Lent 2007
A Post-Primary Religious Education Resource
exploring gender equality through a global lens
Introduction

Dear teacher...

Welcome to Trócaire's Lenten resource for 2007 dedicated to Religious Education. Lent is a time for reflection in our lives. As the winter fades and we wait for spring and the hope that Easter brings, the Church encourages us to refocus our lives, consider where our faith fits into it and turn more towards God. It is within this context that Trócaire has developed a Religious Education resource that allows you to explore a global theme in a way that promotes faith in action.

The theme of our Lenten campaign this year is Gender Inequality and the adverse effects this has on poverty levels and related issues in developing countries.

Gender is a complex issue and one of which we all have personal experience. As a teacher it is important to bear this in mind both in terms of your own experiences and those of your students. With this challenge however, you are also provided with an opportunity. Firstly, gender roles and stereotypes are learned and therefore they can be challenged and changed! Secondly, the issue of gender can first be explored from the personal context of the students. This will allow them to move onto a more meaningful exploration of the global situation.

Of the 1.3 billion people living in extreme poverty throughout our world, 70% are women and girls. It is for this reason that much of this resource is dedicated to the women Trócaire works with even though the issue of gender is one that relates to and effects both boys and girls, women and men.

This year we also include a section on Catholic Social Teaching with a particular focus on Populorum Progressio, marking its 40th anniversary in March. This encyclical highlights the role we all can play in creating a just world and was influential in the founding of organisations like Trócaire.

On the back page of this resource, links are made to the Religious Education curricula and syllabi both in the Republic and North of Ireland. The resource has been designed and written to be used as a stand alone resource or indeed to complement the Fully Alive RE programme, particularly year 10, GCSE/A level syllabi and both the Junior Certificate and Leaving Certificate syllabi.

The content is such that it can be used at anytime during the academic calendar.

We hope you enjoy working with this material and thank you for your continued interest in and support for the work of Trócaire.

Trócaire's Education Team
(Belfast, Cork and Maynooth)
**What is Gender?**

**AIM – to understand what we mean by gender**

People are born male and female but learn to be boys and girls who grow into men and women. Gender is something that we learn and this in turn makes up our gender identity and determines our gender roles. Through these, we are taught what the appropriate behaviour, attitudes and activities are for men and women. Those who act outside their gender roles may face disapproval.

Basically, when we talk about gender, we are talking about social roles and not ‘sex’ or biological characteristics. Gender varies from culture to culture and over time. For example, in the Republic of Ireland, the bar on married women working in the civil service was only removed in 1973.

Clearly, the current make-up of gender identities causes problems for both men and women. The overwhelming recruitment of men as fighters by both state and revolutionary forces puts them in great danger. Men in the West have a life expectancy consistently several years less than that of women, suggesting the costs of gender-related occupational and consumption patterns.

Globally however, women in their social roles and relationships suffer greater inequalities. Society is structured in such a way that often undermines and undervalues the contributions of women around the world. In most countries today, including Ireland, women still earn less than men, are prevented from owning land, face numerous obstacles to holding positions of power and authority and often face threats of violence and abuse simply because of their gender. The consequences of this at personal, social, economic and political levels are felt not only by women but by us all.

**STUDENT ACTIVITY  Sex or Gender**

Teacher: Read out the following statements and ask your students to correctly answer ‘Sex or Gender’?

1. Women give birth to babies, men don’t.
2. In many countries, women earn 70% of what men earn.
3. Women can breast-feed babies; men need a bottle for feeding babies.
4. Women are usually in charge of raising children.
5. Men are decision makers.
7. Boys’ voices break at puberty; girls’ do not.
8. According to United Nations statistics, women do 67% of the world’s work, yet their earnings amount to only 10% of the world’s income.
9. In Ireland and the UK there are fewer women politicians than men.
10. Women are forbidden from working in dangerous jobs such as underground mining; men do so at their own risk.

**Answers can be found on page 2**

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**TALKING POINTS**

**Cultural Conditioning…**

From the moment we are born we all undergo cultural stereotyping and conditioning. Baby girls for example, traditionally get dressed in pink and boys in blue and as we grow up girls are often given dolls and prams to play with and boys cars and trains.

