Fertile Question: *Where do I draw the line?*

Core Content Area 1: Ethics, values and morality

**TOPIC 1.1: Understanding right and wrong**

Lesson 1.1.1 What’s it all about?

Lesson 1.1.2 Knowing right from wrong

Lesson 1.1.3 Why did you do that?

**TOPIC 1.2: Considering the other**

Lesson 1.2.1 It’s not just about you

Lesson 1.2.2 Knowing a line needs to be drawn

Lesson 1.2.3 Is it ever ok to...?

**TOPIC 1.3: Conscience and consequences**

Lesson 1.3.1 Understanding conscience

Lesson 1.3.2 Dealing with consequences

Lesson 1.3.3 Everyone makes mistakes - forgiveness and reconciliation

Extending Knowledge: Values, motivation and behaviour

Depthing Understanding: More about conscience
Fertile Question: Where do I draw the line?

Core Content Area 1: Ethics, values and morality

TOPIC 1.1: Understanding right and wrong

Lesson 1.1.1 What’s it all about?

In this lesson students will explore the unit topic and critique and analyse the introductory movie clip.

Teachers: Before You Start!

1. Familiarise yourself with the Teacher background for this unit.
2. Consider setting up a Primary pad page for students to share thoughts and ideas during the lesson.
3. Throughout this unit, students will need to be reminded to: listen to each other, think about what others say and that often there will be no single right answer to ethical questions posed.

For students to explore the unit topic and analyse the introductory movie clip, complete the following activities:

1. Analyse the unit topic Ethics and Morality and the fertile question: Where do I draw the line?
   a. View and analyse the introductory movie clip for this unit.
      i. View the introductory movie clip straight through, paying attention to the narrative of the film, what you hear and what you see. Type on a Primary pad page, your comments about the film. Write down one thing you knew, one thing you didn’t know and one thing you found surprising about ethics and morality in the film. Are the techniques of the filmmaker effective for conveying information, expressing points of view and raising issues associated with ethics and morality? Are there voices missing that you might expect to hear on this topic? Comment on the use of colour and music. Did the movie help you to understand the fertile question? What does it mean to draw the line?
      ii. Discuss the contents of the Primary pad page as a class.
   b. Construct working definitions for important terms in the topic.
      i. Work in groups of five to determine current understandings of the following: ethics, morality, morals, moral compass, values. Each person creates a Primary pad for one of the terms and writes what they think the word means. Share the page with each member of the group until everyone has added their understanding of all five terms. Try not to repeat anything that has already been said.
      ii. Check the dictionary for definitions of the terms and compare with the group’s understanding and record new understandings.
   c. Review examples of ethical questions.
      i. Read and discuss the following information about ethics: Ethics cannot be confined to issues of religion, sexual morality or controversial issues such as euthanasia, abortion, gay marriage or cloning. Ethics apply to all areas of life: how we treat ourselves and others, in our homes, schools and workplace; how we use the internet; conduct ourselves on the sporting field and so on. An ethical issue is defined by the questions it creates: Is that fair? Will anyone be harmed? How many? What would the consequences be if everyone did that? Is that the right or wrong thing to do? Is that the most caring thing to do? How will the environment be affected?
      ii. Create a list as a class, of ethical issues that are currently in the media. You might like to search the ABC news site. Keep the list for reference later in the unit.
      iii. Conclude this lesson by reflecting on what you think it means to be a good person. Complete this sentence. A good person is someone who ….
Fertile Question: *Where do I draw the line?*

**Core Content Area 1: Ethics, values and morality**

**TOPIC 1.1: Understanding right and wrong**

**Lesson 1.1.2 Knowing right from wrong**

In this lesson students will explore the various forces that have shaped their own personal ethical code.

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**Teachers: Before You Start!**

1. Read the Teacher Background on values.

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**For students to explore the various forces that have shaped their own personal ethical code, select from the following activities:**

1. Identify the ways in which your personal code of ethics has been formed.
   a. Analyse personal responses to ethical decisions.
      i. How have you learnt right from wrong? The following activity has been designed as a quick quiz for you to acknowledge how your ethics and values have been formed. Complete the following table by answering yes/no/maybe and what/who has been the greatest influence on your behaviour in this area (eg peers, parents, church, law, grandparents, teachers etc).

