

**A Grade 10 Civics Module About and
For Ontario Catholic Schools**



**Stewards
of the Gift**

Grade 10
Civics

Institute for Catholic Education
2009

Foreword

This module *Stewards of the Gift* written for the Grade 10 Civics course is about and for Ontario Catholic schools. Taking up the story of how Ontario Catholic citizens struggled for over one hundred and seventy years to maintain recognition of their constitutional rights to operate and control their own schools, two Ontario Catholic educators, Angelo Bolotta and Marc Keirstead have written a fascinating account of events to be taught in our Ontario Catholic secondary schools. The intent is to use the story of the challenges faced by the Ontario Catholic community to secure minority religious rights through the democratic process where it is the civic responsibility of all informed citizens to advocate for their rights.

The Ontario Catholic School Trustees' Association resolved that the story of Ontario Catholic education be passed to the next generation of informed active citizens, as the founders and foundresses of our early Catholic schools did so ably in the past. The authors Angelo Bolotta and Marc Keirstead were chosen because of their outstanding curriculum work for Ontario secondary schools. Angelo Bolotta is a Catholic educator specialized in History, Geography and Economics and is presently principal of Cardinal Carter Academy for the Arts in Toronto. Marc Keirstead, a Catholic educator from York Catholic District School Board, is also specialized in History and Geography.

It is with great pride that I place this module to unfold in Ontario Catholic secondary schools as well as wherever this valiant story needs to be told. Catholic educators across Ontario are invited to make this a living document by integrating local examples and vignettes to help tell a fuller and richer story. A special thank you is extended to the many individuals and organizations that have generously provided documents and photographs to help punctuate and illustrate our story.

Sr. Joan Cronin, g.s.i.c.
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Acknowledgements

The contributions of the following people are gratefully acknowledged in the development of *Stewards of the Gift – A Civics Module About and For Catholic Schools*:

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Why This Module and Why Now?

We have all heard the story about the wily philosophy professor who's fourth year final exam consisted of one single question, consisting of one single word—why? In the story, the student earning the highest mark also answered with an economy of words. The answer—why not?

When considering the origin of this curriculum module for Catholic schools the best answer to the why question remains the same. **Why not?**

- After 170-plus years of Catholic education in this province, does the story of Catholic education not provide authentic context and rich opportunity to support several learning expectations mandated by the Ministry of Education?
- Do we know the story and are we passing the story on to the next generation of informed, purposeful and active citizens like the founders of our earliest Catholic schools (most often members of religious orders) did so ably in the past?
- Do our students and future leaders know the hardships that the Catholic community has endured in order to secure this important right?
- Does Catholic education remain secure today if we do nothing to promote its benefits and to protect its existence in the greater Ontario community?
- Do we value Catholic education enough to continue the success story by keeping our schools flourishing in spite of current social, political, and economic pressures? Or do we simply acquiesce and look away while others write the story's epilogue for us?
- Can we afford not to explicitly educate our students in this regard?
- Can we afford to lose the moral compass of Catholic perspective in schools given our increasingly secular, materialistic and dehumanizing world?

The provincial elections of 2007 confirmed that public education remains both a spending priority and a source of controversy in Ontario today. The mandate of Catholic education has always been to educate mind, body and soul. We have worked hard for many years to integrate Catholic perspective into all curriculum areas. This module represents a significant milestone in Catholic education. Its principal intent is to use the story of the challenges faced by the Catholic community, to secure minority religious educational rights through democratic process, as a case study to illustrate and investigate the importance of

- civil advocacy and non-violent activism
- negotiation and compromise
- patience and persistence

in collective decision making within an increasingly diverse society. The Catholic community's collective efforts led to publicly funded Catholic schools in Ontario today which are

- constitutionally protected
- legally affirmed
- court recognized.

Given this “protection” it is easy for individuals (and especially adolescents) to fallaciously conclude that things will always stay this way. If this were truly the case, then why were the amending formula negotiations among the most difficult challenges faced by our political leaders while repatriating the Canadian constitution in the early 1980’s? This module intends to reinforce the ongoing need for advocacy. Advocacy is not reserved for political leaders and experts, it is the civic responsibility of all informed, purposeful and actively contributing citizens.

This civics module attempts to bridge past, present and future in order to provide students with a functional understanding of the *enduring gift* that is Catholic education. More importantly, it challenges students to apply their advocacy skills in order to actively participate in the future of Catholic education in Ontario. Without this active participation, Grade 10 students may most likely be only a part of its past in two short years.

Design Features

This civics module is not designed to be an add-on, nor is it designed to be used in lock-step fashion. It has been carefully built and field tested in order to support teachers and students in the successful completion of mandated learning expectations, in a variety of locally appropriate ways. This module has been designed with the following classroom realities in mind. These contemporary realities have been integrated into a student-centred, activity-based, multiple learning style design supporting students and teachers in a learning environment dedicated to achieving success for all.

1. Expectation Based Learning

- Today, curriculum design must begin with the end in mind. Teachers are required to design their teaching-learning activities directly down from the mandated learning expectations that students are ultimately required to demonstrate.
- Teachers must provide numerous and varied opportunities for learning and for the assessment of student learning. Formative assessment of all specific learning expectations will help direct students toward a successful evaluation of what they are required to know and do.

2. Compulsory Credit Course for Adolescents

- Although this captive audience represents the final opportunity for universal citizenship education in Ontario, some students may hold negative perceptions associated with the forced nature of this curriculum, and/or cynical notions associated with the political process. Students may be inclined to dismiss the content as boring or personally irrelevant.
- Teachers assigned to this course may not be specialists in the area of civics, political science, media literacy, Canadian law, Canadian history and Catholic education in Ontario.

3. Open Level Course

- Most open level classes today include students with diverse needs, interests, and abilities. Each class will contain a significant population of concrete/practical thinkers.
- Differentiated instruction and active learning may be required to address the diversity of interests, abilities, and needs as well as to engage all students. Age appropriate content—such as peer role models and case studies featuring topics of interest to teens—are useful motivators and hooks for the personal reconstruction of meaning by students.

4. Literacy Across the Curriculum

- Teachers are expected to develop student literacy skills in all subjects, including civics.
- Each class may also contain a sizeable group of reluctant (or below grade) readers.

This model is not intended to be a full unit of study. With the materials provided, teachers can easily grow this module into a full unit of study, especially if they wish to integrate elements of local history. It has been designed as a set of six learning activities that can be easily covered through nine 75-minute class periods. Teachers can easily transform the culminating activity for this module into a culminating performance task for the entire course, if they wish to do so. Module contents also provide teachers with rich opportunities for the integration of **media literacy**.

Teachers are invited to select the most locally appropriate activities. This module provides students with a structured opportunity to understand the story of Catholic education, and if they value Catholic education, to advocate on its behalf, or to help present Catholic education to the broader community in its proper light. Students are the best ambassadors for Catholic education when they are seen by the public at large to be demonstrating the qualities outlined in our exit standards, the *Ontario Catholic School Graduate Expectations* (Institute for Catholic Education, 1998).

Addressing Learning Expectations

Since the mandated expectations for this civics half-credit course are already quite substantial, no additional learning expectations have been added to this course. Rather, the story of Ontario's Catholic community, and the challenges faced in securing and maintaining public funding for its faith-based school system, serves as an excellent case study to address several mandated learning expectations.

The bracketed part at the end of specific learning expectations provides examples that can be used to effectively address each expectation. These examples are not part of the mandated learning expectation, and they are not meant to constitute an exclusive listing. Teachers are invited to use examples that are most appropriate for the students in their individual classes. The bracketed examples attached to the following learning expectations help to explain how the contents of this module support curriculum policy document expectations.

Learning expectations will be outlined for each activity in this module on the activity planning templates. In total, six overall and twelve specific learning expectations are effectively addressed by the contents of this module. Overall learning expectations are to be evaluated. Specific learning expectations are to be assessed. Given their broad nature, some of these same learning expectations will also be addressed and expanded upon in other units and modules throughout this civics course.

Program Strand—Informed Citizenship	
Overall Expectation: 1) demonstrate an understanding of the need for democratic decision making	Specific Expectations: 1a) explain the causes of civic conflict and how decision-making processes and structures can avert or respond to such conflicts (sectarian violence; minority rights; policy change)

	1b) identify the rights and responsibilities of Canadian citizenship, based on the Charter of Rights and Freedoms, and describe how these rights and responsibilities are exercised in schools, communities, and the nation (constitutionally protected minority religious education rights)
Program Strand—Purposeful Citizenship	
<p>Overall Expectations:</p> <p>2) demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizen's actions</p> <p>3) describe the diversity of beliefs and values of various individuals and groups in Canadian society</p> <p>4) analyse responses, at the local, national and international levels, to civic issues that involve multiple perspectives and differing civic purposes</p>	<p>Specific Expectations:</p> <p>2a) explain how democratic beliefs and values are reflected in citizen actions (collective advocacy for public funding; challenges to public funding of faith-based schools)</p> <p>2b) explain how different groups define their citizenship, and identify the beliefs and values reflected in these definitions (Catholic minority in non-Catholic Ontario)</p> <p>3a) articulate and clarify their personal beliefs and values concerning democratic citizenship (public funding of Catholic education; public funding for other faith-based schools)</p> <p>3b) compare the varied beliefs, values, and points of view of Canadian citizens on issues of public interest (public funding of Catholic and other faith-based schools)</p> <p>4a) analyse Canadian issues or events that involve contrasting opinions, perspectives, and civic purposes (public funding of Catholic and other faith-based schools; UN ruling)</p> <p>4b) describe how their own and others' beliefs and values can be connected to a sense of civic purpose and preferred types of participation (interest groups, advocacy, lobbying, activism, public protest)</p> <p>4c) describe and assess the contributions that citizens and citizens' groups make to the civic purposes of their communities (parents, religious orders, teachers, taxpayers, trustees)</p>

Program Strand—Active Citizenship	
<p>Overall Expectations:</p> <p>5) apply appropriate inquiry skills to the research of questions and issues of civic importance</p> <p>6) demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes</p>	<p>Specific Expectations:</p> <p>5a) communicate the results of inquiries into important civic issues, using a variety of forms</p> <p>5b) analyse important contemporary cases and issues that have been decided or resolved through the public process of policy formation and decision making</p> <p>6a) demonstrate an understanding of their responsibilities as local, national, and global citizens by applying their knowledge of civics, and skills related to purposeful and active citizenship to a project of personal interest and civic importance.</p>

The Institute for Catholic Education (ICE)

Since 1986, the Institute for Catholic Education (ICE) has served as a non-profit research and coordinating institute for English Catholic education. The Institute provides a forum in which the Ontario Catholic bishops, parents, teachers, trustees, and board and school administrators of the province cooperate to maintain and enhance the Ontario English Catholic educational system in all its facets and endeavours. The Institute serves to bring all partners in Catholic education to a common table in order to help build community by building consensus and capacity. The Board of Directors of the Institute includes representation from the following seven partners:

- Catholic Principals' Council of Ontario (CPCO)
- Ontario Association of Parents in Catholic Education (OAPCE)
- Ontario Catholic School Business Officials' Association (OCSBOA)
- Ontario Catholic School Trustees' Association (OCSTA)
- Ontario Catholic Supervisory Officers' Association (OCSOA)
- Ontario Conference of Catholic Bishops (OCCB)
- Ontario English Catholic Teachers' Association (OECTA).

The Institute constitutes the major English Catholic channel of communication to the Ontario Ministry of Education (and other external bodies) on curriculum and other educational matters having a provincial scope. ICE has commissioned this module in response to requests from various partners. Catholic education has now received public funding to the end of secondary school for over twenty years. There is a genuine concern that the story of Catholic education not be forgotten by this new generation. The challenges of secondary school tuition, teachers being paid less than their public school counterparts, modestly built and equipped schools, and the sacrifices made by religious orders to keep schools open in difficult times are only a few examples of what made the community stronger and more determined to gain a fairer share of public spending on quality education.

The Dual Mandate of Catholic Education

Introduction

The dual mandate of Catholic education establishes a responsibility to educate mind, body and soul. The planning of learning activities for students in Catholic schools must respect all learning expectations mandated by government policy. Ministry of Education curriculum documents clearly outline what students are required to know and what students are required to be able to do.

In addition to meeting these mandated learning expectations, programs of study developed for Catholic schools must also design down from the *Ontario Catholic School Graduate Expectations* (Institute for Catholic Education, 1998). These exit standards for school graduates resulted from an extensive two-year consultation process, involving all partners in Catholic education. They articulate not only what we expect our graduates to know and do, but more importantly, what we expect our graduates to be as they continue their life journey as compassionate human beings, as contributing members of society, and as followers of Jesus Christ.

After first “rendering unto Caesar what is Caesar’s,” this second mandate includes the promotion of a world view and moral life that integrates and informs all elements of the school curriculum by providing a greater purpose or spiritual context. Only by addressing both of these mandates can we successfully plan to educate mind, body and soul. This module is designed to facilitate teacher integration of this dual mandate in civics.

What, Why and How

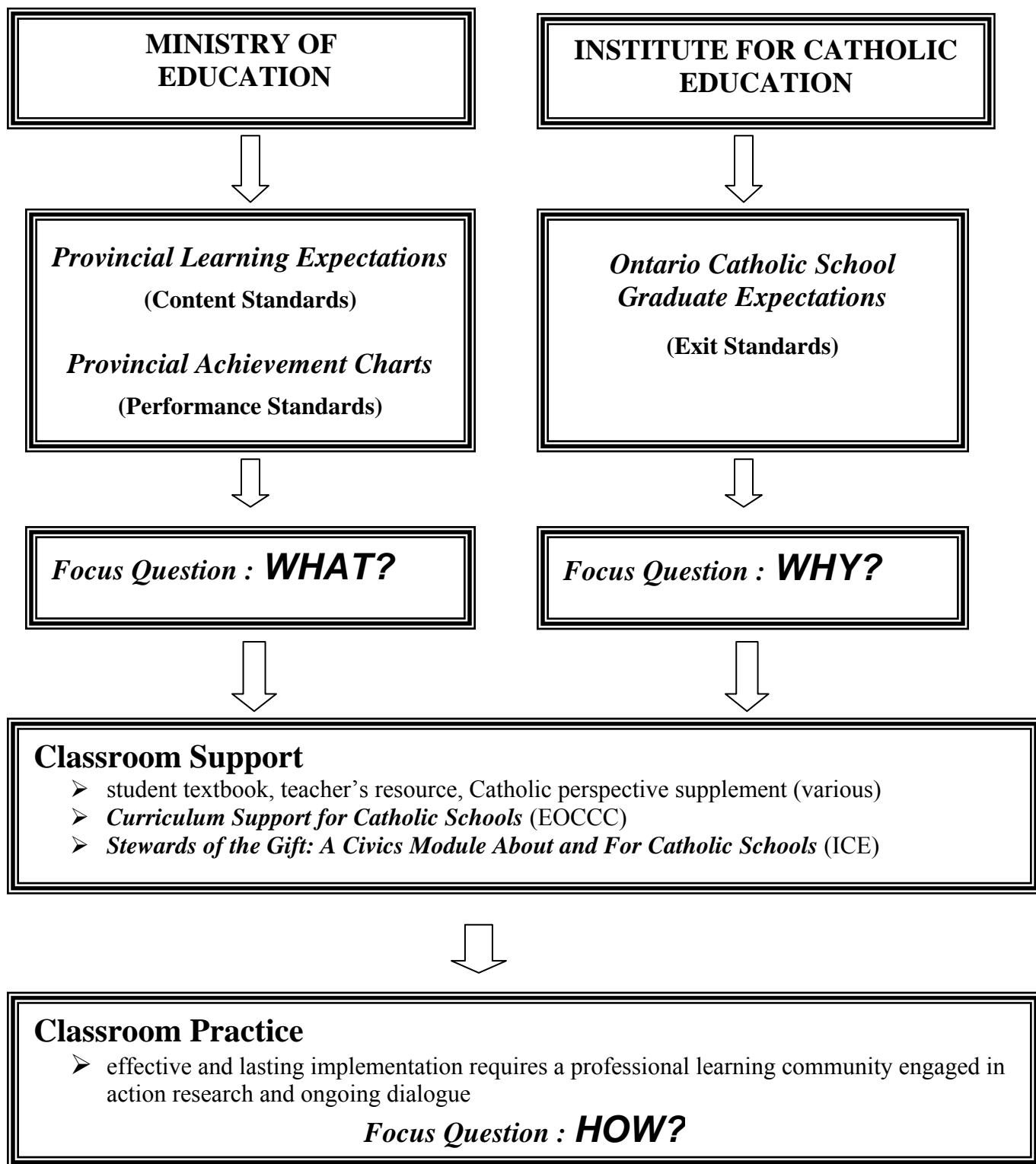
The dual mandate of Catholic education requires one integrated approach. Content standards and performance standards are prescribed in Ministry of Education curriculum documents. All mandated learning expectations for a specific course must be effectively addressed by teachers and demonstrated by students. All achievement categories and levels must be used by teachers to assess, evaluate and document student achievement within a specific course. Ministry of Education documents focus on **WHAT** must be learned and demonstrated by students. The educational mandate prescribed by the Institute for Catholic Education focuses more on the question of **WHY** and provides:

- a greater purpose for mandated learning expectations
- a clearly Catholic perspective
- a focus for explicit values and character education.

Teachers are most concerned with **HOW** to integrate what and why into meaningful activities for students and manageable activities for teachers. When **what, why and how** are seen to come together effectively in classroom support materials, the writers have achieved subject/discipline integrity from a Catholic perspective and both mandates have been effectively addressed.

This module demonstrates a successful application of this integrity principle while presenting very important content about the evolution of Catholic education in Ontario.

Mandate Integration: A Design Down Model for Civics in Catholic Schools



Exit Standards for Catholic School Graduates

Ontario Catholic School Graduate Expectations (CGEs) represent the first public articulation of what the community, led by the Ontario Conference of Catholic Bishops, expects students to be like upon graduation. When Catholic school graduates are seen to demonstrate these qualities, this is good for all of Canadian society. Ontario's Catholic community has articulated 52 graduate expectations organized into seven arenas of contemporary community life. Like other learning expectations, they have been coded to facilitate electronic communication.

Close to half of these “exit standards” have been identified by various teachers in secular public schools as part of their implicit and universal values education. As a complete set, they are explicitly Catholic. However, because they represent exit standards and not program standards, no one teacher is required to explicitly address all 52 CGEs in any single course. Specific CGEs will be more appropriate for different courses and activities. Teachers are encouraged to use a “best fit” strategy to select from the list the few that best focus and affirm course content and learning strategies. Ten CGEs (identified by an asterisk) are predominantly skill based. As a result, all teachers regardless of course, could use part of this subset to determine “best fit” links for their program area. The teacher’s focus should always be on quality over quantity.

