Zealand promotes integral human development – development of the whole person, for their economic, cultural, political, social and spiritual wellbeing. It affirms the worth of each individual, but within the context of a family and community. Caritas seeks to empower local communities and ensure their ownership of projects.

Emergency relief work saves lives, reduces suffering, upholds human dignity, and meets people's basic needs. Through the extensive international Caritas network, this can offer support to smaller and marginalised places that may be overlooked by others.

In accordance with the CST principle of preferential option for the poor, Caritas development and relief programmes focus on poor and vulnerable people, without discrimination based on ethnicity, religion or nationality.

Integral human development also recognises the need for change by us all – including the rich and powerful. It invites us to recognise others' needs and join together with them in solidarity.

Standing in solidarity with the poor, Caritas speaks out for justice to influence attitudes and create change at national, regional, and global levels. This advocacy work provides a voice for people whose voice is not easily heard by using a range of tools and activities. These include submissions to Parliament, research reports, meetings, prayer, campaigns, and writing letters to politicians, media and other organisations.

Caritas works on issues close to home such as work and employment, welfare, and cultural diversity; as well as global concerns like the quality and quantity of overseas aid and the impact of climate change on the world's poor.

Acting justly requires good education and formation. Caritas helps teachers, students and others in the community consider questions of social justice, peace and development. Education helps people develop their ability to continue learning about and applying principles for justice and peace.

Caritas also provides opportunities for people to redress the balance of resources in the world through donations and fundraising activities, many of which are educational and formational as well.





## Focus issue – Discrimination (Fair behaviour)

*What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal. – Pope Francis<sup>5</sup>*

### Discrimination

As the New Zealand Catholic Bishops Conference (NZCBC) states:

*Discrimination on any grounds is rejected by the Church which states that no inequality arising because of race, nationality, social condition or sex should exist.*

*A consistent ethic of life proclaims the dignity of every person. We are united by our common humanity, created in the image of God, and called to live in active love and tolerance of all who are different from ourselves.*

*The evils of racism and sexism are an affront to the dignity of the human person. They are built on the premise that one person, sex, group, culture or race is inherently superior to another. Often they take the form of petty prejudice in a community. Too often they form the basis of social structures that preclude full participation and membership.<sup>6</sup>*

Discrimination is one of the most obvious examples of unfair behaviour and can work like a poison in society leading to exclusion or rejection. Groups such as the United Nations Human Rights Council work towards helping end discrimination around the world.

### Human rights

*The Universal Declaration of Human Rights adopted in 1948 states that: Everyone is entitled to all the rights and freedoms ... without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.<sup>7</sup> It is one thing to be aware of human rights, it is another thing entirely to continually act in a manner that always respects the human rights of all.*

### Discrimination at school

We successfully promote the human dignity of all when we respect everyone and acknowledge their human rights. Sometimes at school, discrimination can still be found when both teachers and students treat others unfairly for no good reason. Quite often it may occur when games and activities do not allow the same opportunity for all.



Click here to read 'Fostering a culture of encounter', an examen by Caritas from 2016

<sup>5</sup> Pope Francis, Message to muslims throughout the world for the end of Ramadan, 10/7/13

<sup>6</sup> NZCBC, A Consistent Ethic of Life - Te Kahu-O-Te-Ora, 18/4/97.

<sup>7</sup> [www.un.org/en/universal-declaration-human-rights/](http://www.un.org/en/universal-declaration-human-rights/)





## Focus issue – Fair trade (Fair economy)

*I am convinced that from such an openness to the transcendent a new political and business mentality can take shape, one capable of guiding all economic and financial activity within the horizon of an ethical approach which is truly humane. The international business community can count on many men and women of great personal honesty and integrity, whose work is inspired and guided by high ideals of fairness, generosity and concern for the authentic development of the human family. – Pope Francis<sup>8</sup>*

### Fairness in the economy

The fair trade movement is one example of promoting fairness in the world of business. It ultimately aims to support local producers in developing countries to achieve better conditions for trading. The main drive of the movement is to ensure increased prices for export sales as well as enhanced environmental standards. Products like chocolate, bananas, coffee and sugar are commonly at the forefront of the fair trade movement as they are popular commodities and produced all over the world.

