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- Poverty and justice
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Poverty

POVERTY AND JUSTICE

AN ADULT EDUCATION HANDBOOK

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POVERTY AND JUSTICE

an Adult Education Handbook

*Prepared by
Sr. Josephine Dunne, S.H.C.J.
Frederick J. Perella, Jr.
of the Education Staff
Campaign for Human Development
with the assistance of
Lawrence J. Losoncy, Ph.D.*

For use in: Lay adult and continuing education, teacher in-service training, continuing education of clergy and religious, parish groups and community education.

**EACH TIME A MAN STANDS FOR AN IDEAL
OR ACTS TO IMPROVE THE LOT OF OTHERS
OR STRIKES OUT AGAINST INJUSTICE
HE SENDS FORTH A RIPPLE OF HOPE...**

Robert Kennedy

CONTENTS

I.	Introduction	1
II.	Adult Learning Patterns	3
III.	Group Dynamic Techniques	5
IV.	Example Educational Sessions on Sourcebook Topics Using Various Dynamics	11
V.	Selected Models of Adult Justice Education Programs Developed at Diocesan and Other Levels	22
VI.	Bibliography	34

I. INTRODUCTION

The purpose of this handbook is to help you help adults understand the human dimensions of poverty and to respond to the fearful demands made upon all Christians by the poverty of the world. Information, learning designs, and models are provided. The difficulty in dealing with poverty is that the remedy depends upon change, which in turn demands deeper knowledge and new attitudes on the personal, institutional, and cultural levels. Selfishness, greed, and injustice dwell in the hearts of real people. All of us suffer as persons because of these human evils, just as we are all impoverished by the existence of even one truly poor brother or sister anywhere. Today the blight of poverty afflicts millions upon millions of people with suffering beyond total comprehension. Disparity grows apace because the hoarding of wealth and the causes of poverty have both run wild. Only human beings can control these violent forces. There is no such thing as natural or automatic economic or social factors. All social realities result from human choice. The challenge is to elevate choice to a level of awareness in which values are clarified. Study, reflection, and joint action in this context, become prerequisites for a solution.

It was said at President Kennedy's funeral that "all we learn from history is that we do not learn." And yet, if that were true, we would be plunged into despair. The Old Testament and the New Testament tell us that learning and change are possible if we are open to a change of heart. The mission given us in Genesis and repeated throughout all of Revelation is one of completing and bringing to fulfillment the creation begun by God. Jesus calls us to complete Redemption, which in the context of today's world, poses a clear call to work together for the human dignity and development of all. Knowledge alone is not enough, for if knowledge saved, the world would

already be a paradise. Action, compassion, and a change of heart are needed in addition to knowledge, if we are to accept the call to Redemption, become authentic human persons and join the work of God's Kingdom.

The Campaign for Human Development, an education/action program, is one response to that call. It is an effort organized by the Catholic Church to begin eliminating root causes of poverty by working with those who are trapped in poverty and those who knowingly or unwittingly help to cause poverty. The Campaign has two major thrusts, therefore, funding and education. Much of what is being done educationally is gleaned from the experience of raising money and making grants for self-help projects among the poor. The experience of working for justice is itself educational. At the same time, education makes working for justice more effective because attitudes and opportunities are opened up, and resources put at the disposal of the poor. The two go hand in hand. As a leader, at whatever level, in education about poverty, you share in the ministry of hope. Faith and God's power, the support of other people, and your own determination will be of far greater help and witness than this book. Given these other ingredients, however, the book should provide you with directions, guidelines, ideas, and additional references for more educational resources.

A Source Book on Poverty, Development and Justice is a companion publication also available from the Campaign for Human Development. Intended as a resource to adult education groups, the Sourcebook contains five chapters or essays.

1. Social Justice and Development in the Mission of Christians
2. Reflections on the Social Mission of the Church in the United States



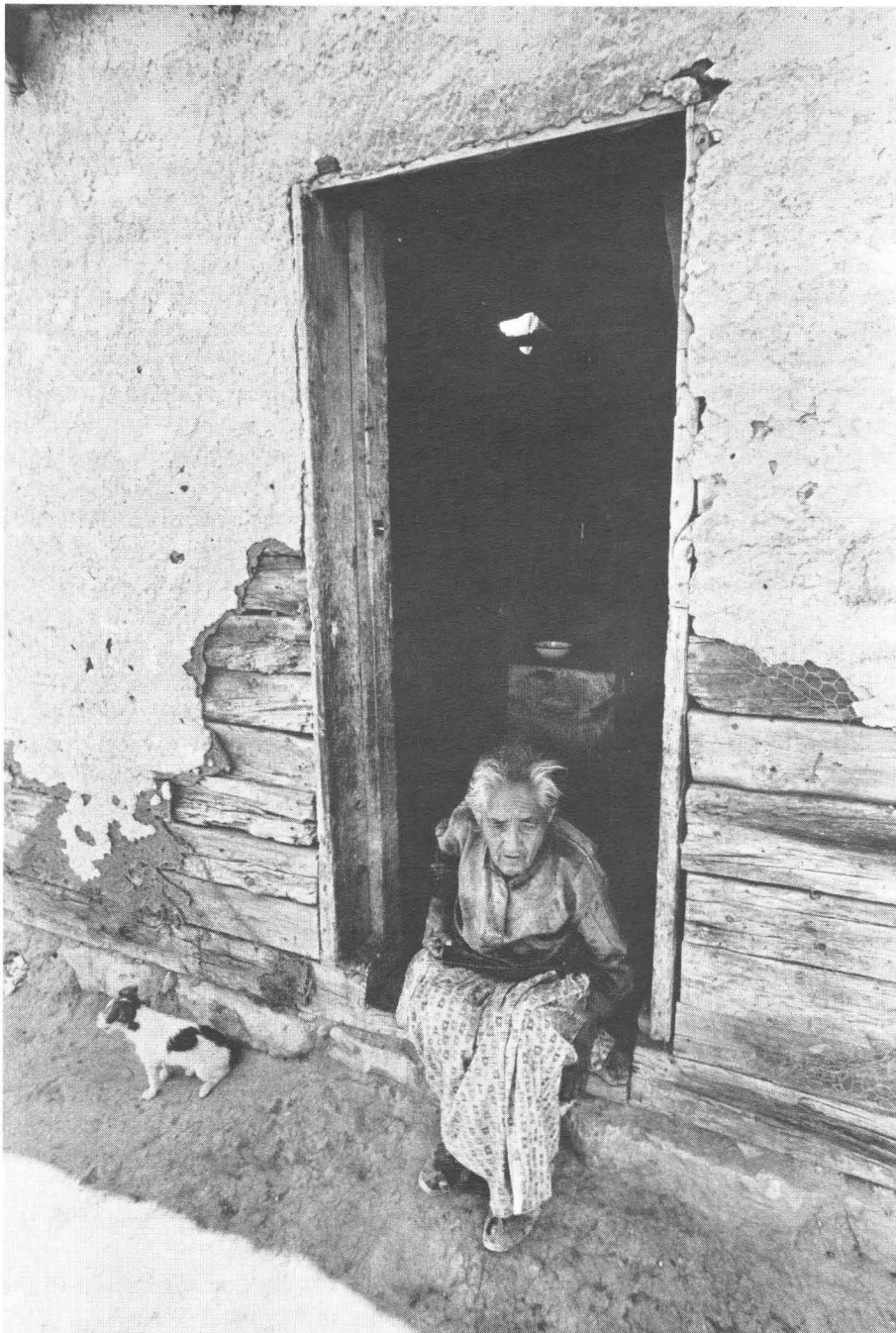
3. Social Sin
4. Christianity: A Life Style
5. Education to Justice: Reflections on the 1971 Roman Synod Document, *Justice in the World*

Also available as part of our adult education resource package is the *Poverty Profile, 1972*, an in-depth study of poverty in the United States. Containing facts, examples and analyses of poverty, welfare, government programs, and

distribution of income in the United States, the *Poverty Profile* also presents the Christian challenge to share as found in Scripture and Church teaching. While intended as complementary tools, the *Sourcebook*, *Poverty Profile* and this *Handbook* can be used independently.

Sourcebook on Poverty, Development and Justice, \$1.50 (discount of 10% on orders 25 and more).

Poverty Profile, \$1.00 (discount same as above).



II. ADULT LEARNING PATTERNS

Adults have a well-defined and easily predicted pattern of remembering (retaining) what they are exposed to:

- 20% of what they hear
- 30% of what they see
- 50% of what they hear and see
- 70% of what they say
- 90% of what they do

This means that the first task of an adult leader is to clarify the educational task and objectives, usually with the group itself, but certainly at least in his or her own mind. What is the task? What are the general objectives? They can be any one or any combination of the following:

- 1) to convey information.
- 2) to instruct.
- 3) to raise questions.
- 4) to cause reaction.
- 5) to impact, change, expand, or deepen convictions.
- 6) to help people internalize or personalize facts or opinions.
- 7) to help people gain understanding and new insight into the attitudes they live by.
- 8) to help people share, acquire, or reflect upon experience they or others have had.
- 9) to move people to action, or define a situation in which people can move themselves.
- 10) to help people determine action priorities, commitments, resources and plans.
- 11) to help people perceive what they do not perceive.
- 12) to help people teach themselves.
- 13) to help people teach others.

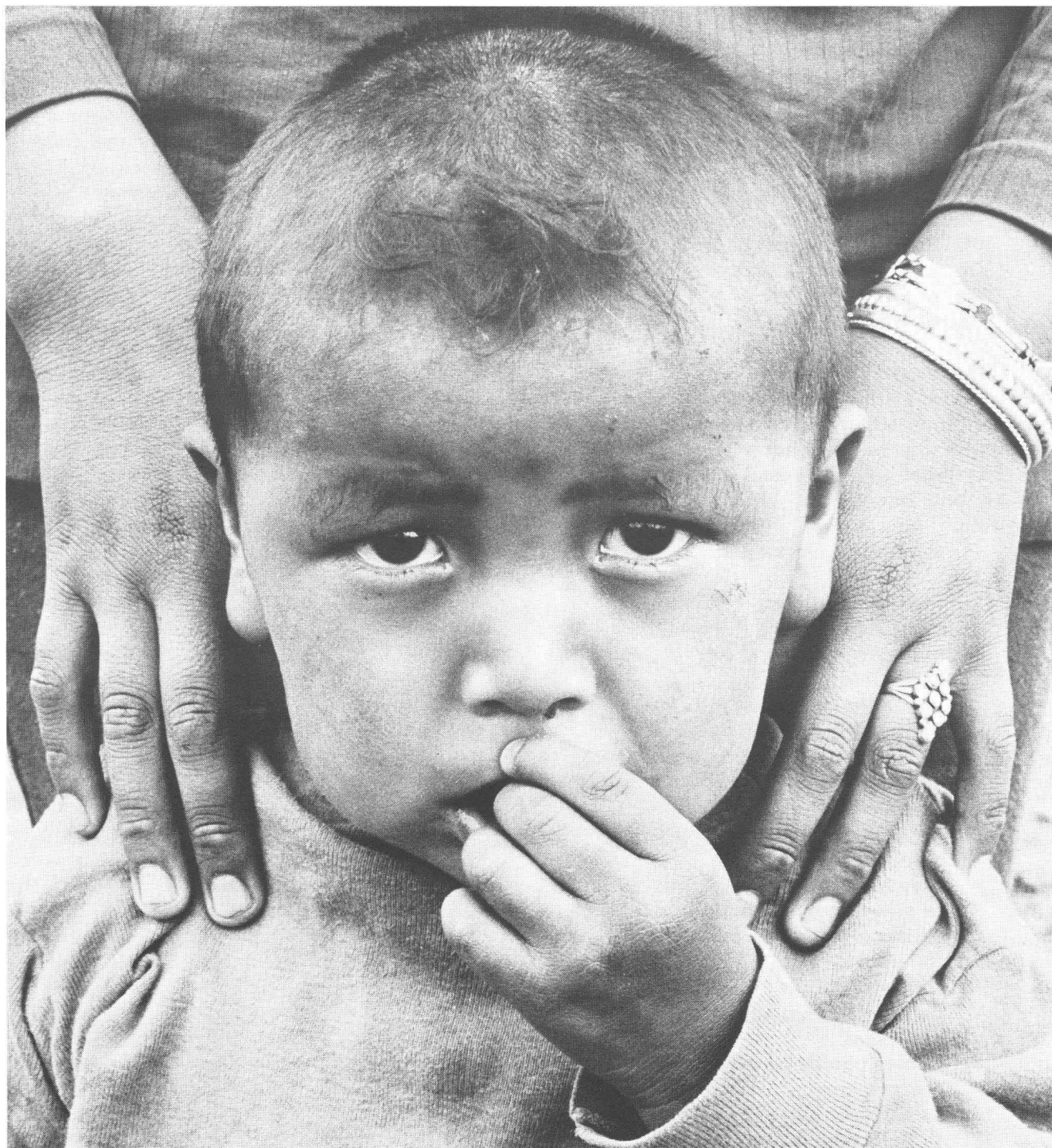
The purpose or objectives which are intended will dictate the strategies and methods to be used in any adult learning situation. Unlike some other forms of education, however, the adult learning group may not agree with your objectives. Sometimes it may not even know precisely what it needs. In all cases, however, the leadership role in such a group includes that of determining needs *with the group itself*. The leader cannot presume that what he or she sees as needs are seen by the group or agreed to by the group. Adults learn from peer interaction more than from a teacher. A more relaxed and informal atmosphere is often better than the formal, instruction-oriented setting. You may sometimes wonder if any adults will show up, show up, especially at the first meeting. The best way to "get people out" is to provide a good session with those who do come by designing the program so that it appeals to their needs and self-interests. If, as happens in many sessions on "social justice," the question has little apparent drawing power, a well-done stimulating session with a small group, dealing especially with personal values, will draw interest and further commitment. A multiplier effect will occur, and they, in turn, will bring others to subsequent meetings. When the sessions start informally, there is a better chance for people to express their concerns, and it is this experience which will bring them back. This does not mean that the program should be ill-planned or directionless. Rather, flexibility, openness to group needs and concerns are of utmost importance.

The task of defining objectives in the light of needs never ends, for the needs of the group are constantly changing. The educational leader, therefore, will find a constant process of diagnosing needs in conjunction with the adult learners, a very helpful and rewarding choice of

method, the best strategies, and ultimate success will come.

Explanations of techniques, model designs, what others are doing, and resources, are provided for you in the pages which follow. They are only a guide from which it is hoped you will gain help. No two educational efforts are ever

the same, and only you can develop yours. The Campaign for Human Development Director in your diocese is a resource to you. The National Campaign Staff is ready and anxious to help. Finally, let your own people help, for in the end, that is what the Campaign is all about: people caring about and helping one another.



III. GROUP DYNAMIC TECHNIQUES

A. PRINCIPLES

Many of the techniques suggested in the formats to follow are group dynamic techniques. "Group dynamics" are just that: the life of a group coming to the surface and being honored. Every group has its own life, which is more than the sum of all the individuals and different from the life of any one person in the group. Juries, management teams, operating teams in hospitals, and adult education groups are all examples of group dynamics.

Group dynamics have been commonly used in both management and sales circles for a long time. They have also been applied to education for a long time, but not on a grand scale. Perhaps only during the last five years, have group dynamics begun to be popular in Catholic circles of religious education, especially in adult education programs.

