

## EDITORIAL

Welcome to the first issue of *Roots & Wings* for 2017.

We introduce a new feature this year in the form of two articles chosen for CPTD points. We have not yet received official endorsement from SACE but hope that it will be soon forthcoming.

As in the medical profession, readers will qualify for points by answering and submitting the questions on the two articles that appear at the end of this magazine.

Again we offer a variety of articles, newsbytes and resources as an invitation to reflect on classroom practice and to try out new approaches.

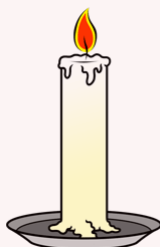
We hope you enjoy the issue.

PAUL FALLER

## ABOUT TEACHING

A good teacher is like a candle – it consumes itself to light the way for others.

(AUTHOR UNKNOWN)



Teaching is not a lost art, but the regard for it is a lost tradition.

(JACQUES BARZUN)

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# REFLECTION

## Ten New Commandments

(Ron Rolheiser)



God once gave us Ten Commandments to help teach us love.

They are not infallible indicators of love, for we can keep them and still not be loving, but they are infallible in one sense: if we are not keeping them then we clearly are not loving.

As we begin this New Year, I would like to offer 10 other commandments, 10 New Year's resolutions, of a different genre. I call them 10 things we should try to befriend this year:

This year try to make friends . . .

### 1. With your humanity . . .

To be human is to be fallible, wounded, dysfunctional, scarred, and living in a far from perfect world, family, church, body and history.

Don't look for somebody to blame, to sue, to be angry at. This is the human condition. Make friends with it. Grief, not rage, is the proper response. Chaos, not

blame, is what is at issue. An older generation called it "original sin."

Don't let the literature on dysfunctional families, valuable though it is, make you an enemy of your own condition—and of much of the world as well.

### 2. With what is best in you . .

Henri Nouwen recently said: "Here lies the great call to conversion: to look not with the eyes of my own low self-esteem, but with the eyes of God's love."

As long as we look out at the world and others through our wounds we will be full of self-pity, bitterness and jealousy. If, however, we can look out through the prism of what's best in us, through the sense of gratitude for where we've been blessed, our jealousy will turn to appreciation and we will be astonished by other's goodness.

### 3. With those who love you . .

John Powell once said that there are only two potential tragedies in life: To go through life without loving and not to express love and affection for those who love us. We need to make better friends with our friends. We need to express affection, appreciation, contrition, and love frequently and readily. Thank those who love you, tell those whom you love that you love them.

### 4. With chastity . . .

So much of our pain and restlessness comes from our lack of chastity. So much of our dishonesty and subsequent hardness of heart comes from not admitting this. Those with the heart of a child and virgin enter the kingdom of God.



We have sophisticated ourselves into unhappiness. Make friends with chastity. Make a searing and honest confession some time this year.

#### **5. With your own body . . .**

Do not be afraid of your own body, of its goodness, its sexuality, its pleasures, its tiredness and its limits. It's the only one you've got in any case!

Be friends with it. Don't punish it, don't spoil it, don't denigrate it. It's a church and it's the medium through which you love and communicate. Give it enough rest, exercise, respect and love.

#### **6. With the other gender . . .**

Women are angry, men are grieving, everyone is uneasy and picking away at somebody. Gender issues are real – but their resolution lies in deep and mutual sympathy. Make friends with what seems threatening to you in the other gender.

#### **7. With your Father . . .**

The deepest hunger in the world today is "father hunger." Reconcile with your own father, with other fathers and with God the Father. It's only your father's blessing that can deconstruct your heart.

#### **8. With your own mortality . . .**

Death comes to us all. Make friends with mortality, with aging, with wrinkles, with grey hair and with the fact that, as we age, we are asked to give our blessing and life to the young, let go and move on.

#### **9. With your sense of humor . . .**

The fact that we can laugh, irrespective of whatever enslaves us, shows that we are somehow transcendent, above, all situations.

Our hearts and our souls can soar, through them we can fly above the things that bind us. Humor is a marvellous way of flying. Thomas More made a joke with the man who beheaded him. No prison could break him – and no prison will break us if we can continue to laugh.

#### **10. With your God . . .**

God, as Julian of Norwich assures us, looks down on us with a face that is completely relaxed, smiling and beaming out a goodness that resounds like a marvellous symphony.

God also assures us that, present pain and sin notwithstanding, in the end, all will be well, and all will be well, and every manner of being will be well. We want to try to be better friends with that God.

In 2017, begin to befriend.





# REFLECTION

## Children of both Heaven and Earth

(Ron Rolheiser)



“Because, my God, though I lack the soul-zeal and the sublime integrity of your saints, I yet have received from you an overwhelming sympathy for all that stirs within the dark mass of matter; because I know myself to be irremediably less a child of heaven and a son of earth.”

Pierre Teilhard de Chardin wrote those words and they, like St. Augustine’s famous opening in his *Confessions*, not only describe a life-long tension inside its author, they name as well the foundational pieces for an entire spirituality. For everyone who is emotionally healthy and honest, there will be a life-long tension between the seductive attractions of this world and the lure of God. The earth, with its beauties, its pleasures, and its physicality can take our breath away and have us believe that

this world is all there is, and that this world is all that needs to be. Who needs anything further? Isn’t life here on earth enough? Besides, what proof is there for any reality and meaning beyond our lives here?

But even as we are so powerfully, and rightly, drawn to the world and what it offers, another part of us finds itself also caught in the embrace and the grip of another reality, the divine, which though more inchoate is not-less unrelenting. It too tells us that it is real, that its reality ultimately offers life, that it also should be honored, and that it also may not be ignored. And, just like the reality of the world, it too presents itself as both promise and threat. Sometimes it’s felt as a warm cocoon in which we sense ultimate shelter and sometimes we feel its



power as a threatening judgment on our superficiality, mediocrity, and sin. Sometimes it blesses our fixation on earthly life and its pleasures, and sometimes it frightens us and relativizes both our world and our lives. We can push it away by distraction or denial, but it stays, creating always a powerful tension inside us: We are irremediably children of both heaven and earth; both God and the world have a right to our attention.

That's how it's meant to be. God made us irremediably physical, fleshy, earth-oriented, with virtually every instinct inside us reaching for the things of this earth. We shouldn't then expect that God wants us to shun this earth, deny its genuine beauty, and attempt step out of our bodies, our natural instincts, and our physicality to fix our eyes only on the things of heaven. God did not build this world as testing-place, a place where our obedience and piety is to be tested against the lure of earthly pleasure, to see if we're worthy of heaven. This world is its own mystery and has its own meaning, a God-given one. It's not simply a stage upon which we, as humans, play out our individual dramas of salvation and then close the curtain. It's a place for all of us, humans, animals, insects, plants, water, rocks, and soil to enjoy a home together.

But that's the root of a great tension inside us: Unless we deny either our most powerful human instincts or our most powerful religious sensibilities we will find ourselves forever torn between two worlds, with seemingly conflicting

loyalties, caught between the lure of this world and the lure of God. I know how true this is in my own life. I was born into this world with two incurable loves and have spent my life and ministry caught and torn between the two: I have always loved the pagan world for its honoring of this life and for its celebration of the wonders of the human body and the beauty and pleasure that our five senses bring us. With my pagan brothers and sisters, I too honor the lure of sexuality, the comfort of human community, the delight of humor and irony, and the remarkable gifts given us by the arts and the sciences. But, at the same time, I have always found myself in the grip of another reality, the divine, faith, religion. Its reality too has always commanded my attention – and, more importantly, dictated the important choices in my life.