- Can you remember any of your childhood toys? Were they traditionally associated with your gender?

**Discuss the meaning and purpose of the poster below:**

**Discuss the cartoon on this page:**

- What message is the cartoonist trying to get across?

Currently, the worldwide life expectancy for all people is 64.3 years. Women have always had a longer life expectancy than men. The average life expectancy is 62.7yrs for males and 66yrs for females. However, this varies greatly throughout the world. Japan has an average life expectancy of 80.7yrs, as compared to Malawi’s 37.8 years.

- Why do you think women have a higher life expectancy than men?
- Suggest reasons for this difference.

**Sex or Gender Activity…**

- Did any of the statements in the activity surprise you?
- If so, why?
Gender and Development...

In 1975 the first UN conference on women and development was held in Mexico. It was quickly recognised that too little was known or documented about the situation of women globally. A 'Decade for Women' was then declared by the United Nations as an official commitment to improving the situation of women worldwide. The information that emerged from this decade of research was presented at the Nairobi UN conference for Women in 1985. "The almost uniform conclusion of the decade's research is that, with few exceptions, women's relative access to economic resources, incomes and employment has worsened. Their burden of work has increased and their health, nutrition and educational status has declined." (Vandana Shiva, Staying Alive)

September 1995 saw the fourth World Conference of Women in Beijing, China. At this stage in the debate people began to realise that any style of development that works against the well-being of women also works against the well-being of all for both are inter-dependent. This led to a focus on gender equality as a way of bringing about real, positive, long-term and sustainable change.

However, this focus on gender equality highlights many inequalities that still remain between men and women that need to be addressed, particularly in developing countries. Many women today are expected to carry a 'triple burden'. They are expected to take care of the needs of the family, to contribute to family income through a job and to bind together the members of the wider community.

**AIM**
- to understand the relationship between gender and development

**STUDENT ACTIVITY**

*‘Life without Women/Life without Men’*

Divide the class into small groups of four. Ask them to imagine and describe:

_“What would happen in your family or local community if all the women went away for a month?”_

**Note to teacher:** To stimulate discussion ask students to think about the following questions and after 10 minutes ask the groups to share their findings.

- What sort of household tasks would remain undone?
- What effect would their loss be within the parish/community?
- What would you miss most/least about the absent people?
- List advantages and disadvantages of their absence.

Hold a second round by asking the same question again but this time imagining that all the men went away.

**Further discussion**

**Note:** In the developing world it's not uncommon for men to leave home and their families for long periods to work and live elsewhere.

- Why do you think that this is more common in the developing world than here in Ireland?
- Do you agree that men and women have distinct roles to play both within family and parish/community? Identify these roles using your findings from the above activities.
- If you disagree, give your reasons why.

**FACTS…**

- Women are 51% of the world's population...
- They do 66% of the world's working hours...
- They earn 10% of the world's income...
- Yet they own less than 1% of the world's assets.

In 2006 the Nobel Peace Prize was awarded to Muhammad Yunus and the Grameen Bank for their microcredit scheme. Micro-credit has proved to be an important liberating force in societies where women in particular have to struggle against repressive social and economic conditions. For more information check out www.grameenfoundation.org

**Talking Points**

**Who does what at home?**

Teacher – ask students to share information on their household activities at home with each other.

- Are housework chores shared equally between the males and females (including brothers and sisters) in their homes?
- Do boys tend to get different types of chores to the girls?
- Are females ‘better’ at doing certain jobs than males? And are males ‘better’ at doing certain jobs than females?

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Note to teacher:

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- If you disagree, give your reasons why.
The Farmer and Her Husband...

Women around the world work many unpaid hours in undertaking physically demanding domestic work. This work is often undervalued and usually consists of many more working hours than their male peers.

**Note to teacher:** This activity enables students to explore the concept of unpaid work within a developing world context. It encourages them to consider the value of unpaid work and to transfer this issue to situations within our own country. It should also provide the opportunity of beginning to challenge traditional stereotyping about women’s and men’s roles.

**STUDENT ACTIVITY Role Play**

*Scene set in a Rural Village of Kankhomba in Malawi*

**Teacher** – Read through the following role cards with your class. Then select three students to play the role of each of the characters. Encourage them to get into character and act out their roles accordingly! Instruct the rest of the class to observe.