Some fundamental principles which have guided the development of group dynamics as an educational breakthrough are:

1. The aim of education is learning, rather than teaching.
2. No two learners learn at the same pace. Small groups are preferable to large groups; individual learning opportunities are preferable to small group opportunities.
3. The life of a group provides its own discipline and momentum, if properly moderated.
4. People retain, more or less, of what they learn according to how they learn, The most efficient learning process occurs when knowledge is gained through "doing" through the active experimental involvement of the learner. Thus, more effective group dynamics stress saying and doing, rather than seeing and hearing.

5. It is better to moderate a process than to moderate thought control. Teaching has tended towards moderating thought control, while the group dynamics approach tends to moderate a process which honors personal thought and discovery.
6. One insight is worth a million words and a week of teaching. Encouraging insights is the great aim of educational group dynamics.
7. Adults tend to learn *what they want* to learn when they want to learn it.

B. EXAMPLES

1. The **impromptu speech** is the most fundamental of all the group dynamics. It is often spontaneous, occurring as a question during the question-and-answer period, during panels, during group discussions, as part of an introduction.

Purpose

- (1) To focus attention on the moderator through use of suspense.
- (2) To allow opportunity for the participants to talk about their most interesting or important topics.
- (3) To create a sense of responsibility among the participants (i.e., "The moderator might call on").

How to

In order to elicit an impromptu speech, the moderator merely:

- (1) Announces that in several minutes someone will be called upon to speak.
- (2) Does not indicate who will be called upon to speak.

- (3) Allows the participants several minutes to prepare.

2. **Buzz sessions** are random, unstructured conversations about a given topic. They occur before every meeting, during every break, often during the dismissal from church, in the parking lot and at lunch. Because they are random, they tend to be straightforward and honest. Because they are unstructured, they tend to wander from topic to topic.

Purpose

- (1) Finding out what are the most pressing issues among the participants.
- (2) Getting immediate reaction to a speech, presentation, topic or fact.
- (3) Getting working groups or task groups started.

How to

- (1) Suggest the size of the groups (any size from 2 to 12), and wait for them to form.
- (2) Announce the topic or ask groups to choose a topic.
- (3) Announce when reports will be called for.
- (4) Appoint reporters or ask groups to select reporters.

3. **The Work Group or Task Group.** A variation of the buzz session, working or task-oriented groups settle down to one task, verbal or otherwise. Leadership emerges within the group, and reporting continues; but the work is no longer spontaneous or brief. The best size for these groups is five people. These are probably the most effective, powerful, and natural groups.

4. **Interviews** can be used in many interesting and creative variations. Dialogue homilies can be interviews, occasionally, of the priest, of a guest, of people in the congregation.

Candidates, leaders, board members, pastors — in fact, almost anyone — can be interviewed with great profit. The interview yields valuable insights, data and points of view which are otherwise almost always lost or overlooked.

Purpose

- (1) To share the ideas, experiences or personality of a guest with everyone else.
- (2) To bring different points of view to bear on a given issue.
- (3) To find resource people or identify leaders within a given group.
- (4) To help a guest talk about what is most relevant for the audience or participants instead of giving a formal, prepared speech. Interviewing is the technique which makes the "Johnny Carson Show" and the "Today Show" so interesting.

How to

- (1) Introduce the guest.
- (2) Ask some "leading" questions.
- (3) Encourage others to ask questions.
- (4) Intervene to change the topic when necessary, to ask for clarification, to stop speeches and debates if they arise.
- (5) Conclude the interview and thank the guest.

5. **Role playing** is a semi-spontaneous acting out of a situation, usually in front of the whole group.

Purpose

- (1) To see from someone else's point of view.
- (2) To understand emotional situations by acting them out in a safe or controllable context.
- (3) To encourage insights.

How to

- (1) Make sure each group understands its tasks.
- (2) Make sure everyone in the group understands the situation and roles when the role playing begins.
- (3) Interrupt the role play when it has gone on long enough.
- (4) Interview the role players, asking them how they felt about their role.
- (5) Encourage members of the audience on what they saw.
- (6) Remind your group that role play is not a drama: it is spontaneous and short. Do

not spend more than a few minutes preparing, and be sure to "de-role" players when they are finished. For example, the role play would be to ask volunteers to act out any examples of poverty which they may have experienced. When the volunteers have finished, have the other students analyze the attitudes, feelings, and events. The following sample questions may be useful: Ex. Who was really poor in this situation Why would a person react to that particular situation in the way you did? Do you think there could be a more real and honest reaction to that situation? What were the indications of poverty in this play? Did the player have the same feelings as the onlookers? Is this a kind of poverty that many people have to face? Who would be most likely to face such a situation?

6. **Panels** are one of the most abused of all the group dynamic techniques. Most panels amount to a series of speeches behind a table. Most panels are cut off psychologically from the rest of the group. REMEMBER:

- a. The longer the panelists talk, the less the audience will respond.
- b. The weaker the moderator, the longer the panelists will talk.
- c. The further removed from the audience a panel becomes, the more bored the group becomes.
- d. The more formal a panel becomes, the less relevant it is likely to be. Unfortunately most panels are planned for in advance — when what is actually needed is an interview or a series of interviews which would draw the resource persons out for the benefit of the group and for which no text is used.

Purpose

- (1) To obtain representative reporting and interaction from the group to take place in front of everyone.
- (2) To clarify issues, pose a problem more clearly, or allow the group to concentrate on key issues. Panels are different from debates which are intended to hammer out two sides of a question in order to arrive at a consensus or to legitimize a division in the group. Panels are intended as a

unifying technique because they bring the group back together from its work in small groups. They do not ordinarily furnish solutions because they are intended to clarify the problem.

How to

Convene a panel, even on a moment's notice to:

- (1) React to a speech or interview.
- (2) Report the progress of discussion groups, task groups or buzz groups.
- (3) Begin audience reaction to a film or filmstrip.
- (4) Present a spectrum of viewpoints prior to policy decisions.

Panels should *always* be expanded to include the rest of the group, just like interviews. The moderator *always* has the right to intervene, to give the floor to someone else, to rule unfair questions or personal attacks as out of bounds, to call for a wrap-up or to ask the audience to divide into buzz groups and continue the discussion begun by the panelists.

7. **Group discussion** is the most sophisticated form of group dynamics. It requires a long attention span by the participants and much discipline.

Purpose

To provide in-depth and meaningful group discussion of an identified task or topic, the best way to insure meaningful group discussion is to limit the group to five and give it a task. In a group of five, leadership emerges naturally, and the moderator can easily suggest a reporter. Five people are enough to have a good exchange without anyone getting ignored or dominated.

Group discussion is impossible in a group larger than 11 or 12 people simply because of the length of time required for each person even to get in a few words. In groups larger than five but smaller than 12, additional roles and discipline are required in order to insure good discussion. Three roles are necessary.

The leader. His job is to chair the discussion, call for reports and hold participants to the topic.

The reporter-recorder. This person keeps notes, reports to the group on what has been covered, and also reports to the larger group if it is called for.

The observer. The observer does not take part in the discussion but merely observes who is talking to whom, where someone may be chatting privately with his or her neighbor, where a speech is going on. The observer should draw arrows or diagrams on a notepad representing what is happening, and should provide the group with a "moment of truth" when asked.

How to

For a good discussion group, the following steps are especially important.

- (1) The group assigns the roles of leader, reporter and observer.
- (2) Select a topic. Do it quickly if the topic has not already been assigned.
- (3) Outline the topic.
- (4) Begin discussion.
- (5) Interrupt discussion occasionally to:
 - a. get a report from the reporter;
 - b. ask the observer for comments;
 - c. assign new people as leader, reporter and observer.
- (6) When the group discussion is finished, end it. The purpose is to get something settled, to work a topic through to the bottom, to "get at" something of interest or need. Many groups ramble past their purpose, not realizing when they have finished.
- (7) Pick a new topic and start a new discussion.

8. **Game Simulations.** Simulations are operating models of physical or social situations.

Purpose

To attempt to place participants in designed conditions which imitate real life. The real life condition is somehow reduced or simplified so as to make it manageable and analyzable, without sacrificing the basic interactional or decision-making elements. Those aspects of the actual conditions being imitated are selected and emphasized intentionally for educational reasons.

Simulation games often involve a contest in which exchange occurs between adversaries, constrained by rules, to achieve an objective. As such, they often imitate social relational situations. Post-game reflection and analysis of group dynamics, and comparison to real life conditions can yield helpful analytical perspectives on reality.

How to

Careful analysis of the applicability of the game to a learning experience should occur before the decision to use the game; The game should be chosen after initial research demonstrates its relevance. If practicable, the entire learning group should participate in this decision; Post-game reflection is the most crucial step in the process.

C. ANALYSIS, PRIORITY SELECTION AND PLANNING PROCESS.

There is no one method or scheme which can define this as a group dynamic. Actually, group decision-making and planning could involve all of the dynamics mentioned above. Of importance here are the personal and group values and goals which must be identified if the learning dynamics are to yield any behavioral consequence. And resources, priorities, and actions must be identified in order for a group to act on its learning. What follows is a brief, seven-step schema for such a process of action-education leading to group action or attitudinal and behavior change.

1. Information Transfer.

What is the problem ?

Facts; Concepts; Stories. DATA. Through reading, films, games, personal experience, impromptu speech, panels, buzz sessions, interviews, discussion.

2. Analysis.

What is the cause of the problem ?

Causes; Interconnections; Personal implications; through consideration of books, films, other person's opinions.

Through personal thought, discussion, panels.

3. *Understanding, Empathy, Identification.*

How does the problem or cause relate to me?

How data relate to the learners -- similar; own reality; We are the cause; we can empathize with basic human desires. Through simulations, group discussion, role playing, work group.

4. *Values and Priority Identification.*

What is important to me in light of my relationship to the problem?

How important to the way we live is the data? Finding concrete ways of measuring and discovering what moves us. Is it important enough to do something about? Why? why not? Ranking and sharing priorities. Through buzz sessions, impromptu speech, interviews, work groups. Goals and values exercises, group discussion.

5. *Resource Identification.*

What can I (we) do about it?

What skills, persuasion, money, time do we have? Do others have? How do these relate to the priority problems or issues? Interviews, group discussion, goals and values sessions.

6. *Decision for Action.*

What will I (we) do?

Commitment. Which available resources must be utilized, at what cost and over what time? Priority agreement. Assignment of tasks. Through group discussion, goals and planning, work groups.

7. *Planning/Training and Planning for Action.*

What resources and assignments will I (we) apply in our group? Or, what skills or information do we need and who has them to give us

Goals definition, objectives and sequence of actions out-lined. Time frame established. Additional skills, resources obtained where needed. Through group discussions, goals and planning exercises, work groups.

The seven step outline could apply to any "issue", "problem" or "datum." The steps of information and analysis will often vary in approach depending on who raises the problem which demands an educational response and what motives are involved. A community organization approach may begin naturally with felt needs in a local neighborhood--the datum would be directly experiential and analysis could involve reading, research, community surveys, or other forms of sharing. Starting with relevant issue in a local area can create motivation for involvement, and later study can reveal the relationship of the community's problems to those of other people, e.g. the problem of housing insurance in a middle-class neighborhood might later be seen to be linked with real estate speculators who also create crowded, substandard housing for the poor. One can either begin with a problem or issue and work to discover how it relates to the lives of the learner; or begin with a felt need of the learners and relate it to other issues and problems. The first sequence is conceptually clearer and faster, but the second produces greater interest and motivation for problem-solution.

A comprehensive but simple tool for group action planning is *The Blue Book For Analysis and Planning*, a small workbook available at 5 cents/copy from the American Association of University Women, 2401 Virginia Avenue, N.W., Washington, D.C. 20037. Highly recommended.

D. ADULT EDUCATION PROGRAM PLANNING

The most important questions to be asked in designing a program are:

1. What are the needs of the learners, or goal of the planners? Therefore, what is the goal of the program?
 - Information exchange?
 - Analysis?
 - Value-clarification? Attitudinal change?

- Priority establishment?
 - Planning for group action?
 - Awareness.
2. How many people ?
 3. How much time do you have?
 4. What resources do you have ?
 5. What dynamics and methodologies are best suited to accomplish the goal of the program; and feasible given your time and resources ?

Once these questions are answered, any type of program, of almost any length or purpose can be

planned. Information and awareness programs, may use lecture, film, simulation games, discussion groups. Action-planning or community organization may start with a community survey, interviews or panels of residents. Lectures, movies, or workgroup study of action alternatives may be the next step. Each type of program should have a specific, realizable goal given the context of time and resources.



Photograph by Valerie Imbleau

IV. EXAMPLE EDUCATIONAL SESSIONS ON SOURCEBOOK TOPICS, USING VARIOUS DYNAMICS

Section IV presents different educational sessions as examples of how various group dynamics techniques and media can be combined to examine the *Sourcebook* and *Poverty Profile* themes. It is important to note that we offer these merely as examples. Local analysis of needs, resources, time and goals will create relevant learning designs much more creatively and effectively. Also, these samples generally do not include certain media such as film, filmstrips, records, slides, poetry or art work. Experience, the datum of life, whether raw or reflected upon, is encountered in one's own life, in books, films, records, photographs. Each offers opportunity for reflection upon one's own values and awareness, and, as such, each offers the stuff for education. Different media offer variations in intensity, effect, and directness. While we have not here incorporated many of the more expressive media into the information or experiential aspects of the examples, we have listed some items in the bibliography at the end of this manual, as well as in our *Materials About Poverty and Human Development* (bibliography and supplement). The group dynamics outlined above can feed off any kind of medium, and thus educators are encouraged to insert not only other books and games, but audio-visual media as well, into the examples.

A. ON POVERTY

1. Have a group (students, parish council, family) consider the following definitions of poverty:
 - It is the lack of money
 - It is the lack of basic necessities like sufficient food, decent housing, adequate health care
 - It is the lack of opportunities for jobs, education, mobility

- It is the lack of self-esteem, inner hope and vitality to cope
- It is the lack of choice and alternatives
- It is the lack of awareness of the poverty of others
- It is the lack of some assets, such as land or investment, which can produce wealth
- It is the lack of social, economic, political bargaining power

Poverty is in fact a condition of powerlessness which prevents the human development of any person or groups of persons. A person develops humanly when he has the personal ability: (1) to identify and select possible alternatives in his life, (2) to effect necessary changes in those conditions which block his human development.

For Discussion and Reflection:

What is the relationship between any two of the definitions listed above? Among all of them? Has anyone in your group ever been poor? By which definitions? Discuss the poverty experienced by the members of your group. How can you relate the feelings of each member to the socio-economically poor in the U.S.A.?

This session, which alone could last one to three hours, incorporates the dynamics of impromptu speech, and group discussion. A session such as this could be one part of a larger format to produce greater awareness of domestic poverty and the participants' values.

2. Read the *Poverty Profile*, published by the Campaign for Human Development. Discuss the types of poverty described, the groups in the United States which seem to be poorest,

the causes for poverty suggested. Or, read *Blaming the Victim*, or other selections in the bibliography.

3. Poverty Diet.

PROCEDURE: Plan a low income diet: Prepare a budget for a family of five with an income of \$4,000 per year (\$77 per week). Note that this is no higher than the federal minimum wage, and that millions of job holders now work full time for less than this. The federal minimum wage is presently \$2.00 an hour or \$4,000.00 for 50 weeks a year. A minimum wage bill is now under debate in Congress. With the possible raise (if any), the minimum income is not likely to go higher than \$4,500 a year. Also note that families living on welfare could afford this or less (but no more) for food and living costs. If you were the head of the family, what would you allocate for food, housing, clothing, transportation, taxes, medical needs, insurance, household supplies, recreation? What would be the greatest frustration in day-to-day living?