My major choices in life incarnate and radiate a great tension because they've tried to be true to a double primordial branding inside me, the pagan and the divine. I can't deny the reality, lure, and goodness of either of them. It's for this reason that I can live as a consecrated, life-long celibate, doing religious ministry, even as I deeply love the pagan world, bless its pleasures, and bless the goodness of sex even as, because of other loyalties, I renounce it. That's also the reason why I'm chronically apologizing to God for the world's pagan resistance, even as I'm trying to make an apologia for God to the world. I've live with torn loyalties.

That's as it should be. The world is meant to take our breath away, even as we genuflect to the author of that breath.

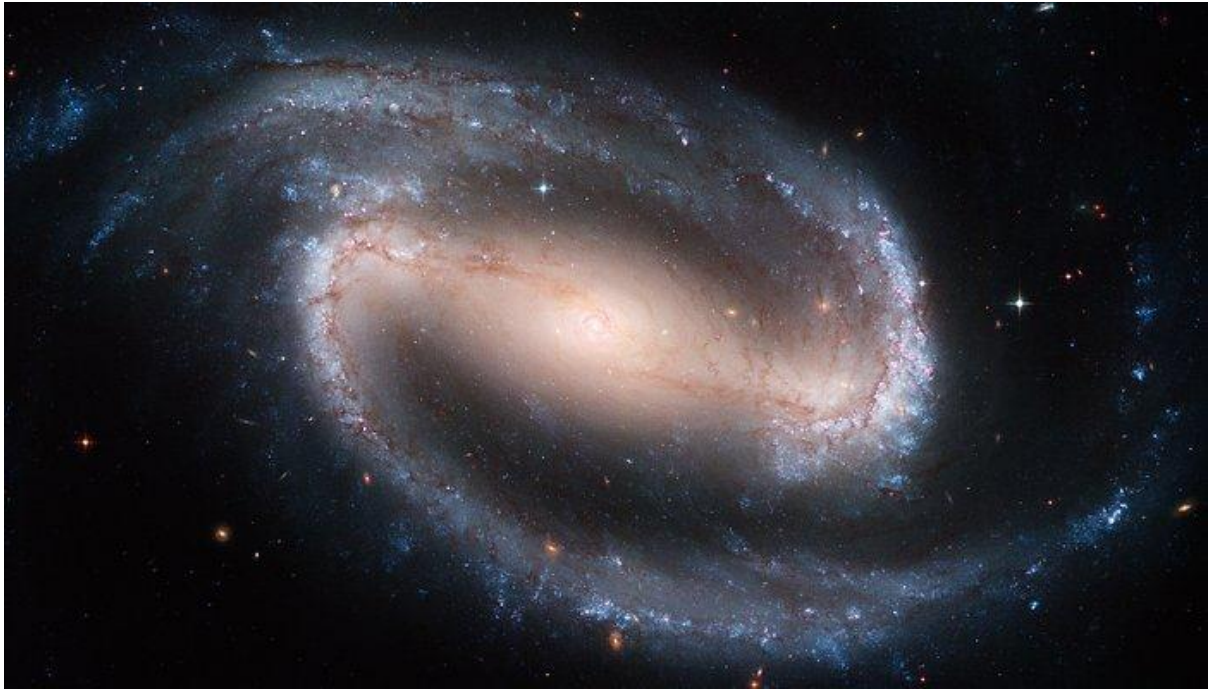




## WEBSITE

### Hubble Space Telescope

<https://www.spacetelescope.org/>



*Since it has been seen to be necessary to give so much to the child, let us give him a vision of the whole universe. The universe is an imposing reality, and an answer to all questions...If the idea of the universe be presented to the child in the right way...it will create in him admiration and wonder, a feeling loftier than any interest and more satisfying...his intelligence becomes whole and complete because of the vision of the whole that has been presented to him, and his interest spreads to all, for all are linked and have their place in the universe on which his mind is centered. The stars, earth, stones, life of all kinds form a whole in relation with each other, and so close is this relation that we cannot understand a stone without some understanding of the great sun! No matter what we touch, an atom, or a cell, we cannot explain it without knowledge of the wide universe (Maria Montessori).*



Explore this website for images of stars, galaxies, exoplanets (planets outside of our solar system) and other cosmic phenomena and give your learners occasions for awe and wonder!



## RESOURCE

### Inquiry Learning for Ecological Conversion: An Application of Theory U

(Michael Lincoln)

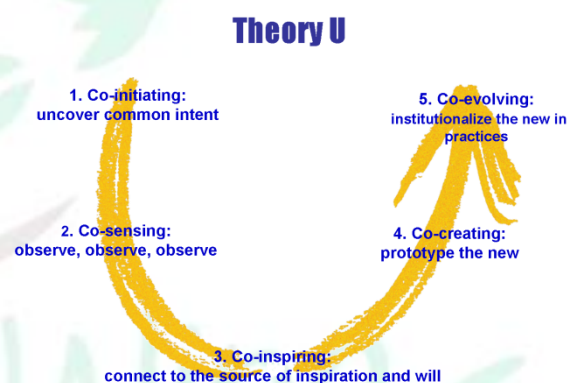
Religious Education Consultant, Catholic Education Office in Adelaide

#### Context

Learning is generally characterised by processes that start from experience. This necessarily involves reflection on the past. Typically this has incorporated observation, discovery, invention and production. Learning from the past is an essential part of education. It facilitates an understanding of the present, and if content with the present, can be a guide into the future.

Learning from the past is essential to understanding the ecological situation of the present. This allows us to see how it is that we have come this point. However, to only learn from the past runs the risk of being locked into the past and perpetuating its ways. A response to the ecological situation of this time requires new ways of conceptualising and creating desirable futures. Inquiry learning offers an avenue of departure from past-based

learning. Within the arena of ecological learning, although not confined to it, this is a departure from empiricism as an overarching epistemology. Theory U as a model of inquiry learning begins not with observation, logic and reason but with imagination, interaction and an openness to the unknown. It is future learning that begins by doing.



Theory U, as developed by Otto Scharmer, is a future oriented change process. As an inquiry learning process it maps a path from vision to transformation. Theory U is a product and a process of Systems Thinking. Systems Thinking is a paradigm that argues that all reality – the physical universe, knowledge, emotions, everything – is fundamentally relational. While it affirms the empirical insights of modern science, it also posits that reality is much more organic than previously understood within the constructs of reductionism and mechanism. Therefore, within the interactions that constitute reality the introduction of something new can initiate processes that create a different reality. It is this insight that makes Theory U, as a change process, consistent with the call to ecological conversion.

Here ecological conversion is understood as a radical transformation in understanding oneself in relation to creation. Fundamentally this involves seeing creation as subject with which I am in relationship rather than as an object for my use. Inquiry learning as a vehicle for ecological conversion affirms the great initiatives that schools undertake to engender sustainable practices, but asks more. The focus of sustainability is long term access to



resources for human use. The focus of ecological conversion is the nurturing of relationship that will ensure the preservation of creation.