Beyond the fair trade movement, the reality of ethical business practice includes issues such as the treatment of workers, employee exploitation, fair wage levels and environmental consequences from production.

### Profitability and consumer influence

Pope Francis recently outlined that economic strategies should be aimed at a quality of life for all, not just greater profits. Profit is illegitimate, 'when it falls short of the objective of the integral promotion of the human person, the universal destination of goods, and the preferential option for the poor.'<sup>9</sup>

However, one must remember that the economy is not just driven by the producers. Consumer behaviour is very influential as demand ultimately impacts supply in the market setting. When consumer choices are driven only by the price of a product without any ethical considerations, this inadvertently supports existing unethical practices. If ethically produced products, such as Fair Trade certified commodities, are more expensive than other alternatives then their long term sustainability is dependent on consumers placing a higher priority on human dignity rather than profitability. As Pope Francis says, 'purchasing is always a moral – and not simply an economic – act'.<sup>10</sup>

### Laudato Si' and the care for creation

Following the call to care for creation in *Laudato Si'*, there appears to be an increased awareness by both producers and consumers to treat people and our planet fairly when it comes to making economic decisions. And we must remember that it starts with us...



Click here to find out more from Caritas Australia's fair trade education resources

<sup>8</sup> Pope Francis, *Letter for the opening of the 44th annual meeting of the World Economic Forum*, 17/1/14

<sup>9</sup> Pope Francis, *Oeconomicae et pecuniariae quaestiones*. Considerations for an ethical discernment regarding some aspects of the present economic-financial system, 6/1/18

<sup>10</sup> Pope Francis, *World Day of Peace address*, 1/1/15.





## Focus issue – Restorative justice (Fair response)

Resolve not to be overcome by evil, but to combat evil with good. – Pope Francis

### Seeking justice and not revenge

Jesus himself challenged us to respond with love rather than revenge when we are wronged: ‘You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.’<sup>11</sup>

Sometimes in the heat of the moment it can be easy to feel angry and want to respond in a negative way when we’ve been hurt, yet the heart of Jesus’ teaching, and the core of Catholic social teaching, points to a loving response. Providing a chance for strained relationships to be restored promotes and protects human dignity that we all share.



<sup>11</sup> Matthew 5:38-39

<sup>12</sup> NZCBC, *Revenge or Reconciliation: A statement on imprisonment*, 17/7/09.

<sup>13</sup> <http://pb4l.tki.org.nz/PB4L-School-Wide>

<sup>14</sup> [www.restorativeschools.org.nz/restorative-practice](http://www.restorativeschools.org.nz/restorative-practice)

### Human dignity and our justice system

The NZCBC rightly points out that ‘our respect for human dignity means that every person has a right to feel safe in the community. But this same respect for human dignity also means that every prisoner has a right to safety. The basis of our society’s right to punish those who abuse the human rights of others, is also the basis of our society’s responsibility to protect the human rights of offenders... All of us, whether victims of crime, offenders, employees in the criminal justice system, family members or neighbours, are called to find paths to a justice system which reconciles; which rejects attitudes of revenge; which helps victims to heal and offenders to turn their lives around. It is the only true path to the security and safety that our society longs for.’<sup>12</sup>

### Encouraging positive behaviour

Within our school setting, there are various systems that reinforce positive behaviour rather than focusing on punishing wrong behaviour. Positive Behaviour 4 Learning (PB4L) is one such model that ‘helps New Zealand schools build a culture where positive behaviour and learning is a way of life.’<sup>13</sup>

Restorative approaches in schools has also become more common in recent decades resulting in ‘establishing long term lasting changes in relationships, more connecting of the members of a school community, more involving and hearing of victims, and more enhancing of climates of care within schools as a whole.’<sup>14</sup> This is the way Christ-like love and forgiveness is supposed to be modelled in our modern day schools.