In planning for the future- Compare this budget with your own family's budget. Plan adequate food intake on a dollar a day per person.

Experience a welfare diet: After planning the poverty diet, some may want to participate with their entire family in experiencing this diet for a week. During the week log the cost per day of the food and vitamin intake per family member per day. Compare those calculations with a nutritionally balanced diet. Log the verbal responses of the family to the meals (tape if possible).

FOLLOW-UP: Following the week of the poverty diet, the group should study the responses of the family in order to analyze the feelings expressed. Learners can divide the pages of their log in half, listing on the first side the actual verbal responses, and on the second side writing a corresponding phrase or sentence that reveals the underlying meaning of the statement. Through this process the team should come closer to realizing their own feelings, and hopefully become better equipped to understand the feelings of the poor. But feelings alone are not enough; one must know not only what he actually feels but also why he feels this way.

4. Poverty Game

PURPOSE: To show the dynamics of poverty in the midst of affluence. To surface some of the actions and feelings of the poor. To gain some understanding of the dynamics of poverty, the anger, frustration and hopelessness it brings. To identify psychological, spiritual poverty.

The following game is based upon one developed by the United Church of Christ Press, 391 Steel Way, Lancaster, Pa. It does not attempt to give answers or solutions, but only to simulate an experience that of necessity is stereotyped. The complete game may be obtained by writing to the above address.

MATERIALS

1. magazines
2. glue
3. scissors
4. construction paper
5. scrap paper
6. tissue paper
7. yarn
8. envelopes
9. foil
10. anything you can think of for a collage.

PROCEDURE: Setting the stage: Divide your group into the following categories: citizens (the majority of your group), storekeepers, a policeman, welfare workers, a clergyman, an organizer of the poor, a group of observers and a game supervisor to keep the game moving. Citizens indiscriminately receive money on this scale: In a group of ten, three have no money, two have three cents, two have six cents, one has ten cents, one has twelve cents, and one has seventeen cents.

A larger group would have more wealth but a wider distribution of poverty. For instance, in a group of twenty participants: six have no money, four have three cents, two have ten cents, four have six cents, one has twelve cents, one has fifteen cents, and one has twenty cents. The welfare workers

receive half-cent pieces to give as welfare payments and as change for the storekeepers.

The action: The citizens are told they must produce a collage in twenty minutes. They are given sealed money envelopes and told that supplies are sold at various stores. At the end of the time period, every citizen must have a collage to hang on the wall.

Storekeepers sell materials the workers need. In a glue store, one dab of Elmer's glue costs one cent; in an equipment store, scissors are three cents; in a paper store, a small sheet of colored tissue paper is two cents, construction paper is three cents and scrap materials may be any price.

A *junk store* has such items as pictures torn from magazines, chicken feathers or any number of items that have been collected for the project. Storekeepers may overcharge, sell damaged merchandise or bargain with customers. They should encourage wealthy customers to spend money. The poor should be made to wait, be overcharged, etc. Near the end of the time limit, storekeepers can increase or reduce prices. They can send a policeman to collect an I.O.U. A citizen can be jailed for not paying.

The police patrol the area. They spy on the poor and harass them. They especially watch for cheating and stealing. They rough up offenders. They ridicule poor people and side with the wealthy. They make arrests and place offenders in a jail for one to five minutes.

The welfare worker has a few half-cent pieces. He assists the poor, but requires them to fill out long forms and wait for long periods of time before receiving help. He asks personal questions like: "What will you do with your money?" "How much money did you get?" "Have you tried to get your money somewhere else?" He gives half-cent allowances.

The clergyman gives out very little money. He talks about the poor people's relationship to the church but is hesitant to take a stand on controversial issues. He asks several rich people for money for the poor.

The supervisor is the director of the game. He must know who is assuming what role and who has money. He acts as a catalyst and is very demanding and sometimes insulting. He demands that the poor produce more work but is very critical of their work. He rejects even the finished products, saying they could have been better.

The organizer of the poor attempts to unite them. He can organize sit-in's, demonstrations, boycotts, or whatever. He may achieve his goal in either a constructive or destructive way. The police are very much opposed to such activity and act accordingly.

The observers have a list of citizens and the amount of money each has received. They record the comments and interaction of the group for later discussion.

At the end of the game, all collages are displayed. The participants judge them, examining the implications of each. The supervisors should ask the feelings of the participants and compare them to real life situations. They should note who has money at the end of the game.

Suggested follow-up: The feelings and responses of the participants should be accurately recorded. The team should analyze the words, body language, gestures and vocal intonations of the participants. Relate any feelings of frustration and hopelessness to the behavior of the oppressed. Examine carefully the effect environmental influences have on behavior.

B. ON DEVELOPMENT, LIBERATION, EMPOWERMENT.

1. Play the game Starpower (see bibliography) and discuss the feelings of the participants afterward. Also discuss what group identification and dynamics occurred. Try to apply these to the definitions of poverty in exercise 1., or to the daily life of members in the group.

2. Personal Values Session

PERSONAL VALUES CHART

A. What are the personal goals you live for in daily life, or for the next year? By which you will feel happy? Or successful? (Please use 30 words or less).

B. Think of last month. How have you expended your a) Time?
 b) Money?

LAST MONTH OF MY LIFE

Example

Doing what	Time		Doing what or for what	Money	
		% of time spent			% Money spent
(Sleeping)		30%	(Movies)		15%

C. Think of the last year in your life. What three concrete things or actual events made you the happiest?

a. _____

b. _____

c. _____

D. Consider your stated goals above; your use of your time; personal resources, money, etc. and the events, or things which made you happy. Now list in rank order the ten persons, situations or things (list can be made up of all three) which for *you* are the most important to happiness, and meaning, based upon your experience. Discuss why they are important and what each has to do with personal or group human relationships.

3. Read chapters 1 and 2 of the *Sourcebook on Poverty, Development and Justice*. Discuss reactions. How do these essays relate to the group members' values and priorities? (above) To what extent are social and economic relationships and power connected to these? Relate factual evidence on the working poor or on social sin (see next section) to the Starpower experience.

C. ON SOCIAL SIN.

1. Have the team read the following scenario: *Mr. Smith's Daily Life*: Every morning Mr. Smith gets up and dresses for work or relaxation. Several mornings a week he puts on slacks with a sportcoat or sweater. For breakfast, he eats toast, coffee with cream and sugar, eggs perhaps--and then kisses his wife and is off to work. On his way to work he stops at an Exxon station to fill up his car. At lunch he enjoys a salad with crisp iceberg lettuce and French dressing.

Mr. Smith's personal daily life seems fairly regular and limited in scope, but in fact he has many relationships to other communities, people, nations in the world--relationships he cannot see. Therefore they rarely affect him and he is unaware of them most of the time. Consider the implication of several of his daily activities:

*Puts on slacks...*for example, Mr. Smith may wear Farah slacks, many of which are woven and tailored at textile plants in Texas. In those textile plants, many of the workers are Chicano people who are not paid a living wage and have not been allowed to unionize, a basic right of workers recognized by the Church and its Popes since Leo XIII in 1891. Mr. Smith, of course, has nothing against Mexican-American people and really desires nothing but good for them. The company officials may feel this way too, but are afraid that increased costs will make their product so expensive that it won't sell.

The fact that Mr. Smith yearly purchases several pairs of these fine slacks supports the marketing and production practices of that company and encourages it to continue--even to expand. Such is the nature of business. What should Mr. Smith's interest be? On a purely economic basis, his main

concern with the Farah company is whether they provide him good slacks at a good price he can afford. But what about the other side of the relationship? In a market-place situation where human labor is necessary to produce a commodity, where sales are necessary to keep a company going, and where wages for labor done are the source of sustenance and social benefit for the labor, Mr. Smith's purchase carries more implications than the quality and cost of slacks produced.

*Puts sugar in his coffee...*Sugar cane in the United States is both imported and grown domestically. In the latter case, agricultural workers in the semi-tropical regions of the South (Louisiana, Florida, etc.) work for large cane field owners, such as the United States Sugar Company. In Louisiana, sugar cane workers with large families (6 or more) average no more than \$2,700.00 a year income; very few federal or state welfare programs have reached out to assist them. This wage is almost \$1,000 below the poverty level defined by the U.S. Government. In efforts to win wage increases, the sugar cane workers have been lately blocked by the wage-price freeze; increases legally won were delayed by the U.S. Department of Agriculture Secretary, Earl Butz. Finally, federal legislation exempts sugar cane workers from protection of union organizers under the Wagner Act, creating an almost helpless dependency situation. Most workers and families are too poor to move, too scared to organize, too uneducated to know their rights. Many growers in Louisiana are Catholics.

Mr. Smith cannot be expected to think of all this while spooning his sugar into coffee every morning. Most probably he would be horrified to discover the facts about sugar production in many places in the United States. In this case, however, purchasing sugar is the social-economic way by which Mr. Smith unknowingly gives support to the sugar cane industry as it is now constituted. This is an example of social structural evil (may not be caused by conscious evil choice, but by unconscious, indirect unknowing support of an unjust structure). Although the cause may not be a conscious, unjust choice by persons such as Mr. Smith, any solutions--in order to be effective--would have to entail a conscious, planned

chosen activity by him and many others. Examples of such a choice would be legislative programs, education about the issues, boycotts (economic disapproval takes away economic rewards) or willingness to pay slightly higher prices for better wages.

*Fills up his car with gasoline...*Mr. Smith's daily life involves him with people overseas as well. For instance, Mr. Smith may stop at an Exxon gas station, which involves him in a vast series of structures, the structures of the multinational corporations. Without even looking at the question of where the gas and oil products come from (and thus considering U.S. relationships to the Middle East, for example), we can learn much about the impact of Mr. Smith's way of life by noting the global influence of the multinational corporations. In the past ten years, major American corporations have focused less on export of products, more on building plants and producing goods overseas. As a consequence, economic relationships between countries are today primarily influenced by international production. Between 1960 and 1970, the value of American investments abroad rose from \$32 billion to \$78 billion. Almost 3,600 American companies now have at least one plant overseas. It has been estimated that almost 1/10 of the U.S. Gross National Product of \$1 trillion is associated, directly or indirectly, with investment abroad. (Brown, *World Without Borders*; Morton Mintz and Jerry S. Cohen, *America, Inc.: Who Owns and Operates the United States*, New York, the Dial Press, 1971, pp. 330-356)

What is occurring is the emergence of a global economy, an organization of the world much more along economic lines than along political lines. The United States, of course, is not alone in its involvement in international investment, but it is by far the richest and most influential actor. The extent of this influence can be rather dramatically illustrated when we note that the larger multinational corporations are on a par economically with all but a small number of the largest nation-states. If we construct a list which ranks both nation-states and multinational corporations according to the size of their Gross National Products or Gross Annual Sales, we find that from figures for 1968, the first 17 names on the list are the

17 largest nation-states, ranging from the United States to Australia. But the eighteenth entry on the list is General Motors, an American-based corporation. Its sales are larger than the Gross National Product of East Germany, Belgium, Switzerland, Argentina, Czechoslovakia and Pakistan. Then come two more American-based corporations, Standard Oil of New Jersey and Ford Motor Company, ranking 25 and 26--ahead of South Africa, Romania, Denmark, and Turkey. Of the top 50 names on this list, 42 are nation-states and eight are multinational corporations. Of the second 50 entries, 14 are nation-states and 36 are multinational corporations. Thus, in the first 100, countries outnumber corporations--but only by the close count of 56 to 44.

In reality what does this size--as impressive as it may sound--mean in linking the U.S. and Mr. Smith to global issues? One connection arises from the fact that the goal of the multinational corporations is to plan globally in the allocation of financial, human, and natural resources. This is the nature of business. Thus the corporations make major decisions on where to procure raw materials and components, which markets to seek financing in, where to locate offices, research laboratories and plants, where to concentrate specific marketing efforts. Such global planning has, of course very specific effects on individual countries throughout the world. These individual countries are not always able to play a significant role in the formulation of the planning decisions. The criteria for decision-making will be the best interests of the corporation, and may not always coincide with the best interests of individual nations. Thus do the corporations exert powerful influences over the lives of citizens around the world. A second linkage arises from the fact that the large size of the multinational corporations understandably leads them to play a part in the interaction of political influences in various nations. This was highlighted recently by the dramatic disclosure of the attempted influence of the giant International Telephone and Telegraph (ITT) in the Chilean elections. Such action by ITT would have certainly endangered the tenuous relationships between the new Chilean government and the United States government.

Mr. Smith's decision to purchase goods from any subsidiary of a multinational corporation will contribute and unknowingly support its organization and policies. He relates indirectly, but most definitely, to workers and citizens of other countries.

*Eats lettuce...*Mr. Smith may purchase iceberg lettuce at the store, or order a salad made with it in a cafeteria. In most cases, that lettuce would be produced by corporately owned growers in western states, who annually earn more than \$200 million in lettuce sales. What Mr. Smith may not know is that that lettuce is probably harvested by farmworkers who earn less than \$3,000.00 a year for families of four or more. He probably is unaware that 800,000 farm workers in the United States are under 16, and rarely go to high school, and that over 350,000 of them are between 10 and 13 years of age--in a country where child labor was supposedly outlawed 50 years ago. He may be aware by now that great opposition to unionizing has been thrown up by the large growers of lettuce, who have: contracted agreements with alternative, grower-oriented unions; attempted to lobby for laws making it impossible to unionize; lobbied and received support from the Secretary of Agriculture who called boycotts "un-American, vicious" and said "we've got to stop it." He probably forgets that Bostonians and other citizens boycotted British goods and called for cooperation from their fellow colonists during the years prior to the American Revolution.

The price of lettuce is a major consideration to Mr. Smith, but if farm worker wages were doubled, the price of lettuce would rise only 2 cents a head if the customer were asked to pay for all of the pay raise. In the light of these facts, Mr. Smith's lunches and dinners could contribute to continuing the poverty of farm workers, or could help them secure more decent wages, depending upon his indirect action of buying lettuce. Such are examples of possible social sin. There are many, many others.

Discuss:

A. The team may want to explore the concept of social sin. Following are some guidelines the team may reach themselves, or may wish to consider.

- (1) Social sin is expressed in structures that bind human beings, violate human dignity, stifle freedom, maintain gross inequality.
- (2) Social sin is expressed in situations that promote and facilitate individual or corporate acts of selfishness.
- (3) Social sin is expressed in the complicity of persons, knowing or unknowing, who do not take responsibility for structural evil.

B. The team may want to isolate from the scenario attitudes and situations that reflect social injustice.

Examples:

- (1) Unilateral decisions by rich nations which affect adversely the poor nations.
- (2) Affluent consumption that unintentionally facilitates continued oppression of groups or nations that are less economically viable.
- (3) Environmental recklessness that disregards the natural balance of nature, e.g. pollution.
- (4) Values based solely on self-interest that are either individual or corporate and neglect to consider any more than immediate economic benefit. Does society encourage or discourage such values?

C. The group may want to chart the link-up between their lives and poverty somewhere in the United States or overseas. A corporation "body" chart with blood-lines can show the flow of money and resources that is crucial to the concern's existence. In this way, graphic illustration of social causation can be attempted. This could be used in an educational presentation.

D. The group will want to conceptualize, the kind of direction change should take, and the possibility for its own response.