In the context of inquiry learning, and consistent with a Systems View, Theory U is not a pedagogy or a philosophy of learning. It is a social, educational and transformational process that is predicated on participation. In the context of inquiry learning, Theory U moves through five phases starting at the top left-hand side of the U and culminating at the top right-hand side of the U. The final phase is the fruition of the learning process. In this sense it is the future coming into existence. What is unique about the Theory U process is each stage determines the next and therefore participation is vital. The learning then is not a predetermined outcome but is organic and dynamic. The five phases are; initiating, sensing, presencing, creating and evolving.

## INITIATING

In the initiating phase an inquiry group comes together around a topic. The topic is introduced and the inquirers are given time to be with the topic. This time can be configured in a variety of ways and may involve silence, reflective writing, artistic activities, an excursion or any activity that animates the topic. Scharmer talks about this phase as “holding the space [open]” and its purpose is to give ideas an opportunity to form. The Systems View is a very holistic perspective. One of the critiques it makes of the empirical worldview is the preference it gives to logical-rational intelligence and by implication the devaluing of the creative, imaginative, intuitive, sensate, and other spheres of intelligence. This phase involves inquirers giving themselves permission to dream, imagine and dare. As inquiry learning is future oriented it moves inquirers to envision something new that is not constrained by the past or what is already known.

As an example of an application of Theory U to an ecological conversion inquiry I will use the establishment of a sacred garden. In the initiating phase the classroom teacher explains that the class is going to create a sacred garden. One of the first activities may be to take the class to the site for the garden and ask the students to spend some time getting a feel for the space and individually imagine how they want the sacred garden to look. The students could sketch or paint this and make it part of their learning in the visual arts.

## SENSING

The second phase, sensing, aims to value the contribution of all inquirers. Here the primary action is listening. Scharmer characterises this phase as “observe, observe, observe” by which he means being attentive to self, to others and to the dynamism of the inquiry group. As a participatory process, and drawing on the ideas generated from the initiating phase, it is in the interaction of ideas that a shared inquiry focus will emerge. Initially this may feel like a journey into the world forbidden by academic learning or encouraging students to enter a fantastical world that has no connection to reality, and that is precisely the intention of this phase. Therefore it will be important to acknowledge the “voice of judgment” that moves us to critique ideas and imaginings against the deity of the logical-rational, and known.

Following the example of the sacred garden, in this second phase everyone in the class has the opportunity to share their vision for the sacred garden. The important part of this movement is listening to each other. This space gives permission for creativity, imagination and dreaming to inspire. Out of this dynamic sharing each participant has the opportunity to modify their own vision.





## **PRESENTING**

Presenting, the third phase, is at the curve of the U. As a point of transition it is a place of letting go of known ways of thinking and doing and allowing new possibilities, new futures to emerge and take form. Essentially, this is a collective sense of direction that will bring about change and is a movement toward a desired future. As future learning is a movement into the unknown it requires courage and the strength to suspend the “voice of cynicism” that can immobilise change through fear of failure. In the presenting phase the class generates a single, but shared vision for the sacred garden.

## **CREATING**

The movement up the right side of the U brings together the visionary and the practical. This is the phase of creating. This stage of the inquiry is the investigative, research stage necessary to create a prototype. The prototype is not the end product. Rather, it is a vehicle for exploring the future by doing rather than thinking and reflecting. Images that best capture this phase are those of a designer or inventor.

At this stage it is important to remember that the establishment of the sacred garden is an ecological conversion inquiry. Therefore it is necessary to hold ecological principles at the centre of the inquiry learning. In terms of their research students could explore endemic flora and how it can sustain local fauna, soil type, annual rainfall and natural water retention techniques, pest management, bush foods, herbal remedies or any number of related topics. Once again, in the context of ecological conversion it is essential that students understand why this is necessary to promote a healthy ecosystem and biodiversity and how these reflect God’s creative intention. The final part of this phase is the construction of the sacred garden.

## **EVOLVING**

The last phase of the learning inquiry and the U movement is evolving. The primary action of this movement is reflection. This involves undertaking some assessment at several levels. What worked, what didn’t and what needs to be modified? Was the process participatory and truly organic? Did the desired future come into being? Was something new generated? Where to next?

In the context of the sacred garden inquiry the evolving phase invites reflection on the learning, the outcome and the future. This could ask if the inquiry exposed the students to the ecological principles that foster ecological conversion. Is the sacred garden an expression of the vision of the inquiry group? Did each student feel involved at each phase? Where does this learning inspire students to next?

As mentioned earlier, Theory U is a future oriented social change process predicated on participation. As an inquiry learning process it is also future oriented. It engages students in learning by doing. As such, it can engender in students the belief that they have the capacity to create their desired future. Finally, in the context of ecological conversion and central to the Christian story, Theory U as an inquiry learning process is hopeful.



## ARTICLE 1 (CPTD)

### A Peacemaker's Handbook – Caring for Life on Earth (abridged)

(Professor Thomas V. Jacobs, St John Vianney Seminary)  
(Reprinted with permission from *Worldwide* Vol 27 No 1)

*The Earth is alive and we are part of it. Asians, Africans, Amerindians and many other cultures have known this for many centuries and lived their lives in harmony with nature. African cultures have always believed that they were stewards of the land and not owners. A well-known African saying, "We have borrowed the land from our children", is pregnant with meaning.*

Ecology is a sub-field of Biology. The word is derived from the Greek *oikos* (οἶκος), house and *logos* (λογος), discourse; a discourse regarding the homestead of organisms. Habitat is a synonym of ecology. Niche (Latin, *nidus*, nest) is a concept often associated with ecology. Every organism occupies a special slot or niche in nature, which facilitates its survival and growth.

Deep Ecology is a contemporary ecological philosophy (ecosophy) that recognizes the inherent worth of beings aside from their utility. This philosophy emphasizes the interdependent nature of human and non-human life forms, as well as the importance of the ecosystem and natural processes. It provides a foundation for environmental ethics. Deep Ecology's core principle is the belief that, like humanity, the living environment as a whole has the same right to live and flourish. Deep Ecology describes itself as "deep" because it seeks a more holistic view of the world we live in and seeks to perceive the interdependence and inter-connectedness of all living and non-living beings on our planet.

Care and concern for the Earth is one of our central ethical values. We strive to live in harmony with nature. We acknowledge the inherent value of all life, human and non-human and treat all living beings with compassion and respect. The central idea of Deep Ecology is that we are part of the Earth, and not separate from it (Næss 1990).

The phrase Deep Ecology was coined by the Norwegian philosopher, Arne Næss in 1973, and he helped give it a theoretical foundation. For Arne Næss, ecological science, concerned with facts and logic alone, cannot answer ethical questions about how we should live. Deep Ecology seeks to develop ecosophical wisdom by focusing on deep experience, deep questioning and deep commitment.

#### Flourishing in harmony

Environmentalism had evolved as a movement in the 1960s with the publication of Rachel Carson's book, *The silent spring*. Those already involved in conservation efforts were joined by others concerned about the detrimental environmental effects of modern industrial technology. Industrial culture perceives the Earth as a reservoir of raw materials for consumption and production. Consumption does not stop with catering for vital needs. It



leads to exploitation and destruction of nature's resources to satisfy human greed and profit (Carson 1962).