## Focus issue – Inequality (Fair distribution)

*It is a well-known fact that current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This, dear friends is truly scandalous. A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being. – Pope Francis<sup>15</sup>*

### Our world

It seems almost criminal that in our world, where more than seven billion reside, there is such disparity between those who have a lot and others who have almost nothing.

How can it be that 700 million people worldwide live in extreme poverty when there are a select few living in enormous mansions that cost billions of dollars? How can it be that 30% of the world's population do not have access to clean water when others can access an endless supply at their fingertips? It doesn't seem fair. It isn't fair!<sup>16</sup>

### Global inequality and the Universal Destination of Goods

Inequality matters in Catholic social teaching because when a gap grows between the rich and the poor, it is one measure that the solidarity of the human family has broken down. It is an indication we are not recognising the human dignity of the most vulnerable members of our society.

<sup>15</sup> Pope Francis, *Message to the 38th Conference of the United Nations Food and Agriculture Organization*, 20/6/13

<sup>16</sup> Statistics obtained from [www.worldbank.org](http://www.worldbank.org)

<sup>17</sup> Statistic obtained from [www.stats.govt.nz](http://www.stats.govt.nz)

The Catholic social teaching principle of the Universal Destination of Goods reminds us that the earth and all it produces is intended for every person. There is a responsibility to ensure all have enough to live in dignity. If people have more than they need, there is a social obligation to ensure others do not go without.

There are many startling statistics, including the ones shown above and found on the following page, that continually highlight the extreme inequality suggesting that we are not responsibly carrying out our social obligation. Most of the inequalities relate to the distribution of resources – whether it is income, wealth, food, water, educational opportunities, healthcare etc.



### Inequality in New Zealand

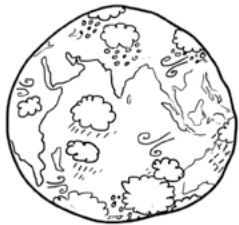
From a New Zealand perspective, we cannot ignore the fact that there is inequality present in our own country when it comes to how resources are distributed and a New Zealander's everyday experience. It doesn't seem fair that the 20% richest households hold 70% of the nation's wealth.<sup>17</sup> It also does not seem fair that particular ethnic groups (including Māori and Pacific Islanders) are disproportionately represented in terms of the country's prison population and those living in poverty.





## Relevant statistics

# Is it fair that...



More than  
**700 million**  
people worldwide  
live in extreme  
poverty

**30%**  
of the world's  
population do not  
have clean water for  
washing or drinking



# In New Zealand...

**x2**

Twice as many  
children live in  
poverty now  
compared to 30  
years ago



**27**

of the 28  
poorest  
countries are  
from Africa



**2.7 billion**

women are legally  
restricted from  
having the same  
choice of jobs  
as men



**20%**  
of the richest  
households in the  
country hold 70% of  
the country's wealth



**68.5 million**  
people have been  
forced to leave their homes  
and find shelter elsewhere

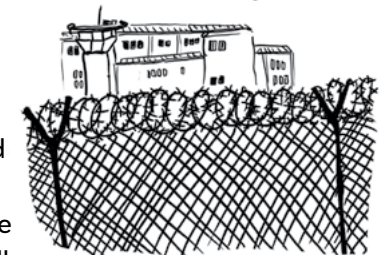
**26**

people own the  
same amount of  
wealth as the  
poorest 50% of  
the entire world



**x2**

Twice as many  
people are in  
prisons compared  
to 30 years ago,  
even though crime  
rates have basically  
stayed the same

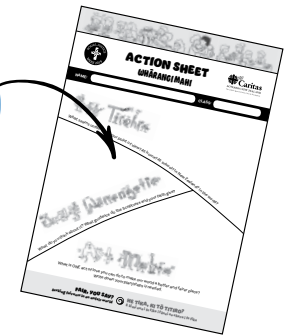




# Action ideas

Here are 30 examples that may help when choosing an action to bring fairness and justice to our world.