Like Leaven in the Bread

When baking a loaf of bread, one of the first ingredients to prepare is the yeast. A relatively small amount of yeast must be added and carefully worked into the dough in order to have maximum effect. For teachers in Catholic schools, CGEs act like the leaven in the bread. As in baking, the results are not the same when yeast is added after the loaf has already been baked. It is important to recognize CGEs, not as the icing on the cake, but rather as the leaven in the bread.

CGEs represent the Catholic community’s articulation of the quality of character graduate students should demonstrate. Therefore, this landmark document represents an integration of explicit values education and explicit character education. It is important to note that the research on character education confirms that when attempting to nurture attitudes, values, and habits of mind, a conducive learning environment is essential for success. A learning environment conducive to values/character education:

- reinforces desired habits of mind and heart
- facilitates direct experiences that powerfully evoke desired habits
- engages students in thoughtful and un-forced deliberation about their habits and values
- allows ample opportunities for students to freely express personal opinions
- provides a context and greater social purpose for learning activities and expectations
- links formation activities to learning skills but not to summative evaluation.

Values/character education is a process, not an event. Effective values/character education requires ongoing rather than occasional treatment if habits and dispositions are to be nurtured. In this way, our graduate students will be equipped with the dispositions of heart and mind “to act justly, to love tenderly, and to walk humbly” both with their God (Micah 6:8) and in their world. In so doing, they will act as the *leaven in the bread* of contemporary society.

This module will help students to acquire a better understanding of their community’s past and to contribute in a more informed way to the charting of its future course.

Ontario Catholic School Graduate Expectations

The graduate is expected to be:

A Discerning Believer Formed in the Catholic Faith Community who	
CGE1a	illustrates a basic understanding of the saving story of our Christian faith;
CGE1b	participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;
CGE1c	actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;
CGE1d	develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;
CGE1e	speaks the language of life ... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (<i>Witnesses to Faith</i>)
CGE1f	seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship;
CGE1g	understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey;
CGE1h	respects the faith traditions , world religions and the life-journeys of all people of good will ;
CGE1i	integrates faith with life;
CGE1j	recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption . (<i>Witnesses to Faith</i>)

An Effective Communicator who	
*CGE2a	listens actively and critically to understand and learn in light of gospel values;
*CGE2b	reads, understands and uses written materials effectively;
*CGE2c	presents information and ideas clearly and honestly and with sensitivity to others;
*CGE2d	writes and speaks fluently one or both of Canada's official languages;
CGE2e	uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

A Reflective, Creative and Holistic Thinker who	
CGE3a	recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
*CGE3b	creates, adapts, evaluates new ideas in light of the common good;
CGE3c	thinks reflectively and creatively to evaluate situations and solve problems;
*CGE3d	makes decisions in light of gospel values with an informed moral conscience;
CGE3e	adopts a holistic approach to life by integrating learning from various subject areas and experience;
CGE3f	examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

Stewards of the Gift

A Self-Directed, Responsible, Lifelong Learner who	
CGE4a	demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
*CGE4b	demonstrates flexibility and adaptability;
CGE4c	takes initiative and demonstrates Christian leadership;
CGE4d	responds to, manages and constructively influences change in a discerning manner;
*CGE4e	sets appropriate goals and priorities in school, work and personal life;
*CGE4f	applies effective communication, decision-making, problem-solving, time and resource management skills;
CGE4g	examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;
CGE4h	participates in leisure and fitness activities for a balanced and healthy lifestyle.

A Collaborative Contributor who	
*CGE5a	works effectively as an interdependent team member;
CGE5b	thinks critically about the meaning and purpose of work;
CGE5c	develops one's God-given potential and makes a meaningful contribution to society;
CGE5d	finds meaning, dignity, fulfillment and vocation in work which contributes to the common good;
CGE5e	respects the rights, responsibilities and contributions of self and others;
CGE5f	exercises Christian leadership in the achievement of individual and group goals;
CGE5g	achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others;
CGE5h	applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

A Caring Family Member who	
CGE6a	relates to family members in a loving, compassionate and respectful manner;
CGE6b	recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
CGE6c	values and honours the important role of the family in society;
CGE6d	values and nurtures opportunities for family prayer;
CGE6e	ministers to the family, school, parish, and wider community through service.

A Responsible Citizen who	
CGE7a	acts morally and legally as a person formed in Catholic traditions;
CGE7b	accepts accountability for one's own actions;
CGE7c	seeks and grants forgiveness;
CGE7d	promotes the sacredness of life;
CGE7e	witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;
CGE7f	respects and affirms the diversity and interdependence of the world's peoples and cultures;
CGE7g	respects and understands the history, cultural heritage and pluralism of today's contemporary society;
CGE7h	exercises the rights and responsibilities of Canadian citizenship;
CGE7i	respects the environment and uses resources wisely;
CGE7j	contributes to the common good.

Catholic Education in Ontario: A Case Study in Active Citizenship

Citizenship Education, Community and Advocacy for the Common Good

In Ontario, this civics course represents the last structured opportunity for universal citizenship education. The principal purpose of citizenship education is to pass the torch of citizenship, and by extension civilization, from one generation to the next. Civics curriculum allows educators to systematically address what theologian Thomas Groome identifies as the purpose of all education, “that [through education] learners might become fully human beings who help to create a society that serves the common good.”

Full personhood, active citizenship, healthy society and the common good are intrinsically interconnected in any civil society. Catholic faith traditions, social teachings and moral perspective provide a compass that will assist students in the successful navigation of relevant, complex, and controversial social, political and economic topics and issues, where difficult decisions will have to be made collectively.

Given its very nature, civics and citizenship education will connect well with themes and concepts at the core of Catholic social teachings, such as:

- love of neighbour
- respect for the dignity of all human beings
- the pursuit of the common good
- the obligation to care for the vulnerable, poor and marginalized
- the need to do justice in order to ensure peace
- responsible stewardship to complete God’s creation.

Given its very nature, the story of the evolution of Catholic education in Ontario, and its current realities, provide an authentic case study in

- democratic process and collective decision making
- civil advocacy and non-violent activism
- negotiation and compromise in a diverse community
- patience and persistence within a committed community.

In the publication ***To Teach as Jesus Did***, the United States Conference of Catholic Bishops stated that “Community is at the heart of Christian education, not simply as a concept to be taught but as a reality to be lived.” It is not enough for the civics class in a Catholic school to study community and “talk the good talk,” it must live community and be seen to walk the difficult walk.

This requirement is nicely supported by the active approach taken in this module. This active approach also supports the transformational purpose of Catholic education, that is, to equip learners with the dispositions of mind and heart to make a difference in the world that anxiously awaits them. We are each challenged to help make the world a better place than we found it. This, in fact, is how civilization evolves positively as the torch is passed from one generation to the next.

Curriculum Support for Catholic Schools

Curriculum Support for Catholic Schools, is an excellent web-based resource for educators produced by the Eastern Ontario Catholic Curriculum Cooperative in 2002 and updated in 2005. It provides teachers with three logical entry points for the integration of Catholic perspective in all curriculum areas. In one coordinated resource, with several additional web links, it invites and supports teacher planning that achieves subject integrity from a Catholic perspective by accessing

- 52 Catholic graduate expectations
- 21 anchor concepts
- 12 themes central to the Catholic faith tradition.

Many of these concepts and themes (identified by an asterisk in the following table) connect with and help to illuminate the content (concepts, topics, themes and issues) featured prominently in this module. Since all Catholic district school boards belong to one of three regional Catholic curriculum cooperatives, teachers in all schools should have free Internet access to this thorough and user-friendly resource. Catholic perspective is provided in the form of:

- Scriptural Stories
- Scripture References
- Related Concepts and Catholic Graduate Expectations (cross referenced)
- Church Teachings (from Catechism, Papal Encyclicals, Bishop's Letters, etc.)
- Quotations (providing perspective, promoting reflection and focusing discussion)
- Web Resources (hyperlinked)
- Reflection Questions.

Anchor Concepts to Organize Components of the Catholic Faith Tradition and Values		
Citizenship*	Empowerment*	Lifestyle
Common Good*	Faith	Redemption
Community*	Family	Revelation
Conflict*	Globalism	Solidarity*
Creativity/Design	Human Dignity	Stewardship
Discovery	Interdependence*	Transformation/Conversion*
Distribution	Justice*	Vocation
Themes Central to the Catholic Faith Tradition and Values		
Community and the Common Good*	Hope	Mystery, Wonder and Awe
Dignity of the Human Person	Human Rights and Responsibilities*	Peace*
Dignity of Work and Service	Intimacy and Sexuality	Preferential Option for the Poor and Vulnerable
Faith	Love and Justice*	Stewardship for Creation

The rationale behind the selection of these particular 21 anchor concepts and 12 themes is that they are rooted in the Ontario Catholic School Graduate Expectations. Thus they lie at the heart of the vision for students graduating from Catholic schools. They are also rooted in the Church's social teaching.

Although these concepts and themes capture only in part the richness of the vision of the Catholic faith, they are expressions of social options derived from our Catholic tradition and rooted in the Gospel. They represent humanizing orientations that defend human dignity and the common good as we make social, economic, political and cultural choices and as we build familial and social relationships. They provide a moral compass as we collectively attempt difficult decisions where diverse interests and opinions attempt to each define and promote public policy options that “best” support the common good. All civil societies need to have processes in place that settle disputes peacefully, that make difficult decisions collectively and that teach young people how to be contributing citizens. While telling a very important story, in age-appropriate manner, this module provides a detailed case study in active citizenship and democratic process.

Advocacy, Collective Decision Making and the Common Good

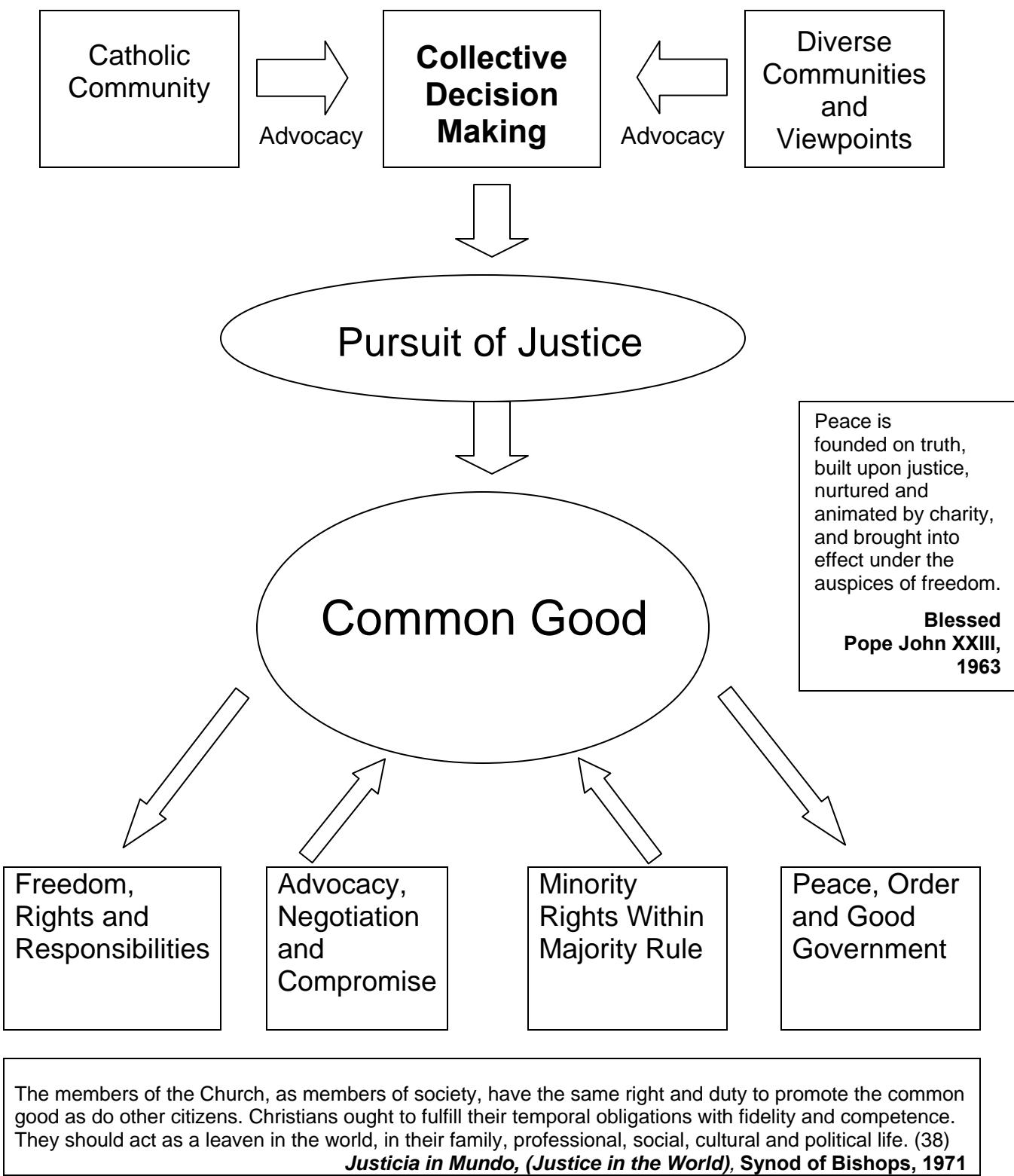
At the core of civics, or citizenship education, is the altruistic and selfless concept of the **common good**, often defined as what is best for the community and all its members because it promotes dignity, security and prosperity. The common good seeks the most good for the greatest number of people. Democratic societies are built on the premise that, for important and difficult decisions, **collective decision making** is best. The pursuit of the common good requires a just process to resolve disputes between conflicting viewpoints and groups. If the democratic process is seen to be fair and just, episodes of civil conflict are infrequent.

Where a decision is perceived to be unfair, unjust, or a violation of **human rights**, individuals and groups may exercise their legal rights to challenge, to appeal and to protest. Some frustrated citizens may choose to engage in acts of civil disobedience to draw attention to what they perceive as an injustice. Achieving the common good will serve to keep the public peace, to maintain order in society and to confirm the existence of good government. **Peace, order and good government** is at the heart of the Canadian constitution. The protection of **minority rights** within the democratic model of majority rule is one of the historic compromises leading to the creation of Canada in 1867.

The road to fuller funding for Catholic schools in Ontario has been long and difficult. Due to the persistence of the Catholic community, this funding was finally achieved in 1984. The Catholic community in Ontario did not engage in acts of civil disobedience in order to draw attention to what they believed was an unfair law. Through their religious, political and educational leaders they continued to **advocate, negotiate and compromise** until fuller funding became a reality.

By its very nature, the pursuit of the common good will automatically support justice and peace. If we seek peace, we must first do justice and demonstrate love of neighbour. In his 1963 Encyclical Letter **Pacem in Terris (Peace on Earth)**, Blessed Pope John XXIII reminded us that peace “is founded on truth, built upon justice, nurtured and animated by charity, and brought into effect under the auspices of freedom.” (164)

Advocacy, Collective Decision Making and the Common Good: A Conceptual Map



Linking Activities to Anchor Concepts and Catholic Themes

#	Activity	Pedagogical Purpose	Anchor Concepts	Catholic Themes
1	Catholic Schools: Why All the Fuss?	Context and Motivation	Citizenship, Community; conflict; common good	Community and the Common Good
2	Sealing the Deal: Negotiation and Compromise	Understanding Process	Citizenship; empowerment, justice	Human Rights and Responsibilities
3	Extending the Deal: Commitment and Perseverance	Valuing Perseverance and Sacrifice	Citizenship, Justice; conflict, solidarity, interdependence	Love and Justice
4	The Enduring Gift	Cooperative Learning (Jigsaw Method)	Citizenship, solidarity, conflict, empowerment, interdependence	Human Rights and Responsibilities; Community and the Common Good
5	Advocacy: Preserving the Gift	Advocacy Skills	Citizenship, Empowerment; common good, community	Community and the Common Good
6	Celebrating the Enduring Gift	Presenting Culminating Tasks	Citizenship, common good, justice	Community and the Common Good

Linking Activities to Mandated Learning Expectations

Overall Learning Expectations	Activities					
	1	2	3	4	5	6
1) demonstrate an understanding of the need for democratic decision making	√	√	√	√	√	
2) demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizen's actions	√	√		√		
3) describe the diversity of beliefs and values of various individuals and groups in Canadian society	√	√	√			√
4) analyse responses, at the local, national and international levels, to civic issues that involve multiple perspectives and differing civic purposes	√	√	√	√		
5) apply appropriate inquiry skills to the research of questions and issues of civic importance				√	√	√
6) demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes			√	√	√	√

Assessment of Student Achievement

The assessment requirements outlined in Ministry of Education curriculum documents identify four focal achievement categories:

- Knowledge and Understanding
- Thinking
- Communication
- Application.

Given the holistic dual mandate of Catholic schools to educate mind, body and soul, a fifth assessment category is required:

- Attitudes and Values.

Although difficult to measure and grade, the development of positive personal values and a commitment to act from a set of Catholic values can be observed over time. Progress can be reported anecdotally by teachers. *Catholic Graduate Expectations* serve as useful assessment benchmarks for formative teacher feedback relative to holistic personal development and growth. This fifth category is intended for **formative feedback only** and not for the determination of marks and grades. As Ministry of Education policy dictates, marks that count towards the final grade for any course can only be assigned for the demonstrated completion of overall learning expectations.

Assessment and Evaluation Plan for this Module

Overall Learning Expectations	Activities					
	1	2	3	4	5	6
1) demonstrate an understanding of the need for democratic decision making	D F	D F	F	F	F	S
2) demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizen's actions	D F	D F		F		S
3) describe the diversity of beliefs and values of various individuals and groups in Canadian society	D F	D F	F			S
4) analyse responses, at the local, national and international levels, to civic issues that involve multiple perspectives and differing civic purposes	D F	D F	F	F		S
5) apply appropriate inquiry skills to the research of questions and issues of civic importance				F	F	S
6) demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes			F	F	F	S

Legend for Assessment Types: D- diagnostic; F- formative (feedback); S- summative (evaluation)

The first two learning activities provide opportunities for the diagnostic assessment of prior learning, background knowledge and student attitudes. Activities 1 through 5 also provide numerous and varied opportunities for formative assessment relative to the progress being made towards student achievement of the six overall learning expectations addressed through this module. The module's *Culminating Advocacy Task* (CAT) provides an authentic opportunity for students to demonstrate the full extent of their learning. An analytical rubric is provided to:

- coach students towards the successful completion of this culminating task
- facilitate teacher evaluation and reporting of student achievement.