- Following on divide the class into groups of four and give each group 15 minutes to answer the questions on the right of this page.

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1. **Your name is Bernie** and you’re the new UN Agricultural Advisor, visiting a rural village in Malawi. You meet your first family. You greet a woman called Ulemu and you ask to speak to her husband, as you want to find out about the work on their farm. As you talk to him you realise that you’ve made a big presumption! You didn’t realise that it’s actually Ulemu who physically works the farm and cares for the animals. You thought she just looked after her six children. You feel embarrassed by your mistake and feel awful that you’ve offended her.

2. **Your name is Ulemu** and you’ve been really looking forward to meeting the new UN Agricultural Advisor who is visiting your village today. You’re hoping to discuss your recent problems with this year’s harvest and you specifically requested this meeting some considerable time ago. You’re disappointed when you meet her as she asks to speak to your husband William. You feel that she should be talking to you; after all you grow and look after the crops and the animals! But you are too embarrassed to say and you don’t want to show your husband up by saying anything.

3. **Your name is William.** You work in a local market 2 miles from home, selling the vegetables that are grown on your family farm. Your wife Ulemu has been complaining that this year’s harvest hasn’t been good and she’s requested a meeting with the new UN Agricultural Advisor. Bernie has arrived and wants to speak with you. You know little about actually growing the vegetables as you simply sell them. But you don’t want to say this. Bernie asks you if Ulemu works but you say no, she looks after the house and farm. As you don’t have time to go home for dinner Ulemu brings your dinner to the market at 1pm each day. You start work at 7 am till 6pm. Ulemu gets up at 4:30am and doesn’t get to bed until late.

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**TALKING POINTS**

- Why do you think the agricultural advisor wanted to speak with William first?
- Do you agree with William when he said his wife doesn’t work? Why do you think he might have said this?
- Why do women such as Ulemu work such long hours?
- What would happen if Ulemu really did just ‘stay at home’ and didn’t do any work?
- Are any women in Ireland in a similar work situation to Ulemu?
- How are the attitudes of people in Ireland the same or different to the attitudes of Ulemu’s husband?
CATHOLIC SOCIAL TEACHING...
‘Our Best Kept Secret’

Catholic Social Teaching is a collection of encyclicals and other documents published by the Catholic Church over the last century to show the Church’s concern for life, human rights and social justice and the ways it is threatened around the world. The encyclicals include teachings on political, cultural and economic issues.

Examples of such encyclicals include Pope Paul VI’s letter ‘On the Development of Peoples’ (Populorum Progressio, 1967) which lays out the Church’s teaching on poverty and injustice in our world and the American bishops’ 1986 letter on ‘Economic Justice For All’.

There are ten key themes at the heart of our Catholic Social Teaching.

Ten Themes
1. Human Dignity
2. Community
3. Rights and Duties
4. Preferential option for the poor
5. Participation
6. Economic Justice
7. Stewardship of Creation
8. Solidarity
9. Subsidiarity: the responsibilities and limits of Government
10. Promotion of Peace

Note to teacher: A power-point presentation outlining details of the ten themes of Catholic Social Teaching can be downloaded from www.osjspm.org in the ‘Teachers Toolbox’ under ‘Resources for Catholic Educators’.

Useful websites: www.infoplease.com for world events. See side bar for papal encyclicals

STUDENT ACTIVITY
‘Key world events and their Encyclicals’

• Match each of the following Papal Encyclicals to their respective key world event that year.

<table>
<thead>
<tr>
<th>Encyclicals /Year Written</th>
<th>Key World News</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Pope Paul VI</td>
<td>1. UN approves a new Human Rights Council on March 15th</td>
</tr>
<tr>
<td>Populorum Progressio, 1967</td>
<td>2. Occupation by Israel of Palestinian territories, June 5th</td>
</tr>
<tr>
<td>B. Pope John Paul II</td>
<td>3. Treaty signed in Montreal calling for 50% reduction in use of CFC’s by 2000</td>
</tr>
<tr>
<td>Sollicitudo Rei Socialis, 1987</td>
<td></td>
</tr>
<tr>
<td>C. Pope Benedict XVI</td>
<td>4. China explodes its 1st hydrogen bomb on June 17th</td>
</tr>
<tr>
<td>Deus Caritas Est., 2006</td>
<td>5. World Population is 5,018 billion</td>
</tr>
<tr>
<td></td>
<td>6. Italy wins World Cup for the 4th time!</td>
</tr>
</tbody>
</table>

Answers can be found on page 2
This year, the Catholic Church is celebrating the 40th anniversary of Pope Paul VI’s encyclical Populorum Progressio, ‘On the Development of Peoples’. Written in 1967, this encyclical was a rallying cry for social change motivated by faith.