Students can use the action sheet



Treat people with respect

Let someone take a turn before you

Share with others

Offer to coach/mentor someone who is not as good as you at something you enjoy

Take an interest in others who are different from you

Fundraise for people affected by an emergency event

Give to people in need

Do a random act of kindness

Stand up for someone who is having a hard time

Pray for those in need

Put Acts of Mercy into practice

Plan an act of service as a class to help in your community

Sign a petition for a cause that will bring fairness and justice

Actively live the Fruits of the Holy Spirit (i.e. love, joy, peace, hope, kindness, patience ...)

Take part in Reconciliation

Change your consumer habits (for ethical reasons/ focus on needs not wants/reduce your footprint)

Say thank you to someone who deserves it

Help out at home

Turn away from sin

Find out more about fair trade practices and share with others

Be a voice for those who are forgotten

Write a submission about an issue/policy to address injustice

Be more like Jesus

Incorporate the Church's teaching in daily life (e.g. living out *Laudato Si'*)

Forgive those who treat you badly

Listen carefully to others to understand how they feel and what they really mean

Repair a relationship with someone you have hurt in some way

Demonstrate God's grace

Use kind words to people who have been marginalised

Give your own time and volunteer to help out for a good cause





# Important connections

Along the left-hand margin of the activities and prayers for Social Justice Week 2019 there are important connections that can be highlighted during lessons.

## Catholic social teaching principle

Many of the activities encourage a practical response or a reflection about our actions. It is good to remember which CST principle is most relevant to the focus.

CST Connection – Human Dignity

## Māori Language Week focus word

As Social Justice Week this year is at the same time as Māori Language Week, it seems fitting to learn and use relevant words in te reo Māori that link in with the focus of each activity and prayer.

Māori Language Week Key Word – Tiā Jar

## Treaty of Waitangi link

As the Treaty of Waitangi is one of our nation’s most important documents, it makes sense to consider which of the treaty articles, principles or values is most relevant to each activity.

The Treaty consists of three written articles: *Kāwanatanga* – focusing on honourable governance, *Rangatiratanga* – covering the retention of sovereignty, *Ōritetanga* – promoting equity, plus a fourth article of a spoken promise pertaining to cultural responsiveness.

Treaty Link – Equal rights

**The Fairness Jar**

Set up a container in class to collect any unfair observations from students. Use these thoughts to work through solutions to make situations fairer.

**Discussion questions**

- Is the world fair?
- Is our school always fair?
- Do we all act fairly in our class?
- Why is the world this way?
- What could we do about it?

**Interesting quote to share**

*Fairness does not mean everyone gets the same. Fairness means everyone gets what they need.*  
– Rick Riordan

**Introducing the Fairness Jar**

Show the class the Fairness Jar. Explain that they can write down something they view as being unfair on a piece of paper and fold it up to place in the jar. Encourage them not to use names so that nobody gets hurt later!

You may choose to give examples:

E.g. The same people always get to choose the class game or people at the back can't see the board...

**Utilising the Fairness Jar**

At the end of the week (or the unit), dedicate a morning session to hear from the Fairness Jar. It is recommended that the teacher has filtered these before they are shared to minimise any distraction/damage and to ensure that the thoughts shared will be beneficial for the class to hear and discuss.

Take time to read out each thought about what is unfair and talk together about ways that these situations may be made fairer.

NOTE: At times there might not be any way to make situations fairer. This can be a useful part of the discussion.