   **Behaviour: Would you ever…?**
   - Tell a lie
   - Break a promise
   - Spread rumours
   - Bully someone
   - Download illegally from the internet
   - Cheat on a test
   - Take a sickie from work when I am not sick
   - Drop rubbish on the ground
   - Steal
   - Murder someone
   - Fight in a war
   - Have cosmetic surgery
   - Drink alcohol before I am 18
   - Smoke
   - Take illegal drugs
   - Drink and drive
   - Have an abortion
   - Work for a company renowned for cruelty (to humans, animals or the environment)
   - Take drugs to enhance my sporting performance

   **Yes/no/maybe**
   - Maybe if …
   - But I would draw the line at…

   **Biggest influence on me in this area**

   ii. Considering the final column of the table, which group(s) have had the biggest impact on your knowledge of right and wrong so far in your life? How important is it to have reliable wisdom to help you to develop a sense of right and wrong?

2. Critique non-conventional methods that people rely on for decision-making.
   a. Determine whether Siri has a consistent ethical framework? (Helpful voice on the iPhone)
For students to examine their personal values and the ways in which priorities for behaviour can change in different contexts, select from the following activities:

1. Explore and analyse personal values in a variety of contexts.
   a. Identify the values that most often drive your behaviour.
      i. Write a paragraph that describes what you have done in the last twenty-four hours that required you to make an ethical decision or take an ethical position. Include everything. Swap your paragraph with a partner. Take turns to question each other. After each action mentioned, ask the question: Why did you do that? This activity will help you to start to connect your values with your behaviour. Take note if you did something you wouldn’t ordinarily do and how you felt about that.
   b. Determine your most important values and how they drive your behaviour.
      i. Select the top ten values from the following list (or others) that are most important to you and complete the table in Useful Resources: honesty, truth, freedom, love, fun, spirituality, compassion, dignity, good health, intelligence, family, wealth, success, stewardship of environment, good sportsmanship, authenticity, comfort, education, beauty, power, fairness, friendship, respect, adventure, consistency, patience, tolerance, peace, hygiene, the common good, justice.
      ii. Compare your list with a partner and discuss how the ranking might change if you were in different circumstances. For example: on a sporting team playing a game or if you were a police officer. Discuss as a class.
   c. Examine and critique the nine values identified for Australian schooling.
      i. Read through the nine values identified as part of the Australian curriculum.
      ii. Compare the nine values with your own list. Use a SWOT analysis to critique why might the government include the explicit teaching of values in schools. Discuss as a class.

2. Explore how circumstances can change priorities.
   a. Examine the following cartoon.
      i. Describe what you see.
      ii. Who is speaking? Whose voice is missing?
      iii. Which value of the ‘family man politician’ is being challenged by the cartoon?
      iv. Is it possible to draw conclusions about the man’s devotion to his family from the cartoon?
Fertile Question: Where do I draw the line?

Core Content Area 1: Ethics, values and morality

TOPIC 1.2: Considering the other

Lesson 1.2.1 It’s not just about you

In this lesson students will explore the ways in which mature ethical decision-making involves the consideration of the other.

Teachers: Before You Start!

1. Familiarise yourself with the resources referred to in this lesson.

For students to explore the ways in which mature ethical decision-making involves the consideration of others, select from the following activities:

1. Explore the movement from self-regarding to other-regarding in moral development.
   
a. Explore the notion that humans are relational beings and therefore making ethical decisions must have an “other” dimension.
      
i. Examine the stages of moral development as outlined by Kohlberg and Gilligan in Useful Resources.
      
ii. Work with a partner to match the following decisions and behaviours to Kohlberg’s stages: buying a present for someone so that they will buy you one; turning off the water while brushing teeth; apologising to avoid punishment; not talking in class so that others are not distracted by you; doing the dishes to please your step mum; not telling on someone for cheating on a test; helping a stranger who has fallen over; getting a friend a fake id.

b. Investigate your own ethical decision-making tendencies.
   
i. Take the ethical style questionnaire and check the results.
   
ii. Read the descriptions of the ethic of justice and ethic of care.
   
iii. Create two Wordles out of each description and compare and contrast the dominant words. How are these two systems of ethics both ‘other-regarding’?
Fertile Question: *Where do I draw the line?*

Core Content Area 1: Ethics, values and morality

TOPIC 1.2: Considering the other

Lesson 1.2.2 Knowing a line needs to be drawn

In this lesson students will explore the issue of moral relativism and reflect on the importance of drawing a line and not crossing it.

