

Year 9: Unit 3a

Redemption and Hope

Standards

By the end of this unit it is intended that students:

- be aware that all human institutions contain good and evil, and that we live with the tension this creates
- recognise the images in society which highlight the contrast between good and evil
- research and analyse images about good and evil in music, media and film.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	recognise the presence of good and evil in a variety of life experiences	become familiar with the nature of good and evil in various aspects of life	list examples of life experiences tinged with the reality of good and evil
2	identify positive/negative sources that have shaped their lives and their own choices	name a variety of sources which are responsible for creating good and evil images	categorise sources which promote good and evil images in society
3	recognise the media's role in promoting, manipulating and reflecting a variety of contrasting images	describe a range of contrasting images portrayed in the media	analyse positive/negative images created by various media
4	understand the impact of good and evil images presented to society	outline various lifestyles promoted by positive/negative images	list positive/negative attitudes and behaviour formed through contrasting images
5	appreciate the need for Christian discernment in popular culture and the importance of responsible choice	compare Gospel symbols of hope with those promoted by popular culture	use a variety of sources to illustrate contrasting values promoted by popular culture and the Gospel

Spiritual Reflection for Teachers

It is all too easy to focus on the evil in our world, and forget the good. We should remember that one of the three great virtues that Christians strive for is Hope.

People with hope are the ones who see things as they could be and ask 'Why not?' They are the agents of change in our world. Sometimes they are quiet and unassuming, sometimes impatient, sometimes even hard to get along with. Whatever their approach, they are the yeast in the bread.

- Take a moment to reflect on these questions:
 - How can you focus on the good in your life?
 - How can you promote it among your students?

Links with Students' Life Experience

Personal responses to the image culture

Students have increasingly been immersed in an image culture since they were young. So their capacity to identify with a culture which was not influenced by media and image is limited.

- However, one advantage in studying this module is that students can quite readily identify the extensive range of good and evil images. So the students themselves will be a rich resource of information. The teacher could use their personal responses to the image culture as a starting point.
- Students could be encouraged to reflect on how their perspectives on particular issues have been shaped by the use of image. As a consequence, what action did they take?
- Since the media communicates powerful messages its content will actually provide many of the resources for this module.

The Church's Teaching and Lived Tradition

The Church's attitude to the media

- The Vatican II document, *The Means of Social Communication (Inter Mirifica)* n. 5–22 clearly states the Church's attitude to the media. It asserts:
 - people's basic right to be fully and accurately informed
 - that people should be able to receive information, education and entertainment from the media
 - the importance of public opinion and the need for people to be able to express themselves through the media
 - the need for media education in Catholic schools
 - the moral responsibility for communication, which should be divided between producer and recipient.
- In his 1991 encyclical, *Redemptoris Missio*, John Paul II offered a much deeper insight into the social role of communication, when he called for a greater Church understanding of the media context.

Catechism of the Catholic Church

Creation and Good and Evil

In preparation for the teaching of this unit the following references are recommended:

Part One, Section Two: The Profession of the Christian Faith

293–324 Creation and Good and Evil

324 The fact that God permits physical and even moral evil is a mystery that God illuminates by his Son Jesus Christ who died and rose to vanquish evil. Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life.

2493–2499 Use of the Social Communications (Media)

The information provided by the media is at the service of the common good. Society has a right to information based on truth, freedom, justice, and solidarity:

2494 The proper exercise of this right demands that the content of the communication be true and – within the limits set by justice and charity – complete. Further, it should be communicated honestly and properly. This means that in the gathering and in the publication of news, the moral law and the legitimate rights and dignity of man should be upheld.

2496 The means of social communication (especially the mass media) can give rise to a certain passivity among users, making them less than vigilant consumers of what is said or shown. Users should practice moderation and discipline in their approach to the mass media. They will want to form enlightened and correct consciences the more easily to resist unwholesome influences.