Resources

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ICE. *Ontario Catholic School Graduate Expectations: A Visual Journey*. Toronto: Institute for Catholic Education, 2002. (CD-ROM)

McGowan, Mark. **The Enduring Gift: Catholic Education in the Province of Ontario**. Toronto: Ontario Catholic School Trustees' Association, 2001. (Note: Under the same title, the Ontario Catholic Supervisory Officers' Association and the Northern Ontario Catholic Curriculum Cooperative have also co-produced a video summary of this publication in 2001.)

Mulligan, James, CSC. *Catholic Education: Ensuring a Future*. Toronto: Novalis, 2005.

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Riechers, Erik, SAC. *Build Bethlehem Everywhere*. Toronto: Canadian Catholic School Trustees' Association, 2002.

The Holy See. *Catechism of the Catholic Church*. New York: Image, Doubleday, 1995.

Trafford, Larry. **Educating the Soul: Writing Curriculum for Catholic Secondary Schools**. Toronto: Institute for Catholic Education, 1998.

United States Conference of Catholic Bishops. *To Teach as Jesus Did*. Washington: USCCB, 1972.

Church Documents

Evangelium Vitae, (The Gospel of Life), Encyclical Letter of Pope John Paul II, 1995.

Gaudium et Spes, (The Pastoral Constitution on the Church in the Modern World), Pope Paul VI, 1965.

Justicia in Mundo, (Justice in the World), Synod of Bishops, 1971.

Pacem in Terris, (Peace on Earth), Encyclical Letter of Blessed Pope John XXIII, 1963.

Populorum Progressio, (On the Development of Peoples), Pope Paul VI, 1967.

Websites

EOCCC. *Curriculum Support for Catholic Schools: Enhancing the Religious Dimension of Catholic Education (Volume 2)*. Eastern Ontario Catholic Curriculum Cooperative, 2005.

www.eoccc.org

Learning Activity Template

Number: **Title:**

<p>What? Learning Expectations from Civics Curriculum Document:</p> <ul style="list-style-type: none"> <input type="checkbox"/> 	<p>Why?</p> <p>CGE(s):</p> <ul style="list-style-type: none"> <input type="checkbox"/> <input type="checkbox"/> <p>Anchor Concept(s):</p> <ul style="list-style-type: none"> <input type="checkbox"/> <p>Central Theme:</p> <ul style="list-style-type: none"> <input type="checkbox"/>
<p>Evidence of Learning? (Assessment and Evaluation)</p>	
<p>How? (Teaching/Learning Strategies)</p> <ol style="list-style-type: none"> 1. 2. 3. 	
<p>Content Resources</p>	<p>Perspective Resources</p>
<p>Teaching Notes</p> <p>This template can be used to revise and extend the learning activities in this module. It can also be used as a generic template to support the dual mandate of publicly funded Catholic education in Ontario.</p>	

Activity One—Catholic Schools: Why all the Fuss?

<p>What?</p> <p>Learning Expectations from Civics Curriculum Document:</p> <ol style="list-style-type: none">1. demonstrate an understanding of the need for democratic decision making2. demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizen's actions3. describe the diversity of beliefs and values of various individuals and groups in Canadian society4. analyse responses at the local, national and international levels, to civic issues that involve multiple perspectives, and differing civic purposes	<p>Why?</p> <p>CGE(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> listens actively and critically to understand and learn in light of gospel values (2a)<input type="checkbox"/> works effectively as an interdependent team member (5a)<input type="checkbox"/> contributes to the common good (7j) <p>Anchor Concept(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> Citizenship<input type="checkbox"/> Community<input type="checkbox"/> Common Good<input type="checkbox"/> Conflict <p>Central Theme:</p> <ul style="list-style-type: none"><input type="checkbox"/> Community and the Common Good
<p>Evidence of Learning? (Assessment and Evaluation)</p> <ol style="list-style-type: none">1. Diagnostic assessment of prior learning and student attitudes2. Formative assessment and confidential feedback regarding personal progress towards CGEs3. Formative assessment and feedback regarding the degree to which progress is being made relative to the achievement of learning expectations and learning skills (group process)	
<p>How? (Teaching/Learning Strategies)</p> <ol style="list-style-type: none">1. Introduce the topic by projecting a transparency of BLM 1-1 and ask students to brainstorm what they know about the stories behind the sample headlines. [12 minutes]2. Set the classroom up as four work stations. Organize a learning carousel to have groups of students visit each station for 12 minutes in order to use the materials at each station to broaden their understanding of the issues surrounding Catholic education in Ontario today. Give each student a “passport” (BLM 1-2) to use as an information organizer while visiting each work station. [12 x four stations = 50 minutes]3. Set up a DVD player and monitor at the first station to show two short clips. The first clip presents a two minute segment from <i>The Enduring Gift</i>. The second clip shows a three minute segment from <i>20th Anniversary of Full Public Funding for Ontario’s Catholic Schools</i>. Use BLM 1-3 to focus student activity at the first work station.4. In the second station, set up a computer to a web page advocating one school system in Ontario and have students investigate this site. Use BLM 1-4 to focus student activity.5. Using BLM 1-5, set up a third station to study the contents of a letter written to the Toronto Star in order to explain the nature and purpose of Catholic education in Ontario.6. Using BLM 1-6, set up a work station that looks at the United Nations ruling that finds the Ontario Government’s exclusive funding of Catholic schools a violation of human rights.	

7. After the carousel experience, conduct a whole class discussion to summarize findings and to assess the students' prior learning relative to Ontario's Catholic schools. Consider saving or "parking" some student questions (on chart paper) in order to address them later in the module. [13 minutes]

Content Resources	Perspective Resources
BLM 1-1 Catholic Education in the News BLM 1-2 A Passport to Controversy BLM 1-3 Catholic School Funding in Ontario BLM 1-4 Voices Against Catholic School Funding BLM 1-5 Setting the Record Straight BLM 1-6 The United Nations Speaks	The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and competence. They should act as a leaven in the world, in their family, professional, social, cultural and political life. (38) <i>Justicia in Mundo, (Justice in the World)</i> , 1971

Teaching Notes (See also *Teaching Notes for Activity Worksheets*)

1. Reproduce the perspective resources and post them prominently in the classroom. Consider designating one bulletin board as a Reflections Corner. Use contents to illuminate class discussion. Invite pairs of students to add perspective reflections during this module. Discuss with the school chaplaincy team how students can be assisted with this task.
2. Students need not visit these four learning stations in one specific order. Investigate the use of the school library for the work station using the Internet.
3. Compared to the masters designed to focus student work at each station, the wording of the guiding questions on BLM 1-2 may sometimes be simplified in order to save space. It is not necessary for each student to visit each station. You can further simplify this activity by preparing only three stations for students to visit.
4. Consider replacing one of the carousel stations with an activity focused on local content.
5. As an alternative approach for the Internet station, consider using the Ontario Green Party's position on education funding during the provincial election of 2007.
6. Students who have not taken Grade 10 history may need a short explanation of the UN.
7. In order to further differentiate instruction, consider sending student groups to a single work station for an extended period of time. Then require each group to report their findings to the class. Groups should be teacher assembled to respect learning styles and abilities.
8. The carousel experience is timed as an introductory exercise. Subsequent activities will allow students to delve deeper into the issues being raised. If you prefer a deeper coverage of this content, at this time, the carousel experience and follow up discussion will require additional time.
9. Consider making a vocabulary list for English language learners using any BLM with difficult vocabulary.

BLM 1-1 Catholic Education in the News

Religious-school funding to be a 'defining election issue'

**The politics of education is hurting our kids
Tax dollars wasted on duplication in schools**

UN says funding Catholic schools is discriminatory

Toronto, November 4, 2005 – The Human Rights Committee of the United Nations ruled yesterday that the current policy of funding Catholic schools in Ontario discriminates against people of other faiths.

**Holistic Catholic schools educate mind, body and soul
In Catholic schools, God and Jesus will never be four-letter words**

One Province...One Public School System

Inflated Bureaucracy, Inefficiency Take Resources Away From Classrooms

John Tory Proposes Extending Funding to Ontario's Faith-Based Schools

Old debate started up again to attract votes

WINDSOR – In an attempt to attract

Public board votes 10-1 in favour of eliminating Catholic schools

Tuesday, April 10, 2007
The Ottawa-Carleton District School board voted Tuesday night in support of eliminating separate publicly funded

school systems. It has joined several other boards that have come out in favour of merging existing French and English public and Catholic boards into

Catholic leaders support funding for other faith-based schools

Catholic schools teach lessons on human dignity and community service

Graduates challenged to help make the world a better place

KITCHENER – Catholic students are challenged to make a difference. In recent weeks, students have persuaded several Catholic school boards to enact a "no sweatshop" policy for school uniform suppliers.

Last summer, a group of students from various Catholic secondary schools across Ontario went to Kenya to help build a school there. Students had to raise their own funds in order to make the long trip to Kenya possible. These are just two

Premier McGuinty rejects funding for faith-based schools, other than Catholic

LONDON – Replying to lobby groups seeking public funding of faith-based schools in Ontario, Premier Dalton McGuinty

BLM 1-1 Catholic Education in the News

- 1. What is the main issue presented in this collage of news stories?
 2. Which headlines are most confusing to you? Why?
 3. Which headline, subheading, or lead sentence do you want to read more about? Why?
 4. Do you feel that this is an important issue for the people of Ontario? Explain why.

BLM 1-2 A Passport to Controversy

Complete one quadrant of this information organizer at each station that you visit.

<p>STATION 1 Video Clips</p> <p>Video Clip One: <i>The Enduring Gift</i></p> <p>Which images caught your attention the most? Why?</p> <p>What did you find most significant about this video? Why?</p> <p>Why did so many groups work so long and hard to obtain public funding for Ontario's Catholic schools?</p> <p>Video Clip Two: 20th Anniversary of Full Public Funding for Ontario's <i>Catholic Schools</i></p> <p>Which images caught your attention the most? Why?</p> <p>What did you find most significant about this video? Why?</p> <p>What were the strongest arguments used to support the public funding of Ontario's Catholic schools?</p>	<p>STATION 2 Voices Against Catholic School Funding</p> <p>Education Equality in Ontario / One School System</p> <p>Good idea because...</p> <p>Bad idea because...</p> <p>Conclusion:</p>
<p>STATION 3 Setting the Record Straight</p> <p>The Nature of Catholic Education</p> <p>Who do the authors represent?</p> <p>Why did they write this letter?</p> <p>What three important messages about Catholic education do the authors wish to share?</p>	<p>STATION 4 The United Nations Speaks</p> <p>What is the position of the United Nations on publicly funded Catholic Schools in Ontario? Why did the UN decide this?</p> <p>How does Ontario compare with the rest of Canada regarding faith-based school funding?</p> <p>Should other faith-based schools be publicly funded?</p>

BLM 1-3 Catholic School Funding in Ontario

Watch the short clip from each of the following videos. Each will provide useful information about the history of Catholic school funding in Ontario. You will be able to watch each clip, discuss it briefly within your group, and then watch it again while completing your notes.

Video One: *The Enduring Gift* was produced by the Ontario Catholic Supervisory Officers' Association in 2001.

Which images caught your attention the most? Why?

What did you find most significant about this video clip? Why?

Why did so many groups work so long and hard to obtain government (public) funding for Ontario's Catholic schools? Name the groups.

Video Two: *20th Anniversary of Full Public Funding for Ontario's Catholic Schools* was produced by TV Ontario for the program *Fourth Reading* on June 13, 2004.

Which images caught your attention the most? Why?

What did you find most significant about this video clip? Why?

What were the strongest arguments used to support the public funding of Ontario's Catholic schools?

BLM 1-4 Voices Against Catholic School Funding

Go to www.oneschoolsystem.org the home page for a special interest group known as ***Education Equality in Ontario***

or

Go to www.onessn.org the home page for a special interest group known as the ***One School System Network***

Answer the following questions as you explore the site.
Remember that you have ten minutes to complete this task.

1. What is the purpose of this organization?

2. What is their official position on the public funding of Catholic schools in Ontario?

3. Are they asking for donations? What will they do with the money that they receive?

4. What is the strongest argument put forward to support their position on school funding?

5. Do you agree with their position? Explain.

BLM 1-5 Setting the Record Straight



**Ontario Catholic School
Trustees' Association**

September 27, 2007

Opinion Piece for the Toronto Star

The Nature of Catholic Education

There has been in recent weeks much focus and discussion on Ontario's strong publicly funded school system. Catholic schools are an integral part of that system, supported by 2.4 million Catholic ratepayers and the province's three major political parties.

What is missing from the current provincial discussion is information about the nature of Catholic education. These schools offer education in the Catholic tradition, to hundreds of thousands of students who reflect Ontario's diverse cultures and ethnic groups. Every school day morning in this province, some 670,000 young people make their way into 1,650 English and French Catholic schools that dot our province, in large and small, urban and rural centres. Whatever else awaits them in these schools, the intention of their parents and of Catholic school trustees and educators is that these young people find themselves in the distinctive learning environment of a Catholic Christian community.

The first message relayed to these young people is that each one of them is worthwhile, possesses great dignity, and is of infinite value. They learn that this comes to them ultimately because they reflect in their lives the image and the mystery of God, who is at the heart of the world that they inhabit and for which they are responsible. They learn this throughout all aspects of the curriculum – not just the religious education and family life courses.

Catholic education views human life as an integration of body, mind and spirit. Rooted in this vision, Catholic education fosters the search for knowledge as a lifelong spiritual and academic quest. The expectations of Catholic graduates, therefore, are described not only in terms of knowledge and skills, but in terms of values, attitudes and actions.

In a society where conflicting values pull young people in all directions, Catholic schools speak words about the sacredness of life, the beauty of love, the dignity of work and the importance of family. These teachings offer guideposts for human behaviour that flow from the Ten Commandments and the message of the gospel. Young people hear of honouring their parents and of parents honouring their children. A consistent life ethic encourages them to see the relationship among all the world's peoples, especially the marginalized and the disadvantaged.

Our students are taught to opt for the protection of life at all stages, to avoid the wrongness of bullying, to support the need for just social structures, and to decry the folly of war.

Putting these lessons into practice is a formative part of a Catholic education. Our students are expected and encouraged to participate in a variety of community service projects to help the less fortunate in their communities. Outreach projects to less developed countries or those areas affected by natural or man made disasters are a hallmark of the Catholic school curriculum.

Our schools hold out to our young people the sacredness of promises and the meaning of fidelity, particularly in marriage and the family. They learn the value of truth and respect for the beliefs of other people. They learn this within the context of a curriculum focused on academic excellence.

This pursuit of academic excellence has been a hallmark of Catholic education from its inception. The goal of Catholic schools is and always has been to help all our students, whatever their unique gifts, talents, and challenges, to achieve their full potential and to experience success.

Through the dedication and hard work of some 43,000 teachers and administrators, Catholic schools today are a vital part of the success story of Ontario's publicly funded education system. Our schools and school boards consistently meet or exceed provincial expectations in student achievement and program delivery. Many Catholic school boards have numbered among those showing the highest improvement rates as measured by the provincial testing program. In addition, our Catholic schools and educators have been widely recognized as innovators in providing excellent integrated programs and services for students with special needs.

We are not suggesting that graduates of these schools and the educators within them escape the weaknesses and woundedness that are part of human life. These young people are exposed, however, to a view of the human journey that offers meaning and direction.

Ontario's Catholic schools have maintained that their distinctive educational approach offers an ongoing contribution not only to Catholic children and their families but to society as a whole. Graduates of Catholic schools are active and often outstanding contributors to public life in Ontario. As leaders and workers in politics, business, arts, education, health care and volunteer services they make meaningful and important contributions to improving their communities. Without a doubt, Catholic education is embedded in the very social fabric of Ontario.

Bernard Murray
President
Ontario Catholic School Trustees' Association
416-932-9460

John Stunt
Executive Director
Ontario Catholic School Trustees' Association
416-932-9460

1. Who do the authors of this letter represent?
2. This letter was published by the Toronto Star on the following day. Why are primary source documents like this one so valuable?
3. What three important messages do the authors wish to share with the people of Ontario about Catholic education?
4. How does this description of Catholic education compare with your experience as a student?

BLM 1-6 The United Nations Speaks

UN says funding Catholic schools is discriminatory

Toronto, November 4, 2005 – The Human Rights Committee of the United Nations ruled yesterday that the current policy of funding Catholic schools in Ontario discriminates against people of other faiths. The UN committee concludes that the government of Canada “should adopt steps in order to eliminate discrimination on the basis of religion in the funding of schools in Ontario.”

The UN committee first released its ruling in 1999. This original ruling was in response to a 1996 complaint on behalf of a Toronto Jewish parent who was forced to pay tuition to send his child to a Hebrew private school. This complaint was not based on the premise that funding Catholic schools is unfair, but rather on the premise that not funding other faith-based schools is unfair. Yesterday’s statement reaffirmed the original ruling, since nothing had changed in Ontario after the 1999 ruling.

Many private schools in Ontario have been using the 1999 UN ruling to lobby for public funding. Opponents of public funding for any religious schools, including Catholic schools, use this ruling to promote their one school system agenda.

So far the government of Canada has not commented, except to say that education is a provincial matter and not a federal matter. Gerard Kennedy, Ontario’s Minister of Education has again stated that the government has no plans to change a school system that is educating Ontario’s youth with excellent results.

The existence of publicly funded Catholic schools in Ontario can be traced back to a series of negotiations and a historical compromise that led to the creation of the Dominion of Canada in 1867. This compromise was based on the protection of the rights of the Catholic minority in what was to become Ontario, and the protection of the Protestant minority in what is now called Quebec. Both minority groups

rejected the religious practices of the majority. Tension between Catholics and Protestants threatened the establishment of a single Canadian nation from “sea to sea.” The Catholic minority in Ontario (then known as Upper Canada) did not want their children following the Protestant practice of Bible studies in schools taught by Protestant teachers. The minority Protestant community in Quebec (then known as Lower Canada) did not want their children learning Catholic dogma in school. As a result, governments in both Upper and Lower Canada established dual school systems to accommodate both religious groups. These systems were protected in the **British North America Act** of 1867, Canada’s first constitution.

