

# Indigenous peoples



**Classroom resource containing information, case studies and learning tasks.**

## Introduction

For decades, indigenous peoples have advocated for the rights and recognition of their communities. The international adoption of the landmark United Nations Declaration on the Rights of indigenous peoples in 2007 is testament to their collective success at making their voices heard.

These activities attempt to emphasise the experiences of communities which Caritas Australia works with, highlighting some common themes regarding the indigenous experience of poverty and injustice, and promoting positive solutions for future progress.

These supplementary lessons are designed to complement the Walk As One School Screening Guide- which can be downloaded from our website at [www.caritas.org.au/walkasone](http://www.caritas.org.au/walkasone)

## Other teaching resources include:

- Walk As One film
- Walk As One Liturgy
- Walk As One Quiz- PPT
- Walk As One Report

## Australian Curriculum Links:

**Year 6 Geography | ACHASSK140** - identifying examples of indigenous peoples who live in different regions in the world (for example, the Maori of Aotearoa New Zealand, the First Nations of North America and the Orang Asli of Malaysia and Indonesia), appreciating their similarities and differences, and exploring the United Nations Declaration on the Rights of indigenous peoples.

**Year 7-10 Civics and Citizenship | ACHCK093** - researching the International Convention on the Elimination of All Forms of Racial Discrimination, Convention on the Rights of the Child, and the Declaration on the Rights of indigenous peoples.

**Year 10 History Depth Study ' Rights and Freedoms 1945– present) | ACDSEH143-** The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of indigenous peoples (2007).

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## Activity 1: Global snapshot

**Resources:** A copy of each case study contained in **Appendix 1**.

Divide students into 5 groups. Each group is given a different indigenous community to study.

1. Name one unique characteristic of this indigenous community.
2. Identify the key challenges this community is facing.
3. Explain how Caritas Australia is empowering the indigenous community to overcome some of these challenges.
4. Create a symbol, action or mime to demonstrate the above 3 answers and present back to the class.
5. Construct a group definition for 'indigenous peoples'.

Explain that there is no universally accepted definition of 'indigenous peoples': a reality that reflects the impossibility of homogenising a huge diversity of nations, communities, and groups, each in different social and political contexts, into one precise identifier. Nonetheless, a working construct is necessary if we are to stand with these peoples for recognition and promotion of their rights.

In line with the United Nations, Caritas Australia does not adopt a strict definition, but rather uses the term 'indigenous peoples' to refer to a shared number of common characteristics, such as:

- self identification and acceptance at individual and community levels;
- historical continuity with pre-colonial societies;
- strong links to territories and natural resources; and
- distinct social, spiritual, political, legal or economic systems.

6. Create a glossary of terms such as self-identification, historical continuity, pre-colonial etc.

## Activity 2: Indigenous issues in focus

**Resources:** Worksheet: **Appendix 2**, [Walk as One Report](#) (in the zip folder), [Catholic Social Teaching Handout](#) (in the zip folder).

Students are divided into 7 groups and assigned the relevant pages from the Walk As One report about one of the following issues:

- Land rights (page 21)
- Culture and heritage (page 23)
- Political recognition and self-determination (page 26)
- Health (page 28)
- Education and language (page 33)
- Environmental sustainability (page 35)
- Women (page 38)

Each group discerns the challenges indigenous communities face regarding their assigned issue, what Catholic Social Teaching principles are jeopardised by these challenges and how Caritas Australia is working to address the issue.

Find the Walk as One Report in the Zip File of this resource or at <http://www.caritas.org.au/act/past-campaigns/walk-as-one-indigenous-peoples-campaign/resources>

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## Activity 3: UN Declaration on the Rights of indigenous peoples

Click here to download the declaration.

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

1. Why is there a need for this declaration? (What is the purpose of the declaration?)
2. "Self-determination is the central right of the declaration. All other rights help achieve self-determination." Create a mind map with 'self-determination' at the centre. In your own words explain what 'self-determination' means. Select 4 other 'rights' (articles) and explain how these rights will help achieve self-determination.