Explanation of Scripture used in this unit

- There will be an opportunity to use Scripture to contrast images transmitted through society with those in the Gospel.
- The following examples can be used to illustrate a range of Christian images, but the teacher could explore the Scriptures for other examples:

Matthew 5-7	The Sermon on the Mount
Matthew 19:16-30	The Rich Young Man
Matthew 20:1-16	The Parable of the Workers in the Vineyard
Mark 12:41-44	The Widow's Offering
Luke 9:46-47	Who will be the Greatest?
Luke 10:25-37	The Parable of the Good Samaritan
Luke 12:13-21	The Parable of the Rich Fool
Luke 18:9-14	The Parable of the Pharisee and the Tax Collector
James 3:13-18	Two kinds of Wisdom
James 4:1-10	Submit yourselves to God

Luke 12:13-21 *The Parable of the Rich Fool* (Indicators 1 and 2)

It is important not to miss the question that prompted this parable – ‘A man in the crowd said to him, ‘Master, tell my brother to give me a share of our inheritance.’’ This seems like a reasonable position, ‘a share of our inheritance’. Jesus wisely does not want to get involved in family inheritance disputes. Instead he uses the question to teach a parable.

Parables are often subtle and provide a meaning we least expect; this one is no different. It would seem wise to save and provide for the future. But what Jesus is interested in is quality of life, not quantity of goods. His parable suggests that material wealth does not bring real riches – love, self-respect, happiness. Often the hard work, corruption or compromise that accompanies gathering wealth is not worth it. In fact it may do more harm than good to us and our world. Our relationships suffer, our health deteriorates and we cannot enjoy life. But the riches God gives are worth accumulating.

Luke 7:36-50 *The Woman who was a Sinner* (Indicators 4 and 5)

This vibrant scene, found only in Luke, has a theme of courage and acceptance. Jesus is dining with a Pharisee, indicating that he had friends who were Pharisees. A woman ‘who had a bad name’ (a prostitute) somehow enters the room where the men are eating. She goes immediately towards Jesus, and places herself at his feet, on the edge of the circle of guests (the custom was to recline as you ate). Bending down over his feet, she weeps. This could be an embarrassment for Jesus, who as a respected teacher and rabbi was not supposed to be touched by a sinner. The host comments on this fact, but Jesus parries his host’s criticism by telling a short parable about forgiveness. Jesus praises the woman and compares her to his host, who gave no kiss of greeting when he arrived. In contrast, the woman has not stopped kissing Jesus’ feet – feet that ought to have been washed by the host, but were not.

Jesus is not ashamed to acknowledge and praise this outcast. Although she remains anonymous and is generally remembered today as the woman who was a sinner, Jesus identifies her as the woman who loved much. He tells her that her faith has saved her. The woman shows immense courage and faith and Jesus accepts her and forgives her.

James 3:13-18 *Two Kinds of Wisdom*

This letter is attributed to the relative of Jesus, James. It was probably written about the mid or late sixties AD. Wisdom (James 1:5) and the responsibilities of a teacher (James 3:1) are important themes. From a Jewish perspective the teacher is similar to a wise person. Wisdom is ‘pure, makes for peace and is kindly and considerate; it is full of compassion and shows itself by doing good’ (3:17). Wisdom has no partiality nor is it hypocritical (3:17), whereas folly can be bitterly jealous, self-seeking, ambitious or untruthful.

This letter has been described as an example of Christian wisdom literature. Like the Jewish writings, it provides practical advice and ethical teaching.

Year 9 Unit 3a: Redemption and Hope

STANDARDS

By the end of this unit it is intended that students:

- be aware that all human institutions contain good and evil, and that we live with the tension this creates
- recognise the images in society which highlight the contrast between good and evil
- research and analyse images about good and evil in music, media and film.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment				
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V recognise the presence of good and evil in a variety of life experiences</p> <p>K become familiar with the nature of good and evil in various aspects of life</p> <p>S list examples of life experiences tinged with the reality of good and evil.</p>	<ul style="list-style-type: none"> • In the Christian vision, God is the highest good, and the world is a good place in which to live. Created by God, the human person and all of nature are good in themselves. • People experience both good and evil in life. Evil is the absence or distortion of what is good. We experience suffering caused by natural catastrophes and by deliberate human actions which distort the good and cause harm. • Christian hope is based on the triumph of good over evil in the life, death and resurrection of Jesus. • This unit explores images of good and evil and acknowledges the tension that exists between these two aspects of reality. • Nowadays, we not only experience good and evil on a personal/local level but can immediately witness a variety of images throughout the world. • This heightened sense of immediacy can be advantageous when people are prompted to act in response to the images to which they have been exposed. Consider what action is taken when people witness famine and hunger in the Third World; 	<p>This unit provides scope for the integration of visual. A display of work can be developed in the classroom to highlight the unfolding understanding of the unit standards.</p> <ul style="list-style-type: none"> • Working alone or in pairs, students use a visual format to illustrate their understanding of the theme: 'The choice Between Good and Evil'. Possible visual styles: <ul style="list-style-type: none"> – painting or drawing of an imagined scene – storyboard – montage or sculpture using collected objects – PowerPoint. • Use the student art to: <ul style="list-style-type: none"> – discuss what is meant by 'the tension that exists between good and evil' (Essential Reading) in our world – reflect on the influences that shaped the images developed by students. • KWL p. 162ff. provides a solid foundation for this outcome. See 8.1, KWL p. 162, 'Powerful Images of Good and Evil' and 'Victims and Heroes of 11 September 2001'. 	<p>Peer Assessment</p> <p>Students view the finished artworks and complete a simple summative instrument. For example:</p> <table border="1" data-bbox="847 183 959 551"> <tr> <td data-bbox="847 398 959 551">Student Name</td> <td data-bbox="847 183 959 398">What this artwork says about the theme: 'The choice Between Good and Evil'</td> </tr> <tr> <td data-bbox="959 398 1066 551">I</td> <td data-bbox="959 183 1066 398"></td> </tr> </table> <p>25</p> <p>Students could also nominate the artwork that best captures the theme, giving reasons for their choices.</p>	Student Name	What this artwork says about the theme: 'The choice Between Good and Evil'	I	
Student Name	What this artwork says about the theme: 'The choice Between Good and Evil'						
I							

<p>2.</p> <p><i>It is intended that students will be able to:</i></p> <p>V identify positive/negative sources that have shaped their lives and their own choices</p> <p>K name a variety of sources which are responsible for creating good and evil images</p> <p>S categorise sources which promote good and evil images in society.</p>	<p>suffering and death caused by war; the destructiveness of an earthquake, cyclone and so on. Consider the treatment of refugees and disadvantaged in Australia.</p> <ul style="list-style-type: none"> • Consider the daily choices we make with those marginalised in our society and particularly students in our own classroom. • At the same time our attention can be drawn to the efforts made by people, working for peace in the troubled parts of the world; to ensure the world and Australia becomes an environmentally safe place to live; using their intelligence and creativity in the area of science, industry and technology. • Thus the spectrum of images, whether good or evil, encourages people to respond in a positive way and work for the good of humanity. 	<ul style="list-style-type: none"> • KWL p. 164, 'Where can we experience goodness?' Complete reflections and the three tasks to form the basis of a report. 	<p>Self-reflection</p> <p>What prompted the images chosen for the visual task? What does this tell you about what shapes your thoughts on good and evil?</p> <p>Teacher Assessment</p> <p>Observation of visual activity and follow-up activities.</p> <p>Observation and marking of group report based on KWL p. 164.</p>
	<ul style="list-style-type: none"> • Institutions of family, school, Church and community, and the mass media contribute to shaping both positive and negative attitudes and values in a student's life. • The media has increasingly been responsible for shaping our attitudes and perceptions of reality. Not only is the media a source of information and entertainment, but it is an experience that defines our attitudes and behaviour and choices. • The term media refers to and is inclusive of television, radio, video, computer games, press, advertising, film, book publishing and popular music. • Media images both mirror and shape contemporary culture. • In the same way that tension exists between the good and evil in many aspects of life experience, the images portrayed and reflected by the media contribute to the opposing values and attitudes in society. For example, varying images of poverty and wealth; violence and harmony; inequality and equality; 	<ul style="list-style-type: none"> • In small groups students develop a range of logos and symbols from magazines, Internet and personal observation that reflect the 'sources' that shape their lives. Examples include local and multi-national corporations, organisations (Church, charitable, cultural, sporting) and events (family, communal). Develop a display of positive and negative images under the headings 'Good Images in Society' and 'Evil Images in Society'. • Allocate groups to review each other's visual summaries. As part of the process develop questions to ask about the reasons for their choices. Encourage higher order thinking. For example: Is it possible that something can be both good and evil? What are the deciding factors in describing something as good or evil? What influence can individual circumstance have on determining whether something is good or evil? • Polarised debate: Students respond to a range of statements. For example: <ul style="list-style-type: none"> – media images are influential 	<p>Teacher Assessment</p> <p>Observation of student's ability to gather and evaluate images relating to sources of good and evil.</p> <p>Peer Assessment</p> <p>Analysis of other group's visual summary.</p>