The Ontario Catholic community’s right to a “separate” and religious school system remains protected by the **Canada Act** of 1982, Canada’s updated constitution. Over time, the originally Protestant school systems of English Canada became non-religious “public” school systems. Since confederation, Canada has become a much larger and more multicultural society.

Faith-based school funding in Canada, 2007

Alberta	Full funding to faith-based and charter public school boards; 60% to private schools*
British Columbia	Partial funding *
Manitoba	50% funding *
New Brunswick	No funding
Newfoundland	No funding
Nova Scotia	No funding
Ontario	Full funding of Catholic schools only
PEI	No funding
Quebec	Partial funding *
Saskatchewan	Full funding to historical schools and schools associated with school boards; partial funding for others *
Territories (3)	Full funding of Catholic schools only

* funding applies only to schools already delivering the provincial curriculum

1. Why does the United Nations feel that the funding of Catholic schools in Ontario is discriminatory? Do you agree with this decision?
2. How does Ontario compare with the rest of Canada regarding faith-based school funding?
3. Should the Catholic community support the funding of other faith-based schools? Explain why.

Activity Two—Sealing the Deal: Negotiation and Compromise

What? Learning Expectations from Civics Curriculum Document:	Why? CGE(s): <ul style="list-style-type: none"><input type="checkbox"/> listens actively and critically to understand and learn in light of gospel values (2a)<input type="checkbox"/> works effectively as an interdependent team member (5a)<input type="checkbox"/> contributes to the common good (7j) Anchor Concept(s): <ul style="list-style-type: none"><input type="checkbox"/> Citizenship<input type="checkbox"/> Community<input type="checkbox"/> Common Good<input type="checkbox"/> Conflict Central Theme: <ul style="list-style-type: none"><input type="checkbox"/> Human Rights and Responsibilities
Evidence of Learning? (Assessment and Evaluation)	
<ol style="list-style-type: none"> 1. Diagnostic assessment of prior learning to determine gaps in background information 2. Formative assessment and confidential feedback regarding personal progress towards CGEs 3. Formative assessment and feedback regarding the degree to which progress is being made relative to the achievement of learning expectations and relative to learning skills 	
How? (Teaching/Learning Strategies) <ol style="list-style-type: none"> 1. In the first segment of this activity, have students read BLM 2-1 to experience Victor’s Story. Focus follow-up discussion on the difference that one person can make. Use BLM 2-2 and 2-3 to reinforce the value of primary source documents. Encourage students to compare Victor’s own account to his principal’s account, and later to the Premier’s account of the same incident to reinforce the importance of primary source documents. [40 minutes] 2. In the second segment, have students work through BLM 2-4 to produce a notebook entry summarizing the importance of negotiation and compromise in overcoming long-standing tensions between Catholics and Protestants, and French- and English-speaking citizens in the creation of Canada. Refer back to the contents of BLM 1-6 to review the historical compromise. [35 minutes] 3. In the third segment, have students complete BLM 2-5 to develop a functional understanding of the role of special interest groups and lobby groups in the democratic decision making process. Refer students back to BLM 1-4 to confirm <i>Education Equality in Ontario</i> and the <i>One School System Network</i> as: <ul style="list-style-type: none"> <input type="checkbox"/> special interest groups dedicated to the closing of publicly funded Catholic schools, <input type="checkbox"/> lobby groups attempting to pressure the provincial government to change its policy regarding the public funding of Catholic schools. Confirm ICE and its partner associations as special interest groups dedicated to the preservation of publicly funded Catholic schools in Ontario. [20 minutes] 	

4. In the fourth segment, have students use BLM 2-6 to focus their viewing of the entire version of **Fourth Reading** (TVOntario). Different groups of students can be assigned one of the boxes to complete, based on abilities and learning styles. [40 minutes]
5. As a consolidation activity, use BLM 2-7 to engage students in the production of a summary note useful for future reference. [15 minutes]

Content Resources	Perspective Resources
<p>BLM 2-1 Victor’s Story: The Power of One BLM 2-2 Victor’s Story: A Personal Reflection BLM 2-3 Comparing Sources of Information BLM 2-4 Negotiation, Compromise, and Canada BLM 2-5 Interest Groups: Lobbying for Change BLM 2-6 20th Anniversary of Full Public Funding for Ontario’s Catholic Schools BLM 2-7 Summarizing My Understanding BLM 1-4 Voices Against Catholic School Funding BLM 1-6 The United Nations Speaks</p>	<p>Every day, human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspiration of other groups, and even of the general welfare of the entire human family. (26) Gaudium et Spes, (The Pastoral Constitution on the Church in the Modern World), 1965</p> <p>Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral. Paulo Freire</p> <p>Peace is founded on truth, built upon justice, nurtured and animated by charity, and brought into effect under the auspices of freedom. (164) Pacem in Terris (Peace on Earth), 1963</p>

Teaching Notes (See also *Teaching Notes for Activity Worksheets*)

1. Reproduce the additional perspective resources and post them prominently in the classroom. Consider using a bulletin board as a Reflections Corner. Refer to the contents to add perspective to class activities. Invite pairs of students to find and add reflections at key points during this module. Consult the school chaplaincy team for ideas and support.
2. This activity can be organized around three more lengthy components rather than four. To differentiate instruction, after completing BLM 2-1, 2-2 and 2-3 together, consider having student groups focus on one additional worksheet for approximately thirty minutes, then take up all of the worksheets through a guided class discussion. Spend approximately ten minutes taking up each worksheet.
3. This activity can also be organized as a jigsaw cooperative learning activity, to introduce the jigsaw method prior to its implementation in Activity Four. If students are not familiar with this cooperative learning method, it will require explicit teaching. To facilitate the jigsaw process, visit each expert group twice during the preparation process to ensure that expert group members have a complete report to take back to their home groups.
4. Use the wrap up segment at the end to reinforce the major understandings intended for students to conclude from this activity. Use BLM 2-7 as a summary sheet or checklist.

BLM 2-1 Victor's Story: The Power of One

In May of 1983, Victor Morgado was a typical Grade 11 student at Cardinal Leger Secondary School in Brampton. From Kindergarten to Grade 10, his education in Catholic schools was funded by the Government of Ontario. For Grades 11, 12 and 13 his parents had to "pay a big tuition fee" to keep Victor in a Catholic school. For Victor's working class family this was one more large bill to pay. Since they valued Catholic education, they always found a way to pay the tuition fees.

For Victor and many of his friends this was simply not fair. Back in 1984, Victor did not see himself as a politically active citizen or as an able advocate. He was just an ordinary 17-year old. Like most teenagers he had strong views about what seemed fair and what seemed unfair in life. This tuition business seemed very unfair.

In 1983, William "Bill" Davis, a successful Brampton lawyer, was the Premier of Ontario. Before becoming Premier, he had been the Minister of Education for many years. He was a veteran politician and an experienced advocate. He was personally opposed to extending fuller funding to Ontario's Catholic schools. Premier Davis lived about 200 metres from the back of Victor's school. One day, the two residents of Brampton had a chance encounter. The best account of what happened is the school principal's recollection of how Victor first told him the story.

"Sir, sir," Victor said. "I was talking to the prime minister on the weekend."
"The prime minister? You were in Ottawa?" replied the principal.
"No, no, the other prime minister."
"You mean the premier, Bill Davis?"
"Yes, Mr. Davis. I was talking to him."
"How did you arrange that?"
"My friend and I were walking past his house. He was cutting the grass. I just said to him 'How come my education to Grade 10 was free, and now in Grades 11, 12 and 13 my parents have to pay a big tuition fee?'"
"Let me explain it to you," Mr. Davis said.
"When he finished, I just said, 'But that's not fair!' So he began to explain it again. And I just kept saying, 'But that's not really fair!'"
"You weren't rude to him Victor?" asked the principal.
"No sir. But I had to tell him how I felt."

Source: James Mulligan (2005), page 322



On June 12, 1984 Premier Davis announced in the legislature (to the surprise of many) his decision to reverse his government's position and to extend funding for Catholic schools to the end of secondary school. Since 1984, Bill Davis has often been asked what led to his sudden change of heart. He has often told the story of a chance encounter with students as he was mowing his lawn. He also remembers vividly, the powerfully symbolic image of students in Catholic school uniform silently carrying a coffin to protest the pending death of their school system.

1. How does Victor's Story demonstrate how an ordinary person can make a difference?
2. What conversation about Catholic education would you have with today's premier?

BLM 2-2 Victor's Story: A Personal Reflection

The following letter was written by Victor Morgado to his former English teacher in November of 2004. In the letter, Victor reflects on his encounter with Premier Davis some twenty years earlier.

Nov 9 2004

Mr Marano:

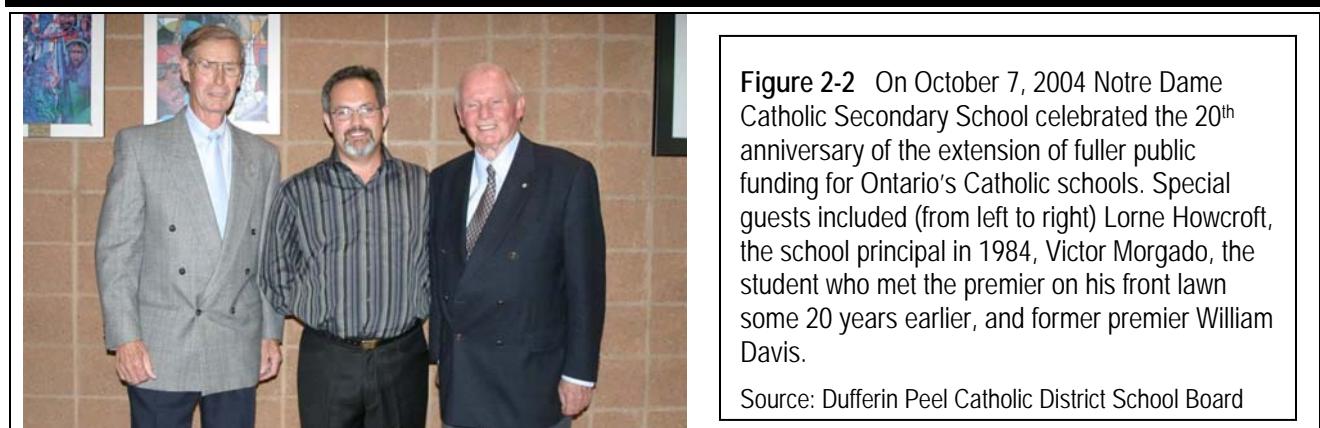
The meeting I had with Mr. Davis would have been in 1982 or 1983. I can't recall exactly what I had said to him. I think I asked him why do my parents pay taxes and still have to pay for me to go to a Catholic high school? It was important for me to have a Catholic high school education and being the third of four children this was something that was difficult for my parents to have to pay, the uniforms and the tuition. We had not been in Canada for very long prior to this and my father had told me that I might have to go to another school because we could not afford the tuition.

I guess what might have made Mr. Davis reconsider the funding issue was the way I presented myself along with the above points I made. Now that I have two children, my son goes to St Edmund Campion, my daughter will be going in 2 years, I am glad Mr. Davis changed the legislation to include full funding to Catholic high schools in the province.

I would like to say that full credit goes to the men and women who fought for many years to have funding granted to the Separate School Board in Ontario.

Victor Morgado

Source: Personal documents of the late John Marano.



BLM 2-3 Comparing Sources of Information

	Primary	Secondary
Characteristics	A first hand or eyewitness account Based on direct personal observation or participation Original information	An account summarized from primary sources Based on the direct observations of others Explaining and discussing information found in primary sources
Examples	Diary entries, letters, personal memoirs, photographs, autobiographies	Encyclopedias, newspaper columns, textbooks, essays, television programs, biographies

1. Determine whether each of the following is a primary source document or a secondary source document, and justify your choice.
 - a) The Principal's Account of Victor's Story
 - b) Victor's Letter
 - c) Premier Davis' Video Taped Account
 - d) The United Nations Speaks (BLM 1-6)
2. Why is it important to distinguish between primary and secondary sources of information?

BLM 2-4 Negotiation, Compromise, and Canada

One of the interesting differences between Canada and our American neighbours is revealed by how each country was born. The United States emerged from a series of bloody military battles known as the American Revolution (1775-1783). Canada, on the other hand, took much longer to evolve from a colony of the British Empire to a free nation. Canada's independence was achieved primarily through diplomacy, negotiation and political compromise (1840-1867). Far less violence was involved.

Violence between Catholic and Protestant Christians and tension between English and French national interests was already centuries old before the dream of a Canadian nation, stretching from coast to coast was even imaginable. During the 1840's and the 1850's Upper Canada (today called the Province of Ontario) was a very troubled place. Upper Canada and Lower Canada (Quebec) had been joined into a United Province of Canada. Its existence was complicated by cultural, religious and language differences, as well as centuries of rivalry and mistrust.



Figure 2-2a
Families came in large numbers to escape famine and misery in Europe. In this illustration, Canada is shown as a welcoming young woman holding a shield. The caption reads "Come to stay." However, many did not welcome the newcomers.

The existence of Catholic schools was often at the heart of these conflicts in the United Province of Canada. In 1855, due to the large number of French Canadian Catholic votes, the united Assembly passed the **Taché Act**. This law permitted the Catholic minority in Upper Canada to create and manage their own schools.

In 1863, the **Scott Act** allowed Upper Canada's Catholic schools to share in the school funding provided by the United Province of Canada. These decisions angered the Protestant majority in Upper Canada. Protestants did not want any Catholic schools in their communities. They felt that they had been forced into this position because of the large French speaking Catholic majority in Lower Canada and in the united Assembly. This bitterness helped to prompt the Protestants of Upper Canada to demand an end to the "farcical union" between the two Canadas.



Figure 2-2b This painting, by Robert Harris, shows the Fathers of Confederation at the Quebec City conference of 1864, as they continued to negotiate a united Canada.

Source: Government of Canada

Discrimination, often based on religion, was found everywhere. Catholic Irish refugees, came to Upper Canada in large numbers during this time to escape the Great Potato Famine in Europe. They were met with suspicion from the Anglo Protestant majority and regarded as a "scourge upon the land." By the 1850's expressions of sectarian bitterness varied from hateful exchanges in local newspapers to full blown riots in the streets of various towns and cities.

In 1867, the **British North America Act** created one Canada with both federal (national) and provincial (regional) governments. The responsibility for education was given to the provincial governments. As a result, the Catholic minority in Ontario could no longer count on their Catholic allies in Quebec to help them. Equally, the Protestant minority in Quebec was powerless within the much larger Catholic majority.

BLM 2-4 Negotiation, Compromise, and Canada (Continued)

Led by Archbishop John Joseph Lynch of Toronto, and politician Thomas D'Arcy McGee, negotiations to protect minority rights within a united Canada had started well before Confederation. Without this compromise the creation of a united and peaceful Canada was at risk. To seal this compromise, **Section 93** of the **British North America Act** guaranteed that all educational rights held by minorities at the time of Confederation would be constitutionally protected after Confederation.

In 1871, the Government of Ontario created high schools in order to prepare youth for the challenges of a rapidly growing industrial society. Since high schools did not exist at the time of Confederation, Catholic high schools did not qualify for any government funding. The struggle for Catholic schools was to be continued.

1. What is meant by sectarian bitterness? What effect does sectarian bitterness have on community building?

2. How does this historical account of the treatment of new Canadians compare with the immigrant experience today?

3. How important was the securing of minority rights in the creation of Catholic schools in Ontario and in the creation of one Canadian nation?

4. Explain how negotiation and compromise still work today to help diverse groups to come together in one civil community.

BLM 2-5 Interest Groups: Lobbying for Change

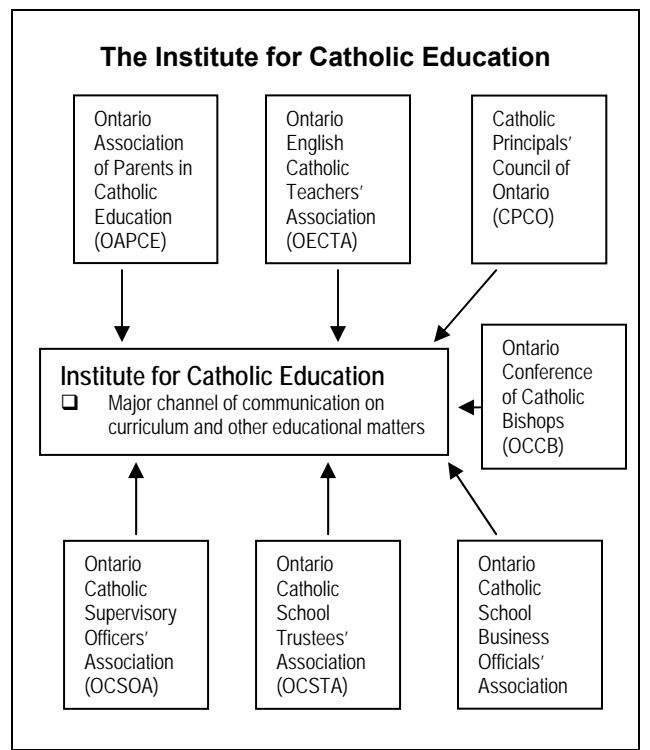
Our Charter right to freedom of association allows citizens to group together to pursue common goals. When people or communities join together in an organized effort, usually more can be accomplished. A group of individuals who join together to pursue a common goal and to seek support for their cause is often called an **interest group**. Interest groups are very active in Canadian society today. Interest groups provide one way for citizens to influence government decision making between elections.

Many interest groups attempt to pressure governments to act in their favour. Interest groups that are extremely well organized and effective in their attempts to influence policy decisions in their favour are often called **lobby groups**. The Canadian Labour Congress, the Ontario Medical Association, and the Automotive Parts Manufacturers' Association are three examples of lobby groups. Lobbying is the much used tactic of attempting to influence government decision making (policy) by:

- meeting regularly with public officials
- organizing letter writing campaigns
- organizing public information campaigns
- conducting or funding public opinion polls
- maintaining Internet web sites
- writing position papers
- publishing research findings.

In the past, successful lobbying has persuaded the Ontario government to lower taxes, to raise the drinking age, to enact laws that protect the environment, and to extend public funding to Catholic schools. Currently, interest groups are lobbying the government to provide funding to other faith-based schools, claiming that the current policy discriminates against them. At the same time, other groups are lobbying to stop all funding of Catholic (or any other faith-based) schools, claiming that this will eliminate unnecessary duplication and allow tax dollars to be better spent. They also claim that separate school

systems divide the community.