### Worksheet – Appendix 3

3. What does the Catholic Social Teaching principle of 'subsidiarity' mean? How does this relate to 'self-determination'?
4. Draw a cartoon or image to illustrate one or more of the articles in the declaration. Use the drawings to create a mural/display for your school.

## Activity 4: The Sustainable Development Goals & indigenous peoples rights

Indigenous peoples participated from the start in the global consultation process towards the 2030 Agenda to ensure that indigenous peoples would not be invisible, as they had largely been in the Millennium Development Goals (MDGs). Their advocacy contributed to designing a framework that makes explicit references to indigenous peoples' rights and development concerns, and that is founded on principles of universality, human rights, equality and environmental sustainability – core priorities for indigenous peoples.

1. Why was it so important for indigenous peoples to be involved in the development of this new global agenda?
2. Poverty reduction has occurred at a slower rate for indigenous than non-indigenous groups. Provide one country example and explain why you think this is the case.
3. All the Sustainable Development Goals and targets are relevant to ensure indigenous peoples' rights and well-being. Read The United Nations Permanent Forum on indigenous issues report '[Together we Achieve](#)' What are the most challenging issues for indigenous people?

Find the 'Together we Achieve' report at [https://sustainabledevelopment.un.org/content/documents/10314Permanent%20Forum%20on%20Indigenous%20Issues%20\(PFII\).pdf](https://sustainabledevelopment.un.org/content/documents/10314Permanent%20Forum%20on%20Indigenous%20Issues%20(PFII).pdf)

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## Activity 5: ILO Convention 169

Excerpt from Walk as One Report...

Australia should increase the effectiveness of our international aid program as it pertains to indigenous peoples.

The Australian Government should consider the ratification of ILO Convention 169 as this would demonstrate a solid commitment to the realisation of indigenous rights.

1. What is ILO Convention 169?
2. What does 'ratify' mean?
3. How many countries have already ratified ILO Convention 169?
4. If Australia did ratify ILO Convention 169, what difference would it make?
5. Do you think that Australia should ratify ILO Convention 169?

Or, debate: Australia should ratify ILO Convention 169.

Websites:

Pro 169: [http://pro169.org/?page\\_id=10](http://pro169.org/?page_id=10)

International Labour Organisation: <http://www.ilo.org/indigenous/Conventions/no169/lang-en/index.htm>

## Activity 6: Weaving a prayer of hope and peace

Using the wool from Activity 7, weave a small mat.

See: <http://www.youtube.com/watch?v=-ByYj5G4-Hc>

When they weave or knit, some people use the activity as an opportunity to pray for others. Someone once described this as 'leaving the love in the wool'.

Write an acrostic prayer for justice, peace or hope for Indigenous peoples.

<http://www.readwritethink.org/files/resources/interactives/acrostic/>

Pin or glue your prayer to the mat. Display at assembly, liturgy or in your classroom.

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## Activity 7: Pictures of change

Preparation: Print photos from the Walk As One campaign on card (or glue the photo onto A4 card). Photos can be downloaded from the Caritas Australia website: <http://www.caritas.org.au/act/past-campaigns/walk-as-one-indigenous-peoples-campaign/global-snapshot>

Cut each photo into 6 pieces and place them into a zip-lock bag (one photo per bag).