Teachers: Before You Start!

1. Explore the Australian Government’s website about healthy relationships called [The Line](https://www.the-line.org.au). Preview and critique the suitability of these resources for your students.

For students to explore the issue of moral relativism, select from the following activities:

1. Develop a shared understanding of the pros and cons of moral relativism.
   
   a. Define moral relativism.
      
      i. Conduct a five minute search of the internet to find a definition of moral relativism to share with the class.
      
      ii. Share definitions and as a class use a PMI (plus minus interesting) strategy to discuss the pros and cons of never establishing boundaries when it comes to moral and ethical behaviour.
   
   b. Investigate and critique the Australian Government site [The Line](https://www.the-line.org.au) as a relevant and useful resource for helping young people to draw the line.
      
      i. In pairs or individually, go to the home page of [The Line](https://www.the-line.org.au) to investigate and critique this government resource. Begin by reading the About section. Explore the contents of the site for ease of navigation, usefulness of material, opportunities to engage with others and attractiveness of the pages. Trial some of the activities including the interactive videos and music.
      
      ii. Compose a Twitter style post (150 characters or less) to promote or not promote this site for young people.
      
      iii. Share with the class.
      
      iv. In teams of three, identify another typical situation for young Australian people that requires an ethical decision. Generate a script similar to the examples on The Line website. Role play the scenario, the three responses and their consequences, one of which illustrates right moral action.
Fertile Question: Where do I draw the line?

Core Content Area 1: Ethics, values and morality

TOPIC 1.2: Considering the other

Lesson 1.2.3 Is it ever ok to...?
In this lesson students investigate the impact, pros and cons of illegal downloads.

Teachers: Before You Start!
1. Preview the resources referred to in this lesson.

For students to analyse, select from the following activities:

1. Investigate and debate the morality associated with illegal downloads and copyright infringement.
   a. investigate some of the points of view regarding illegal downloading from the internet.
      i. View the video about some of the pros and cons of illegal downloading. Read some of the comments posted below the clip.
      ii. Read the article in Useful Resources about illegal downloading in Australia.
      iii. Complete a table using evidence from the video, the article and any other source listing the pros and cons of illegal downloading. Consider who is being harmed and who is benefiting.
      iv. Discuss with a partner one or more of the following statements:
          Downloading television programs for free is ok because they will come to TV in a few months for free anyway; downloading and sharing music for free benefits the songwriters and performers because more people will come to their concerts; people who download a lot should be prosecuted; the music and film industries need to adapt to the downloading phenomenon; people are very good at justifying wrong behaviour; downloading is morally wrong because it is theft; downloading is not morally wrong because it should not be illegal.
      v. Reflect on where you draw the line on this issue.
   b. Imagine creative solutions to the issues of illegal downloading.
      i. Imagine a situation where people could access their favourite music, TV, movies etc fast and for free without any stakeholder losing out. How might this occur? Work with a partner to generate a list of questions and problems that would need to be answered and solved for this to occur. For example how would the artists or production companies earn a living?
      ii. Write a short, respectful comment that could either be sent to YouTube in response to the video in 1.a.i or the article in 1.a.ii that outlines you and your partner’s ideas about how this issue could be solved.
Fertile Question: Where do I draw the line?

Core Content Area 1: Ethics, values and morality

TOPIC 1.3: Conscience and consequences

Lesson 1.3.1 Understanding conscience

In this lesson students will explore a Christian understanding of conscience.

Teachers: Before You Start!