Addressed not only to bishops and clergy but to “all people of good will” the encyclical is concerned about the relationships between rich and poor nations and emphasises that these relationships are the responsibility of us all. For organisations like Trócaire, this encyclical is very important, and was a key influence in its foundation. This Lent Trócaire is encouraging everyone to celebrate what Populorum Progressio initiated and to reflect on its relevance today. What change have we seen happening in the last 40 years and what more do we need if, as part of our Christian faith, we are asked to ‘look after all creation and to care for all of the human family, wherever and whoever we are’?

Action for Justice...

You may ask yourself what can I do? I’m just one person amongst six billion people on this earth. How would changing what I do make a difference? As Christians, our particular challenge is that we are called to act differently because of our faith. God calls us to act for the common good and for the good of all creation.

Supporting Trócaire’s work is one way in which you can act for the common good and for peace. Trócaire was established in 1973 to express the concern of the Irish Church for the suffering of the world’s poorest and most oppressed people. Meaning ‘Compassion’ or ‘Mercy’ in the Irish language, Trócaire draws its inspiration from Scripture and the social teaching of the Catholic Church. The agency strives to promote human development, social justice and human rights in line with Gospel values. By celebrating the 40th anniversary of Populorum Progressio we are given the chance to re-visit and review our understanding of Catholic Social Teaching and to reassess its relevance in today’s world.

Log onto www.lent.ie/takeaction to sign Trócaire’s online petition for Lent 2007 and to find out about other ways to support the campaign and work for justice.

TALKING POINTS

Paul VI expressed a profound truth when he wrote that “development is the new name for peace”. His vision of a “complete humanism” inspired by spiritual values struck a chord which resonates even today.

An Taoiseach, Bertie Ahern

Food for thought

We are being challenged this year to take a fresh look at the way we live and to ask ourselves some questions.

• Do I live in a way that respects God’s creation and makes wise use of the world’s resources?
• Do I take action that will help to bring about a more just world for all God’s people to live in, where everyone can reach their full potential?

24 Hour Fast

• This year’s 24 Hour Fast takes place on Friday 9th and Saturday 10th March 2007.
• To order a Fast Pack, CallSave 1860 408 408 (Rep. Of Ireland) or Freephone 0800 912 1200 (Northern Ireland).
• website: www.trocairefast.org
• Email: fast@trocaire.ie

“God intended the earth and everything in it for the use of all human beings and peoples.”

Populorum Progressio, paragraph 22

STUDENT ACTIVITY

Justice Collage

Ask students to search through newspapers, magazines and the internet to find articles which deal with poverty and injustice. Bring them into class and discuss the different issues that arise.

• Classify these into local, national and global issues of poverty and injustice.
• Prepare and display a collage of these stories within your school.
**Trócaire and Gender Equality**

Today, the expectation both in Irish and international law is that men and women are equal and treated accordingly. Yet gender inequality remains a feature in every region in the world. In developing countries where Trócaire works, this inequality is exacerbated by extreme poverty.

The elimination of gender inequalities and the empowerment of women is a key focus of Trócaire’s work. There are many ways in which women are marginalised and made feel vulnerable in developing countries and this has a negative effect on poverty levels. In addition to income generating work, women are usually the primary carers in the home and of HIV/AIDS patients and orphans. Gender based violence has a major impact on women. This is particularly evident in situations of conflict and crisis. Thus the emotional, financial and physical burdens women carry on a daily basis are enormous. In fact, women, not trains, planes or trucks, carry two thirds of Africa’s goods.