Display useful quotes from the Gospels and Catholic Social Teaching documents. (**Appendix 4**)

Students spend time looking at the Walk As One website as individuals, a group or as a class. In particular, look at the 'Global Snapshot' page. If you don't have access to the website you can divide the class into 5 groups and give them a case study each. (**Appendix 1**)

### Instructions:

1. Mix photo pieces, give one piece to each student. Students find others with the same picture and recompose it. Teacher may have to supply missing pieces of puzzle if there are more pieces than students.
2. Discuss pictures:
  - Can you identify the people in the photo? Could you do this before the picture was recomposed?
  - What challenges face many indigenous peoples in the world?
  - Why is the situation of indigenous peoples a social justice issue?
3. Reflecting on the process
  - Why should we care? What can we do about it, as individuals, a class, a school?
  - How does joining all of the pieces together make the picture clearer? Stronger?
  - Record responses on board: What are some words that could be used to describe this, e.g. unity? What are some words that describe what you did to make the picture e.g. collaborate?
  - What happens when people join together to work for justice?
  - How does this link to the situation facing many of the indigenous peoples of the world?

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## Activity 8: How is the situation of the indigenous peoples of the world relevant to me?

**Resources:** Case Studies (**Appendix 1**) and 6 different coloured balls of wool.

### Part A: Making Connections

1. Divide the class into 5 groups. Give each group a different case study. Students read their case study and discuss characteristics and challenges of the indigenous peoples in their case study.
2. Give each group a different coloured ball of wool. Keep the 6<sup>th</sup> ball of wool aside. Ask one person in each group to tie the wool to their wrist. Select one group to start by stating a characteristic or challenge from the case study their group has read.
3. If another group can identify with that characteristic or challenge, the wool is passed to them and wrapped around one of the student's wrists. Continue to pass the wool to other groups if they too can connect with the shared characteristic or challenge.
4. Continue by choosing a different group to start. They identify a new characteristic or challenge and pass among other groups who share that characteristic or challenge. Continue until each person in the class is linked.
5. Now take the ball of wool that has been put aside to link the whole class. Ask the class what they have in common with indigenous peoples (be mindful that some of your students may

identify as an indigenous person themselves). e.g. "We are all part of humanity", "We have similar needs such as food, shelter, safe water, security and education." After each suggestion, students use the wool to link with another person in the class.

6. Take a photo of the class using an iPad or smart phone. Create a caption for the photo that emphasises how all the people of the earth are connected. You might like to display this photo or use it as part of the [Walk As One liturgy](#).

### Part B: Reflection

1. Aside from getting tangled up in knots, what did you learn from this?
2. Why does Caritas Australia assist indigenous peoples?
3. What did you learn about the links between indigenous peoples?
4. How are you linked to the indigenous peoples of the world?
5. Why is this gap between indigenous and non-indigenous peoples an issue of justice?

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## Activity 9: 'Walk' as 'One'

Preparation: Join 2 or 3 sheets of large poster paper together. Draw a big figure 1 on it using a font style like Times New Roman so that there is plenty of room to put material inside the figure.

Collage: Paste photos from Activity Eight in the middle of the figure one. As a class, create a word splash around the outside of the figure one with words that reflect solidarity and unity.

Footprints: Students trace outline of own foot or, to save time, use cut-outs from craft stores. On cut-outs students write their name, the name of a group of indigenous peoples they have researched and something they have learned about justice and indigenous peoples. They could include a quote that has some personal significance to them. Write a statement finishing one of these sentence starters: "Walk for justice ...", "Footprints ...", "Step out for..." and "Walk together..."

Walking and Prayer: Discuss Catholic prayer practices connected with walking e.g. the labyrinth (view clip: <http://www.youtube.com/watch?v=cuASmpsCXI0>), or monks and nuns who walk as they pray the Liturgy of the Hours or Divine Office.

## Activity 10: The Church's response

Pope John Paul II said:

***Unjust economic policies are especially damaging to indigenous peoples, young nations and their traditional cultures; and it is the Church's task to help indigenous cultures preserve their identity and maintain their traditions.***

Ecclesia in Oceania Post-Synodal Apostolic Exhortation, 2001. Para 28

Using the case studies provided (**Appendix 1**) or the website ([www.caritas.org.au/walkasone](http://www.caritas.org.au/walkasone)) students explain how the Church is helping indigenous peoples to preserve their identity and maintain their traditions. Suggest they write a newspaper article and include an engaging title.