1. Read the Teacher background on conscience.

For students to explore a Christian understanding of conscience, select from the following activities:

1. Explore Catholic moral decision-making in the light of an understanding of conscience and discernment.
   a. Explore understandings of conscience.
      i. Review the movie clip for Ethics and morality and identify moments in the film where the characters are drawing on their conscience and why.
      ii. Discuss what you think the purpose of the conscience is within the human condition. Does everybody have a conscience? Think of a time when your conscience caused you to feel restless and agitated. How did you resolve this anxiety brought about by your active conscience?
   b. Explore ideas about conscience.
      i. Read the following about a Catholic understanding of conscience: The greatest assistance for one’s conscience is the gift of discernment. It presupposes the following qualities:
         1. Knowledge of moral principles (to know what is “right”)
         2. Experience and the ability to profit from it (consequences)
         3. An ability to learn from others (humility and openness)
         4. An ability to make rational inferences (to see connections and recognise interdependence)
         5. Inventiveness and creativity, vision and foresight (imagination)
         6. An ability to see and weigh circumstances (discernment)
         7. An ability to anticipate and weigh circumstances (persistence)
         8. An ability to anticipate obstacles and plan to surmount them (resilience)
         9. An ability to decide in the light of the preceding (strength, courage and reflection).
      ii. View one of the animated videos of moral dilemmas from The Line. Click on each of the possible choices to view the possible consequences of each choice. How is the conscience of the main character portrayed? Use the list above to assist you.
      iii. Use ToonDoo or similar to create a scenario where one of the characters demonstrates at least three of the abilities in the list above to discern the right thing to do. Include the three abilities in a speech bubble at the end of your Toon.
Fertile Question: *Where do I draw the line?*

**Core Content Area 1: Ethics, values and morality**

**TOPIC 1.3: Conscience and consequences**

**Lesson 1.3.2 Dealing with consequences**

In this lesson students will explore connections between conscience, values and consequences.

**Teachers: Before You Start!**

1. Review the See, Judge, Act approach to issues of justice in the Social Justice unit.

**For students to explore connections between conscience, values and consequences, select from the following activities:**

1. In 1896, Cardinal Cardijn wrote: ‘In order to act well, it is necessary to see and judge well.’ The process of see, judge, act has become a potent way of reading the signs of the times and engaging in action for justice in a way that is transformative.” This type of critical reflection is required to change situations where decisions and actions based on what seems to be in good conscience result in harmful consequences.

   a. Critique the idea outlined in the following statement: Doing something in “good conscience” is not an absolute sign that we are actually doing good.

      i. Choose a current issue to investigate that appears to be a good idea but you suspect may actually be doing more harm than good. Try Googling “more harm than good” for some ideas. YouTube is often an excellent resource for information. Some examples include: Offshore processing of refugees in Australia, giving money to charity, Earth Hour etc.

      ii. Use the See, Judge, Act framework in **Useful Resources** to assist you to investigate your chosen issue.

      iii. Report back to the class outlining the following: The situation; what good was intended by the actions taken; what harm might be occurring and one or two possible alternative solutions. Include in your report your reflection on why it is often important to do something rather than nothing and the harm that could occur by waiting for a “perfect” solution.
Lesson 1.3.3 Everyone makes mistakes - forgiveness and reconciliation

In this lesson students will explore the imperfection of human beings and the importance of forgiveness.

Teachers: Before You Start!

1. Read the article on reconciliation from the Australian Social Justice Council.
2. Set up a Typewithme page with each of the seven headings in the article, beginning with Where did the process of .... etc. Share the Typewithme page with the students.

For students to investigate the imperfection of human beings and the importance of forgiveness, select from the following activities:

1. Explore Catholic teachings about sin, reconciliation and forgiveness.
   a. Use the issue of reconciliation with Aboriginal and Torres Strait Islander people to learn about the Catholic church’s teachings about sin and reconciliation.
      i. Form seven groups and access the article Catholics and the process of reconciliation.
      ii. Read the introduction together as a class and review the nine qualities of discernment as outlined in Lesson 3.3.1. Allocate one of the next seven topics in the article to each group to read, discuss and summarise. Each group member takes responsibility for one or two paragraphs in their section.
      iii. Read your allocated paragraph(s) noticing especially where any of the nine qualities of discernment were demonstrated. Ask yourself what is this paragraph saying about reconciliation or sin or forgiveness or apology? Summarise your paragraph in fifty words or less to highlight the key points for the rest of your group and the rest of your class. Share your summary with your group and answer any questions asked for clarification. Make adjustments so that your summary is clear, with the minimum of words used to make the key point of the paragraph.
      iv. Access the class Typewithme page and locate the heading that your group was allocated. Type your summary.
      v. Discuss the key points made by the class from the article. Identify the key steps/processes involved in reconciliation, for example, saying sorry.
      vi. How does the teaching in the article compare with your attitudes regarding firstly, the issue of reconciliation with ATSI people, and also your own thoughts about sin/mistakes, apology, and forgiveness?