Since 1986, the Institute for Catholic Education has served as the official voice of all English-speaking partners in Catholic education. It brings all partners to a common table to discuss common issues and concerns. The Institute seeks to identify common ground among its partners. Each of the seven partner groups is organized into an interest group or association. Each of the partners also advocate independently on behalf of Catholic education. Ontario's 29 English Catholic district school boards are additional interest groups advocating for the preservation and growth of Catholic education in Ontario.

1. Why are interest groups important in a democratic society?
2. What is the advantage of the Catholic education community speaking from one voice?
3. At the time of Confederation, Catholic education was very much in the hands of the local bishop, and the priests and nuns. Today, the community is much more directly involved. Is this a good thing? Explain.

BLM 2-6 20th Anniversary of Full Public Funding For Ontario's Catholic Schools: A Focus for Viewing

Person	Frame of Reference	Position on Funding
Bill Davis	Former Premier of Ontario, 1971-1985	For (after June 1984)
Marshall Jarvis	Ontario Catholic Teachers' representative	
Rod Albert	Ontario [Public] Secondary School Teachers' representative	
Senator Hugh Segal	Former Senior Aid to Bill Davis	
Norm Sterling	Former Cabinet Minister in Davis government	
Bernard Shapiro	Equality in Education Taskforce Chair	
Janet Ecker	Former Conservative Minister of Education	
Sean Conway	Former Liberal Minister of Education	
David Cooke	Former New Democratic Minister of Education	
Lewis Garnsworthy	Anglican (Protestant) Archbishop	Against

In 1971 Bill Davis campaigned passionately against additional funding for Catholic schools and won the election. Thirteen years later, surprising many in his own party, he dramatically reversed his decision. What do you think most led to this change of policy?

"Politics is about making the tough decisions. People can always throw you out of office if they are not happy."

What made the Davis decision tough?	What made the Davis decision right?
1.	1.
2.	2.
3.	3.

Why do you think that the Davis decision was never reversed by any other party or premier?

BLM 2-7 Summarizing My Understanding

The Assembly of the United Province of Canada consisted of elected representatives from Protestant _____, then known as Upper Canada, and from Catholic Quebec, then called _____. By the 1850s, the open bitterness between Catholics and Protestants in Upper Canada led to _____ exchanges in local newspapers and to _____ in the streets.

In 1855, the Assembly of the United Province of _____ passed the _____ Act, which allowed Catholics in Upper Canada to _____ and _____ their own schools. In _____, the _____ Act allowed Catholic schools to share _____. Protestants in Upper Canada did not want any Catholic schools in their communities. They felt that they had been _____ into this arrangement by the Catholic majority in the united Assembly. This Catholic majority represented the people of _____. They demanded an end to what they saw as a _____ union.

In _____, the _____ Act created one Canada with both _____ and provincial levels of government. Education was the responsibility of the _____ government. Section _____ of the Act guaranteed _____ rights for the minority groups in both Ontario and Quebec that already had these rights at the time of _____. The minority group in Ontario practiced the _____ faith. The minority group in Quebec were _____.

High schools were created by the Government of _____ in _____ in order to prepare _____. Since high schools did not exist in 1867, no funding was extended to Catholic high schools in Ontario. In order to advocate for the completion of funding to the end of high school, the Catholic Church and the Catholic community in Ontario used the following strategies:

1. _____
2. _____
3. _____

BLM 2-7 Summarizing My Understanding (Part 2)

By 1967, government funding was officially extended to Grades 9 and 10. Funding to the end of high school was not extended until Premier Bill Davis reversed government policy in June of _____. Davis saw this as a matter of _____, and as a good decision for all of Ontario. All three political parties officially _____ this decision. Two examples of Catholic students helping to change the premier's mind are:

1. _____
2. _____

Politics is about making the _____ decisions. Since the Davis decision, three different political parties have been in power in Ontario. _____ has attempted to change back or to move from the decision.

_____ groups provide one important way for citizens to influence government decisions and _____ making between _____. Many of these _____ groups engage in lobbying. Lobbying refers to the organized tactic of attempting to _____ government policy making by:

1. _____
2. _____
3. _____
4. _____

Since 19_____, the Ontario Catholic community's major channel of communication for curriculum and other educational matters is called _____. The seven partner groups include organized provincial interest groups representing parents, _____, principals, supervisory officers, trustees, business officials and _____.

One lobby group actively campaigning against the public funding of all faith-based schools, including Catholic schools, is _____. At the same time, other groups are lobbying for the extension of public funding to other faith-based schools on grounds that the present policy _____ against them.

Activity Three—Extending the Deal: Commitment and Perseverance

<p>What?</p> <p>Learning Expectations from Civics Curriculum Document:</p> <ol style="list-style-type: none">1. demonstrate an understanding of the need for democratic decision making2. demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizens' actions3. describe the diversity of beliefs and values of various individuals and groups in Canadian society4. analyse responses, at the local, national, and international levels, to civic issues that involve multiple perspectives and differing civic purposes5. demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes	<p>Why?</p> <p>CGE(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good (1d)<input type="checkbox"/> listens actively and critically to understand and learn in light of gospel values (2a)<input type="checkbox"/> presents information and ideas clearly and honestly and with sensitivity to others (2c)<input type="checkbox"/> thinks reflectively and creatively to evaluate situations and solve problems (3c)<input type="checkbox"/> works effectively as an interdependent team member (5a)<input type="checkbox"/> respects the rights, responsibilities and contributions of self and others (5e) <p>Anchor Concept(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> Citizenship<input type="checkbox"/> Justice<input type="checkbox"/> Conflict; solidarity; interdependence <p>Central Theme:</p> <ul style="list-style-type: none"><input type="checkbox"/> Community and the Common Good<input type="checkbox"/> Love and Justice
<p>Evidence of Learning? (Assessment and Evaluation)</p> <ol style="list-style-type: none">1. Formative assessment and confidential feedback regarding personal progress towards CGEs2. Formative assessment and feedback on the degree to which student(s) effectively work in groups3. Formative assessment and feedback regarding student comprehension of the issues raised	
<p>How? (Teaching/Learning Strategies)</p> <ol style="list-style-type: none">1. Review the students' understanding of the state of Catholic education in Ontario, prior to 1925. Explain that the purpose of this activity is to extend and complete the historical context for Catholic schools started in the previous activity. Students may need to incorporate some of this historical information into their culminating advocacy task. [10 minutes]2. Have students use BLM 3-1 to note the different strategies used by the Catholic community since 1925 to secure fairer funding. Use class discussion to first establish assessment criteria and then to assess the effectiveness of these strategies. Ask students what they would have done in similar circumstances. End this component with a summary note for students to record in their notebooks. [50 minutes]3. Explain the purpose and format of the next lesson (an artifact study) and ask students to select one of the following artifacts to work from, based on personal interest and preferred learning style. Individual students are not required to analyse all of the artifacts. Remind students that this is not an historical study as much as a study of how a community worked	

long and hard to secure its rights to a publicly funded faith-based school system.

Artifact 1	a political cartoon (BLM 3-2)
Artifact 2	a pair of historical photographs (BLM 3-3)
Artifact 3	a comparison of leaders from two different backgrounds (BLM 3-4)
Artifact 4	excerpts from personal memoirs of Cardinal Carter (BLM 3-5)
Artifact 5	a short news story dealing with public complacency (BLM 3-6)
Artifact 6	a short news story dealing with a matter of conscience (BLM 3-7)
Artifact 7	Collect additional artifact(s) providing local history and perspective

[15 minutes]

4. Organize students working with the same artifact into pairs. Instruct students to use a Think/Pair/Share format to complete their artifact study. Students then use BLM 3-8 to prepare a summary statement outlining the significance of the artifact studied.[45 minutes]
5. Have student quads (pairs of pairs) take turns presenting their summaries. [30 minutes]

Content Resources	Perspective Resources
BLM 3-1 Tiny vs. The King: The Struggle Continues BLM 3-2 Premier Bill Changes His Mind BLM 3-3 The Changing Face of Catholic Education BLM 3-4 Cardinal Diplomacy BLM 3-5 A Cardinal Remembers BLM 3-6 Complacency Makes the News BLM 3-7 A Decision of Conscience BLM 3-8 Artifact Study Summary Sheet	Every social group must take account of the needs and legitimate aspiration of other groups, and even of the general welfare of the entire human family. (26) Gaudium et Spes, (The Pastoral Constitution on the Church in the Modern World), 1965 Encourage one another and build up each other, as you are doing. Respect those who labour among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves. And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1 Thessalonians 5:11-18

Teaching Notes (See also *Teaching Notes for Activity Worksheets*)

1. Reproduce the new perspective resources and post them prominently in the classroom. Refer to them to illuminate class learning activities. Invite students to add additional reflections.
2. Students may need to revisit some of the material used in the previous activity, in order to extend and complete their understanding.
3. If students are not familiar with the process, review the Think/Pair/Share method of cooperative learning and outline the five basic elements of cooperative learning—positive interdependence, individual accountability, face-to-face interaction, social skills, and self-assessment of collaborative efforts.
4. Explain the four component parts of Think/Pair/Share—formulating an answer individually, sharing your answer with a partner, listening carefully to your partner’s answer, and creating a new answer through discussion.
5. This differentiated instruction strategy allows students to simultaneously work from different artifacts in order to better understand the Catholic community’s struggle to gain fairer funding for their constitutionally protected schools. Collect additional artifacts.

BLM 3-1 Tiny versus The King: The Struggle Continues

High schools did not exist in 1867, at the time of Confederation. When they were created by the Ontario Government in 1871, Section 93 of the **British North America Act** was used to deny funding to Catholic high schools. The priests, brothers and sisters teaching in Catholic elementary schools had to often teach many grades in the same classrooms. They found creative ways to teach high school content to their older elementary school students. Over time, Catholic schools offered programs that were considered the equivalent of Grades 9 and 10 found in public high schools.



Figure 3-1a Religious communities contributed to the establishment and growth of Catholic education across Ontario.

Source: Archives of the Sisters of St. Joseph of Thunder Bay

All taxpayers, including Catholics, paid taxes to support the public school system. In order to send their children to Catholic high schools, run by religious communities, Catholic parents had to pay tuition fees in addition to these taxes. The Catholic community, led by its religious and business leaders continued to lobby the government of Ontario for fairer funding. The government stood by its policy.

By 1925, it was clear that the issue would not go away. It was agreed by both government and Church leaders that something had to be done. In order to address the funding issue, once and for all, it was decided that the matter should be brought before the highest court of appeal in the British Empire, the **Judicial Committee of the Privy Council**. The Catholic community from Tiny Township, in Simcoe County, launched the legal challenge on behalf of Ontario's Catholic community. It was hoped that through this challenge—interestingly named "**Tiny vs. The King**"—a fair solution would be found for this hundred year old issue.

The 1928 court ruling proved to be bittersweet. The Privy Council determined that Catholics had no constitutional right to any funding for high schools, although the Catholic practice of receiving some funds for Grades 9 and 10 remained intact. Historically, some Catholic schools had taught Grade 9 and 10 students in elementary schools, with financial assistance from the provincial government. This funding remained intact, but only at elementary levels. Business taxes for Catholic schools could only come from Catholic businesses that chose to direct their taxes to the Catholic system. All other business taxes (and all corporate taxes) would continue to go to public schools.

Church and educational leaders organized many fund raising drives to keep schools open in different parishes. Even though poorly funded, Catholic schools graduated students that were as well prepared as the students coming from the public school system. Many in Ontario continued to refer to the Catholic school system as "inferior." By the 1930's the Catholic community had decided on another approach to obtain fairer funding.

Led by a Toronto businessman named Martin J. Quinn, the **Catholic Taxpayers Association** (CTA) was created. By 1934, there were organized chapters of this lobby group in 400 parishes across Ontario. In the election of 1934, the CTA supported Liberal candidates that promised a fair share of business taxes for Catholic schools. The Liberals, led by Mitchell Hepburn, won the election and early in 1936, a bill granting fairer funding was passed.

BLM 3-1 Tiny versus The King: The Struggle Continues



Figure 3-1b
Premier
Mitchell
Hepburn
campaigned
for the funding
of Catholic
schools in
1934. He
reversed his
position in
1936, after
strong
protests.

Source: Government of Ontario Archives

In December of 1936, there was a by-election in the Eastern Ontario riding of East Hastings. The bitter public protests and violent outbursts resembled the sectarian clashes of the 1850's. These public

protests, and private meetings with non-Catholic leaders convinced the government that the bill providing more funding to Catholic schools would cause the Liberal party to lose the next election. Premier Hepburn changed his mind and the bill was withdrawn. The Catholic community's attempt to make the issue of funding more political had backfired.

Although lobby efforts continued in private, a province-wide political approach was not tried again until the election of 1971. In this election, William Davis and his Progressive Conservative Party campaigned strongly against the further funding of Catholic schools. Known as the Big Blue Machine, the Davis Conservatives won the election convincingly against a Liberal party that supported fairer funding for Catholic schools. Once again, the direct political approach had failed.

1. Evaluate the success of each strategy used by the Catholic community to gain support for the fairer funding of Catholic schools.

Strategy	How Successful?
<input type="checkbox"/> Teaching high school content to older elementary school students	
<input type="checkbox"/> Religious and business leaders continue to lobby the government	
<input type="checkbox"/> Taking the issue to the highest appeal court to get a legal solution	
<input type="checkbox"/> Supporting candidates who promise fairer funding (1934 election)	
<input type="checkbox"/> Supporting candidates who promise fairer funding (1971 election)	

2. In 1971, many community leaders attempted to discourage making fairer funding of Catholic schools an election issue. What would you have done?

BLM 3-2 Premier Bill Changes His Mind

On June 12, 1984, Premier Bill Davis surprised many in his own party, many in rival political parties, and many voters in Ontario, by reversing his government's previously hard-line position on the funding of Ontario's Catholic schools. This surprised many because he had made it known that, after 13 years as premier, he was thinking about retiring. Many discussions with political, religious and educational leaders had taken place since Davis was first elected premier in 1971. This change surprised many because much of this conversation had happened quietly and away from the public eye. The following cartoon appeared in the *Globe and Mail* two days after the Davis decision.



Source: *Globe and Mail*, June 14, 1984. Reprinted with permission.

1. What point is the cartoonist making by portraying Premier Davis in this way?
2. What is the significance of the footprints?
3. What is the historical significance of him walking out of the picture?
4. Draw or describe a cartoon that you think better represents what happened.

BLM 3-3 The Changing Face of Catholic Education

The following photographs both show Ontario Catholic teachers taking summer courses to update their professional qualifications. The first was taken around 1956. The second was taken in 2006. Study the two pictures carefully.



Source: Archives of the Sisters of St. Joseph of Peterborough

Figure 3-3a Typical of the period, this group of music teachers from Ontario Catholic schools consists of members of the Congregation of Notre Dame, Daughters of Wisdom, Holy Cross Sisters, Grey Sisters, Sisters of St. Joseph and Ursuline Sisters. Of the 33 teachers participating, only two did not belong to a religious community.



Figure 3-3b Each summer, Catholic teachers from across Ontario attend institutes, workshops and additional qualification courses in order to update their professional qualifications. In this photo, a group of teachers, with less than five years of teaching experience, participate in professional development workshops during the summer of 2006.

Source: Ontario English Catholic Teachers' Association, 2006

1. What differences in Catholic Education are most noticeable over this 50 year period?
2. Which religious orders were most active in starting and maintaining Catholic schools in your community or district?

BLM 3-4 Cardinal Diplomacy

Many have often wondered why Premier Bill Davis, after years of blocking any progress towards fairer funding for Catholic schools, announced in the Ontario Legislature on June 12, 1984 that his government would extend funding to Catholic schools to the end of high school. Eight years earlier, his government had proposed a tax reform plan that would have taxed all Catholic high school properties. This would have threatened the existence of Catholic high schools across Ontario.

As the Bishop of London, Ontario, Gerald Emmett Carter along with the other Ontario bishops and many educational leaders organized strong presentations against this proposed reform. Carter also arranged private dinner meetings with the premier. In 1978, Carter was named Archbishop of Toronto. The two leaders, one the son of an Orangeman (a group that had long fought against Catholic interests in Canada and in Europe), the other a prince of the Catholic Church, became close friends. They often dined privately to avoid public attention. Sometimes Cardinal Carter would invite other bishops and community leaders to these private dinners.



Figure 3-4 Cardinal Carter is photographed with the Premier and his wife at a formal public reception in Toronto.

Source: The Catholic Register. Reprinted with permission.

1. How would you describe the relationship between these two leaders?
2. Explain their very different backgrounds.

BLM 3-5 A Cardinal Remembers

The following excerpts are taken from the personal memoirs of Gerald Emmett Cardinal Carter. This primary source document confirms the genuine friendship between the Archbishop of Toronto and the Premier of Ontario.

"He [Premier Davis] would usually join us during our pre-dinner cocktail period, dine with us and sometimes prolong discussion over coffee. It was on these occasions that ... [we] were prone to lead what was a friendly but spirited presentation of the inequity of a system which was public but terminated grotesquely at 10th grade."

"Premier Davis was made increasingly aware of the ... increasing unease of the Catholic community in the face of this inequity which we termed variously 'unfair,' 'undemocratic,' 'unjust,' and even politically unwise and provocative."

"I dedicated myself to a quiet campaign of personal diplomacy in the hope of keeping the issue alive....I was convinced that the answer lay not in confrontation but in goodwill and the eventual triumph of an equitable solution."

"I said bluntly, 'Bill are you going to leave me with egg on my face?' He replied, 'Emmett, I don't know my own plans yet, but I promise I won't.' This response became more cogent in light of subsequent events."

"It was with a sinking heart that I received a telephone call on either June 10th or June 11th [1984]. Mr. Davis would not be announcing completion on June 13th [as planned]. The news was beginning to leak and the press corps was hot on the trail. Instead, he would discuss it in cabinet and then in caucus and give it to the House on the 12th. I had first thought it was another postponement. I was delighted with the advance, because there would be relief from our own danger of leak and less time to wait."

"I would never think of threatening Bill Davis with anything. My friendship with him was too strong and, secondly, he is not the kind of man who will be threatened. Threatening is not my style, and certainly not my style as the archbishop of Toronto."

Source: George Hutchison in The Globe and Mail, Saturday, September 8, 2007, page F3.

1. What clues exist in the memoirs to suggest that Cardinal Carter might have known about the Davis decision prior to some members of his own government?
2. What two reasons does the Cardinal give for not using threats to influence the Premier?
3. Why do you think that several Catholic schools in Ontario have been named after Gerald Emmett Cardinal Carter?