Alternatively students could work in pairs with one student acting as a reporter who interviews the other student acting as a Caritas Australia program coordinator. Students must include why the Church is committed to justice for indigenous peoples.



# Indigenous peoples - Appendix 1

## 1.1 The Kabihug People of the Philippines - An indigenous peoples empowerment and development project

The Kabihug tribe is one of the surviving minorities in Bicol, Philippines. Traditionally nomadic, the indigenous peoples of Camarines Norte have been pressured by landowners to move deeper and deeper into the hinterland, where it is difficult for them to collect or grow food. This forcible retreat has reduced their access to government services, such as education and primary healthcare. Thus, health and sanitation are severely neglected and there is a lack of safe drinking water.

Kabihug children are almost completely uneducated with only 12% of them enrolled in primary school, births almost universally unregistered.

The indigenous peoples Empowerment and Development Project, is a rights-based program which focuses on developing and empowering the Kabihug peoples in the province of Camarines Norte, Philippines.

The program also works long-term by tackling development challenges and changing discriminatory attitudes toward indigenous peoples. By providing the Kabihugs with a full understanding of their rights they will be better able to access social services and development facilities.

An example of this is Caritas' support for Kabihug claims over ancestral domains and the preservation of indigenous culture. The Kabihugs have been successful in gaining land entitlements with over 1,400 people benefiting from the granting of 22 hectares of ancestral land in Osmena.

Eventually, the program aims to help Kabihug people to overcome any sense of inferiority brought about by the discrimination and marginalisation they have experienced from the government and wider community.

A strengthened sense of self-esteem will enable Kabihugs to integrate into mainstream society while still keeping their indigenous culture.



Kabihug multi-purpose hall



Inside the school classroom



# Indigenous peoples - Appendix 1

## 1.2 The Mondulkiri Community Health program aims to improve the health of people in remote indigenous communities, especially mothers and children.

Sreymom, now 26, lives in the remote Mondulkiri province of Northeast Cambodia, where extreme poverty has led to many health issues for the region's indigenous population.

When she started work at the local Health Centre, Sreymom was eager to use her three years of midwife training to help care for indigenous mothers and children in the surrounding villages. But soon she realised she lacked the practical experience she needed to safely assist in childbirth. "When I has to assist a delivery," Sreymom recalls, "my body and knees were trembling. I was sweating and losing confidence."

Seeing Sreymom's difficulties - and her true potential - a local healthcare worker helped Sreymom to enroll in the Mondulkiri Community Health Program. Established by Caritas Cambodia and supported by Caritas Australia, the program empowers and trains local health centre staff in pre and post-natal care, safe delivery practices and children's health.

The course not only improved Sreymom's skills as a midwife, but also gave her information on broader health issues, which she could take back to the indigenous women in her community.

These days, Sreymom delivers one or two babies each month and is trusted by the indigenous community. "If we did not have the program, more pregnant women would face death," Sreymom says. "I hope Australian people will support my communities more in building awareness in healthcare, hygiene, nutrition and sanitation."



# Indigenous peoples - Appendix 1

## 1.3 Indigenous peoples of Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara lands, Australia - Tjanpi desert weavers project

More than 6,000 indigenous Australians call the Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara (NPY) lands home. This vast expanse covers 350,000 square kilometres of Australia's Great Victorian Desert, enveloping some of the country's most remote indigenous communities. It is here that Caritas Australia supports the NPY Women's Council in their innovative Tjanpi Desert Weavers project.

The life expectancy of Aboriginal and Torres Strait Islanders is approximately 17 years less than the overall Australian population. Equally concerning is that Aboriginal and Torres Strait Islander peoples suffer from higher rates of heart disease, diabetes and substance abuse than other Australians, and Aboriginal babies in the Northern Territory are twice as likely to die during infancy as other Australian babies.