<p>justice and injustice; greed and hunger; abuse and caring, and so on, create a tension that has to be continually reconciled throughout life.</p> <ul style="list-style-type: none"> It is important to note that no-one lives in a neutral environment, but rather a culture which is laden with meaning through the promotion of both positive and negative images. So the task of identifying and measuring the impact of particular images on individuals proves more difficult, since their influence cannot be isolated. 	<p>wealth leads to selfishness</p> <ul style="list-style-type: none"> beauty and success go hand in hand Australians are generous people <p>Explore the following Scripture passages that illustrate a range of Christian images that have shaped our lives: Luke 18:9–14, The Parable of the Pharisee and the Tax Collector; Luke 10:1–37, The Parable of the Good Samaritan; Luke 12:13–21, The Parable of the Rich Fool.</p>	
<p>3.</p> <p>It is intended that students will be able to:</p> <p>V recognise the media's role in promoting, manipulating and reflecting a variety of contrasting images</p> <p>K describe a range of contrasting images portrayed in the media</p> <p>S analyse positive/negative images created by various media..</p>	<p>justice and injustice; greed and hunger; abuse and caring, and so on, create a tension that has to be continually reconciled throughout life.</p> <ul style="list-style-type: none"> It is important to note that no-one lives in a neutral environment, but rather a culture which is laden with meaning through the promotion of both positive and negative images. So the task of identifying and measuring the impact of particular images on individuals proves more difficult, since their influence cannot be isolated. 	<p>KWL p. 161 , examines the role of the media.</p> <ul style="list-style-type: none"> Analyse themes in the media: violence, power, status, wealth, materialism (Essential Reading). A range of current images/songs is required to stimulate discussion. Suggested means for developing image resources: <ul style="list-style-type: none"> the classroom teacher develops a portfolio of images students view an episode of a current TV series teachers in the Year Level Team each take responsibility for developing samples for one image category, eg music, art, fashion students work in groups to provide a range of sample images for one category. Using the sample images and a self/pairs/small group process to refine their thoughts, students discuss the premises in Essential Reading that media images have: <ul style="list-style-type: none"> de-sensitised society transformed society into a consumer-oriented culture.
	<p>However, it is possible to detect certain attitudes and values in society which have been shaped by the escalating exposure to positive and negative images. For example, the range of violent images now experienced, from the most subtle and insidious to the blatant and unrealistic, tends to deaden sensibilities and desensitise society to the nature of evil.</p> <ul style="list-style-type: none"> The lure of power, status, wealth and materialism which has been perpetuated through the use of image, has to some extent transformed society into a consumer-oriented culture. 	<p>Teacher Assessment</p> <p>Observation of discussion based on gathered images and premises regarding media impact on society.</p> <p>Self-assessment</p> <p>Following group and class discussion, students complete self-reflection:</p> <p>_____ Little effect _____ Great effect</p> <p>Use the continuum to assess the impact of media images on your life choices. Write an explanation for your choice.</p>