Endorsing the Deep Ecology platform principles, leads us to attend to the 'ecosophies' of aboriginal peoples and learn from their values and practices. We want to flourish in harmony with other beings and cultures. Respect for diversity leads us to recognize the ecological wisdom specific to place and context. No one ecosophy is applicable to the whole planet. The more diversity there is on the planet, the better for the planet. Large wilderness areas are required in the biosphere to allow for continued evolutionary speciation<sup>1</sup>. Most game reserves are not large enough to allow such speciation.

Based upon higher consciousness, the human animal has been ranked superior to other life forms. Næss rejected the idea that beings can be ranked according to their relative value. Næss states that from an ecological point of view the right of all life forms to live is a universal right which cannot be quantified. No single species of a living being has more of this particular right to live and unfold than any other species.

Warwick Fox (1986) claims that we and all other beings are "aspects of a single unfolding reality". Deep Ecology and environmentalism hold that the science of ecology shows that ecosystems can absorb only limited change by humans. Further, both hold that the actions of modern civilization threaten global ecological wellbeing. Environmentalists contend that massive human economic activity has pushed the biosphere far from its 'natural' state through reduction of biodiversity, leading to climate change. As a consequence, civilization is causing mass extinction.

### A constant flux

A scientific source for Deep Ecology adduced by Devall & Sessions is the "new physics" which they describe as shattering Descartes' and Newton's vision of the universe as a machine explainable in terms of simple linear cause and effect, and instead providing a view of Nature in constant flux (Næss 2008).

A less known property of quantum theory is that once two electrons have interacted together, they possess a power to influence each other, however widely they are separated. Anything done to one electron will have an effect on the distant brother. There is a 'togetherness in separation' built into the fabric of the quantum world. There is an intrinsic interconnectedness that cannot be broken. Deep ecologists are beginning to realize, what mystics have known always, that there is an **unseen web** that connects all things, living and non-living on Earth.

The central spiritual tenet of Deep Ecology is that the human species is a part of the Earth and not separate from it. A process of self-realization or "re-earthing" is used for an individual to intuitively gain an ecocentric perspective. The notion is based on the idea that the more we *expand the self* to identify with "others" (people, animals, ecosystems), the more we realize ourselves.

In relation to the Judeo-Christian tradition, Næss offers the following criticism: "The arrogance of stewardship [as found in the Bible] consists in the idea of superiority which

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<sup>1</sup> The formation of new and distinct species in the course of evolution





underlies the thought that we exist to watch over nature like a highly respected middleman between the Creator and creation.” This theme had been expounded in Lynn Townsend White Jr’s 1967 article, *The historical roots of our ecological crisis*, in which however, he also offered as an alternative Christian view of man’s relation to nature, that of Saint Francis of Assisi, who he says spoke for the equality of all creatures, in place of the idea of man’s domination over creation. It is refreshing to note that Pope Francis in *Laudato Si’* rejects the notion of man’s dominion over other creatures of the world.

## The Gaia hypothesis

The Gaia hypothesis means that the Earth is a living being, big, ancient and complex. All the life forms of the planet are part of Gaia. It is analogous to the myriad different cell colonies which make up our organs and bodies. The life forms of earth in their diversity co-evolve and contribute interactively to produce and sustain the optimal conditions for the growth and prosperity, not of themselves, but of the larger whole, Gaia. Encountering the Earth from space, a witness would know immediately that the planet is alive. The atmosphere would give it away.

The atmospheric compositions of our sister planets, Venus and Mars, are: 95–96% carbon dioxide, 3–4% nitrogen, with traces of oxygen, argon and methane. The earth’s atmosphere at present is 79% nitrogen, 21% oxygen with traces of carbon dioxide, methane and argon. The difference is Gaia, which transforms the outer layer of the planet into environments suitable to its further growth. For example, bacteria and photosynthetic algae began some 2.8 billion years ago, extracting carbon dioxide and releasing oxygen into the atmosphere, setting the stage for larger and more energetic creatures, including, ultimately ourselves. Living systems have a tendency to keep in balance but also to adapt and evolve over time. Scientists have found that the Earth also has these tendencies, with feedback mechanisms to keep the balance of temperature and oxygen levels of the atmosphere, just as our bodies maintain the temperature and oxygen levels in our arteries.

The Gaia hypothesis states that the Earth is alive and we are part of it. This is something that many cultures have known for centuries. Asians, Africans, Amerindians and many other cultures have known this for many centuries and lived their lives in harmony with nature. African cultures have always believed that they were stewards of the land and not owners. A well-known African saying, “We have borrowed the land from our children”, is pregnant with meaning.

## Our planet is sick

Enlightened ‘physicians’ of the planet have come up with the following diagnosis: 7.2 billion humans only constitute about 0.44% of the biomass of animals. Yet, humanity’s impact on the environment is entirely out of proportion to its size. The waste we generate is not recycled, and is accumulating. The physical resources are in finite supply. Soon humanity’s needs will exceed existing supplies (Lovelock 2010).

In *Global 2000 Report revisited*, Gerald Barney *et al.* indicate, “If the present beliefs and policies continue, the world in the 21<sup>st</sup> century will be more crowded, more polluted, less stable economically and ecologically, and more vulnerable to violent disruptions than the world we live in now. Serious stresses involving inter-religious relations, the economy, population, resources, environment and security loom ahead. Although these projections are drawn from the most reliable sources available, they do not predict what will occur. Rather



they predict conditions that are likely to develop if there are no changes in beliefs, public policy and practices.”

If we continue with present beliefs and policies, the world will be highly polarized, with a billion people in the industrialized countries enjoying life and leisure, while billions in the developing countries spiral downward into desperate poverty, exacerbated by global environmental deterioration.

But there is another option, in which everyone recognizes that a healthy Earth is a prerequisite for a healthy human population, if we are willing to work together to:

- create conditions necessary to control unchecked growth of human population;
- conserve soil and biological species everywhere;
- double agricultural yields;
- move away from CO<sup>2</sup> emitting energy and move to non-polluting energy sources;
- cut sharply, emissions of all greenhouse gasses;
- stop emissions of gases that destroy the ozone layer;
- and do away with weapons of mass destruction (Lovelock 2014).

## Laudato Si'

In *Laudato Si', On care for our common home* (24 May 2015), Pope Francis criticises consumerism and irresponsible development, laments environmental degradation and global warming and calls all people of the world to take “swift and unified global action”. Instead of seeing man as having “dominion” over the earth, we must see that everything is interconnected and that all of creation is a “kind of universal family”. It is refreshing to note that the Pope goes beyond environmentalism and delves into Deep Ecology, without mentioning the phrase Deep Ecology.

Vaticanologist John L. Allen said in an analysis, “*Laudato Si'* seems destined to go down as a major turning point, the moment when environmentalism claimed pride of place on a par with the dignity of human life and economic justice as a cornerstone of Catholic social teaching. It also immediately makes the Catholic Church arguably the leading moral voice in the press to combat global warming and the consequences of climate change” ([https://en.wikipedia.org/wiki/Laudato\\_Si\\_#criticism](https://en.wikipedia.org/wiki/Laudato_Si_#criticism)).

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## ARTICLE 2 (CPTD)

### Religious Education and the Imagination

(Marisa Crawford & Graham Rossiter. 1988. *Missionaries to a Teenage Culture: Religious Education in a Time of Rapid Change*, Sydney: Christian Brothers Province Resource Group, Chapter 11, pp.129-136)

#### Imagination

Imagination is a faculty that we use unconsciously every day. In very humble ways, our imagination plans our evening meal, works out a quicker route to work, or our weekly grocery shopping. Imagination also sparks up our life in dull moments by recalling special times or special places. And imagination enhances and gives vision to our lives as we imagine how things ought to be. Imaginative vision sustains us during times when life or life's situations are bleak and creates new ways of looking at what can be done in the future.