For Australian women and girls, progress towards indigenous and non-indigenous social equity remains sluggish. Indigenous women and girls continue to experience social isolation, threats to their personal security, and economic insecurity. For Australian indigenous women, education, health, and socio-economic empowerment all too often goes wanting.

Across the remote NPY lands Aboriginal people are enthusiastic to find work on their traditional land but employment opportunities are scarce.

The NPY Women's Council (NPYWC) was formed to support a strong role for women in the desert's marginal indigenous communities. By affording women control and choice in their own development initiatives, the NPYWC seeks to alleviate systemic poverty, reduce human suffering and promote and encourage the law and culture of NPY Women.

Caritas Australia has had a partnership with the NPYWC's Tjanpi Desert Weavers project since 2005. Through the culturally meaningful activity of grass weaving, the project enables upwards of 300 women from 28 communities to generate income on their land, ensuring their own livelihoods and indirectly supporting communities across the red centre.

Throughout the year, the Tjanpi crew travel throughout NPY lands conducting grass weaving workshops for indigenous women. Through these workshops – ranging from three days to two weeks – women learn the skills to collect and dye grass, to weave baskets and sculptures, to sell and promote their art, and to manage their subsequent income.

Another strength of the Tjanpi Desert Weavers initiative lies in its capacity to support indigenous women year round. Following their workshops, NPYWC Arts Workers keep in contact with communities, enabling women to sell their art through the Tjanpi website, at national exhibitions and in the NPYWC shop in Alice Springs.

# Indigenous peoples - Appendix 1

## 1.3 continued...

### Income for life

Throughout Australia's indigenous communities, diabetes prevention and care is a major health challenge. In particular, access to end stage renal care is an increasingly pressing issue in many remote Aboriginal communities. Diabetes among indigenous Australians has become the leading accelerator of mortality rates and is three times more prevalent among indigenous Australians than non-indigenous.

The Tjanpi weavers tend to be older women and because of the nature of health care in their communities, they are often caring for sick members of the family or are sick themselves. In addition to the myriad physical and mental health challenges prevalent throughout indigenous communities, many people of the NPY lands increasingly struggle with kidney problems as a result of their diabetes.

End stage renal care is a huge priority but many women and their families must travel to metropolitan centres to receive the care they need. Often when people do have to travel to Alice Springs for health care they are faced with homelessness for the duration of their stay. Thanks to the Tjanpi weaving project, many families now have the income to support themselves during their time away from their traditional lands.

In addition to the income they can generate weaving on lands, in 2011 the NPYWC offered casual employment opportunities to over one hundred and sixty women as teachers, dyers and weavers in the Tjanpi Desert Weavers shop in Alice Springs. For many women and their families this small income can mean the difference between homelessness and having a place to stay; between accessing vital care and denying their health to escape the inherent threats of homelessness.

In our efforts to close the gap in Australia we must ensure culturally appropriate employment opportunities for indigenous communities so that communities are supported in ways which enhance and build upon their diverse cultural strengths, which is for the benefit of all Australians.

At its core, the Tjanpi Desert Weavers is a social enterprise. Beyond simply enabling women to generate income, the project aims to keep culture strong, maintain links with traditional lands and empower the keepers and teachers of desert weaving to build a strong enterprise through which to share their art and culture with the world.

According to its mission, "Tjanpi is about family and community – about walyta."





# Indigenous peoples - Appendix 1

## 1.4 Adivasi community of Bangladesh - Integrated Community Development Project (ICDP) - Dinajpur

The socio-economic condition of **Adivasi** community in Bangladesh is extremely poor. There are approximately three million **Adivasi** people living in Bangladesh. They have been deprived for many years of social and economic rights by discrimination, progressive elimination of their cultural heritage, human rights violations, and illegal grabbing of their ancestral and agricultural lands by non-**Adivasi** people.