<p>4.</p> <p><i>It is intended that students will be able to:</i></p> <p>V understand the impact of good and evil images presented to society</p> <p>K outline various lifestyles promoted by positive/negative images</p> <p>S list positive/negative attitudes and behaviour formed through contrasting images.</p>	<ul style="list-style-type: none"> • At the same time, the positive contribution of the image culture cannot be overlooked. Significant and stimulating experiences have been mediated through the use of image. Images can: <ul style="list-style-type: none"> – heighten awareness and inform people of world issues – provide entertainment and relaxation – connect people with their environment – promote interests, skills and hobbies – allow people to identify with national events – provide educational and documentary material – offer people a platform for self expression – provide company for people who are lonely or isolated – allow a diverse expression of opinion – increase ecumenical and interfaith dialogue – report on and expose corruption, reveal scandal and keep people updated on current affairs – promote action and provide answers for addressing justice issues. 	<ul style="list-style-type: none"> • Draw on the 'Images can ...' list found in Essential Reading to explore the contribution of media culture to positive choices and an active social conscience. Allocate one of the themes to a pair or small group. Using the library, Internet or their own resources, students provide three examples of media images that reflect the theme they have been allocated. Following presentation of the images and the reasons for their choice, the images are added to the visual display in the classroom under a positive heading, for example, 'Images of Hope and Goodness'. • Students discuss 'What do these images say about how we should live our lives?' • Exposition-Discussion. Students select a medium to respond to the question: 'Does the media have the power to positively shape society?' Discuss. Students work in pairs to critique the task as it develops. • Show an excerpt of a film that highlights the way good and evil are polarised but in other ways are present in the one person, e.g. 'The Empire Strikes Back'. <ul style="list-style-type: none"> – Darth Vader vs. Luke Skywalker (Evil vs. Good); the scene on the planet Dagobah when Luke must enter a cave to face his fears, and defeats Vader only to find that Vader's face is actually his own (Luke must make his choice and he is confronted with his own good and evil side). • Images of evil are prevalent in media reporting. Students to collect newspaper or magazine reports, paste in journals and write a reflection. 	<p>Teacher Assessment</p> <p>Observation of the presentations showing the contribution of media culture in promoting positive lifestyle/social conscience.</p> <p>Peer Assessment</p> <p>Students nominate the presentation(s) that provided the best examples of the media's role in promoting positive lifestyle/social conscience. Students provide reasons for their choice.</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V appreciate the need for Christian discernment in popular culture and the importance of responsible choice</p> <p>K compare Gospel symbols of hope with those promoted by popular culture</p> <p>S use a variety of sources to illustrate contrasting values promoted by popular culture and the Gospel.</p>	<ul style="list-style-type: none"> As students search for a set of values as a guide to living, they are presented with contrasting images promoted by society and the Gospel. Society's images contribute, in part, to a rather selfish individualism and materialistic attitude to life which can be compared to the selfless and compassionate attitude of Jesus in the Gospel. The attainment of happiness as outlined by Jesus in the Beatitudes can be compared with society's reassurance that happiness is acquired through the pursuit of materialism. Sustaining Christian ideals within our culture is dependent on people exercising responsible choice. Societal influences can limit our capacity for making Christian judgments, if we remain passive receptors of its message. Students who develop critical skills become discerning and appreciative users of the media. To help students become discerning in their approach to the media the following areas need to be addressed: <ul style="list-style-type: none"> increased media awareness analysis of media material, especially the values presented reflection on how to use the media selective action taken towards the media. 	<ul style="list-style-type: none"> The following sequence uses KWL to examine the essence of the unit: the clash between the Christian message of hope symbolised by the Cross, and the negative lifestyle images often found in media culture. See explanation at end of this unit: <ul style="list-style-type: none"> KWL p. 169, The Role of the Media KWL p. 167, Redemption as foundational to Christianity KWL p. 175, Jesus, Image of the Good KWL p. 177, Symbols of Hope in Christianity The Centering Prayer at end of this unit draws on the above content to reflect on 'the Crucifixion as a foundational symbol of faith for Catholics', KWL p. 177. If the suggested development of a visual display has been created in the classroom, invite other members of the school community to view and comment on this work as the unit draws to a conclusion. Students produce a drama based on the tension between values promoted through images in society and the Gospel, interweaving one of Luke's Gospel stories on wealth with a commercial image. 	<p>Teacher Assessment</p> <p>There is a range of suggested activities in KWL that will contribute to assessing student understanding of this material.</p> <p>The student self-assessment at the conclusion of this unit could be read and commented on by both the classroom teacher and parents.</p> <p>Self-assessment</p> <p>Students complete reflection on their learnings during the course of this unit. See sample guidelines at end of this unit.</p>
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Celebration: Prayer and Liturgy

- A display of classwork contrasting good and evil images could serve as a backdrop to the Liturgy.
- Encourage students to write prayers on their experience of good and evil.