b. Explore personal attitudes to forgiveness.
   i. Read the passage from the Gospel of John 8:1-11. What did Jesus say that pricked the conscience of the Pharisees? How does Jesus challenge the woman to live life to the full?
   ii. Assess your attitudes towards ways of making up for wrongdoing and forgiveness in relationships.
   iii. As a class, suggest five things a friend, girlfriend or boyfriend might do that would make forgiveness difficult.
   iv. Conduct a continuum activity to assess the attitudes of the class to each of the five. How much do apologies help?
Lesson 1.1.3

Enter your top ten values into the table below and give an example of your behaviour or decision-making that demonstrates how this value motivates you.

<table>
<thead>
<tr>
<th>Rank</th>
<th>Value</th>
<th>I know I have this value because I … (give an example)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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</tbody>
</table>

Back to lesson
Kohlberg’s Stages of Ethical Development

Kohlberg’s scheme is often called an Ethics of Justice. This model was inspired by Piaget’s Cognitive Development theory. Its critics suggest that in this model there is an emphasis on actions being intrinsically right or wrong. The moral character of an action is measured against abstract moral principles. This is a deontological approach to moral decision-making. It advocates thinking that is rational, objective and impartial. Feminists critique this 1960’s-based research as having a male perspective, whereby few women were able to attain levels higher than 3. This model remains, however, universally acceptable as an analytical tool for ethical thinking and moral decision-making.

<table>
<thead>
<tr>
<th>Preconventional Level</th>
<th>Ages 4-10 (approx)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 1</td>
<td>Good is what the person with the most power says is good. We do what is right only to avoid punishment. We try not to provoke anyone who is more powerful than we are.</td>
</tr>
<tr>
<td>Stage 2</td>
<td>Something is good because it will satisfy some need we have. We come to value reciprocity i.e. You scratch my back and I’ll scratch yours. Right and wrong are labels to indicate whether something brings us pleasure or pain.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conventional Morality</th>
<th>Ages 10-18 (approx)</th>
</tr>
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<tbody>
<tr>
<td>Stage 3</td>
<td>An action is good if it pleases other people or helps them. Our purpose is to act in ways that will make other people like and accept us. Generally, we adopt traditional and stereotype ways without questioning them.</td>
</tr>
<tr>
<td>Stage 4</td>
<td>Respecting authority, obeying rules and doing our duty is morally good – no matter what the circumstances. Conforming to the traditions of our group is a major virtue.</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Post-conventional</th>
<th>Adulthood</th>
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<tbody>
<tr>
<td>Stage 5</td>
<td>People decide whether an action is right or wrong by objectively assessing how fair it is, how well it respects the rights of others and how far it advances the Common Good. People at this stage use a utilitarian approach that involves free agreement between individuals and groups, individual rights and democratic processes.</td>
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<tr>
<td>Stage 6</td>
<td>People assess the ethical character and the rightness or wrongness of actions in terms of the ‘big picture’ or universal principles to which they have a deep personal allegiance or commitment. An example is the Golden Rule – Treat others as you would like to be treated – (Matthew 7:12; Luke 6:31). Something is right or wrong depending on how it measures up to such principles.</td>
</tr>
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Carol Gilligan’s Ethic of care

Like Kohlberg, Gilligan thinks that people develop through a series of stages on their way to moral maturity. In her approach, care and responsibility to others rather than justice and individual rights, are the fundamental ethical principles.

The first stage is characterised by a caring only for the self in order to ensure survival. This is how we all are as children. It becomes a transitional phase when others criticise this attitude as selfish.

The second stage is characterised by a sense of responsibility. Good is equated with caring for others. Such devotion to others often leads to ignoring oneself and this ultimately gives way to another transition in which this tension is faced.