In our teaching lives, imagination is central to our belief that what we do in schools can make a difference to the lives of the students we teach. Our teaching programs are proof that we believe that knowledge and wisdom are necessary for the development of young people as whole and happy individuals. It is our ability to imagine the end product of all the efforts of planning and executing teaching programs that, along with less altruistic motives, enables us to continue the task of teaching the young.

The power of the imagination to animate the spirit is eloquently documented in many writings.<sup>2</sup> Perhaps the most significant recent book on education which has given special attention to imagination is Elliot Eisner's *The Educational Imagination*.<sup>3</sup>

It is not our concern here to expand on the nature of imagination and its role in human mental life and behaviour. These matters can be followed up in the references noted at the end of the chapter.<sup>4</sup>

#### Imaginative Teachers

When thinking of 'imaginative' teachers we recall the example of three teachers in particular.

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<sup>2</sup> For example, J. Dixon, 1978, **Art and Theological Imagination**, New York: Crossroad; W. Brueggemann, 1978, **The Prophetic Imagination**, Philadelphia: Fortress Press; M. Harris, 1987, **Teaching and Religious Imagination**, San Francisco: Harper and Row; D. Tracey, 1981, **The Analogical Imagination**, New York: Crossroad; R. Hart, 1979, **Unfinished Man and the Imagination**, Minneapolis: Winston Press; L. Ross-Bryant, 1981, **Imagination and the Life of the Spirit**, Chico, CA: Scholars Press; E.S. Casey, 1976, **Imagining: A Phenomenological Study**, Bloomington: Indiana University Press.

<sup>3</sup> E. Eisner, 1979, **The Educational Imagination**, New York: Macmillan.

<sup>4</sup> Maria Harris' book, **Teaching and Religious Imagination: An Essay in the Theology of Teaching**, (San Francisco: Harper and Row, 1987), looks at teaching as an activity of the 'religious imagination'. See also G. English, 1985, First, Catch Your Teacher, Reflections on Religious Education, **Catholic School Studies**, 58, 2, 45-48.





They did little that would be regarded as 'artistically' imaginative. They were well organised, well prepared and systematic in their work; they maintained a firm, consistent and just discipline; they were always on time and always finished lessons comfortably without a scramble at the end; they had high expectations for student work and involvement and wasted little time; student written work was taken up regularly, marked and returned (usually) within one or two days; they varied the activities in lessons. They could not be described as showing flair or flamboyance and perhaps the description above might initially sound as uninviting as the script for a sort of automaton. However, students flourished in their classes, had a high sense of achievement - even the slow learners - and took an imaginative interest in the subjects being taught. Students went out of their way to see if they could get into these classes. Students were experiencing teachers who were evidently very interested in them as persons, who cared for them and their studies and who communicated some enthusiasm for the subject.

The teachers noted above created a classroom climate in which students could work consistently with few structural factors impeding their imaginative involvement. That sort of imaginative teaching is within the capabilities of most teachers. However, this is not to suggest that imaginative teaching be reduced simply to good organisation. Neither should imaginative teaching be equated with flamboyance, flair, the exotic or the merely different. It involves a sensitivity to student interests and needs, a readiness to try different teaching approaches which may help students, and a resourcefulness to make the best use of available materials and potential learning experiences.

This is not to deny the unique contribution to students' education made by teachers who have a natural flair and ability to transform many lessons into colourful and memorable experiences. We all remember with affection lessons made out of the ordinary by individuals with a quixotic sense of humour, or a *joie de vivre* that was infectious.

Students will be taught by teachers with different personalities and different talents. Working under a variety of tutors can be in itself a valuable educational experience for students.

Teachers will be different in the ways they try to motivate students. Where imaginative approaches are used, these need to be consistent in some way with the teacher's personality. Anything which is apparently artificial is likely to be ineffective.

While intentionally not exhaustive, the above discussion has focused on some aspects of imaginative teaching which create a classroom environment favourable for effective, motivated student learning. This is the type of framework in which we choose to base the following brief comments on the practical dimension to the place of imagination in religious education.

At first sight, this material may appear to be more mundane than one might expect - the reason: we often think of the 'imaginative teachers' as exceptional, who have 'flair' in their teaching, and are evidently very 'creative', always doing things out of the ordinary. This effectively puts the label 'imaginative' out of the reach of most teachers. Rather, our concern is to talk about imaginative teaching in a way that is relevant to most teachers and is within their grasp if they make an effort. It involves being thoughtful, practical, resourceful, knowing one's limitations, being careful of pitfalls, being ready to try new things and ready



to acknowledge mistakes and try again. One of the most important aspects of imaginative teaching is to avoid the problems which suffocate the imagination of students and fail to motivate them.

## **The Practical Dimension to the Use of Imagination in Religious Education**

1. Curriculum Design and Appeal to the Imagination
2. Unnecessary Repetition dulls Motivation
3. Overdosing on 'Imaginative' Activities
4. Clarifying Emotions and Values through 'Imaginative Identification' and 'Imaginative Rehearsal'
5. Role Playing Answers to Difficult Questions
6. Teaching 'disinclined learners'

### ***1. Curriculum Design and Appeal to the Imagination***

One of the foundations of curriculum design should be the engagement of students at an imaginative level. This does not mean that information-giving is not important; it always remains a central part of the educational process. However, if the area under study is to be relevant to the students, then the study must in some sense 'entrance' them; they must be able to relate to it; they need to find some satisfaction in having that knowledge.

Finding this appeal has been a problem in a number of curriculum areas. Take, for example, what has happened in the teaching of History and English. There has been much change in emphasis in the way that History is taught. There has been movement away from a more 'mechanical' way of teaching where facts, dates and chronology were emphasised. Recent approaches have tried to help students identify with the people involved in important moments and events in history, and to feel what it might have been like to be in those situations. This approach has become the core of history teaching at both junior and senior secondary levels. In English, there has been a radical move away from studying the rules of grammar rigorously. Some would suggest that the approach moved too far towards creative writing and oral participation, etc. to the point of neglecting basic grammar. Since then, there has been a swing back to a more balanced approach. No longer would English teachers say, "Just encourage the students to write creatively and grammar will look after itself." The more balanced approach has at its basis an attempt to develop students' imaginative participation. There remains great stress on developing the ability to explore imaginatively and to move away from a purely mechanical writing of good English.

Religion, more than most other subjects, seems to have a special problem in relation to engaging the imagination - a difficult problem, because no matter how religion is approached, a significant number of students are often somewhat antagonised by religion or at least apprehensive about it. Hence the task of writing an effective Religion program has to take this problem into account - a problem that is not there when one is writing English, History, Maths or Science programs.

One of the first things to keep in mind when taking this problem into account is to avoid overloading the Religion program with adult conceptions and presuppositions about



religion.<sup>5</sup> Neither should the program be devotional because devotion flows from attachment, commitment and love of the area. A number of the students have not yet arrived at that point. In any case, the usual run of classroom Religion lessons suggests that the classroom is not the place for devotion. (This refers to Religion lessons. The place for prayer in the classroom is a different issue.<sup>6</sup>)

A Religion program which tries to emphasise the fundamentals too often will lack imagination, life and joy. It may suffocate their interest in religion and deprive them of an opportunity to enjoy the study of their own religious traditions.