BLM 3-6 Complacency Makes the News

Toronto council approves relocation of peace garden

The controversial plan to relocate the Peace Garden at Toronto's Nathan Phillips Square was approved in a 22-10 vote by city councillors on June 22.

The plan to move the garden from its current location at the centre of the square to a new location on the west side outside city hall's front doors has upset peace groups who feel that moving the monument is nothing short of desecration.

The garden was blessed by Pope John Paul II and inaugurated by former prime minister Pierre Trudeau and Queen Elizabeth II in 1984. It contains an eternal flame, lit from the embers of Hiroshima, and a vial of water brought from the city of Nagasaki, the two Japanese cities that felt the wrath of atomic weaponry at the close of the Second World War. Redesign plans include moving these elements, along with a sundial and a pavilion in the garden, to the new location.

Several city councillors expressed concern that, in its current location, the Peace Garden is desecrated regularly as people throw trash into and walk over and around the garden during public events. Peace groups, however, feel that the integrity of the garden will be lost if it is moved and redesigned.

A contract has been awarded to Plant Architects, who will be responsible for the \$40 million rejuvenation project planned for Nathan Phillips Square, including the relocation of the Peace Garden. Mayor David Miller promised that the new garden would be twice its original size and much more peaceful than its current locale. However, peace groups argue that the garden is meant to be visible, inspire action to end war and not simply sit tucked away as a place of quiet contemplation.

Source: The Catholic Register, July 8-15, 2007



Figure 3-6 The Peace Garden presently occupies a central place in Toronto's busy Nathan Phillips Square. The East Tower of Toronto's City Hall is visible in the background.

Photo: Angelo Bolotta. Reprinted with permission.

1. What evidence (sentences/phrases) can you find that indicates that people have become complacent about the Peace Garden?
2. Why are Peace Groups not satisfied with the City's plan to relocate the Peace Garden? Suggest some action that Peace Groups could take to try and reverse the City's decision.
3. Is there a similar issue in your community that demonstrates complacency?
4. Why must the Catholic community guard against complacency when it comes to public funding for Catholic schools?

BLM 3-7 A Decision of Conscience

Abortion Called Spectre of Death

Archbishop Philip Pocock announced yesterday that the Roman Catholic Church will pull its charities out of the United Way because Planned Parenthood is being admitted as a member. Here is a partial text of Pocock's statement.

I want to announce today a decision of conscience which is a declaration on behalf of life because we have been asked to embrace the spectre of death. The United Community Fund of Greater Toronto has recently admitted an organization which advocates and supports abortion counseling and referral services. By this action, abortion, under the auspices and in the name of 'community', has been officially sanctioned as being both acceptable and respectable. As a result, a disservice to humanity is being fostered and truth is being obscured.

Such an action contradicts the fundamental truth of a Christian tradition which respects the dignity and rights of every person. Such an abdication betrays the heritage of a western democracy which has been built upon the concept of defending the defenceless.

It is for these reasons that we, the Council of Catholic Charities and all its member agencies, declare that our beliefs are clear and that we are taking a stand on what we believe and hold to be true. We believe that every human being is unique and priceless. We hold that human life must be respected at every stage of its development from the first mysterious moment of conception to the declining days of advanced age.

Freedom is the cornerstone of democracy and civilization. It is guaranteed to every person. It is that guarantee we want to preserve and it is each person we want to protect. Abortion is an encroachment on these rights and therefore, a moral evil and a human disservice.

Figure 3-7 Archbishop Philip Pocock

Consequently, with deep regret and genuine sadness, I inform you that as of 11 a.m. this morning, the Council of Catholic Charities has duly advised the United Community Fund of Greater Toronto that our council and its seven participating agencies will resign our membership from the fund by a date which can be mutually arranged to fulfill existing contractual obligations.

I am prepared to take responsibility of sustaining the services of Catholic charities to the community. I am not prepared to accept the responsibility for whatever else happens from a decision that was not ours. Source: Toronto Star, March 20, 1976, page 3



1. What is the main reason given by Archbishop Pocock for withdrawing the Council of Catholic Charities from the United Community Fund known as the United Way?
2. How does Archbishop Pocock respond to the argument that in our democracy people should have the freedom to make their own decisions on moral issues?
3. How does Archbishop Pocock's decision reflect the commitment of the Catholic community to maintain its beliefs whether they are popular or not?
4. Why is it easier to be complacent compared to taking a moral stand on an issue?
5. Premier Davis called his decision to extend funding to Catholic high schools "a matter of conscience." What similarities can you see in these two decisions?

BLM 3-8 Artifact Study Summary Sheet

Use a Think/Pair/Share strategy with your partner to analyse the artifact assigned to you. Once your pair has completed your study, join with a second pair of students working with the same artifact. As a foursome, prepare a common report to the class. Use the following summary sheet to ensure that your report contains all of the important information.

Think/Pair/Share Foursome:

Date: _____

1. Identify the artifact that you have studied.

2. Provide a brief explanation of the content (who?, what?, where?, when?, why?, how?).

3. Identify any bias or frame of reference that the reader should recognize.

4. Provide a key quote or illustration to explain why the artifact is important.

5. What story or lesson does this artifact teach about the Catholic community's struggle to get and keep its publicly funded school system?

Activity Four—The Enduring Gift

<p>What?</p> <p>Learning Expectations from Civics Curriculum Document:</p> <ol style="list-style-type: none">1. demonstrate an understanding of the need for democratic decision making2. demonstrate an understanding of the beliefs and values underlying democratic citizenship and explain how they guide citizens' actions4. analyse responses, at local, national and international levels, to civic issues that involve multiple perspectives and differing civic purposes5. apply appropriate inquiry skills to the research of questions and issues of civic importance6. demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes	<p>Why?</p> <p>CGE(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good (1d)<input type="checkbox"/> listens actively and critically to understand and learn in light of gospel values (2a)<input type="checkbox"/> thinks reflectively and creatively to evaluate situations and solve problems (3c)<input type="checkbox"/> works effectively as an interdependent team member (5a) <p>Anchor Concept(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> Citizenship; interdependence<input type="checkbox"/> Solidarity; empowerment<input type="checkbox"/> Conflict <p>Central Theme:</p> <ul style="list-style-type: none"><input type="checkbox"/> Community and the Common Good<input type="checkbox"/> Human Rights and Responsibilities
<p>Evidence of Learning? (Assessment and Evaluation)</p> <ol style="list-style-type: none">1. Formative assessment and confidential feedback regarding personal progress towards CGEs2. Formative assessment and feedback on the degree to which student(s) effectively work in groups3. Formative assessment and feedback regarding student comprehension of the main points of the resource, “The Enduring Gift” and its effectiveness in explaining the story of Catholic education	
<p>How? (Teaching/Learning Strategies)</p> <ol style="list-style-type: none">1. Review with students their current understanding of the state of Catholic education in Ontario, the movements seeking the elimination of Catholic schools, and the movements promoting the establishment of publicly funded faith-based schools. Explain that the purpose of this activity is to provide students with the historical context for the existence of Catholic schools as well as providing students with the information they will need to incorporate in their advocacy message for the culminating task. [10 minutes]2. For this jigsaw activity organize students into mixed ability home groups with diverse learning styles. Students will view the DVD entitled <i>The Enduring Gift</i>. Each home group is responsible for answering the critical question: Was funding for Catholic schools inevitable and can it be sustained?3. This activity is organized around four expert groups. Each group will be assigned a different task while viewing the video. Each home group must send one member to each expert group table. After viewing the video, each expert group will be given time to compare their notes and conclusions to ensure accuracy and completeness before returning to their home groups.	

Group 1	list the key individuals who made a difference and were responsible for gaining recognition and funding for Catholic schools (BLM 4-1)
Group 2	identify the key group actions leading to events that led to the funding for Catholic schools (BLM 4-2)
Group 3	identify the landmark policy decisions, documents and turning points in the struggle to acquire fair funding for Catholic schools (BLM 4-3)
Group 4	critique the format and effectiveness of the DVD (BLM 4-4)

[60 minutes]

- Back at the home groups, individual students will take turns sharing what they have learned through expert group activities. This will give each home group member a five minute opportunity to be an expert and to provide valuable information to their group. This information should help the home group to complete the critical task accurately and completely. Students should be given time to process their information and to reach a consensus on the critical question. A dissenting opinion is also possible. [70 minutes]

Content Resources	Perspective Resources
<p><i>The Enduring Gift</i>, DVD</p> <p>BLM 4-1 Individuals Making a Difference BLM 4-2 Working Together for a Common Goal BLM 4-3 Landmark Decisions and Turning Points BLM 4-4 Critiquing the Video BLM 4-5 The Critical Question BLM 4-6 Reflecting on My Cooperative Jigsaw Skills</p>	<p>Civilizations are born, develop and die. But humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore. We have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.. (17) Populorum Progressio, (On the Development of Peoples), 1967</p> <p>Encourage one another and build up each other, as you are doing. Respect those who labour among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves.... See that none of you repays evil for evil, but always seek to do good to one another and to all. 1 Thessalonians 5:11-18</p>

Teaching Notes (See also *Teaching Notes for Activity Worksheets*)

- Reproduce the new perspective resources and post them prominently in the classroom. Refer to them to illuminate student work.
- If students are not familiar with the process, review the jigsaw method and outline the five basic elements of cooperative learning—positive interdependence, individual accountability, face-to-face interaction, social skills, and self-assessment of collaborative efforts.
- The first part of each worksheet has already been completed to help focus students. The DVD is organized into chapters to facilitate pausing and repeating. Use a highlighting pen to assign different expert group members **three non-sequential items each** to complete.
- While home groups complete their work on the critical question, the teacher may wish to call a “time out” in order to clarify or explain something to the entire class.
- If students cannot reach consensus after the appointed time, instruct individual students to write their own conclusion to the critical question for homework. If the group is close to consensus (3:1) allow the opposing student to prepare a dissenting opinion.

BLM 4-1 Individuals Making a Difference

Name: _____ Date: _____

As you view the video, make note of the three important individuals assigned to each of you and briefly explain the contribution(s) each person made. After viewing, compare your list with the rest of your expert group to make sure that your work is accurate and complete. The first example has been completed as a guide.

Name	Contribution Made
Bishop Alexander Macdonnell of Kingston	<ul style="list-style-type: none"><input type="checkbox"/> during the 1830's, lobbied the state for money to hire schoolmasters (teachers) and to operate small Catholic schools connected to various parishes across Upper Canada (Ontario)<input type="checkbox"/> in 1841, a new school act permitted Catholics (and others) to start faith-based schools with financial support from the government
Egerton Ryerson	
Bishop Armand de Charbonnel of Toronto	
Etienne Taché	
Sir Richard Scott	
Bishop John Joseph Lynch	
Thomas D'Arcy McGee	
Martin J. Quinn	
Premier Mitchell Hepburn	
Premier William Davis	

BLM 4-2 Working Together for a Common Goal

Name: _____ Date: _____

As you view the video, make note of the three important groups assigned to you and briefly explain the contribution(s) made by each group. After viewing, compare your list with the rest of your expert group to make sure that your work is accurate and complete. The first example has been completed as a guide.

Group	Contribution Made
Upper Canada's Catholic Bishops	<input type="checkbox"/> first to speak on behalf of distinct and explicitly Catholic education for Catholic students <input type="checkbox"/> promoted peaceful co-existence between Catholics and Protestants as an alternative to sectarian violence
Members of Religious Orders (priests, brothers and sisters)	
French Catholic and English Catholic politicians in the united Canadian Assembly	
Catholic Community in the Township of Tiny (Simcoe County)	
Catholic Taxpayers Association (CTA)	
Catholic communities in various parishes and schools	
Emerging Partner Associations Ontario Separate School Trustees' Association (OSSTA) Ontario English Catholic Teachers' Association (OEECTA) English Catholic Education Association of Ontario (ECEAO)	

BLM 4-3 Landmark Decisions and Turning Points

Name: _____ Date: _____

As you view the video, make note of the three important legal documents assigned to you and briefly explain why you consider each an important decision or turning point in the story of Catholic education. After viewing, compare your list with the rest of your expert group to make sure that your work is accurate and complete.

The first example has been completed as a guide.

Document (Date)	Landmark Decision/Turning Point
The Taché Act (1855)	<input type="checkbox"/> passed by the united Canadian Assembly <input type="checkbox"/> extended the legal rights of Upper Canada's Catholic minority to start and manage their own schools
The Scott Act (1863)	
The British North America Act (1867)	
Tiny versus The King (1925)	
Catholic Taxpayers Association (1934)	
School Board Restructuring (1969)	
The Blair Commission (1976)	
The Davis Decision (1984)	

BLM 4-4 Critiquing the Video

Name: _____ Date: _____

As you view the video, assess its effectiveness as a way of communicating a very important story to its audience. While viewing, do not try to fill in every box. After viewing, compare your assessment with the other members of your expert group to make sure that your work is accurate and complete.

Who is the intended audience of this video? <input type="checkbox"/> Ontario's Catholic community		What is its intended purpose? <input type="checkbox"/> To tell the story of Catholic education and the community's struggle for fuller funding
What images are used to tell the story?	What sounds are used to tell the story?	What key words are used by the narrator to tell the story?
What interesting camera work is used?	What interesting historical footage is used?	Who is being interviewed to help tell the story?
What kind of budget did the filmmaker have? How can you tell?	How effectively did this video engage the audience?	What specific suggestions for improvement can you offer?
How effectively did the video deal with the critical question?		
Suggest a new title for an updated version of this video.		
Using the four star rating system, how many stars would you award to this video? Explain your judgment.		

BLM 4-5 The Critical Question

Was funding for Catholic schools inevitable and can it be sustained?

1. Inevitable? YES NO

Criteria used to make your judgment:

-
-
-

Evidence to support your conclusion:

2. Sustainable? YES NO

Criteria used to make your judgment:

-
-
-

Evidence to support your conclusion:

BLM 4-6 Reflecting on My Cooperative Jigsaw Skills

Name: _____ Group Members: _____

How I contributed to my home group:

Mark an X in the column that best describes your performance in each of the areas described below.	Rarely	Sometimes	Often	Always
1. I listened attentively to everyone in the group.				
2. I asked questions to seek clarity.				
3. I offered my opinion without interrupting.				
4. I criticized ideas but not the people stating the ideas.				
5. I helped the group to stay focused on the critical task.				
6. I prepared useful information in my expert group.				
7. I presented thoroughly in my home group.				
8. I helped other members of my home group.				
9. I praised the work and ideas of other members.				
10. I helped to integrate our ideas into a single position.				
11. I helped to build consensus in our group.				
12. I contributed positively to our home group's decision.				

How our home group learned cooperatively: **3 2 1**

What three important things did I learn about the topic, my home group, and myself?

What two things worked really well?

What one thing should we do differently next time?

How I will approach cooperative learning next time:

Activity Five—Advocacy: Preserving the Gift

<p>What?</p> <p>Learning Expectations from Civics Curriculum Document:</p> <ol style="list-style-type: none">1. demonstrate an understanding of the need for democratic decision making5. apply appropriate inquiry skills to the research of questions and issues of civic importance6. demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes <p>[applying their knowledge of civics, and skills related to purposeful and active citizenship to a project of personal interest and civic importance]</p>	<p>Why?</p> <p>CGE(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good (1d)<input type="checkbox"/> works effectively as an interdependent team member (5a)<input type="checkbox"/> contributes to the common good (7j) <p>Anchor Concept(s):</p> <ul style="list-style-type: none"><input type="checkbox"/> Citizenship<input type="checkbox"/> Community<input type="checkbox"/> Empowerment <p>Central Theme:</p> <ul style="list-style-type: none"><input type="checkbox"/> Community and the Common Good
<p>Evidence of Learning? (Assessment and Evaluation)</p> <ol style="list-style-type: none">1. Formative assessment and confidential feedback regarding personal progress towards CGEs2. Formative assessment and feedback from teacher and peers regarding group process skills3. Formative feedback from teacher and peers regarding the degree to which culminating advocacy task expectations are being achieved (task rubric: conferencing)	
<p>How? (Teaching/Learning Strategies)</p> <ol style="list-style-type: none">1. Using BLM 5-1 and 5-3, assign pairs of students to compare front page coverage of a large political rally by Ontario's Catholic school students back in 1970. Supply transcripts (BLM 5-2 and 5-4) to provide the text of each news report. Invite students to assess the effectiveness of this advocacy strategy by students. [30 minutes]2. Organize students into work groups based on common interests and compatible learning styles. Have student groups brainstorm strategies to communicate their message to their intended audience. Have students select the best idea to implement and develop an appropriate implementation plan, consistent with available time and resources. Each group must decide on one message, one audience and one presentation medium. Refer students to BLM 5-6 for sample ideas and a generic action plan. Allow students to work through BLM 5-7, the GRASPS model, in order to focus their performance task. As student groups work in class on their performance tasks, visit each group to assist in the planning process. [30 minutes]3. Toward the end of class, have student groups briefly outline the advocacy task (message, audience and medium) that they have selected. [15 minutes]	

4. Allow students sufficient time to complete their task with a combination of additional class time and homework time. While students are working on this summative evaluation task, other homework should be kept to a minimum. Some teachers prefer to assign this task at the start of the module/unit to allow for more planning and conferencing time.

Content Resources	Perspective Resources
<p>BLM 5-1 Student Advocacy: The Toronto Star’s Coverage</p> <p>BLM 5-2 Catholic Students in the News: Toronto Star Transcript</p> <p>BLM 5-3 Student Advocacy: The Globe and Mail’s Coverage</p> <p>BLM 5-4 Catholic Students in the News: Globe and Mail Transcript</p> <p>BLM 5-5 Different Perspectives on a News Story</p> <p>BLM 5-6 Advocacy Task: Making a Difference</p> <p>BLM 5-7 Building an Advocacy Task</p> <p>BLM 6-1 Culminating Advocacy Task Rubric</p>	<p>The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and competence. They should act as a leaven in the world, in their family, professional, social, cultural and political life. (38)</p> <p><i>Justicia in Mundo, (Justice in the World), 1971</i></p> <p>The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. (1733)</p> <p>Catechism of the Catholic Church</p>

Teaching Notes (See also Teaching Notes for Activity Worksheets)

1. Reproduce the new perspective resources and post them prominently in the classroom. Refer to them to illuminate student work.
2. Use the 1970 rally as a case study in student advocacy. Ask students if they consider the strategy effective. Can students remember a more recent example of a student rally in their school? Ask students what issue it would take to get them to organize a rally today.
3. Allow students to work independently or as members of a group. Make sure that the rubric BLM 6-1 is provided to them before students begin working on task. Inform students how much this culminating task will be worth towards their final course grade. Display samples of previous projects completed by former students for the class to critique and/or model.
4. Have student groups work out an action plan before starting to create their product. For example, before starting to film, students must first produce a script that all group members approve. To assist students with their tasks, consider offering community service hours to senior students who have expertise in film making, visual arts, graphic design and IT.
5. Invite the most interested and ambitious students to consider making this assignment the culminating performance task for the entire civics course. In many cases, this will require students to fully implement their advocacy plan and to assess its effectiveness. In a half-course, the number of possible “major” assignments is limited by time. Major assignments require considerable class and out-of-class time in order to complete successfully.
6. Explore opportunities to publicly celebrate and display student work. Consider displaying student work outside of the classroom. Consider pooling the products of the different civics classes taught in a semester to organize a collective presentation. Consider uploading the very best messages onto the school’s website. Invite guest judges (graphic artists, IT experts, trustees, historians, parish priests, film makers, radio and television workers, other teachers, etc.) to review student work and to provide professional feedback.