The third stage is defined by an acceptance of the principle of care of self and others as a universal, ethical principle. Care of self and others relates closely to the context of the situation. This approach focuses on real-life consequences, whether positive or negative, rather than following a program based on abstract principles.
Illegal downloading not going unnoticed: study
By Lexi Metherell
Updated Wed Sep 5, 2012 7:42pm AEST

Related Story: Hollywood studios lose iiNet download case
Related Story: Illegal downloading 'more like trespass than theft'
Related Story: News chief calls for tougher digital copyright laws

If you have downloaded movies or music from the internet using BitTorrent, it is likely your computer details have been collected.

For those who do not use it, BitTorrent is a quick way of downloading files from a number of sources at one time.

Millions of people around the world use it to get the latest popular films or songs for free, but downloading copyrighted content is illegal, and research shows monitoring groups are watching.

Researchers at the University of Birmingham have identified security firms and copyright-enforcement organisations among 10 different monitoring firms collecting the details of people using BitTorrent.

Neil Gane, the managing director of the Australian Federation Against Copyright Theft (AFACT), which represents the film and television industry, says within hours, monitoring firms record the details of users who download popular content.

"They are independent entities that the entertainment industry could engage and utilise their resources and their software should they wish to pursue this issue in a court or purely to obtain information," he said.

John Lindsay, chief technology officer of iiNet, says copyright owners can request from internet service providers the details of people who have been illegally downloading.

"That has been done quite widely in places like the United States," he said.

"We haven't seen it done so significantly in Australia to date, but there's no particular reason why rights holders couldn't do that in Australia right now."

Legal status

Jon Lawrence from Electronic Frontiers Australia, an internet users organisation, says rather than policing, more effort should be put into making content legal.

"We think these organisations ... should be focusing more on their business models and making content available to people on a legal basis so that they can then choose not to use BitTorrent to get it," he said.

But Mr Gane says that is already happening.

"They are making a lot more content available across legal services. There are now more than 20 legal services available to Australian consumers," he said.

Mr Lindsay says commercial broadcasters are yet to figure out how to beat illegal downloaders.

"Free-to-air TV in Australia is going to have to adapt because the willingness of consumers to wait around until somebody says, 'Oh yes, now you can watch it', feels a little bit too much like being treated as if you're a child," he said.

Topics: piracy, internet-culture, copyright, internet-technology, australia, england, united-kingdom
First posted Wed Sep 5, 2012 7:08pm AEST
## Lesson 1.3.2 See, Judge, Act

Name the ethical issue where in good conscience more harm is being done than good:

### Step One: See  Acquisition of Information

Gather facts: spiritual, psychological, emotional, medical, legal, family views

Possible questions:
- What’s going on?
- What do you see/observe?
- What facts do you know about the issue?
- What did you learn? Who are the key stakeholders in this issue? What are the ethical questions surrounding this issue?
- Who/what is being harmed/helped by this action?

### Step Two: Judge

#### a. Social Analysis

Determine motives, prioritise values, principles, prima facie duties.

Consider the various courses of action, risks and benefits, short and long term consequences.


**Political factors**: who decides? Who are they deciding for? How do decisions get made? Who is left out of the decision-making?

**Social factors**: Who is left out? Who is included? Why?

**Historical factors**: What past events influence the situation today?

**Cultural factors**: What values are evident? What do people believe in? Who influences what they believe?

#### b. Theological Reflection

What scriptural passages can help to interpret this? What does Catholic social teaching say about the issue? How does conscience play a part in this issue?

### Information + analysis + theological reflection = Step Three: Action

What needs to be done to change and address root causes in light of human rights, theology and facts? How would you transform current structures/practices/relationships? How would you develop responses/actions with the people at the centre of the injustice? How could you act to empower the disadvantaged? How will you evaluate your action?

Where does the line need to be drawn on this issue?
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Mary St George, July 22, 2012, via Flickr, Creative Commons Attribution.

Ed Yourdon, October 1, 2008, via Flickr, Creative Commons Attribution.

David Goehring, August 10, 2005, via Flickr, Creative Commons Attribution.

No real name given, June 16, 2006, via Flickr, Creative Commons Attribution.

No real name given, August 24, 2009, via Flickr, Creative Commons Attribution.

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