**Trócaire’s work in MALAWI**

Malawi is known as the warm heart of Africa. It is a landlocked country bordered by Tanzania, Mozambique and Zambia. It is full of diversity from lowlands to lakes to mountains and boasts some spectacular scenery and abundant wildlife.

However, in Malawi 90% of the population is rural and most of the farmers are women. Rural households headed by women are the poorest in the country. Women have limited access to training and credit. Trócaire supports local NGOs in Malawi. Many of them are community groups where women develop skills and receive training and education. This enables women to support each other and gain confidence in knowing their rights and entitlements. Trócaire also supports innovative agriculture programmes which distribute seeds for more drought-resistant crops. Farmers are trained in new farming methods and can sell surplus crops for cash.

**Facts on MALAWI**

- Malawi trains 60 nurses a year and loses 100 to migration.
- 75% of Malawi’s population live in rural areas.
- Only 29% have access to health services.
- Malawi’s literacy rate is 52% for men but 70% for women.

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**Patricia Yohane**

Patricia Yohane from Thenesi is the ‘bread winner’ of her family since her husband died in 1991. With seven dependents, she was frequently forced to visit neighbouring Mozambique to work as a home-help, leaving the children to fend for themselves.

“I had no choice when times got tough,” Patricia told Trócaire. “If I don’t get some work we suffer greatly. When I go to Mozambique I go for two weeks at a time and bring enough food back to feed us for a few more weeks. The children beg while I’m away and the neighbours usually take turns in feeding them. We have no other options.”
Through a Trócaire partner Cadecom Chikwawa, Patricia joined an agricultural project designed to help communities become self-sufficient. She received maize and bean seeds together with training in soil and water conservation.

The rains, while sporadic this year, were better than previous years and with the techniques they have learned most villagers won’t have to worry about shortages. “We had a good crop this year,” Patricia said. “I have five 50 kilo bags of maize and two bags of millet. This will keep us going until at least September so I won’t have to go to Mozambique until then.”

Each community elects a committee to undergo training in new agricultural techniques and committee members, in turn, train others. The training is constantly evaluated in collaboration with the Department of Agriculture and the Department of Health.

Patricia feels more in control and more secure in her knowledge of how she can help her family – without leaving the country. She is also more confident. “Before the training I wouldn’t sit down and discuss issues with the men, but now I have no problems,” she said. “We are still learning and it will take time to become totally self-sufficient but I want to know more and I want my family to be secure so I am willing to continue to learn new things.”

Malita Amosi

Malita Amosi is from a family of ten children — 6 girls and 4 boys. She is the eighth child. Her father died of AIDS in 1996. She lives with her mother but is building a small house nearby for herself and her baby daughter Lucy. She has done the carpentry work for the house herself. Malita joined the carpentry project one year ago. Before this she went to school up to standard 7 (primary school). Malita wanted to learn tailoring but there was no trainer for this in her area. Her only option was to learn the carpentry trade.

She was very unsure about this but as she was pregnant and wanted to be able to care for her child she had no choice. She had never heard of a female carpenter but her mother encouraged her to take on the challenge. Before she learned her carpentry trade, Malita wished she was a boy. She saw that they got more opportunities and could travel more with no problems in search of a better future. However she does not think this anymore. She is now an independent person doing a job that was traditionally seen as only a job for boys and men. And she knows that she is good at it! Not only has she gained a source of income but also a self-confidence and contentment that radiates from her as she speaks.
Agents of change...

There can be no true democracy or full participation in governance and development without the equal participation of women and men in all spheres of life and decision-making. (UNDP report)

In the year 2000, 189 world leaders came together and signed an agreement to achieve eight goals by the year 2015. These goals are called the Millennium Development Goals and three of them refer specifically to gender equality and women's rights; to achieve universal education for all; to improve the health of mothers and to promote gender equality and empower women. In relation to the latter goal, the greatest improvement in women's status over the past decade has been in acquiring a greater share of seats in government. This 'revolution' has happened mainly where special measures have been taken to increase numbers as in Mozambique, where women now hold 30% of the seats. Unfortunately, progress on the other goals has been slow and uneven. (For more information on the MDG's check out Chinya in the resources section of Trócaire's website www.trocaire.org/education)

Note: Answers to this activity are on page 2

STUDENT ACTIVITY  Who am I?