- (1) Consider the possibility of adopting a life style more congruent with the ecological imperatives of survival. (see *Christianity: A Life Style*)
- (2) Act to distribute more evenly concentrated power, or to make

structures more aware and responsive to people their decisions affect.

- (3) Modify our economic-technological system through:
 - a. Personal awareness, community awareness.
 - b. Personal simplicity, community simplicity.
- (4) Select personal actions to influence social structures. They must of necessity be corporate (composed of many people) since that is what "social structure" is. This may be working for legislation, conducting an education program, supporting a boycott, or others.

Follow-up: Suggest reading and discussion of *Limits to Growth* (see Biblio.) or *Justice in the World*.

"...this desire of our time will not be fulfilled if it ignores the objective obstacles with which social structures oppose the conversion of hearts and the accomplishment of the ideal of charity. In fact, it is necessary, in order that the general condition of social marginality be overcome, that those enclaves or vicious circles that have been erected into systems be removed. (*Justice in the World*, Section I)

2. Read Chapter 3 from the *Sourcebook on Poverty and Justice*. Discuss that conceptual development with the examples and analysis in section C. 1.
3. Watch the film "Banks and the Poor." Discuss the experience of social sin in the context of the Starpower game, and have each group member construct examples of being caught in a cycle of no alternatives from domestic poverty situations, or from his own personal life. Then construct examples wherein group members benefit from an unjust social structure. Can you find one? Who is the *person* on the other end?

D. ON CHRISTIANITY AS A LIFESTYLE.

1. Have several persons in the group read the Sermon on the Mount from St. Matthew's gospel in its entirety, dramatically. Conduct a Bible vigil on this subject, reflecting on Jesus' values about people and things. Then stage a modern day sermon, perhaps with a Christ-figure speaking in an assembly hall or on a college campus. Rewrite the Sermon's metaphors and images in contemporary images—and act it out. Finally, ask each person to reflect on his/her values which were discovered in activity B. 2 of this unit.
2. It is most difficult to be aware of and to change those assumptions which are so much a part of our attitudes that they go unquestioned. The following exercises may create some awareness of these attitudes.

Write the word *value* on a board. Let each participant write down the words which come to mind as synonyms, using only 30-40 seconds. Then collect and have someone categorize or score the synonyms which were listed. Put them on the board and discuss—which words:

- connote material, or quantity
- connote quality
- connote personal attributes.

Then discuss the following:

Why is a man valuable? Because he can produce? Because he can do something for us? In what his financial statement amounts to? Because of his socio-economic level?

3. Read the first chapter in the *Sourcebook on Poverty, Development and Justice*. Discuss the concept of life-giving versus death-through-taking, which is discussed. (1) Have the group list on paper examples from their daily lives where life is given/taken. Discuss. (2) Assign each participant to scan different print media for two days (local papers, magazines, etc.). Have each person cut out articles which exemplify securing life through a taken

action; through a giving action. Then meet and paste the articles on a scorecard for *Giving, Taking*. Attempt to discover the Key words in each article and lift them onto a separate scorecard. What WORDS recur or connote Giving? Taking? The group could then discuss what things, situations, personal dispositions are needed by a person to feel secure and to have self-esteem. From whom can these come? Are they given or taken?

4. Have the group read *Christianity as a Lifestyle*. Then discuss: What possibilities can you conceive of in your community, for sharing and voluntary simplicity? Why?

E. ON EDUCATION FOR JUSTICE

1. Have the group read any or all of the following works on education:

- Andrew Greeley and Peter Rossi, *Education of the Catholic American*
- *Values and Teaching: Working with Values in the Classroom*, Merrill and Sidney B. Simon.
- "Education for Justice: A Modern Statement of the Platonic View" by Lawrence Kohlberg. Int. Sizer (ed) *Moral Education*. (In Bibliography Harvard University Press, 1970)
- "To Teach as Jesus Did", Pastoral letter of National Conference of Catholic Bishops, 1972.
- Chapter 5 of the Sourcebook on Poverty, Development and Justice ("Education for Justice").

Discuss in small groups the content and implications of the readings.

2. Have someone present a lecture on hunger or the ability of poor people to live on a poverty income (see *Poverty Profile 1972*). After the lecture, discuss the relevance of hunger and poverty. Then, in another session, have everyone participate consecutively in exercises A. 3 and B. 2. Now discuss hunger, poverty, and their relevance to the lives of the participants. Compare the reactions to both educational approaches (lecture and experiential sessions). Reflect on the ideas in the "Education for Justice" reading or in the "Values and Teaching Methodology."

3. Take any curriculum plan to which the participants relate. (C.C.D., religious education or social studies courses; their own training programs, etc.) and, if necessary, develop work groups to restructure the material according to experiential, action-reflection dynamics.

NOTE

Excellent assistance in the field of values for extended curriculum planning can be obtained through persons listed in the National Catholic Education Association booklet *Resourceful Persons*, May 1973: section on "values education". (see bibliography).

Also workshops and planning assistance can be obtained from Values Fellows, Box 591, North Amherst, Massachusetts 01509. (Raths, Merrill and Simon School of value-clarification.)

4. *Action-Education: Community Survey*. The following is an outline for a community survey of middle or upper class communities. Where appropriate, this could be applied to a poor or working class community. The objective is to acquaint members of the survey team with the values, aspirations and life styles of the affluent. The survey will act as a frame for discovering the potential of the community to address itself to a sense of justice. It may also provide a picture or reflection of other types of limitation or powerlessness besides socio-economic poverty. From this format the team could develop a survey for poor communities: the objective is to determine the immediate long range needs of the poor such as lack of adequate housing, food, clothing, community services, etc., with an emphasis on providing a framework for community action.

PROCEDURE: Prepare questions: The following is a suggested list of the kinds of information the team will want to research. The city/county government should be able to provide additional census information.

- (1) Population of community.
- (2) Racial or ethnic make-up of community.
- (3) Number of families or individuals in each income bracket.
- (4) Major professions or areas of employment.

- (5) The average cost of living for each family.
- (6) The average cost of housing per family.
- (7) The form of transportation per family or individual.
- (8) The size of the family.
- (9) The average age of the community.
- (10) The cost of food per family per week.
- (11) The kinds of recreation/entertainment the family uses/buys each week. Where recreation occurs.
- (12) The religious affiliation of the family.
- (13) The religious affiliation of the community as a whole.
- (14) The cost per family per year for medical expenses.
- (15) The reading habits of the family & individuals in the family.
- (16) How often does each family go to the movies/what do they see?
- (17) What percentage of the income/time goes into charities?
- (18) What clubs or associations do members of the community belong to?
- (19) What portion of income is spent on travel vacation?
- (20) What is the average length of vacation for working members of family?

- (21) How many members of the family work?
- (22) What is the political affiliation of the family?
- (23) What is the political affiliation of the community?

DRAWING CONCLUSIONS: Comparative value chart. What a person does is a reflection of what that person really values. Often there is a dichotomy between what one conceives is right (theoretical or conceived value) and how one acts (operative value). It might prove to be an interesting part of the survey to devise questions that tend to objectify a person's conceived values. (column 1) After completing the first portion of the survey, the factual data necessary to establish operative values (column 2 below) will be available. Next, the formulated questions concerning conceived values (i.e. a "do you believe" question) could be asked. Later, when analyzing the results of the questionnaire, devise a comparison chart to demonstrate any existing dichotomy (column 3).

1 conceived value	2 operative value	3 value reflection
1. Do you believe all people are created to share equal opportunity? yes no	1. What is the ethnic or racial mix of the respondent's neighborhood? all white other	1. Does the interviewee act in a way that is consistent with what he believes? yes no
2. Do you believe that you should work in an ethnic or racially mixed environment? yes no	2. What is the racial, or ethnic mix of the respondent's job? all white other	2. Does the interviewee act in a way that is consistent with what he believes? yes no
3. Do you believe that a proposal for integration should be made? yes no	3. Have you made such a proposal for job, or residence? yes no	3. Does the interviewee act in a way that is consistent with what he believes? yes no

Note: The above portion of the survey "drawing conclusions," is a suggested exercise that can easily be completed on a hypothetical level. Learners can simulate with one another what the various responses might be.

Acting on the conclusions. Based on the conclusions drawn from the valuing process, the team can formulate plans for community action. Follow are initial guidelines to action. (See also p. 48 of the *Poverty Profile*.)

Statement of Condition

1. Why does the condition exist? List reasons, then order them in terms of their importance in relation to the given situation.
2. What is the response of the community to the condition? (Is there a desire for a change? Is there apathy?)
3. Why/Why not?
4. What are the community resources for changing the condition?
5. What are the teams' resources for aiding the implementation of those community resources?
6. List what must be done first (goals).
7. Plan the length of time required for phase one.
8. Set up a timetable with goals and resources.
9. Build an evaluation mechanism for testing progress in relation to goals.

5. *Action-Education: Statistics Research Project*

Note: This project may be combined with or used as an extension of the community survey.

PURPOSE:

For the team to integrate statistical information into their developing conceptual knowledge of the conditions of poverty.

PROCEDURE: In order to avoid meaningless memorization of statistics, it is important to move from experience to factual knowledge through this activity. Have the team divide itself according to the learners research interests. Post the following list of questions, allowing time for discussion and forming research teams.

Questions:

1. What are the community resources of affluent persons in your area?

Medical and educational resources: What is the amount of money spent on the facilities, buildings, equipment and staff?

Housing: What is the amount of money spent on land and services and what is the tax structure?

Food: Research prices, services and location of a store in a rich community; Contrast it with one in a poor community.

Communications: How do rich persons in your area hear about events and services; How much do they hear and why? Contrast this to communication within and to the poor community. How do the poor hear about news, events and services? Do they hear as much as the wealthier? Why?

Transportation: Compare ways of getting around in your community. How do the wealthy transport themselves? Who pays for these ways of transport? How do the poor get around? Compare?

2. What are the community resources of the poor in your locale? (same as above)

3. Where are the poor geographically located in your community? or county?

4. Where are the rich geographically located in your community? or county?

5. What are the economic disadvantages of the geographic location of the poor?

6. What are the economic advantages of the geographic location of the rich?

7. What political advantages are seen as a result of the geographic location of the rich?

"Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also a practical education; it comes through action, participation, and vital contact with the reality of injustice."

Roman Synod of Bishops
"Justice in the World"
(Pt. III)

V. SELECTED MODELS OF ADULT JUSTICE EDUCATION PROGRAMS DEVELOPED AT DIOCESAN OR OTHER LEVELS

This section includes several extensive summaries of adult education for justice programs developed by diocesan Campaign for Human Development, or other agencies. They are listed as concrete examples which have been tried. Inquiries about materials, lessons learned, success, failure and further development can be directed to the contact persons identified at the end of each summary.

ROCHESTER, NEW YORK MODEL

Adult Education for Action Program with Parish Council Social Action Committees. Six session course of Christian values-clarification through reading, shared reflection, field research. A theological and scriptural base is laid in the early sessions to support the process of prioritization of issues and problems and the identification of community leadership and resources. A complete outline of the revised course follows.

Human Development is defined as the liberating process of human growth. Collectively, man has the mission to create a total human environment which makes it possible over time for each person to realize his whole potential, intellectual, and social. Human development is the widening of a person's effective freedom in society.

Goals Of The Six Week Course

A. Personal Goals

Theological: An attitude change or confirmation of an attitude, which accepts the human person as one created in the image and likeness of God. Being a person thus implies an ongoing participation in the mandate and mission of creation. Based on this religious foundation, social institutions become imperfect and always changing tools which have the object of

promoting full human growth. This is the norm against which social institutions should be judged. All gifts or possessions of man assume their deepest meaning when they are used for this service.

Sociological: An adequate competency in understanding social problems. The techniques necessary to uncover the causes of social problems and an ability to evolve possible strategies for changing these causes.

Personal: An awareness of personal limits of attitude and capability. Based on recognition of personal dependency (poverty) a reverent respect for persons who are poor.

B. Goals for the Committee

The spirit of teamwork and community among those who plan for the group.

The emergence of leadership within the group, focused on one or two group-selected priorities.

An openness to the regional possibilities of human development committees.

A healthy appreciation of the need for ecumenical cooperation and the inclusion

of target people themselves in design of the programs.

pastor before there is any agreement to have the training course in his parish.

Preparations For The Course

A On the selection of the parish

1. It is hoped that this course will be taught in every parish in the diocese, over perhaps a five year period. Initial parishes will be selected based on the willingness and support of the pastor and the presence of a parish council at least in its formative stage.

N.B.: In smaller parishes the possibility of a joint training program should be explored.

2. The presence of social problems in the area or the presence of a Secular Mission person in that particular country.
3. There should be some attempt to balance the presentation of the course in an ordered way in all parts of the diocese.

B. People for the course

1. A letter will be sent to the pastor, stating that the course participants should be selected on the following criteria.
 - (a) An active concern or actual involvement in programs responding to human needs of the community.
 - (b) A deep sense of search for effective ways to respond to the needs of people.
 - (c) Some search for a way to understand and deepen faith attitudes in responding to human needs.
 - (d) Present active parish involvement should not be a necessary criteria for presence in the course.
 - (e) Young and old, black and white, Catholic or non-Catholic, all will be accepted in the course, equally.
 - (f) It seems that there should be some mixture of socio-economic groups represented.
2. These criteria should be communicated to the pastor in writing. There should be a personal visit to the

C. The Community Research Project

In the job description of the education director for this program, there is a requirement of setting up between seven and ten community research areas. This would involve a visit for perhaps three to four days to each neighborhood where the course will be taught. Some determination of the seven to ten most important problems should be made. It would be necessary to list contact people in these areas for investigation in order to facilitate the research project. When each project is designed it will have to be broken down into two 8 hour sections and outlined for each participant in the course. The goals of these 16 hour projects:

- (a) To provide a system of contact in the most important areas of social need in the community. Through first hand personal interviews the members of the committee will feel more at ease in other approaches to these people.
- (b) To provide a back-up system of data which has been gathered in each one of these research project areas.
- (c) To give the committee two people with some knowledge of a wide range of issues.
- (d) To deepen the feelings of members of the committee through increased knowledge and background reading about social problems.

Preparations For The First Class

1. Each person who has agreed to participate in the course would receive a letter outlining the course briefly, giving the dates and times of the classes and the location.
2. A two classroom set up is needed. Seating arrangements should be flexible and the room suitable for showing audio-visual materials.
3. A color coded symbolic card with the description of the 8 hour social action research project on the back would be prepared for each person. These cards then would be selected randomly by the members of the group.

4. Prepared for each person would be a folder containing the following materials:
 - (a) a sheet with the goals of the course.
 - (b) a log sheet and note book.
 - (c) a paper with the Parable of the Good Samaritan.
 - (d) an outline of the entire six session course with a more detailed outline of each one of the six sessions.
 - (e) a mimeograph of a reading on prayer.
5. A name tag should be presented to each person and a pencil given them for notes during the sessions. The printing of the outline should leave ample room for noting comments.
6. Before the first formal class is held, the people presenting the course should meet with the pastor, assistants, and religious personnel of the parish for dinner. There they can talk about some of the goals of the training program and problems of the parish. Then they should meet with the people who will be taking the course for about an hour and half in a completely informal session, preferably a party. Here an informal breaking of the ice can take place.