Approximately one hundred thousand **Adivasi** (ethnic minorities) people are living in the greater Dinajpur Region of Bangladesh.

Being an ethnic minority they have always been exploited by the majority. Few of them have an opportunity to participate in local government and they are rarely invited to government and non-government social gatherings/seminars/meetings in their respective areas. The existing social systems hardly allow them to have any personal and social interaction with non-**Adivasi** (mainstream) people.

Social situation:

The **Adivasi** people live in scattered villages. **Adivasi** people belong to different faiths and denominations of religion. Due to their ethno-cultural specificities, the **Adivasi** people are highly discriminated by the mainstream people.

The **Adivasi** people have a very low level of education. Identified causes include absence of schools in the remote areas, discriminative attitudes towards them in government schools, lack of awareness and education of the

parents and poverty. Children are scared to go to school due to social exclusion and absence of education in their native language. As such they possess the highest illiteracy rate in Bangladesh and have yet to reach gender parity. As consequences, child labour as well as early child marriage is common within these groups. 68% of **Adivasi** population at the age of 15 years are married.

Only 45% of Adivasi families have their own land. About 19% of families live in **Jhupri** houses (small huts made of plastic sheets), 80% of families live in **kutcha** houses (shed with leaves/straw roof) and 1% of families live in semi-pucca houses (tin shed with brick walls). Only 3% of the total families have access to electricity.

The **Adivasi** people have their own culture and language with a separate identity from the Bengali language & culture. About 94% of **Adivasi** families use their own language.

Caritas Australia is partnering with Caritas Bangladesh to implement the Integrated Community Development Project (ICDP)-Dinajpur for the development of socio-economic condition of the disadvantaged **Adivasi** communities, protecting their land rights, preserving environment, their culture and values and strengthening their Social Organisations in over 500 villages.

Major components of the project are to strengthen the Social Organisations, improve access to primary and higher education of the **Adivasi** children, land retention and development, savings and credit practice, preserve and develop the **Adivasi** culture and heritage and improve primary health education.

# Indigenous peoples - Appendix 1

## 1.5 Advocating for change in the Central Indian Tribal Belt

Dhaniram, 24, lives in a region of Central India known as the tribal belt. More than 7.8 million people live here, from 645 distinct tribes. People belonging to the Scheduled Tribes of India have been subject to marginalisation and discrimination for generations, and they are among the poorest of all people in India.

In Dhaniram's village there are 117 households; nearly every family lives hand to mouth. Many people, including Dhaniram, have to work as 'daily wage' labourers, constantly searching for work. Like many communities across the tribal belt, Dhaniram's village was unaware of the Indian Government's social security schemes for supporting the most vulnerable communities. "There is a low rate of literacy in my village and a low level of awareness of our own rights and entitlements," says Dhaniram.

Upholding tribal rights is a key focus of Caritas India. The Hamara Haq ('Our Rights') program, supported by Caritas Australia and the Australian Government, has been implemented in five districts across the State of Chhattisgarh to help communities learn about their rights and entitlements. Hamara Haq also enables people to strengthen locally recognised traditional governance systems, so that communities can determine their own way out of poverty.

Dhaniram is driven to help create change in his village. When his wife told him about Hamara Haq, he immediately joined the program. "I began attending different training sessions," he recalls. "I became more interested and drawn into the implementation of the program as I got to learn new and important things."

Dhaniram received training in human rights, leadership, local governance, legislation and forestry rights, and soon realised the potential for change in his village. "I learnt how to speak in public and sort out various problems prevailing in our area." Using his new knowledge, Dhaniram took the lead, helping to bring electricity to his village. He

also navigated complex administrative processes to ensure that a stalled government housing project was restarted.

Noorul, a Caritas India Project Coordinator, notes: "It was because of Dhaniram's untiring efforts that 84 villagers have stopped waiting and now have houses of their own."