## **2. Unnecessary Repetition dulls Motivation**

One effective way of discouraging interest in religious education is to repeat the same content year after year, even if it is nominally arranged in a spiral curriculum with different aspects treated at different year levels.<sup>7</sup>

Those who argue for repetition may respond as follows: "Yes, but they do not seem to remember anything about the Sacraments. Therefore it needs to be done again." What other curriculum area would be so preoccupied with one particular topic to want to have it repeated in substance year after year? Usually teachers accept that students will forget many of the details of topics from year to year. But that is not a good reason for doing them again and again.

The Sacraments is a topic that is often repeated at different year levels in the secondary school. It is not a topic which has a wide range of imaginative resource materials and teachers coming to the topic again, repeat in substance what was done in previous years, effectively turning the students off.

A trap that many Religion curriculum planners fall into is the inclusion each year of certain topics. There seems to be a fear that if the program does not have a sufficient sprinkling of readily identifiable religious topics (such as Jesus, the Gospels, Sacraments, Prayer) each year then it will not be regarded as an authentic Religion program - as if somehow the identifiable religious topics will give the program legitimacy.

This does not take into consideration the natural rhythms in a study of religion. For example, why include a study of Jesus and the Gospels every year, risking student boredom and alienation, when a study of saints (past and present) will speak eloquently of Christ's presence in the world through these people? After all, what motivated and continues to motivate such people? A desire to follow Christ can permeate the lives of Christians.

What is done in a religious education program - that is, how the topics are treated - needs to reflect the ordinary way in which Christian beliefs and practices fit into the fabric of everyday life. If certain religious topics are always treated as special entities by themselves

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<sup>5</sup> An example of a curriculum outline which is too adult oriented might look like the following:- The existence of God; qualities of God; Revelation; Jesus; the Holy Spirit; the Church, etc.; adult spirituality; St. John of the Cross; St. Augustine; Dark Night of the Soul, etc.

<sup>6</sup> See Chapter 12 on School Worship: Liturgy, Paraliturgies and Class Prayer.

<sup>7</sup> The problems in repetition and the spiral curriculum are discussed further in Chapter 10 on Curriculum Difficulties.





this takes away from the feeling that Christian beliefs and practices should fit into ordinary life. When topics like heroes/heroines, friendship and peer group pressures are being taught, reference can be made to reconciliation as being a prominent part of friendship. This would highlight the significance of reconciliation in everyday life and could underline the value of the Sacrament as a useful part of everyday Christian practice.

When Christian communities are being considered, time could be given to a study of the Sacrament of Holy Orders. A study of life choices or human relationships could include segments on Holy Orders and Matrimony.

### **3. Overdosing on 'Imaginative' Activities**

For some topics which are difficult to introduce (for example, ethics, a world religion), an imaginative activity can be used which helps interest the students. These are described in *TRISS*.<sup>8</sup> Personal development topics often have an immediate interest to the students and may not need imaginative activities as part of the introduction.

However, introductory imaginative activities should be used with discretion or their impact can be lost. An emphasis on having young people imaginatively involved in religious education every lesson would be like asking them to remain on a 'high' all the time. This is evident in the way some teachers talk about their classes: They are naturally elated when things go very well, but, when this is not the case, they are disappointed because: "My students did not 'come alive' in today's lesson." ... "They did not 'fire'." ... "They were not vitally involved." ... "There was no 'spark'." Such a high expectation is unrealistic. It is not an expectation teachers would have in their other subjects, certainly not for each lesson.

To over-emphasise imaginative activities would give a false perspective to religious education. Hence, special imaginative activities should not be used too often. Students need to experience the mundane aspects of religious education, as they do the mundane parts of other subjects. This reflects the experience of ordinary life.

### **4. Clarifying Emotions and Values through 'Imaginative Identification' and 'Imaginative Rehearsal'**

Imaginative identification is a form of role playing, putting one's self 'into the shoes' of others to imagine how they might think and feel. To identify imaginatively with another, or with a character in a story, novel, play or film, requires putting aside temporarily one's own views and trying to have empathy for the situation and views of the other.

Imaginative rehearsal is an extension of imaginative identification in which people 'try out for themselves' or 'rehearse what they might feel and think' if they were in the same circumstances or if they were the same person as the individual with whom they are identifying. This is a way of exploring what one's emotions, behaviour and values might be in particular circumstances and what certain beliefs, commitments and lifestyles might entail. It is a way of testing in advance what would be involved in making decisions - looking at the difficulties and conflicts which might be associated with such decisions.

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<sup>8</sup> (*TRISS – Teaching Religion in Secondary School*, Crawford & Rossiter)

Examples of imaginative activities used as introductions to topics: Islam (at senior school level), *TRISS*, pp. 135-136; The Council of Trent (mid-secondary), *TRISS*, p. 143; Ethics (at senior school level), *TRISS*, p. 177.



Young people are engaged in these processes all the time; they are learning about life through imagination. The same processes can be highlighted as methods of learning personally in education. It happens naturally and spontaneously at any time during lessons. Also, teachers can direct students' attention specifically towards imaginative identification. In addition, teachers can set up imaginative exercises in the form of structured activities where the imaginative processes are used as part of a formal study plan. (For example, a student exercise in which they imagine they are acting as Cardinals at the Council of Trent.)<sup>9</sup>

Imaginative identification and imaginative rehearsal can be used by students in religious education to begin to clarify their emotional responses on contemporary personal and social issues. Rather than start by trying to articulate what they feel about an issue, a presentation of new information with examples of how others have thought, felt and acted is often more fruitful. Firstly, the teacher should ensure that there is accurate factual information together with a fund of personal accounts, reactions and stories which will give the students sufficient material to illustrate the complex emotions and values that people have in relation to the issue. The material provides a resource bank through which students can have access to information about emotional and value-laden issues.

By explaining how imaginative identification and imaginative rehearsal serve as personal learning processes, teachers can help students use the processes more effectively. It also helps them become more conscious of the influence of role models - heroes, heroines, pop stars, sporting personalities, fashion leaders, parents, teachers, friends, mentors and peer group leaders.

Elsewhere a practical account of the use of imaginative processes in religious education shows how they can be applied in a study of Scripture, Church History, Morality and Personal Development.<sup>10</sup>

Imaginative identification and imaginative rehearsal should not be regarded as substitutes for knowledge but as ways of enhancing students' knowledge. They help students find relevance in what is studied through the building of links between students' own experience and the experience of others - even the experience of those from different centuries, cultures and religions.

### ***5. Role Playing Answers to Difficult Questions***

An effective use of role play has been incorporated into a drug education program. A leading psychiatrist who was involved in its development noted that teenagers felt more comfortable and able to refuse drugs, alcohol etc. if they had been able to rehearse 'answers'. Along with the basic information-giving session, this part of the program was seen by participants as being very useful.

Most young people conceded that saying "No" was often a difficult thing for them, and being able to say "No" with style was something they all wanted to know how to do.

Some of the Department of Health television and radio commercials have taken up the method - portraying young people in the situation of being asked to take drugs (or to drink or smoke).