The First Class

- A. Entering
 1. The trainer should greet the people at the door.
 2. Upon registering each person is given a name tag, a packet for the course and the color and symbol coded card which will have a description of one of the research projects on the back. There should be a seating arrangement such that people can write during the classes.
- B. The First Class
 1. Discussion of the material presented in the package and the goals of the sessions. (10 minutes)
 2. The Parable of the Good Samaritan. First, a written answer to a question on the Parable. Secondly, a phrase or word within the Parable, will be circled by each participant and then they will speak on why they chose that particular phrase as being the most important. This will take about 25 minutes.
 3. Covenant and the Old Testament as challenges to growth.

- (a) Oppression and security
- (b) The challenge to act in faith
- (c) The need for community support
- (d) Guidance from God
- (e) Marriage as a model of this.

The presentation in this section will be scriptural carefully selected to fit in the human development perspective. This will take 20 minutes.

4. A discussion on the trials and tribulations of human growth. (about 20 minutes.)
5. A coffee break. (15 minutes.)
6. A reflection on corrective voices in the Old Testament. (From one of the Prophets.) (20 minutes.)
7. A discussion on the possible role of prophets today, mainly a discussion section. (20 minutes.)
8. Closing hints on Jesus. (10 minutes.)

C. Notes on the First Session

1. The Log. At this time a notebook will be given to the people with a sheet of paper explaining the use of the notebook pasted inside the front cover. This is to be a visible reminder of the call for reflection upon the materials presented in the first session and in subsequent sessions.
2. The written reaction to the Parable of the Good Samaritan will be collected and a summary of all the opinions of the class will be printed to be distributed at a later session. This is the first instance of what will be a general technique throughout the course in which opinions and positions taken by people in the class will be printed and then distributed to all members of the class as reading material. In this way the trainers will remain close to the opinion of the people in the course and also discussion will be stimulated by realistic and familiar views since the views will be generated by the class itself.
3. This first class will last approximately 2-1/2 hours. It is important that the team stick to the time schedule announced in

the letter sent to each person taking the course.

4. During the coffee break there will be the possibility of trading the research projects for one closer to one's personal interests, or more in keeping with available time periods. In this way, discussion will be made easier and also each person will have a project that he or she is interested in and a person to work with who is compatible.

The Second Class

A. Preparation

For this class it is particularly important that the two spaces be available since there will be the use of a multi-media presentation. Also the name tags should be retained with first names printed large enough so that they can be seen from a distance. The class should begin in the one classroom where the audio visual is not set up.

B. The Class

1. Recap of Session One, approximately 5 minutes.
2. Jesus and His Mission--10 minutes.
3. Discussion--15 minutes.
4. The life of the early church. A discussion of Acts and the Epistles of Paul centering on the collection at Jerusalem. 20 minutes.
5. Discussion--15 minutes.
6. Coffee Break--15 minutes.
7. The multi-media presentation.
8. Filling out of the questionnaire on the presentation.
9. Twenty minutes of discussion.
10. Twenty minutes on the role of prayer. This 20/20 division of the last two will not be a sharp division.

C. Notes on the Second Session

1. The questionnaire on the multi-media presentation will be collected at the end of the Second Session and will be printed for eventual return to the members of the group.
2. The emphasis of the second session is to confront the group with a presentation of the living Christ and the open-ended demands of Faith in Him. It is to make a strong connection between Faith in Jesus and on-going growth throughout the course of a person's

Human Development. Before leaving, the group would be given the compiled results of the Good Samaritan Parable.

The Third Class

1. It will begin with a presentation of the First Package. A package is a unit which can be used in many different forms on a particular social issue. It is not an attempt to inform a person to a high degree of confidence on that issue nor is it to go deeply into the feelings of that issue. Rather it is an enticement--it is an attempt to cause a moment of doubt about the present attitudes on that issue, a sense that there is much more to be known about that issue and a feeling for the urgency of that issue that it does affect people. This should be presented by others, by people other than the team presenting the over-all course. It should be a unit that is fairly complete in itself.
2. Following the presentation of this First Package, there would be two possibilities.
 - (a) One would be, present a news story involving the issue presented in the First Package and ask the group to give a written interpretation of this in Good Samaritan style. Perhaps a scriptural passage other than the Good Samaritan could be chosen--fitted in with this particular question in an attempt to relate the scriptures to a concrete situation presented in the package.
 - (b) An alternative would be, based on the particular package, put together three role situations probing attitudes drawn from the Good Samaritan Parable. Create a case study situation and then ask each person in the group to describe his own particular feelings. In all this we try to see whether the attitudes of the first two sessions made an impact upon the thinking on social issues. The discussion would center on the Good Samaritan written report given to them the previous week and the package presented. The object is the application of very general Christian values to a concrete issue presented in the first two hours.

3. At the end of the Third Session the results of the questionnaire on the multi-media presentation would be handed back for reading during the week. This, once again, is a fold-back technique of the attitudes brought and developed during the course. At the end of the Third Session the log book would be collected. This would be read during the week by the team running the course and they would select certain passages which they find provocative and compile these to be passed out to the people at the end of the Fourth Session.

The Fourth Class

This would begin with the Second Package once again presented by a special group. At the end of the Second Package a sheet would be passed out. (Example, the package might be one on Welfare.) On one side of the sheet write down five best arguments you can think of in favor of increasing or improving Welfare. The arguments most commonly heard, which you think make the most sense. On the other side, the five best arguments against Welfare that you hear, the critiques that you think are most telling. In this way we hope to inculcate a discussion of appreciating both sides of an issue. If a group is to lead in the formation of social attitudes the members have to be able to appreciate the kernel of truth in many different attitudes regarding a particular social issue. These sheets would be collected at the end of the writing period and discussion would follow. The group discussion would focus in on parish. The results of the multi-media discussion that they were given the week before does have many parish-centered issues. The following questions may be applicable:

1. How did they evaluate the parishes in general in this regard working on social issues?
2. Can this be applied to their own specific parish? At the end of the fourth session, the excerpts from the logs would be passed out. The thoughts, the general reactions on the whole range of attitudes that appeared in the logs would be given to them. This would be roughly eight pages long.

The Fifth Class

This is a five-hour session. It would begin with a package. Following the third package an hour would be spent strategizing possible programs based on this package in regard to the parish. This is an attempt to get the group thinking strategically.

The fourth hour of this session would be spent upon open discussion of reactions to the research process. Each person has one issue in which he has been doing action research. Each person would make a very short presentation on his feelings, on how some of the data--has reconfirmed or changed attitudes.

Fifth an open discussion on the experiences in field research, the final hour would be an attempt to focus these possible concerns for the parish and get the number down to four. At the end of the Fifth Session the written material based upon the role play taken from the Third Session and the arguments for and against taken from the Fourth Session would be passed out for reading during that week.

The Sixth Class

Here the priorities will be narrowed to one or perhaps two. Also some steps will be taken to begin the implementation process in regard to that priority. The first step might be the establishment of a further educational program in their chosen area. But a concrete step will be sought. Liturgy and/or some other form of celebration may or may not be a part of this session, as well as a free discussion of the whole experience.

For further information:

Rev. Charles Mulligan
Education Committee on
Human Development
750 Main Street, West
Rochester, New York
14611

CLEVELAND, OHIO MODEL

Action for A Change

The program supports and facilitates individual Christian involvement with a community-action beyond parish lines. The process further develops resource potential in the individual and in groups within a problem-solving context. Among the learning devices are field experiences, myth-reality explorations, T.V. filmed interviews with persons experiencing the specific problems selected. A communications network among the various action groups is a vital part of the Action for a Change process. A report of the objectives, history, planning, action-phasing and organization of this program is provided here.

Objectives

1. Action For A Change is a beginning intensive social awareness and action directed program under the sponsorship of the Social Mission of the Church Task Force of the Commission on Catholic Community Action of the Diocese of Cleveland.

It started out as an idea with about three people. They in turn touched 35 other individuals. They in turn enlisted the help of 300 people, and on February 28, 1971, over 3,500 people from 89 parishes of the Greater Cleveland area began a process designed to help them help the poor and oppressed. Our effort is to help an increasing number of people to come to the aid of the poor. Our staff has been, and will be, small. Our aim is to give responsibility back to the people--to encourage them to assume responsibility for doing something positive about conditions today, to seek solutions, to respond. Our goal is to help them:

- (a) Discover their place in the promotion of human dignity for all people, particularly the poor.
 - (b) Discover their importance in the development of their community.
2. The parishes represented suburban and inner city parishes. The groups were composed of laity, clergy and religious, Black and White, rich and poor, the very poor, people of all ethnic origins and of all economic levels.

3. The program has several sets of purposes:

- (a) To help people realize that they have room for growth in social awareness.
- (b) To help individuals realize that growth does take place and that they can and must respond. Their concern must be translated into positive action.
- (c) To help people revive their own feelings of being in a minority and help them to identify with the frustrations of other minorities.
- (d) To help an increasing number of people to develop relationships with the poor, learn from them, become involved with the poor, and then seek to advocate their solutions.
- (e) To help individuals to realize that they are important to the development of a good society.
- (f) To enable people to understand that as they take a stand, they will be subjected to controversy, hostility, and resistance and to learn not to take this personally, but to accept this as a person and as a Christian, and to choose to respond still further by accepting responsibility to do something more about the problem.

History — Background

1. To accomplish these first purposes we designed a 6 week, professional social awareness and problem engagement program around the major issues facing our society, focusing on housing, education, employment, poverty and health. The learning process in Action For A Change is built on the small group discussion principle with structured learning devices serving as stimulants to conversation, rather than lectures or sermons. Among these learning devices are myth-reality quizzes, field experiences, readings, and a 30 minute television presentation of in-person, filmed-on-location interviews with the people directly affected by each of the four social problem program topics.
2. It was our conviction that social awareness and the resulting increase of concern would lead to a request for action. Realizing that action through personal involvement might be a difficult step for people to implement, the Social Mission set up a system whereby any individual or group could receive the

kinds of assistance needed, plus the "booster shots" necessary to become effective change agents in this community. The support tools of this system included an Involvement Directory listing those organizations needing volunteers to aid in their services for the poor. Also, two one-hour panel shows with people discussing the personal costs and rewards of becoming involved plus the rationale or underlying philosophy for doing so appeared on WVIZ Television. A brokerage service was established to answer in-person or telephone inquiries as to the needs and skills required of specific agencies, plus the details of an introduction to a person, agency, or organization in the area of the participant's same interest. This resulted in many, many individuals (more than 2,500 field assignments and more than 400 individual placements), and groups (60 parish social action committees were formed), doing something in a new personal involvement way for the very first time. Having every trainer, discussion leader and participant, categorized and listed according to address, phone, occupation, skills, and interest, has already made and will continue to make our communication an effective network of coordinated action organization.

3. After spending a summer of organizing individuals to meet the articulated needs of the poor of our community and working with every group desiring to respond, in some way, to our call for action--we began to ready the fall education phase. With the basic format already established and extensively evaluated, we needed to update the components of the program. The training and recruiting phases began in September 1971, with the same sequence as was used during the Spring being employed. The programs were carried on simultaneously during the months of September thru December in both Cleveland and Akron. The first stage was 52 trainers orienting 278 discussion leaders to facilitate the program for 1,531 participants covering 55 parishes in both cities.
4. The response to our beginning effort has been overwhelming. More than 5,000 individuals have committed themselves to this program. People are feeling a sense of "mission" and as the program continues, we will be having an increasing number of people--people on the scene, in their parishes, neighborhoods and communities

who can be advocates for the poor, people who can take steps to develop a sounder society. This whole program is aimed for action. It commences with a process whereby we enable people to develop their own social values, to deepen their social convictions and to make an advance in the sense of what they can do as an individual or as a member of an organized group. It increases their power as a person for constructive action. The preplanning and program development began in October of 1970. Since that time, at least 50,000 manhours have been contributed by volunteers, the trainers, the leaders, the academicians. The Diocese, for its part, has assigned staff to organize its efforts.

The Plan -- Action Phase -- 1972

In creating a happening movement of more than 60 parish social groups in Greater Cleveland, it seems that part of our future direction is somewhat predictable.

1. We will strengthen our communication network between our office and staff-trainers and Parish group leaders in order to best coordinate all efforts rapidly and with impact.
 - (a) A monthly newsletter to all 5,000 participants consisting of WILL HAPPEN—events and the like needing volunteer individual or group support.
 - (b) Establishing a telephone wheel that will enable an idea that is generated from many different sources to be circulated efficiently and quickly.
2. Another part of the task will be the continued education or consciousness raising of these groups and their fellow parishioners in order that our commitment to alleviate the pressure on the powerless poor will be deepened and our understanding of "poor" heightened. Continuing seminars, field experiences and talks to discuss the question of--Who is poor? What does it look like?--taste like?--sound like?--feel like? An attempt to better understand the real meaning of being our brother's brother.

The Action

3. ACTION FOR A CHANGE WILL MOVE ON IN A SIMPLE AND CAREFUL PLAN. During the past four months we have been researching and gathering information for 30 (with more to come) project inner-actions between city communities and parish groups. The guidelines for these "CONNECTION" projects are essential:
 - (a) The city and the parish group must each have a strong and defined leader.
 - (b) The city group must already be working on or attempting to organize a project to meet their felt need.
 - (c) The city group must invite the suburban group's involvement.
 - (d) The connection project must be physically participated in by both groups.
 - (e) Both groups must have an opportunity to reach an unwritten contractual agreement covering time spent, resource needs and goals of the project.
 - (f) The connection project must somehow consist of three elements: work, play and celebration.
4. As mentioned above, we already have secured more than 30 projects that adhere to these guidelines. Our purpose or rationale for all of this is:
 - (a) To promote continuing relationships among parish and community peoples.
 - (b) In order to increase mutual concern and create united power.
 - (c) For mobilization and attack on shared and experienced social problems resulting in a more human city.
5. A new form of education for both groups. A new type of organized confrontive involvement with the issues--for the issues cannot be intellectualized or made to look academic when people are face to face. A new dimension to shared-action. But more important, a city wide movement embodying a new mindset.

Organization

1. ACTION FOR A CHANGE is administered by the Commission on Catholic Community Action. The Commission is an official department of the Diocese. It is a Community Development entity and has the responsibility to effect social change. The Commission is composed of 90 members. The first members were appointed by the Ordinary after having been nominated by a Committee. The Commission's members are broadly representative of the Diocese and the communities which reside within the Diocese. Its membership is composed of Spanish-Speaking people, Black people, people of all ethnic origins, priests, religious, the laity. There are 15 Black members and 7 members of the Spanish-Speaking community. The Commission became an elected body in May of 1970. It has an Executive Board of 15. Its appointed Co-Chairman is the Most Reverend William Caldwell. There are a very few extremely wealthy individuals and some professionals, but most are representative of the community in general. They are a microcosm of everything that is going on in the Church and in our cities.
2. ACTION FOR A CHANGE has an Advisory Committee of a Chairman and 12 members. They were appointed by the Executive Committee of the Commission. Brother Philip Aaron is its Chairman, with the Committee being comprised of 6 Commission members and 6 non-Commission members. Of the 12, 3 are Black, 2 are Indians, 2 are Appalachians, 1 is Spanish-Speaking, 1 is a Priest and 1 is a Nun. The Advisory Committee is to offer liaison to the Social Mission Task Force with the Executive Committee of the Commission and to assist or guide them through the planning and implementing of the action phase.
3. Our staff which includes a secretarial position will be very small, no more than four. We will rely heavily on volunteers. More than 50,000 manhours have been contributed and with the scheme of our present action phase we will be adding many more.