BLM 5-2

Catholic Students in the News: The Toronto Star Transcript

17,000 seek extended aid for Catholic high schools

A crowd of more than 17,000, mostly Roman Catholic students from all over Ontario, jammed Maple Leaf Gardens yesterday to request that the government extends its financial support to all grades of Catholic high schools throughout the province.

Police estimated that another 5,000 persons couldn't get into the Gardens and had to stand outside. Police reinforcements were called to handle the crush and rally organizers sent a student outside to speak to those who were unable to get inside.

Many carried placards and banners proclaiming that it was the government's duty to extend tax support for Catholic high schools through grade 13. It now stops at grade 10 and the government has so far refused to budge on the issue.

Education Minister, William Davis promised the crowd that the government would review its position and said that Premier John Robarts would meet with student and school officials. But he added "It is not my intention to lead you up or down any garden, or hold out any false hopes."

Catholic students and parents claim that stopping tax support at Grade 10 violates the province's aim of providing equality of education opportunity for all students in Ontario. There are 34,000 students in 74

Catholic high schools across Ontario, and 10,000 of them pay extra tuition fees of up to \$500 a year to continue in Grades 11, 12, and 13. In a peaceful demonstration, sparked with songs and school cheers, and marred only by the occasional boo, the students made it clear to Davis that they were serious about their cause. "It is a great rally, a tremendous rally. It should indicate to the public not only the cause you are expressing but that young people can take constructive positions in constructive ways for causes that are important to them."

Joseph Redican, past president of the Ontario Catholic Student Federation, said the rally was a political event unsurpassed in the history of the province. "We cannot allow the government to stand for another four years while our brothers and sisters, sons and daughters are deprived of equality of educational opportunity and our schools are closing. If the Robarts government decides to stand or fall on this issue—by heavens it'll fall."

Rev. Morris of Centennial United Church, lawyer Bill Busby and Jack Coltman disagreed with the rally and quoted Premier Robarts as saying the financial implications of extension were 'frightening'.

Source: Toronto Star, October 26, 1970, pages 1 and 2

BLM 5-3

Student Advocacy: The Globe and Mail's Coverage of the News Story

BLM 5-4

Catholic Students in the News: The Globe and Mail's Transcript

20,000 stage rally to push aid for Catholic high schools

Education Minister William Davis smoothly emerged from a lion's den at Maple Leaf Gardens yesterday without budging from his Government's refusal to extend public grants in the separate school system.

The arena was filled to capacity with more than 17,000 Catholic high school students, parents, teachers and clergy, all noisily in favor of the aid extension. It was undoubtedly one of the biggest, noisiest and most united rallies in the history of Maple Leaf Gardens. In addition to those who got inside, 3,000 were turned away and went to nearby St. Michael's Cathedral.

The Government's policy resists an extension of public funding in the final three grades of Catholic high schools. Separate schools now are granted funds on the same basis as public schools up to grade 8, then granted elementary level support for grades 9 and 10. Catholic students wishing to continue past Grade 10 in the separate school system must pay additional tuition fees which can run as high as \$400 a year. About 34,000 of them do so—the total membership of the Ontario Catholic Students Federation. Even with the additional revenue from tuition, the separate system has been dwindling in size, and the OCSF organized yesterday's rally to dramatize their argument for public financing.

The fact that he was outnumbered 17,000 to one wasn't lost on Mr. Davis. Flanked by Most Rev. Philip Pocock, Coadjutor Archbishop of Toronto, and members of the opposition parties who support the separate school demand, the Education Minister witnessed wave after wave of near-hysterical applause for student speakers favoring the extension demand.

While praising the OCSF for the "positive construction and sincere way" it organized the show of strength, Mr. Davis avoided any utterances that might indicate the Government had changed its mind on the issue. So graciously was the job done that earlier warnings to the boisterous student majority at the rally, cautioning them that "we may disagree with the other side of the argument, but we must respect it," appeared to have been unnecessary.

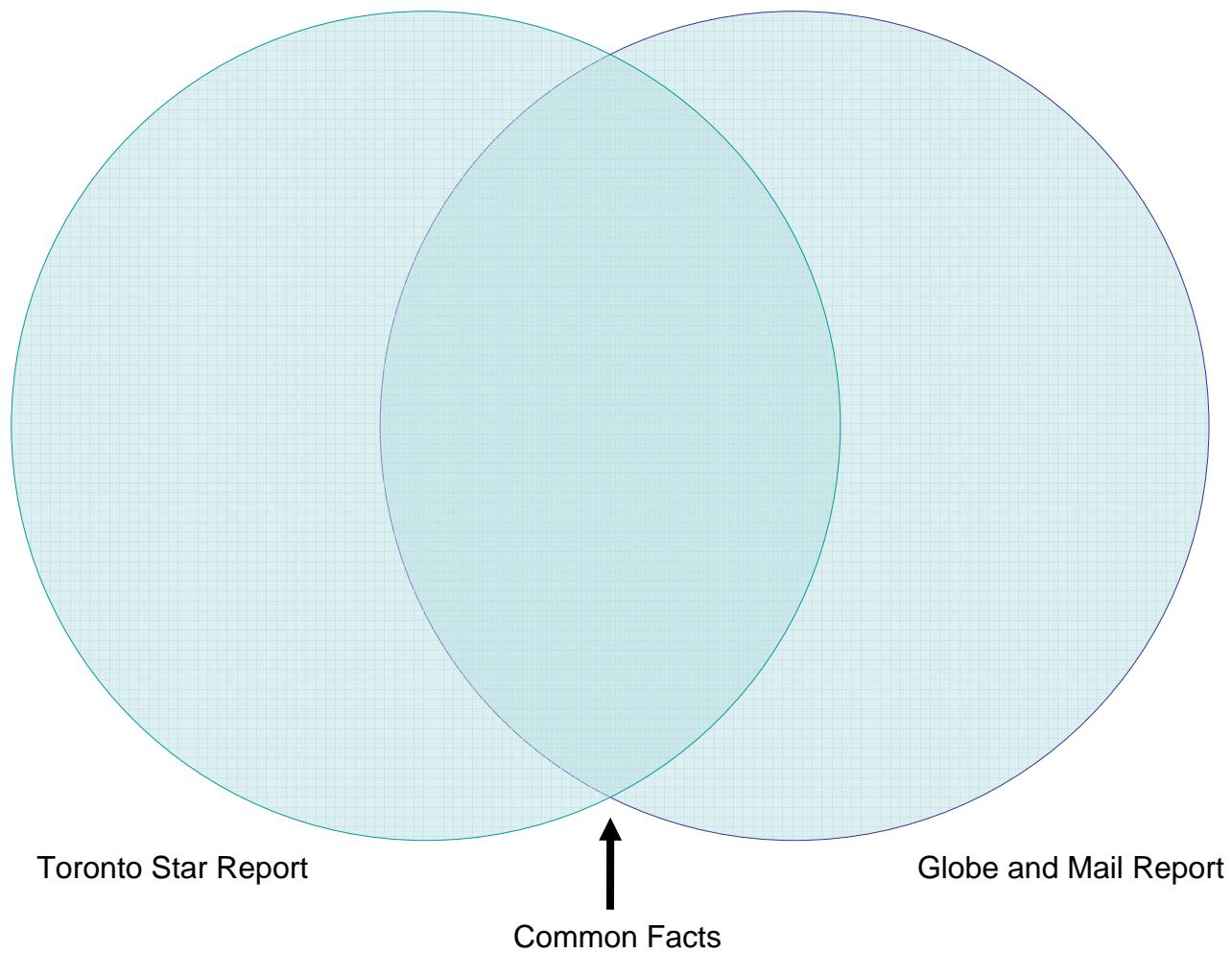
"I really don't think this is the occasion where both sides of the story are told where debates are held with respect for conflicting points of view. I think really this is the occasion where the Catholic young people of the province are attempting to show to others, perhaps even to their fellow students, their conviction and their sincerity of purpose. The Government is still considering all the information submitted by various Catholic groups concerning aid extension, and intends to meet representatives of the Ontario Separate School Trustees Association in the very near future."

Scores of teenagers carrying school banners paraded around the perimeter of the arena, drawing shrieks of applause whenever they passed sections occupied by their schoolmates. The students reserved their greatest applause for 18 year old Jerome Collins, current president of the federation, who told them there was "simply no generation gap" between rally attenders. "We are not seeking one cent for Catholic private schools. Not one cent. What we are seeking is completion of the final sixth of the separate public school system."

Source: *Globe and Mail*, October 26, 1970, pages 1 and 2

BLM 5-5 Different Perspectives on a News Story

1. Use the Venn diagram to list the common and different facts from both news reports.



2. Looking at the differences reported, does each reporter appear to be either sympathetic or critical of the rally? Highlight words or phrases that support your decision.
3. Considering this rally took place in 1970 and full funding did not occur until 1984, would you judge this rally to have been a failure or a success? Justify your decision.
4. If the existence of Catholic schools were to be threatened today, do you think that students from Catholic schools would once again rally in protest? Explain.

BLM 5-6 Advocacy Task: Making a Difference

The primary purpose of this civics course is to prepare students to be informed, purposeful, and active citizens. This module challenges you to become contributing members of Ontario's Catholic community, by helping to chart the future course of Catholic education in this province.

This culminating advocacy task (CAT) requires you to put the knowledge and skills you have learned to effective use. It provides you with an opportunity to make a difference and to learn from the experience. Depending on your level of interest, this project can be easily adapted to become the culminating performance task for the entire civics course. Discuss this option with your teacher.

It's time for you to become an education advocate. Choose a message you are passionate about. Then choose the format your advocacy will take from the samples below, or after talking with your teacher. Your teacher will help organize student interest groups and provide a rubric outlining how your work on this performance task will be evaluated.

Ten Sample Student CAT's

Civics students in other schools have successfully completed tasks like the following:

- Dee and Lori chose to create a web page to present the history and benefits of publicly funded Catholic education in their community.
- Ali, Lani and Maria started an Enduring Gift Club in their school to coordinate and promote student awareness, dialogue, and advocacy projects.
- Susan, Michael and Bianca created a five minute infomercial to inform taxpayers at local malls as part of local Education Week activities.
- Frank, Samantha, Grace and Godfrey created a five minute video to inform their peers.
- Alanna and Gianluca created a collage highlighting the achievements of Catholic school graduates from their community.
- Philip designed a poster presenting the benefits of Catholic education.
- Ruth wrote a letter to the editor to dispel common myths about Catholic education.
- Alissa and Jordan created a one minute PSA (public service announcement).
- Matt, Marco and John created a PowerPoint presentation on the history of their school.
- Pat, Raj and Joachim created a public information pamphlet outlining how Catholic education promotes the common good in their community.

BLM 5-6 Advocacy Task (continued)

Evaluation Criteria

The following criteria will be used to evaluate your work

Knowledge and Understanding

- Use civics terms, concepts, and ideas accurately
- Demonstrate command of the subject matter to establish credibility

Thinking

- Plan, research, and analyse information from a variety of sources
- Think critically about the topic, to address it thoroughly

Communication

- Present information clearly and use language effectively
- Present information appropriate to the audience and the visual medium being used

Application

- Make meaningful and logical connections to support the main message
- Use media effectively and creatively to deliver a persuasive message

Next Steps

In the next few days you should:

Be Informed (KNOW)	<ul style="list-style-type: none">• Discuss the CAT with teachers, classmates, and other advisors or role models.
	<ul style="list-style-type: none">• Assess what you already know about the topic to determine what important information you need to find.
	<ul style="list-style-type: none">• Know what you want to do and say about your topic.
Be Purposeful (CARE)	<ul style="list-style-type: none">• Assess your learning skills to select an appropriate way to complete the task. Select an advocacy product and strategy that interests you and uses your skills.
	<ul style="list-style-type: none">• Review the advocacy task rubric in order to determine how much work you will need to do to earn the mark that you want.
	<ul style="list-style-type: none">• Determine how to best reach your intended audience with your most persuasive information.
Be Active (DO)	<ul style="list-style-type: none">• Design an action plan to carry out your advocacy task within the assigned time.
	<ul style="list-style-type: none">• Identify key steps and map out when you (and your partners) will have the most time to complete them. Assign tasks consistent with personal interests and abilities.
	<ul style="list-style-type: none">• Network to determine who can help you with your task and where you can find useful information, feedback or support.

The teacher will provide a coaching and grading rubric (BLM 6-1) to guide students towards the successful completion of this task, and to assist teachers in determining appropriate grades.

This task will be worth _____% of the final grade for this course.

Due Date: _____

BLM 5-7 Building an Advocacy Task: GRASPS

Consider the following statements when planning out your advocacy task. These statements are intended as idea starters. Resist the urge to fill in all the blanks, but you should complete at least one statement in each box.

Goal:

- Your goal is to
- The problem/challenge is to
- What you plan to accomplish is

Role:

- You are a member of
- Your job is to
- You will advocate for

Audience:

- Your target audience is
- You need to convince _____ that

Situation:

- Your challenge involves dealing with
- You must pay special attention to
- The main obstacle to overcome is

Product, **P**erformance and **P**urpose

- You will create a _____ in order to
- You need to produce a _____ so that
- You will perform a _____ in order to

Successful Achievement:

- A successful result will
- Your work will meet the assessment criteria when

Adapted from Grant Wiggins and Jay McTighe

Activity Six—Celebrating the Enduring Gift

What? Learning Expectations from Civics Curriculum Document: <p>3. describe the diversity of beliefs and values underlying democratic citizenship and explain how they guide citizen's actions [describe how beliefs and values can be connected to a sense of civic purpose and preferred types of participation]</p> <p>5. apply appropriate inquiry skills to the research of questions and issues of civic importance [communicate the results of inquiries into important civic issues, using a variety of forms]</p> <p>6. demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes [applying their knowledge of civics, and skills related to purposeful and active citizenship to a project of personal interest and civic importance]</p>	Why? CGE(s): <ul style="list-style-type: none"><input type="checkbox"/> develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good (1d)<input type="checkbox"/> presents information and ideas clearly and honestly and with sensitivity to others (2c)<input type="checkbox"/> works effectively as an interdependent team member (5a)<input type="checkbox"/> witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society (7e) Anchor Concept(s): <ul style="list-style-type: none"><input type="checkbox"/> Citizenship<input type="checkbox"/> Common Good<input type="checkbox"/> Justice Central Theme: <ul style="list-style-type: none"><input type="checkbox"/> Community and the Common Good
Evidence of Learning? (Assessment and Evaluation) <ol style="list-style-type: none">1. Formative assessment and confidential feedback regarding personal progress towards CGEs2. Formative assessment and feedback from peers/audience (product and presentation) BLM 6-23. Summative evaluation and feedback regarding the degree to which culminating advocacy task requirements have been met (task rubric completed by teacher) BLM 6-14. Student self assessment (reflection tool) BLM 6-3	
How? (Teaching/Learning Strategies) <ol style="list-style-type: none">1. Set up the classroom or other presentation area (library, cafeteria, atrium, etc.) so that all student work can be displayed and presented. Group all similar product types together. Allow students to take turns presenting their work. Print based products such as posters, collages, pamphlets and charts need to be explained by the authors.2. Have students and visitors complete personal copies of BLM 6-2 to provide constructive feedback to the presenters.3. After the display/presentation period, have students complete BLM 6-3 to reflect on their own learning. Collect student self-assessments to inform teacher grading.	

Content Resources	Perspective Resources
<p>BLM 6-1 Culminating Advocacy Task Rubric BLM 6-2 Formative Feedback Sheets BLM 6-3 Thinking About My Work</p>	<p>Above all my brothers and sisters you are called to be free. Do not use your freedom for an openness to self-indulgence, but to be servants to one another in love....The fruit of the Spirit is love, joy, peace, patience, kindness, truthfulness, gentleness and self-control. No law can touch such things as these. Galatians 5: 13, 22-23</p> <p>If you live alone, whose feet will you wash? St. Basil</p> <p>When you do nothing, you feel overwhelmed and powerless. But when you get involved, you feel the sense of hope and accomplishment that comes from knowing you are working to make things better. Pauline R. Kezer</p> <p>Consult not your fears but your hopes and dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what is still possible for you to do. Blessed Pope John XXIII</p>

Teaching Notes (See also *Teaching Notes for Activity Worksheets*)

1. Reproduce the additional perspective resources and post them prominently in the classroom. Refer to them to illuminate class discussion.
2. Since the basic elements of effective cooperative learning strategies are:
 - a. positive interdependence
 - b. face-to-face interaction
 - c. social skills
 - d. processing (assessing results)
 - e. individual accountabilitystudents should receive individual marks for their individual contributions to the group process. **Evaluation criteria on the grading rubric (BLM 6-1) are explicitly linked to the learning expectations [in square brackets] being assessed.** Learning expectations are described in detail starting on page 3.
3. Ask students to donate a copy of their projects in order to use them as exemplars for future students. Invite students of the very best products to submit them for publication or posting on the school's web site.
4. If the carousel experience at the start of this module was an effective strategy, invite student groups to cycle through different display/presentation types during class time. This final activity can also be set up in a history fair format as another alternative to having students take turns presenting to the whole class. Consider pooling products from the different civics classes being taught concurrently.