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<sup>9</sup> See **TRISS**, p. 143 on teaching about the Counter-Reformation.

<sup>10</sup> See **TRISS**, pp. 72-73 and particular examples in the sample Years 7-12 Religion curriculum.



The role playing of answers to questions asked about sexual relationships can be used in personal development education. Making decisions about the appropriate physical expressions of intimacy is very difficult for young people who are endeavouring to find out the place for sexuality and intimacy in their developing personalities. A description of the exercise is given elsewhere.<sup>11</sup>

### 6. Teaching 'disinclined learners'

How to involve students who, because of background or a complex of other factors, are uninterested in studying Religion (or for that matter, any school subject) makes a great demand on the imagination and skills of the teacher.

The beginning point is an understanding and acceptance of the situation of the students. This can help teachers discover ways of showing how the study can relate in some way to the interests and experience of their students.

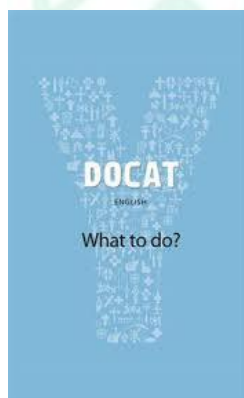
'Disinclined' learners have often had a poor history in the skills of reading, writing, collating and reporting. Books are 'the enemy'. Imaginative learning activities that are not centred on these skills can give them more power over materials and a way of entering into a study that straight research from books cannot.

Similarly, the degree of involvement of disinclined learners can be enhanced if there is variety in the scope of lessons and imaginative forms of assessment exercises. (For example, contracting of assessment tasks such as oral summaries and taped interviews.)

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## BOOK REVIEW

### Docat



DOCAT is a popular adaptation of the Compendium of the Social Doctrine of the Church, a summary of the Social Teachings of the Church: "DO" comes from the verb to do whereas "CAT" stands for Catechism. Apart from the Compendium of the Social Doctrine of the Church, insights from the two social encyclicals of Benedict XVI (*Deus Caritas Est* and *Caritas in Veritate*) and the encyclical of Pope Francis (*Laudato Si'*) have been incorporated in this Youth-friendly Catechism. Written in resonance with the style of YOUCAT, this DOCAT was offered as a free gift to the youth during the World Youth Day (26 July 2016 to 31 July 2016) in Krakow, Poland. The DOCAT has been published by the Austrian Bishops' Conference and approved by

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<sup>11</sup> **TRISS**, pp. 183-190. It is of interest to note that with one parent, the exercise was interpreted as being grossly inappropriate in a Catholic school, attracting the label "Person Liberation Trash ... reeking with humanism and God talk ... anti-God, anti-Nation, anti-Family ... on their course to One World Government". The letter was also quoted in M. Gilchrist, 1987, **New Church or True Church**, Melbourne: John XXIII Cooperative, pp. 79-80.





the Pontifical Council for the Promotion of the New Evangelisation.

The DOCAT has 328 questions and answers contained in 12 chapters. The chapters discuss love, the Church's social mission, the human person, principles of the Church's social teaching, family, work, economic life, political community, the international community, the environment, peace and love in action. These chapters are patterned after the Compendium of the Social Doctrine of the Church. Apart from these chapters, there is an Introduction by Pope Francis and indices at the end on names, scriptural references and subjects.

<http://youcat.org/about-docat/>

Also available on  and 

## NEWS

### Death of a Star



WOW! The image is so astonishing and powerful, that we tend just to exclaim "Wow", and keep the mouth shut but the Science editor of *The Guardian* insists in explaining to us what happened out there: "It was one of the most spectacular deaths in the known universe: an enormous star in a distant galaxy met its doom and as a parting shot released a brilliant flash of light half a trillion times brighter than the sun. The cosmic display was described as a record-breaking

supernova by astronomers who studied the event last year. According to fresh observations, this was no common or garden stellar explosion. Instead, the intense burst of light which outshone the whole Milky Way, came from a star that suffered a much rarer fate: death by a suppressive black hole. Stars explode at the end of their natural lives about once every 50 years in a galaxy the size of the Milky Way. The latest observations have led scientists to suspect that a star wandered too close to a skinning supermassive black hole and, having been caught in formidable gravitational forces, suffered the violent consequences." As a matter of fact, what we see is the image of a sun-like star close to a rapidly spinning supermassive black hole, with a mass of about 100 million times the mass of the sun, in the centre of a distant galaxy.

The Universe is, indeed, full of wonders and surprises, so big and so much, that we can't avoid pondering: why and who would be able to create it? The answer to the second question seems obvious, but to the first, the better one is still mute awe.

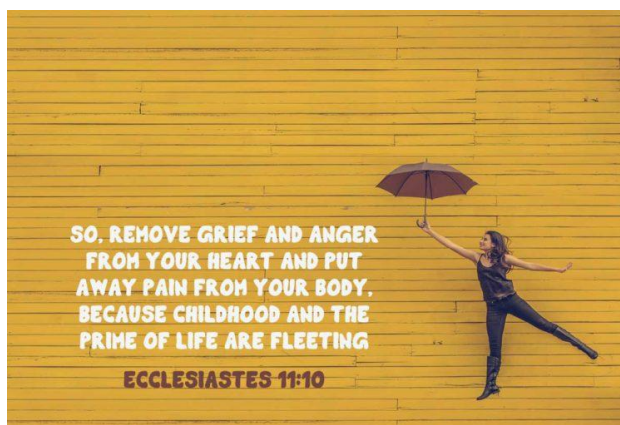
(Photograph: ESA/Hubble, M. Kornmesser', [www.theguardian.com](http://www.theguardian.com))



## NEWS

### What the Church Can Learn from the Young

BY [ASIEL](#) · JANUARY 29, 2017



*“What the church can learn from the young” from the Jan 19 issue of The Tablet, a London-based international Catholic weekly*

Nothing troubles Catholic parents more than the wholesale flight of young people from the weekly practice of the faith. Yet these also are their years of adventure and idealism, when authenticity is at a premium and the world is a mess.

Pope Francis has decided that the young are to be his next big project: to understand where the generation dubbed the “millennials” are coming from and to harness their hopes and ideals for the common good so that they will join him in undoing that mess.

He has commissioned a consultation prior to the next Synod of Bishops in Rome, with an emphasis on listening and discerning rather than teaching and pontificating. This is the approach he took prior to the two synods on family life: “consulting the faithful in matters of doctrine” in Cardinal John Henry Newman’s famous phrase. There hasn’t been enough of that in recent years.

It is likely that synod members will find themselves with a different dilemma from the one they faced last time – how to hold on to basic principles while recognising that individual family circumstances do not always comply with the Catholic rule book. Young Catholics are more likely to ask: Why have a rulebook at all? Or: Why should the Catholic Church, with its uneven record as a defender of human rights over the centuries, be trusted as the source of such rules?

So the consultation is bound to lead to some soul-searching, including over the very definition of who is a “practicing Catholic.” Is weekly Mass-going the only test, or is it defined by how we treat our neighbours? What is it to “live well?”

As Pope Francis recognises, many young people ask big questions about life. They will not be attracted to a church that gives them the impression that big questions no longer matter, or tells them that there are some important questions they are not even allowed to ask. Why cannot women be ordained as priests, for example? Why are homosexual persons treated as somehow not “normal?” And why are sexual relationships outside marriage always sinful?