Basically we are trying to free-up energies which will generate new thoughts, new ideas, new convictions, and produce a deepening commitment. We will actively seek to have the Church generate a conviction that a Christian today must have an interest beyond the limits of his parish.

For further information:

Mr. Harry Fagin
Commission on Catholic
Community Action
Diocese of Cleveland
Cleveland, Ohio
44114

OMAHA, NEBRASKA MODEL

Awareness and action workshops organized through deaneries. The process includes: long-range planning, identification and development of local leadership and resources, six-month evaluation follow-up. The goals, workshop format and organizational schema follow.

A. Structure:

The Campaign for Human Development in Omaha has developed Awareness and Action Workshops through the Office for Pastoral Development of the Archdiocese. The purpose of the workshops is to focus on social problems which exist within the deaneries and to develop a plan of action to deal with one or more of these problems. Lay representatives from each deanery were convened in preorganization meetings over several month time and conducted the workshop sessions which began in Lent of 1973. Facilitating teams of lay men and women will work over a six month period with "priority problem" groups.

B. Purpose and Goals of the Workshops:

1. Immediate:
 - (a) to bring together people in a given geographic region who are interested in and concerned about the mission of the Church in relation to the needs of society;
 - (b) to create an awareness of the problems and concerns to which the Church could speak (through action);
 - (c) to develop strategies for attacking particular social problems within the deanery or within a specific geographic region.
2. Long Range:
 - (a) to provide a framework and orientation for the active involvement of the

- Church community in the problems of its local civil community;
- (b) to open up possibilities for new types of apostolic service to a given local church and civil community;
 - (c) to open up the possibilities of a team ministry approach to local church and civic communities;
 - (d) to develop a communications network between all deaneries in the Archdiocese;
 - (e) to develop a structure whereby deaneries can work together to deal with issues and concerns of importance to the Archdiocese, the state, the nation;
 - (f) to generate proposals for the Campaign for Human Development.

C. Workshop Format:

1. Hopes and expectations of the meeting:

Aim: make sure expectations of the workshop participation are similar to those of the team.

Method: a "brainstorming" session with participation aimed at getting the group to express:

 - (a) their views on the purpose of the meeting
 - (b) their hopes for this particular meeting
2. Discussion of the purpose and goals of the session as envisioned by the workshop team:

Focus:

 - (a) Why need workshops?
 - (b) What hope to accomplish?
 - (c) What means for the ministry of the Church?

3. Surfacing of problems in deanery region which could be dealt with by the workshop participants:

- (a) Brainstorm on problems members of the workshop see in their deanery;
- (b) Review with the participants problems which emerge from an analysis of census data (plus other resources) on deanery level;
- (c) Categorize all the problems that are listed.

4. Selection of problems on which groups in workshop will focus:

- (a) Rank all categories of problems in order of importance:
 - 1. Use scale no. 1 to no. 4 and rank in terms of:
 - a. urgency--how necessary is it to solve the problem
 - b. power--how many resources does the workshop group have to solve the problem--

PROBLEM	URGENCY	POWER	SCORE
welfare reform	1	4	5
housing	3	4	7

PROBLEM WITH THE *LOWEST* TOTAL SCORE IS CONSIDERED TO BE THE HIGHEST IN PRIORITY

5. Organization of workshop participants into small groups

- (a) could do according to regions (within deanery) which are represented, or
- (b) could do according to problems which each group wishes to attack.

6. Developing strategies for attacking problem selected by each group within the larger group of workshop participants:

- (a) In relation to the problem selected, each group must:
 - 1. define its objectives--list the steps that need to be taken to achieve the goal. Group should also establish a

definite date by which each of these objectives will be accomplished.

- 2. develop a strategy for each of the objectives--steps need to be taken to make sure the objectives will be accomplished--assign a date and a person responsible for each task.

- (b) Each group must also select a chairperson for that group. The responsibility of this person is to make sure tasks are completed.

7. At the end of the day the group comes together to:

- (a) Share their plan of action with all workshop participants;
- (b) Allow the total group to make suggestions about resources, materials, contacts, etc.

D. Brief session of resources and contact people available to total group.

E. Workshop Team:

1. At least one person will be at all the workshops in every deanery. It is the responsibility of this person to:

- (a) initiate the workshop session and do brain-storming sessions;
- (b) keep the day moving;
- (c) move from one small group to another to deal with problems which might come up and to push the group toward its plan of action;
- (d) collect the names of the chairperson for each action group and the plans of action for each group;
- (e) link together action groups in the Archdiocese which are working on similar problems.

2. Three to five persons will function as facilitators in each workshop. It is advisable that the majority of these people be from the deanery in which the workshop is being conducted. This means that each workshop might have a different team of facilitators. The responsibility of these people is to:

- (a) Assume the responsibility for working with one of the "problem" groups.

- (b) Keep the group on the topics--Purpose. Objectives, strategies and clarify any aspects of the plan of action which are not understood.
- (c) Make sure that the "problem" group includes all the necessary steps in its plan of action.
- (d) Act as a coordinator between the chairman of each problem group over the six month period.

For further information:

Sr. Norita Cooney
 CHD Education Coordinator
 Archdiocese of Omaha
 3218 N. 60th St.
 Omaha, Nebraska 68104

OTHER JUSTICE EDUCATION MODELS:

SAVANNAH, GEORGIA MODEL

A total parish education manual. The program was coordinated by the Department of Christian Formation through Adult Education, C.C.D., Elementary and Secondary Schools during Lent, 1973. The emphasis is on the process and methodology of change with a strong scriptural base. Discussion shared, role playing techniques.

The goal of the program is not simply a study of Vatican II's doctrinal presentation of the Church drawn from the sources of revelation. Its primary purpose is to help parishoners fit this vision of the Church into day to day living by identifying and understanding the feelings and attitudes experienced during this period of rapid change. Core themes are developed through the five weeks of the program.

First week:

The real purpose of the Church. The role of the Church--to help men and women of the thinking, praying, doing Christian.

*Second,
 Third,
 & Fourth
 Weeks:*

Apply the results of the first week's session to practical problem solving situations, through simulated "responses."

Fifth Week:

Clarification of responsibility of individual Christian to total Christian community.

For further information:

Rev. William Coleman
 Dept of Christian
 Formation
 Grimboll Point Rd.
 Savannah, Georgia 31406

TOLEDO, OHIO MODEL

Relate II — A Manual describing in detail six sessions for social awareness and involvement for the parishes and institutions of the Diocese of Toledo. The six session or units are entitled:

- I The Local Scene
- II Health and Welfare
- III Education
- IV Housing
- V World Peace and International Justice
- VI Action

The purpose of the program is to reinforce the individual's place in the promotion of human dignity and to emphasize this importance in the development of the Toledo Community. The program seeks to assist participants to come to a deeper and more personal understanding of the real problems of the poor in their midst. A major aspect is the participants identification and utilization of resources and channels for direct action that will improve the entire community.

Relate II is a structural learning situation. The process is built on the small group discussion principle with devices serving as stimulants to discussion rather than lectures or sermons. The test of the program comes at the end of the "structural learning" process through which participants adopt new approaches to finding solutions for the problems identified through field experiences. These approaches are often taken through the Parish Council or through existing organizations, or through new

ecumenical task forces set up for the purpose. The field experiences are crucial aspects of the program.

For further information:

Mr. George Steger
Office of Community
Relations
1933 Spielbusch Ave.
Toledo, Ohio 43624

PHILADELPHIA, PENNSYLVANIA MODEL

Macro-Analysis Seminars to assist the process of social change, and maximize the effectiveness of social change efforts. The validity of the macro-analysis rests on the success of the action program synthesized by the process. A working manual is available explaining the goals, purpose and method of macro-analysis as well as five topic areas. These include:

- 1) Ecology
- 2) U.S. Relations to Third World nations.
- 3) Domestic Problems
- 4) Visions of a Better Society
- 5) From Here to There

One of the best bibliographies we've seen is supplied for each sub-topic division. For a copy (\$.50) of this manual entitled:

ON ORGANIZING MACRO-ANALYSIS SEMINARS by Bill Moyer

Write to:

Macro-Analysis Collective
Philadelphia Life Center
4719 Cedar Ave.
Philadelphia, Pa. 19143

Note: This method is a heavily study-oriented attempt to adapt Paulo-Freire's conscientization theory to educated Americans interested in deeper implications of social justice.



VI. BIBLIOGRAPHY AND SUGGESTED RESOURCES

The public information materials, supporting the educational efforts of the 1972-73 Campaign for Human Development, are intended to awaken Catholics and all Americans to the conditions of poverty in America. These materials are designed to bring the message of 35 million American poor to the more richly endowed of this nation, and to motivate them toward active involvement in the work of human development.

THE BROADCAST CAMPAIGN

The message of the 1972 radio and television educational/promotional spots will approach the Campaign's self-help philosophy as a way the poor can crack the poverty cycle. Supporting this approach, thematic spots will present poverty in America through the artistic expressions of children, the yet-to-be fulfilled meaning of the Bill of Rights, and football as a competitive sport with its parallel in society. Samples of all radio/television spots will be furnished at the time of mailing to diocesan campaign directors and diocesan broadcasting offices.

Also, the Campaign will have available upon request sample scripts for television and radio programming. (Write, Division for Creative Services, Campaign for Human Development, 1312 Massachusetts Ave., N.W., Washington, DC. 20005)

ON FILM

"The Right to Hope" is a 15 minute 16 mm color film that shows the Campaign for Human Development in action. Detailing projects in rural Maine, in Chicago, San Francisco, northern

Arizona, and El Paso, Texas, the film presents the Campaign's work of caring for the poor by allowing them to be masters of their own human destinies. This spirit of self-determination happens through mobilization: cooperatives, training programs, community development projects. The film places the Campaign in its religious context: the belief that all persons have a right to self-determination and that as followers of Christ, we have an obligation to provide all persons with the opportunity to exercise that right.

"Home of the Free," an 8 min. 16 mm color documentary, is a strong indictment against the social and economic conditions that keep people trapped in poverty. Through their own experiences of oppression, the poor tell how they respond to the need for self-determination and community. Implicit in everything the poor say is that only through a bond between poor and rich and through the leadership that arises from the poor themselves, will the cycle of poverty be broken.

"Land of the Brave" is an 8 min., 16 mm color film, presenting through voice and image the dignity of the poor, their charity for one another, their dreams for their children.

"To Be A People Again" is a 28:30 color production used in the 1971 educational program of the Campaign. In cinema verite style, the film tells the story of the Campaign: What it is and what it does. More dramatically, "To Be A People Again" tells the human story of poverty throughout the country, and how Campaign grants work to overcome the powerlessness of the poor. Also shown are members of the Campaign's National Committee in session, and

the miracle that happens when free men join together in a common cause.

In addition to its films, the Campaign staff has prepared a slide/photo file, available on loan for diocesan and parish use. Photographs depict the faces of the poor and activities at numerous projects that have received funding from the Campaign.

PRINT MATERIALS

Many public information print materials are available in quantity and upon request through the Campaign office in Washington: "Self-help: The Campaign for Human Development in Action," the 1972 Campaign brochure, presents in word and photograph several of the most outstanding success stories that have grown out of the 1971 funding. This 12-page brochure also answers the question: "How can I help or be helped by the Campaign?"

Full-color poster with 1972-73 Campaign theme: "MAKING US ALL LESS POOR"

The Campaign for Human Development

EDUCATIONAL MATERIALS

The Campaign Staff has produced several publications for school curricula, adult education programs, workshops, seminars and curriculum planners.

CURRICULUM UNITS are educational booklets, designed as complete modules, for use as study guide and lesson plans for teachers, catechists, adult education teachers, priests and religious training conferences. There are two sets of modules with five booklets in each, covering themes of poverty and ethnicity for elementary level, and for secondary level. \$1.00 per set of 5 booklets. 10 % discount for 25 or more.

MATERIALS ABOUT POVERTY AND HUMAN DEVELOPMENT is a selected bibliography listing books, films, film-strips, games, etc. about poverty, development, justice. Supplement No.

1, issued early in 1972, lists more recently published items. \$1.00

POVERTY AND JUSTICE IN AMERICA: A SCHOOL TEACHER'S MANUAL contains formats for learning experiences to sensitize young people to poverty, justice and other cultural phenomena. Based on the curriculum units described above, the manual is aimed at elementary and secondary schools as well as CCD programs. Free until supply is exhausted.

POVERTY PROFILE

An indepth statistical study of domestic poverty. Aimed at adults, this 54 page booklet presents facts, by means of tables, observations and comparisons meant to give a new perspective. The methods of estimating the extent of poverty in the United States, the various federal programs of the sixties designed to stem poverty, the different ethnic, racial, geographical and age groups which are bound by poverty, as well as basic patterns of income distribution in America, are studied. \$1.00 per copy. 10% discount for 25 or more.

SOURCE BOOK ON POVERTY, DEVELOPMENT AND JUSTICE contains research papers on poverty in the United States, on social sin, on human development, Christianity as a life style and education for social justice. The source book is ideal for use in adult education, leadership institutes, teacher and pastoral training programs and curriculum planning for education. \$1.50 each.

ADULT EDUCATION MANUAL is a handbook that suggests ways of beginning programs on justice education by presenting models from several dioceses as well as innovative information and action formats. \$2.50 available in late summer '73.

MODEL SCHOOL PROGRAMS FOR TEACHING ABOUT POVERTY is a descriptive inventory of imaginative primary and secondary school programs in several dioceses. Available in Fall '73.