Click here to read more about the principles of the Treaty of Waitangi





## Relevant websites

Caritas Aotearoa New Zealand [www.caritas.org.nz](http://www.caritas.org.nz)

Caritas Australia [www.caritas.org.au/docs/primary-school-resources/fairtrade-info-and-activities.docx](http://www.caritas.org.au/docs/primary-school-resources/fairtrade-info-and-activities.docx)

CAFOD [www.cafod.org.uk/Education/Primary-teaching-resources/Fairtrade](http://www.cafod.org.uk/Education/Primary-teaching-resources/Fairtrade)

Ethical Fashion Report 2019 <https://bit.ly/2uWH1Mz>

Fair Trade New Zealand [www.fairtrade.org.nz/](http://www.fairtrade.org.nz/)

Māori Dictionary <https://maoridictionary.co.nz>

NZCBC statements [www.catholic.org.nz/about-us/bishops-statements/](http://www.catholic.org.nz/about-us/bishops-statements/)

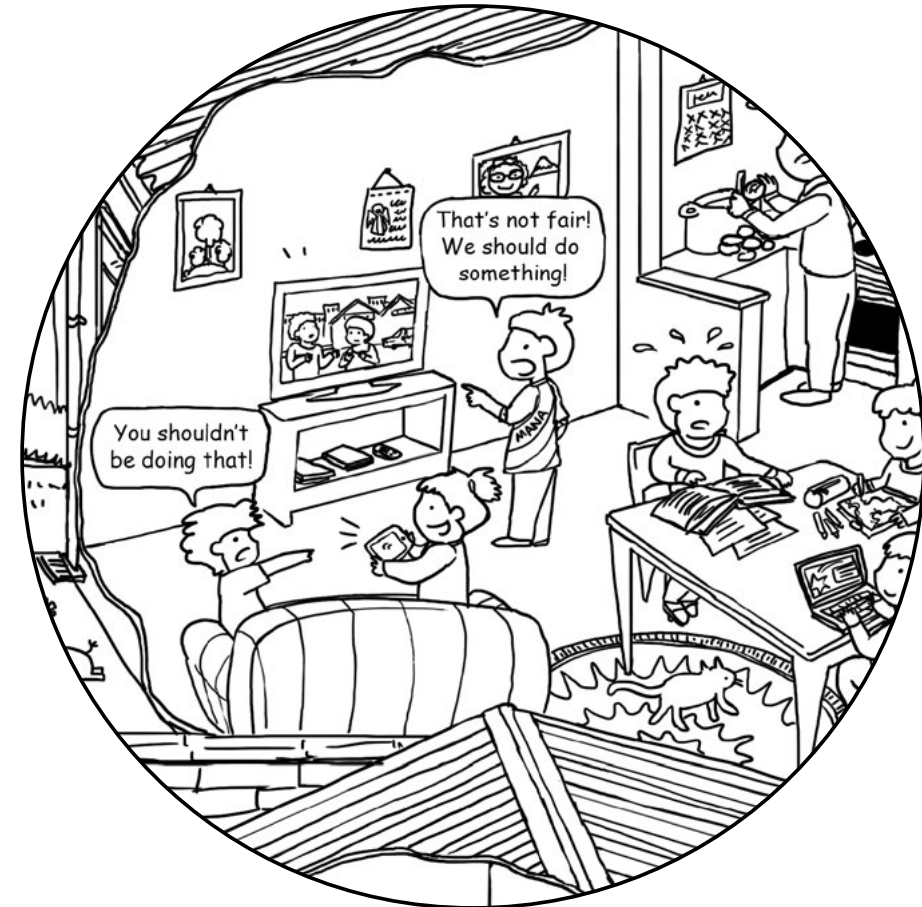
Positive Behaviour 4 Learning <http://pb4l.tki.org.nz/PB4L-School-Wide>

Restorative Schools [www.restorativeschools.org.nz/restorative-practice](http://www.restorativeschools.org.nz/restorative-practice)

Salvation Army [www.salvationarmy.org.nz/article/are-you-well-are-we-safe](http://www.salvationarmy.org.nz/article/are-you-well-are-we-safe)

Trade Aid [www.tradeaid.org.nz/](http://www.tradeaid.org.nz/)

Whakatata Mai - Closer Together <https://clostertogether.org.nz/>



## Acknowledgements

Writing - Michael Stewart, Teresa Shanks and Martin de Jong

Translation work - Piripi Walker and Deacon Danny Karatea-Goddard

Editing - Graeme Siddle

Illustrations - Fran Denton

Design - Rose Miller (Kraftwork)