Suggested celebration based on Luke 23:33–34

Preparation: A crucifix or suitable artistic interpretation of the crucifixion is central to the prayer. Prepare a memento card containing an image of the cross and concluding prayer below. Students can use this for further personal reflection on the cross as the ultimate symbol of Christian hope. Explain the method of meditation to students in advance so that they will know what to do. Meditation is not a relaxation exercise but a movement to union with Christ in the midst of our daily routine.

Gathering: We have spent several weeks exploring images of good and evil in our world. Sometimes it can seem that evil triumphs over good. As Christians we know that this is not the case. In our prayer today we will reflect on the image of the Cross, which as we have seen in this unit is the great symbol of faith and hope for Christians. We begin our prayer:

All: **In the name of the Father, and of the Son and of the Holy Spirit. Amen.**

Meditation: Sit comfortably with your back straight and eyes closed. Let the rhythm of your breathing calm your mind and body. Gently let go of thoughts and other distractions. *(Allow a few moments for this process before continuing.)*

Having prepared ourselves for prayer we are going to focus our thoughts by thinking about the words, 'The cross'. In silence, slowly repeat these words to yourself. Allow thoughts and images of the cross to come into your mind as you repeat the words. Be aware of God's presence. If your thoughts start to wander return ever-so-gently to the words, 'The cross'.

(Allow as much as 10 minutes for this exercise, depending on the group).

In a minute we will conclude this time of encounter with God. Continue to sit in silence and when ready open your eyes and focus on the crucifix in our prayer space.

When the group is ready the following reflection and Scripture is shared.

On the one hand, 'The cross is an image of human sinfulness, of human evil. It is a sign of what we do to people who stand up for justice. On the other hand it is an image of God's love for all people. It is a sign of the price that Jesus is willing to pay to draw us into the kingdom of God'. In the resurrection of Jesus, God showed us that there is no evil that cannot be overcome, no sin that cannot be forgiven. As we listen to his words in sacred Scripture, we pray for the strength to be people of hope, goodness and forgiveness.

Sacred Scripture:

A student who has been thoroughly prepared proclaims Luke 23:33–34

Presentation of memento card:

As a remembrance of this time of prayer, and of the discussions we have shared in this unit, you will now receive a card bearing the image of the crucifixion. This will help you to meditate on your own each day. *Distribute cards.*

To conclude our prayer we pray together the words printed on your memento card *(or other format):*

God of goodness and hope, in his suffering on the cross Jesus cried out, 'Father forgive them'. Help me to show love like this. With the strength of the Holy Spirit may my words and actions become images of goodness that inspire others to know and serve you.

I ask this through the greatest gift, Jesus Christ our Saviour. Amen.

Possible Assessment Tasks

TASK 1: A Wish List

PURPOSE

- To compare and contrast values of the Gospel with contemporary culture.

ACTIVITY

- KWL p. 169 provides background for ‘scratching below the surface’ of image culture. The text states: ‘Jesus teaches us that fame and wealth and success are not paths to true happiness’. The following activity addresses contrasting values of the Gospels and contemporary culture.
 - Students complete a ‘Wish List’ of the way they would like their life to be in 10 years time. Encourage students to focus on all dimensions of their life. The more imaginative and detailed the lists are, the better they will contribute to the task.
 - Exchange lists with a partner. Using different coloured highlighters, partners evaluate the basis of the items on the other person’s wish list. One colour highlights things that are based on material values and the other colour highlights those that are based on spiritual values such as friendship and justice.
 - Return lists to their owner. Allow time to discuss the evaluation – do they agree with their partner’s highlighting? Why/Why not?
 - Students examine their lists in light of the following question: It is ten years from now. You have none of the material things that are highlighted on your list, but you do have the non-material things you wished for. Encourage full class discussion of the exercise What is your life like? The ensuing discussion is about what matters most – relationships, emotional support, love, on whiteboard then it links to Scripture.
- The activity on p. 171 of KWL is one approach to Scripture, or you could use the three Scripture passages outlined in ‘Explanation of Scripture used in this unit’. Students choose a format to explain how their Scripture passage challenges what is meant by ‘quality life’ in modern image culture.
- ‘Redemption’ KWL p. 167 and ‘Jesus, Image of the Good’, KWL p. 175 place this activity within the Christian tradition. This would be an excellent time for a guest speaker, whose focus is on images of good and evil, for example: Fair Wear, or local groups who work with the marginalised. The focus of such an input could be: ‘What matters most – labels or love?’
- As the unit reaches its conclusion, use a ballot process to answer the question, ‘What the world needs now is ...’ Each student contributes three answers. From this a class list is established. This list is used as the basis of a preferential ballot culminating in the top three responses. Use these as the link to the final section of KWL p. 177, ‘Symbols of Hope in Christianity’. An analysis of the paradox of the cross is critical. This then leads to the concluding prayer.