Books and Articles

- The Affluent Society* by John Kenneth Galbraith, New York: Houghton, Mifflin, 1969. H. \$6.95; P. 95 cents.
- American Catholicism and Social Action* by Aaron I. Abell, Notre Dame: University of Notre Dame Press, 1964.
- The American Poor: A Report on Poverty in the United States* by Robert A. Liston, New York: Delacorte Press, 1970. P. 60 cents.
- Approaches to Values in Education* by Michael Belok, Dubuque: W.C. Brown, 1966.
- Black Elk Speaks* by John G. Neidhart, Lincoln, Nebraska: University of Nebraska Press, 1961.
- Blaming the Victim* by William Ryan, New York: Pantheon Books, 1971. H. \$6.95. This book critically analyzes the belief that the poor themselves are the fundamental cause of poverty. Excellent.
- Blue Book for Analysis and Planning* American Association of University Women, 2401 Virginia Ave., N.W., Washington, D.C. 20037. 5 cents/copy. Excellent concrete outline of the considerations and questions necessary for planning an action program.
- Blue Willow* by Doris Gates, New York: Scholastic Pub., 1966. 50 cents.
- Bury My Heart at Wounded Knee* by Dee Brown, New York: Bantam Books, P. \$1.95.
- "Can You Teach Values?" by N.W. Bauer in *Momentum* 2:3 (April, 1971).
- Christianity and the Affluent Society* by R. Fuller and B. Rice, Grand Rapids: Eerdmans, 1967, H. \$2.45.
- The Closing Circle* by Barry Commoner, New York: Viking Press, 1966.
- Concern*. The Silver Burdett episodal social awareness series entitled *Concern* includes an episode on poverty. Silver Burdett Co., General Learning Corp. Morristown, N.J.
- "Conscientization and Christian Education" by Bruce O. Boston in *Colloquy*, March, 1970.
- Creative Encounters in the Classroom* by Byron G. Massialas, New York: Wiley Pub., 1967.
- Cries for the Hurting Edges of the World* by Oscar J. Rumpf, Richmond, Virginia: John Knox Press, 1970. (Collection of choral dramas suitable for amateur groups)
- Crisis in America: Hope Through Action*. Washington, D.C.: U.S. Catholic Conference, 1968. 25 cents. An outline for an Action/Study Task Force. Contains action suggestions and a bibliography for further reading.
- Cross Culture Impact* by Joan Benson MacDonnell, Washington, D.C.: Division of Youth Activities, U.S. Catholic Conference. A program manual which outlines procedures and resources to set up youth workshops.
- Curse Not the Darkness* by Edison Hoard, New York: Children's Press, 1970. H. \$2.25.
- Development: Bridge to Peace*. Resource book on peace and development. Contains bibliography, resources, film suggestions, and questionnaires. American Freedom From Hunger Foundation, 1717 "H" St., N.W., Washington, D.C.
- Development of Concepts of Political Conflict and Power* by Fifth and Eighth Graders, Los Angeles: University of California at L.A., Bureau N. BR-9-0444.
- Documents of Vatican II: The Church Today* edited by Walter M. Abbott, S.J., New York: Guild Press, American Press and Association Press, 1966. P. 95 cents.
- The Dynamics of Change* by Don Rabun, Englewood Cliffs, N.J.: Prentice Hall, 1967. \$2.95.
- Economic Growth vs. The Environment* edited by W. Johnson and J. Hardesty, Belmont, Calif.: Wadsworth Pub., P. \$3.95.
- The Economics of Poverty* by Thomas Balogh, New York: Wiley Pub., 1966. \$2.95.
- The Edge of the Ghetto* by John Fish et al, New York: Seabury Press, 1967. \$2.45.
- "An Ethical Model for the Study of Values," by Dennis Goulet in *Harvard Educational Review* 41:205-227 (May, 1971).
- "Ethical Values, Education and The Morality Crisis," by W.W. Brickman in *School and Society* 98:456-7 (December, 1970).
- Faces of Poverty* by Arthur Simon, New York: Macmillan, 1969. P. \$1.95.
- The Forgotten Americans* by Ronald Liszkowski, Chicago: Claretian Press, 1970. P. 75 cents.
- Forgotten Minority: America's Tenant Farmers and Migrant Workers* by Ruth Holland, New York: Crowell Collier Press, 1970. H. \$4.05.
- Freedom to Starve* by Paul Gallett, Dublin, London: Gill and Macmillan, 1967.
- How Churches Fight Poverty: Sixty Successful Local Projects* by Elma Greenwood, New York: Friendship Press, 1967. \$1.95.
- How the White Poor Live* by Mark and Phyllis Pilisuk (eds.), Chicago: Aldine Press, 1968. \$2.45.
- How To Be A Survivor* by Paul R. Erlich and

- Richard Harriman, New York: Ballantine Press, P. \$1.25.
- The Incidence and Effects of Poverty in the United States.* Boston: Allyn and Beacon, 1969. Set of 10 paperbacks and instructor's guide: \$7.88. (Transparencies available from: Film Central, 373 West Bennett, Saline, Michigan 48167)
- Inequality and Poverty* by Edward C. Budd (ed.), New York: Norton Pub., 1967. \$1.95.
- In Defense of People* by Richard Newhaus, New York: Macmillan, P. \$1.95.
- In the Midst of Plenty: The Poor in America* by Ben Bagdikian, Boston: Signet Books, 1964. P. 75 cents.
- Justice in the World: A Primer for Teachers,* U.S.C.C. Division of Justice and Peace, Washington, D.C.: U.S.C.C. Publications, 1972.
- "The Liberation of Men and Nations" by William Ryan, S.J. and Joseph Komochak in the *Catholic Mind* (September, 1971).
- Limits To Growth* by D.L. Meadows and D.H. Meadows, New York: New American Library, P. \$1.25.
- Line and Plummet* by Richard Dickinson, Geneva: World Council of Churches, 1968.
- Man Against Poverty: World War III* by Arthur Blaustein and Roger Woock, New York: Random House, 1969. \$2.45.
- Mexican Americans: Past, Present and Future* by Julian Nova, New York: American Book Co., 1969. \$2.50.
- The Migrant Farm Worker, Hunger and The Welfare System, Activism and Social Change* by Ray Rogers, Washington, D.C.: Human Love in Action, 1971. \$2.50. An informative analysis with constructive concepts for change.
- On Understanding Poverty: Perspectives from the Social Sciences* edited by Daniel P. Moynahan, New York: Basic Books, 1969. P. \$1.25.
- The Paradox of Poverty in America: The Reference Shelf* Vol. 41, No. 2 New York: Wilson 1969. \$4.50.
- Pastoral Constitution on the Church in Today's World.* Documents of Vatican II, New York: Paulist Press, 1966.
- Pedagogy of the Oppressed* by Paulo Freire, New York: Herder and Herder, 1971.
- The People Left Behind.* A Report by the President's Advisory Commission on Rural Poverty. Washington, D.C.: U.S. Government Printing, 1969.
- The Poor: A Culture Poverty or A Poverty of Culture?* by Alan J. Winter (ed.), Grand Rapids, Michigan: Eerdmans, 1969. \$2.45.
- Poverty: America's Enduring Paradox* by Sidney Lens, New York: Crowell, 1969. H. \$8.95.
- Poverty and Plenty: The American Paradox.* The President's Commission on Income Maintenance Programs, Washington, D.C.: U.S. Government Printing, 1969. P. \$1.75. Contains key statistics about the poor.
- Poverty and the Poor* edited by George Leinwand, New York: Washington Square Press, 1969. P. 75 cents.
- Poverty in Affluence* edited by Robert E. Will and Harold G. Vatter, New York: Harcourt, Brace and Jovanovich, 1969, \$3.50.
- Poverty in America* by Margaret S. Gordon, San Francisco: Chandler Press, 1965.
- Poverty in Christian Life Amidst an Affluent Society:*(Concilium Vol. 15) by Yves Congar, New York: Paulist Press, 1966.
- Poverty in Spirit* by Edward Rogers, New York: Paulist Press, 1968.
- Poverty on a Small Planet* by Edward Rogers, New York: Macmillan, 1970. \$2.95.
- Poverty U.S.A.* by Thomas Gladwin, Boston: Little, Brown and Co., 1968.
- Poverty: Views from the Left* edited by J. Larner and I. Howe, New York: Apollo Editions. P. \$1.95.
- The Pursuit of Loneliness* by Philip Slater, Boston: Beacon Press, 1970.
- The Quest for Justice: Guidelines to a Creative Response to "Justice in the World"* by William R. Callahan, S.J. and collaborators, Washington, D.C.: Center of Concern P. 25 cents.
- Report of the National Advisory Commission on Civil Disorders,* New York: Bantam Books, 1968. \$1.25.
- Resource Guide on World Hunger* by Melvin B. Myers and John W. Abbott, New York: Council Press for Church World Service, 1968.
- Rich Man, Poor Man* by Herman P. Miller, New York: Thomas P. Crowell, 1971. H. \$8.95.
- The Rich Nations and the Poor Nations* by Barbara Ward, New York: Norton Pub., 1972. P. \$1.25.
- The Rise of the Unmeltable Ethnics: Political Culture in the Seventies* by Michael Novak, New York: Macmillan, P. \$2.95.
- The Search for Human Values* by Cornelius Van der Poel, New York: Newman Press, 1971.
- Seeds of Destruction* by Thomas Merton, New York: Forrest, Straus and Giroux, 1964.
- Sometimes They Cry* by Estelle Rountree and Hugh Halverstadt, New York: Friendship House, 1970.

Still Hungry in America by Robert Coles, New York: World Pub., 1969. \$2.95. Excellent photos, first hand accounts.

"Teaching Values" by E. Ogletree in *Education* 90:332-5 (April, 1970).

The Other America—Poverty in the United States by Michael Harrington, New York: Macmillan 1962.

To Whom It May Concern: Poverty, Humanity, Community by Darrol M. Bryant, Philadelphia: Fortress Press, 1970.

Values and Teaching by Louis E. Rath et al, Columbus, Ohio: Chas E. Merrill, 1966.

"Values and the Social Studies Curriculum" by J.

Jervis in *Social Studies* 62:328-9 (December, 1971).

Values in American Culture by Thomas Berry, New York: Odyssey Press, 1966.

Whatever Happened To Appalachia? by James Branscome.

Special Research by Rebekah Richey and Grey Rayer.

The Native American by Dick Lacourse and Donna Willis. An informative report. Washington, D.C.: Human Love in Action, 1971. \$2.50.

Who Runs Congress? by Mark J. Greene et al, New York: Bantam Books, P. \$1.95.

Films

Almost Neighbors. 34 min. b/w.

Produced for the Department of Education for Mission by Klaeger Associates, under the direction of the Broadcasting and Films Commission. NCC, 475 Riverside Drive, New York, N.Y. 10027. 16 mm black and white, 34 minutes. Available from denominational film libraries. The story of one family that believes that since the church is its people, they are the church and are called to accept the responsibilities for christian mission.

Anacostia: Museum in the Ghetto. 1968. 30 min. b/w.

Founded as a branch of the Smithsonian Institution, Anacostia Museum was founded to bring artistic beauty, creativity, cultural and community activities to the residents of a Washington, D.C. ghetto area. Shows how staff members involve children in the activities of the museum and thus prevent vandalizing.

UCAL 6.00 Adult

Appalachia: Rich Land, Poor People 58 min. b/w.

A beautiful, sensitively done documentary on the situation of one Appalachian family. It also shows young volunteers who have come into the community to help and who arouse the antagonism of the power structure.

IND 13.00
 MMM 15.00
 Assoc. 15.00

Banks and the Poor. 1970. 59 min. b/w.

Exposes the role of bank investment and loan practices in maintaining slums and ghettos. Reviews the publicity campaign of 80 New York banks that promised to create 100 million dollar mortgage lending pool to improve ghetto housing—a pledge they failed to fulfill, although bank investment in luxury resorts increased. Describes treatment of a poor person trying to get a bank loan and usurious practices of loan companies to which poor must turn. Discusses the "holder in due course" doctrine, and reveals conflicts of interest among certain congressmen and bank directors.

UCAL 18.00 Sr. H. and Adult

Camera Visit to Preschools for Children of Poverty. 1967.

I. Vassar College Nursery School. 35 min. b/w.

II. A Pre-Kindergarten Program—Visit to New Haven. 30 min. b/w.

III. Los Nietos Kindergarten. 25 min. b/w.

These films are voice-over interviews, as scenes of preschool children in the nursery school environment unfold.

MOD apply Adult

The Captive. 28min. b/w. guide.

Documents the effects of poverty upon an unemployed man and his family in West Virginia. It also shows why moving away would be so

difficult. The family's hopeless acceptance of their poverty demonstrates how men become captive of their situation.

BFC 8.00

Changing It 28 min. color.

Tells the story of local self-help and community action—the cooperative. Using the example of a meat co-op in an urban ghetto, the procedures, problems and possibilities of organizing a co-op are shown.

COOP 10.00

Children Without 1964. 30min. b/w.

"School cannot make the sun shine, but it can let in the light." This is the hopeful message of a deeply moving documentary photographed at the Franklin Elementary School in Detroit. The students are victims of *not enough*: not enough food, not enough love, not enough education. Many have not seen a table set with knife and fork. Into their lives comes a school with heart: creative teachers, small ungraded classes, communication between school and parents. After seeing this film, many a teenager may be motivated to a career in education.

MMM 12.50 Jr. H. and Sr. H.
MOD free

Christmas in Appalachia. 29 min. b/w.

Depicts the poverty of the people in an abandoned coal-mining community in Appalachia. The film does not suggest solutions but its portrait of the problem is vivid and unforgettable.

MMM 12.50
Assoc 12.50
CAR 10.00
AFL 10.00
UCAL 10.50

Cities and the Poor — Part I. 60 min. b/w.

Introduction to the problems of the urban poor in the U.S. Explores who the poor are, where they are, and the reasons for their dilemma.

UCAL 13.50
IND 9.15
MMM 10.00

Cities and the Poor — Part II. 60 min. b/w.

Second of two films on poverty in the cities. Explores the rise of militant groups among the urban poor. Documents their methods of organizing for the purpose of obtaining better living conditions, jobs, and schools.

IND 9.15
MMM 10.00

Contacts. 10 min. color.

Involvement of the Church in the social problems of the world. A dramatization of the needs and problems existing among those whom the Church must serve and a presentation of differing views on how Christians can best accomplish this service.

SAD 17.00
St.F. 8.00

Creation and Destruction. 30 min. color.

Produced by CBS News in consultation with NCC Broadcasting and Films Commission, 475 Riverside Drive, New York, N.Y. 10027. Concerned with man's capability to create a better world — or to destroy it.

Diary of a Harlem Family. 20 min. b/w.

A view of the plight of one family living in Harlem. Shows the typical tragic pattern: inadequate employment, housing, nutrition, and educational background resulting in despair, hostility, drinking, and violence. The importance of poverty agencies is also shown.

IND 5.50
ASSOC 8.50
UCAL 10.00

A Dream Deferred. 37 min. b/w.

Shows the work of SNCC field representatives (Student Non-violent Coordinating Committee) in organizing voter registration, community centers, and freedom school programs in the deep south. It compares the daily life of Alabama Negroes — their poverty, lack of employment, voting restrictions and need for protection — to the life-style of some white southerners.

MMM 10.00

From the Inside Out. 1968. 25 min. b/w.

A documentary film made by black teenagers. Explains what it is like to be a black teenager in the streets, in the schools, and in the new programs built for youth under the poverty program.

UCAL 9.50 Sr. H.

The Forgotten American. 27 min. color.

Examination of the poverty, lack of education and employment opportunity, loss of identity and hope, and continued exploitation by the white man of the American Indian.

MMM 15.00
ROA 17.50
ASSOC 16.00
UCAL 16.00
AUG 20.00

The Ghetto Trap. 1968. 28 min. b/w . discussion guide.

A dramatization about a young Polish boy who in despair, drops out of school after his father is forced to go on welfare.

PAUL apply Jr. H.

Hard Way. 60 min. b/w.

Examining the inner city poor of America, this film strongly relates their plight to education.

MMM 10.00

Home of the Free. 8 min. color.

Second in a series of films without commentary or script. Presents the spontaneous analysis of the dilemma of America's working poor by the poor themselves.

U.S.C.C. 20.00 sale

Hunger in America. 52 min. b/w.

Focuses attention on millions of hungry people in affluent America.

IND 19.00
MMM 20.00
ROA 17.50
AUG 20.00

I'm Here Now. 30 min. b/w.

Filmed in Harlem: illustrates how the poor view themselves, their problems and their life. Shows what can be done by and for people in the crowded city areas during the summer months. Conclusion is hopeful and encouraging.

BRAN 15.00

Land of the Brave. 8 min. color.

A film without commentary or script which documents the faces and voices of the 30 million poor throughout America today. It helps dispel the stereotypes of the poor as lazy and uncaring, by showing their courage, desire for respect, hope in their children and inner wealth.(1970) U.S.C.C.

Little Man— Big City. 10 min. color.

This cartoon depicts the plight of twentieth-century city living--inadequate health controls, overcrowded cities, noise, conformity, and the hectic pace of life.

NYU 9.50

Losing Just the Same. 60 min. b/w.

The hope and the despair of the Negroes in urban America are illustrated through the life of a single Negro family of a mother and 10 children supported by welfare checks.

MMM 12.50

The Need to Choose. 30 min. color.