Empowered by his learnings and experience, Dhaniram has persuaded many community members to join local government planning meetings so that villagers have a voice and can direct the development of their own communities. "I am passionate because I feel that this village is mine and we all should live a good life," Dhaniram says.

"Resources are available for us. The thing that we need to do is to come together and actively participate in decision making. We are now empowered to speak up and ask for our rights." So passionate is his belief that he sometimes spends his time learning and sharing his knowledge rather than seeking daily labour.

"I may live a day without having food, but if I miss this knowledge sharing and capacity building program I will lose my livelihood forever, and will be deprived of what I am entitled to get, and the rights to secure my future," he says. "For that I can sacrifice today."

# Indigenous peoples - Appendix 2

Resources to help: [www.caritas.org.au/walkasone](http://www.caritas.org.au/walkasone) Walk As One report, Catholic Social Teaching hand out, Caritas Australia website

Indigenous Issue	
<p>Challenges indigenous communities face regarding this issue.</p> <ul style="list-style-type: none"> <li>•</li> <li>•</li> <li>•</li> </ul>	<p>Explain each challenge.</p>
<p>Catholic Social Teaching principles that are jeopardised by this issue.</p> <ul style="list-style-type: none"> <li>- Human dignity</li> <li>- Common Good</li> <li>- Subsidiarity</li> <li>- Solidarity</li> <li>- Participation</li> <li>- Stewardship for the earth's resources</li> <li>- Preferential option for the poor</li> </ul>	<p>Select at least 3 principles from the list and explain each principle as it relates to your issue.</p>
<p>Explain how Caritas Australia is working in partnership with indigenous communities to address this issue.</p>	<p>Provide a brief project summary and the evident Catholic Social Teaching principles.</p>



# Indigenous peoples - Appendix 3

**Self-determination means...**

# Indigenous peoples - Appendix 4

## Quotes from the Bible and Catholic Social Teaching

***"We are all responsible for one another, therefore it is important to maintain a positive vision of solidarity because it is the driving force of integral human development."*** Pope Benedict XVI

***"...what has been done cannot be undone. But what can now be done to remedy the deeds of yesterday must not be put off till tomorrow."*** Pope John Paul ii, 1986 during his visit to Alice Springs, Australia.

***"We believe that the Earth is a gift from God, valuable in itself, and that human life is irrevocably linked with the Earth."*** Australian Catholic Bishops Conference, 2005.

***"Governments are encouraged to pursue with still greater energy programmes to improve the conditions and the standard of living of indigenous groups in the vital areas of health, education, employment and housing."*** Pope John Paul II

***"To love the Lord your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul."*** Joshua 22:5

***"Act justly and to love mercy and to walk humbly with your God."*** Micah 6:8

***"I have come so that they may have life and have it to the full."*** John 10:10

***"Development is the new name for peace."*** Pope Paul VI

***"Our love is not to be just words or mere talk, but something real and active."***  
1John 3:18

***"Faith itself, if it has no works, is dead."*** James 2:17

***"All things are possible to those who believe."*** Mark 9:23

***"In everything, therefore, treat people the same way you want them to treat you."*** Matthew 7:12

***"For I was hungry and you gave me good, I was thirsty and you gave me drink, a stranger and you welcomes me... Amen, I say to you, whatever you did for one of these least of my brothers, you did it for me."*** Matthew 25:35-40

***"Every human being ought to have ready access to all that is necessary for living a genuine human life: for example, food, clothing, housing,... the right to education and work."*** Gaudium et Spes, 26

***"The common good indicates 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily'."*** Compendium, 346

***"[Solidarity] is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all."*** Sollicitudo Rei Socialis, 38

***"The more fortunate should renounce some of their rights so as to place their goods more generously at the service of others."*** Octogesima Adveniens, 23

***"The greatest challenge of the day is how to bring about a revolution of the heart, a revolution which has to start with each one of us."*** Dorothy Day