A I was educated in English Catholic schools, for much of my childhood. I have been under house arrest since 1989. I won the Nobel Peace Prize in 1991 for my non-violent struggle for democracy and human rights.

B I am an environmental and political activist. In 2004 I was awarded the Nobel Peace Prize for my contribution to sustainable development, democracy and peace. I was the first African woman to receive the award.

C I am a banker and economist. I developed and founded the concept of microcredit, the extension of small loans to entrepreneurs too poor to qualify for traditional bank loans. I am also the founder of Grameen Bank. In 2006, both the bank and I were jointly awarded the Nobel Peace Prize for our efforts to create economic and social development.

D I am the current president of my country. I am the world's first elected black female President and likewise Africa's first elected female Head of State. I am often referred to as the 'Iron Lady'.

Note: Answers to this activity are on page 2
A time for prayer

In preparation for this prayer service, students might want to use the research they did on role models (see page 10). Perhaps you could use the collages to highlight the accomplishments and lives of notable women or women saints and why not hold your prayer service on the 8th March? This would prove a fitting way to celebrate International Woman’s Day.

Introduction • Opening Prayer

Gracious Lord, this prayer service is dedicated to all women and men. We pray that they may learn to live and work together in a culture of compassion, peace and respect. Amen

Where there is hatred, let me sow love:
We pray for all women and men who face prejudice, inequality and gender disparities. Help us to see and to face discrimination particularly against women in any of the many forms it may take.

Where there is injury, pardon:
Comfort all those who suffer from the pain of war, violence and abuse. Help them to become instruments of their own reconciliation and peace.

Where there is division, unity:
Forgive all women and men who let differences breed hate and discrimination. Let your example of valuing all of creation help us to see that we are equal partners in the stewardship of your world.

Where there is darkness (untruth), light (truth):
Comfort all those who struggle in the darkness of abuse, poverty and loneliness. May we stand with them in light to acknowledge their suffering and strive to remove the burdens of shame or embarrassment.

Where there is doubt, true faith:
We pray for all women who live in fear of their husbands, brothers, fathers... forces that negatively control their lives. Help them to be empowered to be their true selves through your everlasting love and faith.

Where there is sadness, new joy:
Help us to see the strength and goodness in all women and man. Transform our hearts to celebrate the love and grace of all people.

Creating Change – (Cassavoy & Slope)
Some countries have made great progress in terms of gender equality. In Rwanda, following the genocide of 1994, a new constitution was drafted guaranteeing that women serve in 35% of decision making posts and be included in all levels of government. Almost 50% of decision making posts in the Rwandan government are now held by women. Rwanda has also created local women’s councils elected by women only, voting procedures that guarantee seats for women candidates and a government ministry for women to ensure that policies are sensitive to their needs. The country also has women-led programs to address the root causes and effects of the genocide, laying a foundation for reconciliation. Indeed many other national governments have created and implemented plans for achieving gender equality in political, economic and social spheres. Bolivia, for example, eliminated the gender gap in primary education after implementing policies focused on rural indigenous women and encouraging girls participation. Women’s political leadership and participation is not only about measurements and percentages. It is also about changing hearts, minds and overall priorities of government budgets and strategies. Our goal must be to transform politics and leadership to equally appreciate the perspective and abilities of women, correcting harmful decisions of the past that have brought inequality, injustice, and even war: “As women lead, they are changing leadership; as they organise, they are changing organisation. Women have fresh and imaginative skills of dialogue and are setting a more open, flexible and compassionate style of leadership.”
Mary Robinson, former Irish President and United Nations Commissioner for Human Rights.

Symbolic Action

All are invited to complete Trócaire’s action card this Lent. See campaign insert entitled “Take Action for Lent 2007” or check out www.lent.ie/takeaction.

Petitions

Leader: Loving God, be with us as we gather together, one in heart and spirit.
We pray for all those in need of your mercy.

All: Loving God, hear our prayer.

Leader: For all world leaders, that they may be moved to work for peace and justice by ratifying the United Nations Convention, to eliminate all forms of Discrimination against Women, and carry out its terms we pray.

All: Loving God, hear our prayer.