Produced by CBS News in consultation with NCC Broadcasting and Films Commission, 475 Riverside Drive, New York, N.Y. 10027. Available from denominational libraries. Deals with decision making necessary on international, national, local and personal levels if man is to survive in a meaningful and purposeful way.

Not As a Privilege. 1969. 32 min. color.

Explains the purpose and work of the OEO health program. Shows the way in which a neighborhood health center reaches the functionally impaired and overcomes the

hostilities and anxieties that have kept the community from seeking treatment. Points out how an indigenous health worker bridges the cultural gap between health professionals and the hard-core.

OEO apply Adult

The Other

Americans. 1969. 52min. color.

An examination of the startling medical implications of extreme poverty, especially involving the minds and potential of American children. Men and women who have come from extreme poverty and achieved national prominence tell of their own experiences in overcoming the shackles of poverty.

CINE apply Adult

Politics Can Become a Habit. 1966. 28 min. b/w.

A dramatization in which a nun, who teaches theoretical solutions for poverty, joins a demonstration against city officials after she realizes the ineffectiveness of intellectual theory without active personal involvement.

PAUL/NWM apply All

Portrait of the Inner City. 16 min. b/w.

Gives the viewer an insight into the problems of growing up in poverty. The film examines the streets, schools and living quarters of the inner city slums of a large urban community from the viewpoint of young people who are growing up in this environment.

UILL 4.90
McGR apply

Poverty in Rural America. 28 min. b/w.

Portrays the grinding poverty among Black, White, Indian and Mexican rural poor. The film focuses on their lack of quality education which holds back progress on their part.

USDA Free
UILL 4.50

A Raisin in the Sun. 128 min. color.

What happens to the secret dreams of a Chicago Negro family when they receive a life insurance check for \$10,000?

BRAN 22.50
ROA 25.00

The Right to Hope. 15 min. color.

The film shows the Campaign for Human Development in action, caring for the poor by allowing them to be masters of their own human destinies. This spirit of self-determination happens through mobilization: cooperatives, training programs, community development projects.

CHD

Superfluous People. 54 min. b/w.

A detailed picture of what it is like to be poor, unnecessary and unwanted in the nation's largest city, New York.

MMM 14.00

To Be a People Again. 28 min. color.

Documentary on the 1970-71 Campaign for Human Development. Film includes statement by Bishop Dempsey as he viewed poor areas of Chicago, members of the National Advisory Committee individually and in meetings, and representatives of agencies funded by CHD. Sequences framed against statements by the poor and middle class which reveal the dynamic tension that keeps us from knowing who is our brother.

U.S.C.C. — CHD

Unseen Suburbia. 1969. 27 min. b/w.

Recognizes the existence of the suburban poor, including the migrant worker, the jobless miner, and the other unemployed, and discusses their needs.

NBC Sr. H. and Adult

Uptown: A Portrait of the South Bronx. 27 min. b/w.

A documentary film of the slums across the river from Harlem.

CON 12.50

While I Run This Race. 28 min. color.

An exposure to rural Western poverty and VISTA'S work in community action.

STER free

A Year Toward Tomorrow. 28 min. color.

Story of individual battles of three VISTA volunteers against inertia bred of generations of poverty.

STER free

The Young Uns. 27 min. color.

Documentary of poverty and unemployment in the Appalachian hills of Ohio. Depicting the daily life of one family, the film focuses on 16-year-old Paul Tabler, and shows the courage and strength of the human spirit.

NBCK 14.14

Filmstrips

Agenda for the Seventies. 20 min. color, record, text, guidebook.

People from all over America give voice to the circumstances of their lives as they experience them. Asks the Church to move in new directions in order to respond to the voices of the people.

U.S.C.C. 10.00 sale

All Doctrine is Social Doctrine. 15 min. color.

An entertaining and thought-provoking cartoon-style filmstrip in which Charlie Christian discovers that being Christian today must involve both aspects of the Great Commandment: love of God and love of neighbor.

KLISE 16.50

The Children of Lazarus
74 frames, color, script, discussion guide.

Record deals with the specter of world hunger and poverty based upon the parable of the rich man and Lazarus in the 16th chapter of Luke's gospel. Filmstrip concludes with list of practical recommendations for parish, person, community to help to meet the needs of the many men named Lazarus who lie at our gates invisible as the air unless we learn to see.

KLISE 16.50

Crucial Concerns for the Seventies
4 filmstrips, color, records, guides.

Deals with factual information but also raises the kind of ethical questions that make the problems of ecology our one immediate concern.

ROA 36.00 All

Gail Ann, Kentucky Mountain Girl 1970 68 frames color, record.

Portray homesickness, poverty, unemployment and the lack of sympathy with urban life evidenced in the life of a rural southern mountain family after moving to the inner city.

How Things Hide People 70 frames, color, guide, record.

Strips away many cliches we hear about poverty. Practical suggestions are offered as to what people can do.

FRIEN 7.50

Let's Get Together 72 frames, color guide, record.

This filmstrip gently offers the idea that working together is part of the answer to solving problems growing out of poverty.

OEO free.

Liberate The Captives 80 frames color.

Shows how the poor are powerless to influence community decisions affecting them and are therefore captives of their situation. It speaks of how the church could influence both the poor and the power structure to aid this situation.
FRIEN 7.50 sale.

Love Doesn't Make it Either 10 min. color, guide, record.

Surveys the new scene in civil rights. Points out that it's much too late for generalized good will or nice words. Calls for Church financial support of black community organizations.
KLISE 24.95.

Man of the World 15 min. color.

Charlie Christian moves along his Christian role as servant of the world. Charlie becomes involved in politics in an effort to right injustices toward the poor.
KLISE 16.50 sale.

"P" is for Poverty 98 frames color: script, record.

Attempts to answer such questions as: What does it mean to be poor in the richest nation in

the world? What is the Church's role in the war on poverty? What commitment has the Church made to the elimination of poverty?

FRIEN \$7.50 sale

Themes of Mater et Magistra 64 frames, record, script.

An introduction to Pope John's visionary encyclical on "Christianity and Social Progress." The thrust of this presentation is on the structures of modern economic life, the need of great worker participation in the economy and others.

KLISE 16.50.

Themes of Pacem in Terris 75 frames, color, record, study guide, bibliography.

The whole gamut of social problems is here: racism, extreme nationalism, political tyranny, etc.

KLISE 16.50

Tomorrow The Moon, But When do we get to Earth?

77 frames, color, record, script, study guides.

Treatment of Pope Paul VI's encyclical letter "On the development of Peoples."

KLISE 16.50.

Distributor Codes For Audio-Visuals

AFL: AFL-CIO — Contact local office

ASSOC: Association Films 2227 Faulkner Road, N.E. Atlanta, Georgia 30324

AUG: Augsburg Publishing House, 426 S. Fifth St., Minneapolis, Minn. 55415

BRAN: Brandon Films, 221 West 57th Street, New York, NY 10019

BFC: Broadcasting and Film Commission, NCC, 475 Riverside Dr., New York, NY

CAR: Carousel Films, 1501 Broadway, Suite 1503, New York, NY 10036

CINE: 1507 M. Street, N.W., Washington, D.C. 20036

CON: Contemporary Films, 267 W. 25th Street, New York, NY 10001

COOP: Cooperative League, 59 E. Van Buren St., Chicago, Ill. 60605

FRIEN: Friendship Press, NCC, 475 Riverside Dr., New York, NY

KLISE: Thomas S. Klise Co., P.O. Box 3418, Peoria, Ill.

IND: Indiana University, Audio-Visual Center, Bloomington, Ind. 47401

McGR: McGraw-Hill Films, 330 West 42nd Street, New York, NY 10036

MMM: Mass Media Ministries, 211116 N. Charles St., Baltimore, Md. 21218

MOD: Modern Talking Picture Service, 10 Rockefeller Plaza, New York, NY 10020

NBC: NBC Enterprises, 30 Rockefeller Plaza, New York, NY 10020

NYU: New York University, Film Library, 26 Washington Place, New York, NY 10003

OEO: Office of Economic Opportunity, 5458 3rd Street, N.E., Washington, D.C. 20011
PAUL: Paulist Productions, Inc., 17575 Pacific Coast Highway, Pacific Palisades, CA 90272
PAULIST/NEWMAN PRESS: 21 Harristown Road, Glen Rock, NJ
ROA: Roa's Films Inc., 1696 N. Astor Street, Milwaukee, Wis. 53202
SAD: W.H. Sadlier, 11 Park Place, New York, NY 10007
SCHLOAT: Warren Schloat Productions, 115 Tompkins, Pleasantville, NY 10570
ST. F.: St. Francis Productions, 1229 S. Santee, Los Angeles, CA 10007
STER: Sterling Movies, 1750 Pennsylvania Ave.,

N.W., Washington, DC 20006; or 6290 Sunset Blvd., Los Angeles, Calif.; also in Chicago, Minneapolis, NYC, Ft. Worth and Montreal.

SVE: Society for Visual Education, 1345 Diversey Parkway, Chicago, Ill. 60614
UCAL: University of California, Extension Media Center, 2223 Fulton Street, Berkeley, CA 94720
UILL: University of Illinois, Visual Aids Service, 704 S. 6th Street, Champaign, Illinois 61620
USCC-CHD: Campaign for Human Development, 1312 Massachusetts Avenue, N.W., Washington, DC 20005
USDA: United States Dept. of Agriculture, Dept. of Information, Washington, D.C. 20250

Games

Baldicer: John Knox Press and Friendship Press. A foot moving simulation of world economy — 10-20 players. \$25.00 from either Publisher.
The Cities Game: From the Cities Game, 1330 Camino Del Mar, CA 92014
The City Model: Environmetrics. Science Resource Corporation 1100 Seventeenth St., Washington, D.C. 20036
Compass: (Community Planning and Action Simulation) Urban social service system. Instructional Simulations, Inc. 2147 University Avenue, St. Paul, Minnesota 55114
Dignity: A learning game that provokes much discussion among players about relationships, especially among poor and not-so-poor. Friendship Press \$4.95
Economic Decision Games: Players are involved in analyzing and solving economic problems in a series of eight games. Science Research Association, 259 E. Erie St., Chicago 60611
Everyman My Brother: Three part play of history readings dealing with the various forms of discrimination based on race, color, culture, and economics. Copies available from Division of World Justice and Peace, U.S.C.C., 1312 Massachusetts Ave., N.W. Washington, D.C. 20005

Ghetto: Simulates ghetto conditions as students play the roles of fictional persons who seek to improve themselves and their neighborhood. Western Publishing Co., Inc., School and Library Dept., 850 Third Ave., New York, NY 10022
Impact: Participants play the roles of community members who deal with problems of change. Provides experience in decision-making and problem-solving. Instructional Simulations, Inc., 2147 University Avenue, St. Paul, Minnesota 55114
The Poverty Game: Shows the dynamics of frustration and poverty in the midst of affluence. United Church Press, 391 Steel Way, Lancaster, PA
Policy Negotiations: A priming game on allocation of influence in the decision-making process. \$50.00
Starpower: Shows group dynamics of a competitive system in which all seek success, but where groups start out with varying amounts of resources and unequal ability to make the rules. Instructions available from Simile II, P.O. Box 1023, LaJolla, CA 22307 \$3.00

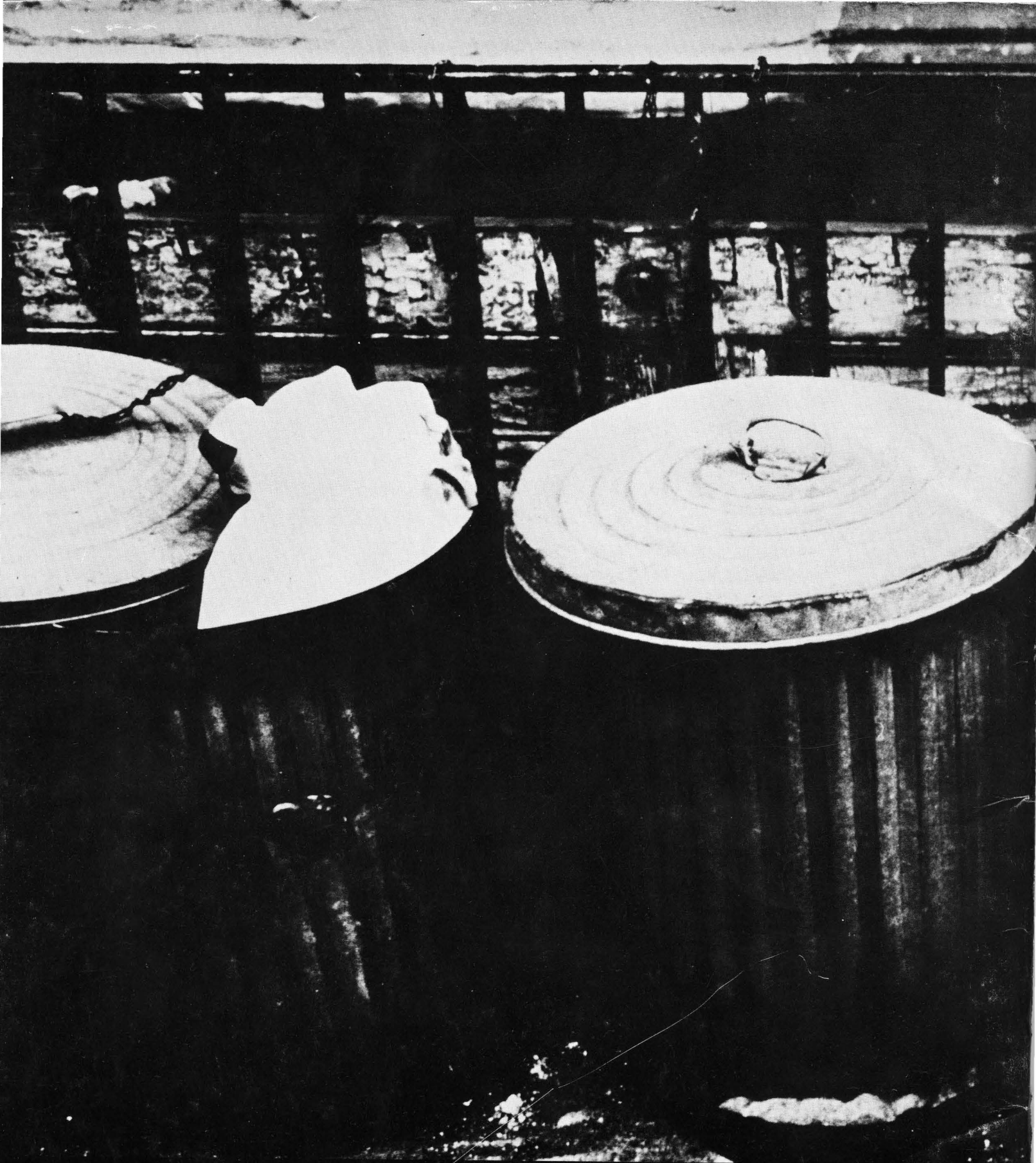
Pamphlets

About The Poor. Some Facts and Fiction: Dept. of H.E.W., Children's Bureau. U.S.G.P.O.: 1967 50 cents
American Federationist: AFL-CIO: January, 1971.

The Arts and The Poor. New Challenge For Educators: U.S.G.P.O.: Dept. of H.E.W. Office of Education, 1968. 40 cents
Christianity in Renewal: The National Council of Catholic Men. Washington, D.C. 1966.

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