Pope Francis is the ideal person to answer such questions with simplicity and sincerity, but to be convincing he needs more than the outstanding compassion he always displays. He must be seen to have clean hands. The Catholic Church’s good name is still damaged by child sex abuse scandals, not just the priests directly involved but those who shielded them. The child protection measures announced at the start of Pope Francis’ papacy seem to be becoming half-hearted. Young people notice these things, not least because they advertise the gulf between saying the right thing and doing the right thing.



Pope Francis seems to be aware of this. He has recently strengthened the Congregation for the Doctrine of the Faith, the body which polices priestly discipline, by moving on to it Cardinal Sean P. O'Malley of Boston, who already heads the body responsible for child protection policy. The pope's letter to bishops commemorating the Holy Innocents underlined the church's zero-tolerance policy for child abuse. But the culture of clericalism that lies beneath the abuse has barely changed. It is this above all that Catholic millennials are likely to challenge. And they will be doing the church – and the pope – a great service. –

*The Tablet*

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## NEWS

### The expanding Horizons of Justice

(Anthony Dias, SJ (BOM))



I hail from Mumbai and joined the Society of Jesus after working in India and then in Oman. My understanding of Justice was confined to the interaction between the "text" and my rather limited "context"; and vice versa. This understanding grew when I was exposed to the living conditions of the poor and those *made poor* (the impoverished) that denied them basic human dignity. I was inspired by those who spoke up against injustice, "who spoke truth to power" and were willing to pay the price, even as I began to reflect seriously on the causes and

consequences of injustice. The disciples of Jesus, as the biblical text says, had to be clever as serpents yet innocent as doves.

The consequences of speaking up were starkly manifest in the brutal assassination of the six Jesuits, their house worker and her daughter. The murdered Jesuits were highly educated University professors at the UCA (University of Central America in San Salvador), who according to Noam Chomsky "uncovered lies and spoke the truth." They were intellectuals, who knew what was going on and wanted their students and the world around to know the Truth. The fact that several Jesuits responded to the call by their General to occupy the posts left vacant by the martyred Jesuits tells another story, not unconnected with the triumph of the Cross. The inspirational text - *A Dream for an American University* - written by Jon Sobrino, SJ, who escaped death because he was out on a teaching assignment talks about the context of El Salvador.

The God of the poor is revealed not only in the libraries of Universities, but more vividly in the havelis<sup>12</sup> and favelas, in Jhuggi jhopris and on pavements; in resistance movements and protest marches. When I marched with the Adivasis in the long march led by the Narmada

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<sup>12</sup> Havelis and Jhuggi Jhopris are the dwellings/shanties of the poor in India.





Bachao Andolan<sup>13</sup>, protesting against their forcible eviction and destruction of their river, I learned many lessons - from knowing how to think on one's feet to re-thinking the very notion of development. I became more aware of environmental justice and ecological debt. It taught me how to network and collaborate for Justice with groups and organizations I never knew ever existed. From a non-Catholic, a Marxist to be precise, I learned that the Eucharist was actually being enacted on the long march for Justice that began in the Narmada Valley around Christmas time in the year 1990.

I learned from the dispossessed how the state "made us hope-less, after making us home-less" all in the name of development. From a tribal woman I learned to challenge "development" when she asked, "If these projects are in public interest, why are they not in our interest?" From a compassionate and just Commissioner of the SCs (Scheduled Castes) and STs (Scheduled Tribes), I learned more about the rights of the original inhabitants and the notion of native title. I learned that it is the state, and not the poor, who is the actual "encroacher". From the nomads and the so-called ex-criminal tribes (CT), I learned the notion of historical injustice and that despite advancement of the rights jurisprudence, for the poor the legal system is "criminal injustice system". From a member of the CT, who asserted that "the law is criminal, not us", I learned that the courts are indeed courts of *law*, not of *Justice*.

When exploitation of the voiceless, extreme poverty, rapidly growing inequality, assertion of narrow identities, ethnic and religious conflicts, communal propaganda and hatred are threatening to tear the social fabric asunder, there is a need to work collectively for Justice. And that during these times of universal deceit, chiefly in the so-called "post-truth Society", speaking the Truth is indeed a revolutionary act.

*"The struggle against injustice  
and the pursuit of truth  
cannot be separated nor can one  
work for one independent of the other."*

Ignatio Ellacuría, S.J.  
Murdered superior of Jesuit community at the UCA

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<sup>13</sup> Literally means "Save Narmada (River) Agitation" - a people's movement against large dams that destroyed ecology and ousted people from their ancestral land.





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of Religious Educators

VOLUME 3 NUMBER 1 (February 2017)

To qualify for CPTD points, answer the following questions. Use the separately attached Word document and email to [paulf@cie.org.za](mailto:paulf@cie.org.za). Please do not forget to supply the personal details requested at the end of the document.

## CPTD ARTICLE 1: A Peacemaker's Handbook – Caring for Life on Earth

TRUE/FALSE (Tick the correct box)

According to the author of this article

	STATEMENT	TRUE	FALSE
1	The central spiritual tenet of Deep Ecology is that the human species is a part of the Earth and not separate from it.		
2	For Arne Næss, ecological science, concerned with facts and logic alone, can answer ethical questions about how we should live.		
3	Næss is the author of the book <i>The silent spring</i> .		
4	Næss accepts the idea that beings can be ranked according to their relative value.		
5	Devall & Sessions describe the “new physics” as providing a view of Nature in constant flux.		
6	Mystics have always known that there is an unseen web that connects all things, living and non-living on Earth.		
7	Saint Francis of Assisi, according to Lynn White, spoke for the equality of all creatures.		
8	The Gaia hypothesis states that the Earth is alive but we are not part of it.		
9	In <i>Laudato Si'</i> , <i>On care for our common home</i> (24 May 2015), Pope Francis criticises consumerism and irresponsible development.		
10	The Catholic Church is arguably the leading moral voice in the press to combat global warming and the consequences of climate change”.		



## CPTD ARTICLE 2: Religious Education and the Imagination

TRUE/FALSE (Tick the correct box)

According to the author of this article

	STATEMENT	TRUE	FALSE
1	Imagination enhances and gives vision to our lives	<input type="checkbox"/>	<input type="checkbox"/>
2	Elliot Eisner is the author of <i>The Educational Imagination</i>	<input type="checkbox"/>	<input type="checkbox"/>
3	Imaginative teaching should be reduced simply to good organisation	<input type="checkbox"/>	<input type="checkbox"/>
4	Imaginative teaching should be equated with flamboyance and flair	<input type="checkbox"/>	<input type="checkbox"/>
5	Working under a variety of tutors can be in itself a valuable educational experience for students	<input type="checkbox"/>	<input type="checkbox"/>
6	Information-giving in religious education is not important	<input type="checkbox"/>	<input type="checkbox"/>
7	A significant number of students are often somewhat antagonised by religion or at least apprehensive about it	<input type="checkbox"/>	<input type="checkbox"/>
8	The religious education program should be devotional	<input type="checkbox"/>	<input type="checkbox"/>
9	A trap that many Religion curriculum planners fall into is the inclusion each year of certain topics	<input type="checkbox"/>	<input type="checkbox"/>
10	To over-emphasise imaginative activities would give a false perspective to religious education	<input type="checkbox"/>	<input type="checkbox"/>



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