Leader: For all those who are inspired to celebrate International Women’s Day. It’s the universal day that connects all women around the world and inspires them to achieve their full potential.

• Why is there not an International Man’s Day?
• Find out more information about the people mentioned on page 10. You could display this information for others to see.
• Research a person from your parish/diocese who works/ has worked for justice and peace and or for a better community / country / world.

Gracious Lord, hear our prayer.

Leader: Let us be instruments of your grace, your love, your peace.

All: Let us be instruments of your grace, your love, your peace.

Leader: For all of us at this prayer service, that we may be inspired to change hearts, minds and overall priorities of this world and our actions.

All: Let us be instruments of your grace, your love, your peace.

Leader: For all those in need of your mercy.

All: Loving God, hear our prayer.

Leader: Gracious Lord, bless us with your presence today. Amen.
NORTHERN IRELAND KS3 Religious Education

Learning Objective 1: The Christian Church: c. develop a knowledge, understanding and appreciation of Christianity and demonstrate how Christians respond to God through prayer and worship. LINK Pages 10-11.

Learning Objective 3: Morality: c. identify responsibilities that they have in their relationships with others (page 14).

The Fully Alive Programme:

Fully Alive 1 (Year 8), Term 1, Lesson 5, “You are Special” (pages 16-18) encourages the students to recognise and appreciate their own uniqueness and the uniqueness of every individual person created by God. LINK Page 3.

Fully Alive 2 (Year 9), Term 1, Lesson 8, “In the Image and Likeness of God” (pages 22-24) reminds the students that all human beings are made in God’s image and likeness and invites them to reflect on what that means. LINK Page 3.

Fully Alive 3 (Year 10), Term 1, Lesson 2, “I Am Valuable” (pages 4-6) invites the students to reflect on why they are valuable and to celebrate their uniqueness as an individual created and given life by God. Term 1, Lesson 14, “What Worth Do Others Have?” (pages 41-43) invites the students to consider the worth and value of others and what that means in relation to their treatment of others. Term 2, Lessons 3 to 12 (pages 90-102) continue this theme. LINK Pages 3-6.

Term 2, Lessons 14, “What Makes Something Fair?” (pages 126-128) challenges the students understanding of ‘Right Relationships’. Term 2, Lesson 16, “Justice and Human Rights” (pages 129-131) invites the students to broaden their understanding of justice. Term 2, Lesson 18, “The Needs of the Wider World” (pages 133-135) invites the students to examine the issues of world poverty and injustice and, in particular, how Trócaire seeks to bring about a world where there is justice for everyone. LINK Pages 6-11.

GCSE – AQA Specification – Option 1B: Roman Catholic Belief and Practice


REPUBLIC OF IRELAND – Junior Certificate Religious Education Syllabus (JCRES)

Section A – Part 1 Community – co-operation/ack of co-operation, sharing, communication, roles and community breakdown. LINK Pages 3, 4, 5, 6, 7, 10, 11, 12, 13, 14 and 15.

Section A – Part 2 Communities at work – commitment, service, vision, leadership. LINK Page 10.

Section A – Part 5 Organisation and Leadership in communities of faith – Leadership, authority, service, ministry. LINK Pages 5, 6, 7, 8, 9.

Section B – Foundations of Religion and Christianity – Part 1: The Context into which Jesus was born. LINK The pages dealing with the situation for women today in parts of Africa, how similar they are. LINK Pages 3, 4 and 5.

Section B – Part 3 The Person and Preaching of Jesus – kingdom of God in parable, miracle, table-fellowship, vocation and mission, specifically His dealings with women. LINK Pages 11.


Section F – Part 4 Religious morality in Action – decision-making, justice, stewardship, respect. LINK Pages 8 and 11.

Senior Cycle Religious Education

A Curriculum Framework (LCRES)

Section E – Religion and Gender – Part 1 Gender, Society and Religion. LINK Pages 6, 7, 8, 9.

Section E – Part 2 Gender and Christianity. LINK Pages 6, 7, 8, 9.

Section E – Part 3 Women’s stories. LINK Pages 5, 6, 7, 10, 11.

Section F – God Talk – Topic 2. LINK pages 10, 11.


Section H – Story – Topic 1. LINK pages 8, 9, 10.