Student self-assessment instrument for unit

	Always	Mostly	Sometimes	Rarely	Something I could improve on:
My commitment to the study of ‘Images of Good and Evil’.					
I was open to the views of others in the class.					
I completed personal tasks such as homework to a high standard.					
I was an enthusiastic contributor to group tasks.					
I reflected on the issues that were raised during class.					
During this unit:	Totally agree	Partly agree	Still Unsure	Disagree	The most important thing I learnt in this unit:
My understanding of the power of the media to influence society’s ideas of good and evil grew.					
I thought more about what is meant by ‘good’ and by ‘evil’ in our world.					
My understanding of the message of Jesus in relation to good and evil developed further.					
I became more aware that I am responsible for making informed choices in my life.					

TASK 2: Analytical Exercise

PURPOSE

Students to learn that there are differing values provided by Christianity and the media at large.

ACTIVITY

In groups of 3 or 4 choose 1 film or 2 or 3 songs or 2 or 3 media articles or 2 or 3 websites to do an analysis by answering the following questions:

- 1 How is goodness depicted?
- 2 How is evil depicted?
- 3 Is good and evil shown as linked in anyway? If yes explain how, if no provide a possible reason why it has been kept so.
- 4 In what ways do Christian values differ from the values in the media you have chosen?
- 5 Provide links to relevant Scripture passages or church teachings that you have learnt in this unit.

ASSESSMENT

	Very high	High	Medium	Low	Very low	Not shown
Goodness						
Evil						
Links						
Differing values						
Scripture or Church teachings						
Total						

Resources

Essential Reading

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'Evangelization and the Media', n. 21. St Pauls Publications, Strathfield.

Teacher Resources

Keaton, MM 2005, *Imagining Faith with Kids*. Pauline Books and Media, Boston.
Mohi, M (ed.) 2000, *The Many Faces of Christ*. Addwall, Sydney.
Ryan, M & Goldburg, P 2000, *Recognising Religion*. Social Science Press, Sydney.

Classroom Resources

Engebretson, K 1996, *Creating Meaning: Essays in Belief*. Social Science Press, Sydney.
Healey, J (ed.) 2000, *Mass Media and Society*. Spinney Press, Thirroul.
Healey, J (ed.) 2002, *The Internet – Uses and Abuses*. Spinney Press, Thirroul.
Lovat, T et al. 1999, *New Studies in Religion*, Ch. 13. Social Science Press, Sydney.
Morrisey, J et al. 2000, *Living Religion*, Book 4, Ch. 1. Longman Sydney.
Morrisey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 1. Longman, Sydney.

Audio-visual Resources

The Truman Show 1998, 103 min.
'The Tube is Reality' 1992, 52 min. Series: *The Truth About Lies*. Producer: M Jones.
Violence on Our Screens 1991. Producer: P Malone, Catholic Communication Centre.
Wag The Dog 1997, 97 min.
Empire Strikes Back
Lord of the Rings: Two Towers

Websites

<www.youngmedia.org.au> (information about media and children)
<www.media-awareness.ca> (media awareness network)
<www.discover.tased.edu.au/english> (professional learning programs)
<www.presscouncil.org.au> (Australian press council)
<www.acys.utas.edu.au/ncys> (Youth studies Australia)

Unit Evaluation

In evaluating the indicators of learning, the teacher could consider the following:

- To what extent have students become aware of the tensions between good and evil that exists in the world?
- How effectively can students recognise images that contribute to good and evil?
- To what extent have students been able to analyse images of good and evil in the media?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?