BLM 6-1 Culminating Advocacy Task Rubric

Name(s): _____ Date: _____

Task Title: _____

	Criteria	Below Level 1	Level 1	Level 2	Level 3	Level 4	Total
Knowledge	Accuracy and appropriateness of terms, ideas, and facts being used [3,6]	Inaccurate or inappropriate use of terms and information	Limited use of accurate terms and information	Adequate use of accurate terms; some important information inaccurate or missing	All important terms and information are accurately used; only minor info missing	All relevant terms and information are accurately used	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
Thinking/Inquiry Skills	Command of subject and presenter credibility [2, 2a, 2b]	No command of subject evident; presenter not credible	Limited command of subject; key omissions limit credibility	Adequate command of some key information; some credibility	Solid command of all key information; good credibility	Thorough and comprehensive command of subject; excellent credibility	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
Communication	Product reflects research and thought; research findings and reasoning used to support position taken [5]	No evidence of use of reliable sources	Limited use of reliable sources providing some support	Adequate use of reliable sources; some overuse of a single or questionable source	Solid use of reliable sources; some of the best available sources used to build solid support	Thorough use of reliable sources; many of the best available sources used to build excellent support	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
Application	Thorough treatment of topic; critical thinking is evident [4, 4a]	Unsuccessful in recognizing the significance of found information and the need for additional support	Limited treatment of topic; limited success in recognizing the significance of found information	Fair treatment of topic; adequate recognition of the significance of found information; some key information used inappropriately	Solid treatment of topic; good recognition of the significance of found information; some minor information overvalued	Excellent treatment of topic; thorough recognition of the significance of all found information to build solid support	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
	Main idea(s) clearly presented; grammar, spelling and sentence structure well used [5a]	Main idea(s) unclear; improper use of grammar, spelling and sentences	Main idea(s) reflect limited clarity; limited language use; awkward in key parts	Adequate clarity of most main idea(s); grammar and structure adequate; spelling weak	Main idea(s) all clear; good use of language to communicate information	All information is clearly presented; excellent use of language throughout	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
	Presentation of information is appropriate to the audience; visuals support main idea(s) [5a]	Inappropriate for purpose and audience; no visuals to support main idea(s)	Limited appropriateness for purpose/audience; limited use of supporting visuals	Appropriate for purpose and audience in some key areas; adequate use of supporting visuals	Appropriate for purpose and audience in most key areas; good use of supporting visuals	Appropriate for purpose in all areas; excellent use of visuals to hold audience interest	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
	Contents connect well to and support main message; logical flow is evident [6a, 4b]	Most visuals and text disconnected to main message; idea flow is very weak	Visuals and text have limited relevance to main message; idea flow is weak	Most visuals and text connect to main message; some content flows logically	All visuals and text connect well to main message; most content flows logically	All visuals and text connect very well to main message; all content flows logically	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
	Effective and creative use of media to deliver persuasive message to intended audience [6a]	Product is not original or persuasive; viewer impact is minimal	Product shows limited originality, persuasiveness and viewer impact	Product shows limited originality; message is effective in persuading viewers in some key parts	Product shows adequate originality; message is interesting and effective/persuasive for the most part	Product shows excellent creativity; message is very interesting, persuasive and compelling	
		0 2 4	5.2 5.7	6.2 6.7	7.2 7.7	8.2 9.2 10	X
Recommendations for improvement / Next steps:							%
Final Mark							

BLM 6-2 Formative Feedback Sheets

Title:

3 things I really like about your project

-
-
-

2 things I would like to know more about

-
-

1 thing I would suggest for the future

-

Assessor:

Title:

3 things I really like about your project

-
-
-

2 things I would like to know more about

-
-

1 thing I would suggest for the future

-

Assessor:

Title:

3 things I really like about your project

-
-
-

2 things I would like to know more about

-
-

1 thing I would suggest for the future

-

Assessor:

Title:

3 things I really like about your project

-
-
-

2 things I would like to know more about

-
-

1 thing I would suggest for the future

-

Assessor:

BLM 6-3 Thinking About My Work: Student Reflection

Name: _____ Title: _____

What were you trying to do in this project?

What do you think went well?

What did you learn about the topic, about yourself, and about others?

What would you do differently next time?

What help do you need?

Teaching Notes for Activity Worksheets

BLM 1-1 Catholic Education in the News

Students should recognize the controversy surrounding the public funding of Catholic schools to the exclusion of all other faith-based schools. Policy alternatives include:

- leaving the educational system in Ontario as it presently exists
- addressing the equity issue by no longer publicly funding Catholic schools
- addressing the equity issue by extending funding to other faith-based schools that follow the mandated provincial curriculum.

This worksheet introduces students to the nature of the public policy issue surrounding Ontario's Catholic school system today. At the same time, it will provide an opportunity to assess the students' prior knowledge and to adjust teaching/learning strategies accordingly.

Some questions raised by students should be saved or "parked" on a note board, to allow a more detailed treatment in subsequent learning activities.

BLM 1-2 A Passport to Controversy

Students should use this organizer to record their observations while visiting each work station. It represents a synthesis of activity worksheets BLM 1-3, BLM 1-4, BLM 1-5, and BLM 1-6.

BLM 1-3 Catholic School Funding in Ontario

The Enduring Gift begins with a welcome from various Catholic schools across the province. Images of religious leaders, and the various fund raising efforts engaged in by parents and teachers are often cited by students.

Priests and bishops, sisters and brothers of religious orders, church and political leaders, students, parents, teachers, trustees and school administrators have all worked long and hard to secure fuller funding for Ontario's Catholic schools because they all believed in the value of Catholic faith-based education.

20th Anniversary of Full Public Funding for Ontario's Catholic Schools

This short clip provides a good summary of the political process leading to fuller public funding for Ontario's Catholic schools. Many students will recall the image of Catholic school students carrying a coffin to symbolize the impending death of the Catholic school system without increased government funding. Premier Davis himself describes this same image as highly influential.

According to Premier Bill Davis, funding was extended to Ontario's Catholic schools as a "matter of conscience." It was a matter of equity. It was an overdue recognition of constitutionally protected rights.

BLM 1-4 Voices Against Catholic School Funding

1. This is a special interest group with the sole purpose of gaining public support for the ending of government funding of all faith-based schools. They plan to pressure the provincial government into acting in their favour.

2. This group believes that a single school system would be most economically and politically appropriate for taxpaying citizens. Their official position is that Catholic schools should not be government funded. If Catholics want their own schools, they should pay for them privately. This would apply to all other faith-based schools as well. Separate schools are seen as divisive.
3. Yes they are asking for donations in order to continue to influence public opinion and to lobby for government support.
4. They see faith-based education as a divisive duplication of limited resources. They see Catholic schools as receiving funds that would otherwise support one healthy public system.
5. Students should be free to express their personal opinions. As in any critical thinking exercise, students should be asked to explain the criteria used to arrive at their personal judgment of the situation. Students should also be challenged to evaluate the credibility of the claims being made. For example, the claim that money will be saved requires very careful analysis. Catholic schools are responsible stewards of the public purse. For years we have educated students with similar success, but at a lower per capita cost to taxpayers.

If the province were to move to a single school system, most of the students currently attending Catholic schools would have to be absorbed into an expanded public system, bringing with them, additional costs. The savings would not be as large as what is being suggested. Forcing taxpayers to pay tuition fees for sending their children to Catholic schools will save tax dollars because parents will be required to pay twice for the education of their children.

Discriminating students should also be able to recognize that the two web sites and organizations have a substantial amount of duplicate information and membership. Students may also find it curious to know that this interest group was started by a disgruntled parent who was not able to get his child into the Catholic school of his choice.

BLM 1-5 Setting the Record Straight

1. The co-authors represent the elected Catholic school trustees of Ontario. Trustees (of the public purse) are elected officials, charged with overseeing the school board's budget.
2. They wrote this letter because during the provincial election of 2007 the public funding of faith-based schools had become an election issue. As a result, several people began to comment. Some of the comments made about Catholic schools and Catholic education were incomplete or inaccurate. This letter was written to explain the nature of Catholic education.
Primary source documents, like this one, provide first hand accounts of facts and events by people directly involved. Primary sources can provide an original “insider” perspective. Second hand accounts may not be as accurate or reliable.
3. Some important messages about Catholic education are:
 - Every student is worthwhile, possesses great dignity, and is of infinite value.
 - Catholic schools educate mind, body and soul through a curriculum rich in values education and community service.

- Catholic schools celebrate the sacredness of life, the beauty of love, the dignity of work, and the importance of family.
 - Catholic schools teach students to opt for the protection of life at all stages.
 - Catholic schools promote peace through social justice and service to others.
4. Student experiences will vary. Students should be free to express their true feelings about the quality of their personal experience with Catholic schools. Student beliefs about the value of Catholic education are extremely important, since students will be the adult leaders of tomorrow.

BLM 1-6 The United Nations Speaks

Students who have not yet taken the Grade 10 history course, may need a brief explanation of the UN and its current role in international affairs.

1. The UN ruling states that the funding of Catholic schools, to the exclusion of others, is a discriminatory practice. Based on contemporary rather than historical standards, the focus of this ruling is on the elimination of discrimination, and not on the elimination of funding. Student opinions may vary. Help students to focus on the intent of the ruling, rather than how others have chosen to interpret the ruling to suit their own agenda.
2. Ontario is the only province providing full funding of Catholic schools only. The three territories use a similar funding model. Five provinces use a partial funding model, while others (primarily in Atlantic Canada) provide no funding for any faith-based schools.
3. In a multicultural society it would be difficult to argue that only Catholics should have minority education rights. There are many communities presently in the minority position that Catholics found themselves back in 1867. The extending of partial funding to faith-based schools already delivering the provincial curriculum is currently a practice in five provinces.

BLM 2-1 Victor's Story: The Power of One

1. An ordinary person can make a difference by getting involved in what they believe in, by speaking their mind, and by holding their elected representatives accountable.
2. Students might be interested in talking to the premier about issues such as school funding, year-round schooling, graduated driver's licenses, green energy initiatives, and summer employment opportunities for students.

BLM 2-2 Victor's Story: A Personal Reflection

1. Victor remembers emphasizing the unfairness of his parents having to pay tuition after already paying education taxes, an additional financial burden on his family. He recalls telling the premier that as a result he might have to leave the Catholic school system because, as new Canadians, his parents could not afford the tuition fees.
2. Victor credits the men and women who fought for many years to secure fuller funding for the Catholic school system. He down plays his own role in changing government policy. On

the other hand, Premier Davis remembers the encounter vividly, indicating that the conversation had influenced his thinking.

3. The principal remembers having to clarify the difference between prime minister and premier, indicating that Victor might have lacked political acumen. He also remembers that Victor's key point was, repeatedly, the issue of fairness. The principal was concerned that Victor might have behaved rudely. Victor's account described a polite conversation. The premier confirms this in his video account.
4. The premier's account confirms a polite conversation questioning the fairness of ending public funding of Catholic schools after Grade 10. He recalls the student explaining that he might have to transfer to another school because the family could not afford the tuition fees. All three accounts are very similar, confirms the accuracy of Victor's story.

BLM 2-3 Comparing Sources of Information

1. Principal's Account – secondary source
Victor's Letter – primary source (note that it was written 20 years after the event)
Premier's Account – primary source (recorded 20 years after the event)
United Nations Article – secondary source (actual UN report would be the primary source)
2. Primary sources contain eyewitness accounts and original information. Secondary sources comment on, interpret, or summarize primary sources. Primary sources are more direct sources of original information. Secondary sources may contain additional inferences and/or biases.

BLM 2-4 Negotiation, Compromise, and Canada

1. Sectarian bitterness refers to racially or religiously motivated tension between rival groups of people sharing the same territory. Sects, or distinct groups, who find it difficult to co-exist within a larger community, can pull a community apart and lead to tense, hateful and violent confrontations. This can be a rather destructive influence in the community.
2. Due to religious and cultural differences, newcomers were not always welcomed. In the 1850s, Irish Catholic immigrants were discriminated against by the Anglo-Protestant majority. New immigrants today enjoy greater legal protection from discrimination and enter a much more culturally diverse Canadian society. Racism and discrimination may have become more subtle and covert in recent years. Student experiences and comments will vary.
3. Minority religious education rights were key to the legal establishment and government funding of Catholic elementary schools in Ontario, against the wishes of the Protestant majority. Minority religious education rights were the key compromise needed to seal the deal of Confederation. This protected the Protestant minority in Quebec, and the Catholic minority in Ontario.
4. Negotiation and compromise are still needed today because diverse groups and viewpoints need to co-exist in our communities. In order to respect differences, compromises must be negotiated. Focusing on differences can divide a community. Focusing on commonalities can unite a community. Negotiations today need to focus on achieving the common good. In

any civil society, compromises are made to respect individual differences and perspectives, while working towards common goals. In any civil society, difficult decisions are made collectively. Collective decision making requires negotiation and compromise when diverse groups and viewpoints are involved in the pursuit of the common good.

BLM 2-5 Interest Groups: Lobbying for Change

1. Interest groups are one important way that people can influence government decision making between elections. Groups lobbying for the funding of faith-based schools in Ontario claim that:
 - the present practice of funding only Catholic schools is discriminatory
 - five other provinces provide partial funding to faith-based schools (BLM 1-6)Groups lobbying against the funding of any faith-based schools (including Catholic schools) claim that:
 - this will eliminate unnecessary duplication and allow tax dollars to be better spent
 - separate school system divides the community instead of uniting it.
2. Speaking from one voice provides an opportunity for a strong and consistent message.
3. Student answers will vary. Some may argue that in the hands of the clergy, Catholic education could be more explicitly Catholic. The link between school and parish could be much stronger. Others may counter that through direct involvement comes greater ownership and understanding. The entire Catholic community now assumes responsibility for the education of its children. Education today is a universal right. It was once a privilege that only the very wealthy could afford.

BLM 2-6 20th Anniversary of Full Public Funding For Ontario's Catholic Schools

Marshall Jarvis (For); Rod Albert (Against); Senator Hugh Segal (For); Norm Sterling (Against); Bernard Shapiro (For); Janet Ecker (For); Sean Conway (For); David Cooke (For)

Most students will accept that Bill Davis is telling the truth when he says that it was a matter of conscience, and a matter of fairness. Some may suggest that it was a calculated political move. It must be noted that since his party lost power after the next election, any such calculation was politically unwise. A wiser course of action would have been to make a significant policy change early in a mandate, or when the leader intended to stay on to implement the policy change.

The sudden reversal, followed by the premier's retirement (rather than staying to see the policy change to completion) did contribute to, but did not cause the collapse of the Tory dynasty. First, all three major parties supported the Davis decision. Second, many other factors contributed to the Tory decline, including a bitterly contested leadership race. Rarely is a single event the sole cause of a major political change. This same logic also applies to Victor's story.

What made the Davis decision **tough**:

- It represented a total reversal of his earlier position
- He had won an election in 1971 campaigning passionately against additional funding
- Many in his own party did not favour the extension of funding to Catholic schools
- He was considering retirement after 13 years as premier.

What made the Davis decision **right**:

- It was a matter of conscience, fairness and equity
- Arbitrarily stopping the constitutionally protected funding after Grade 10 was not justifiable
- All three political parties supported the decision.

The Davis decision was never reversed because:

- Reversal would be politically dangerous
- Constitutional protection continues to exist
- Catholic schools provide quality education and prepare responsible citizens.

BLM 2-7 Summarizing My Understanding

The Assembly of the United Province of Canada consisted of elected representatives from Protestant Ontario, then known as Upper Canada, and from Catholic Quebec, then called Lower Canada. By the 1850s, the open bitterness between Catholics and Protestants in Upper Canada led to hateful exchanges in local newspapers and to riots in the streets.

In 1855, the Assembly of the United Province of Canada passed the Taché Act, which allowed Catholics in Upper Canada to create and manage their own schools. In 1863, the Scott Act allowed Catholic schools to share in the funding provided by the government. Protestants in Upper Canada did not want any Catholic schools in their communities. They felt that they had been forced into this arrangement by the Catholic majority in the united Assembly. This Catholic majority represented the people of Lower Canada. They demanded an end to what they saw as a farcical union.

In 1867, the British North America Act created one Canada with both federal and provincial levels of government. Education was the responsibility of the provincial government. Section 93 of the Act guaranteed educational rights for the minority groups in both Ontario and Quebec that already had these rights at the time of Confederation. The minority group in Ontario practiced the Catholic faith. The minority group in Quebec were Protestants.

High schools were created by the Government of Ontario in 1871, in order to prepare youth for the challenges of a rapidly growing industrial society. Since high schools did not exist in 1867, no funding was extended to Catholic high schools in Ontario. In order to advocate for the completion of funding to the end of high school, the Catholic Church and the Catholic community in Ontario used the following strategies:

1. lobbying by religious and educational leaders
2. public protests and demonstrations to influence public opinion
3. trying to make funding an election issue by being a presence during election campaigns.

BLM 2-7 Summarizing My Understanding (Part 2)

By 1967, government funding was officially extended to Grades 9 and 10. Funding to the end of high school was not extended until Premier Bill Davis reversed government policy in June of 1984. Davis saw this as a matter of fairness/justice/conscience, and as a good decision for all of Ontario. All three political parties officially supported this decision. Two examples of Catholic students helping to change the premier's mind are:

1. Victor Morgado's conversation while the premier was mowing his lawn ("that's not really fair")
2. The students carrying a coffin into the Legion Hall in Pembroke (symbolizing the pending death of their school system)

Politics is about making the tough/difficult decisions. Since the Davis decision, three different political parties have been in power in Ontario. None has attempted to change back or to move from the decision.

Interest groups provide one important way for citizens to influence government decisions and policy making between elections. Many of these interest groups engage in lobbying. Lobbying refers to the organized tactic of attempting to influence government policy making by:

1. meeting regularly with public officials
2. organizing letter writing or public information campaigns

3. conducting or funding public opinion polls
4. maintaining Internet web sites

Since 1986, the Ontario Catholic community's major channel of communication for curriculum and other educational matters is called the Institute for Catholic Education. The seven partner groups include organized provincial interest groups representing parents, teachers, principals, supervisory officers, trustees, business officials and bishops.

One lobby group actively campaigning against the public funding of all faith-based schools, including Catholic schools, is Education Equality in Ontario/One School System Network. At the same time, other groups are lobbying for the extension of public funding to other faith-based schools on grounds that the present policy discriminates against them.

BLM 3-1 Tiny versus The King: The Struggle Continues

1. The following strategies are each explained in the text.

Strategy	How Successful?
<input type="checkbox"/> Teaching high school content to older elementary school students	The students coming from Catholic schools were equally well prepared. This proved that Catholic educators were responsible stewards of the public purse. It set a precedent that public money was effectively being used to educate high school aged students. [successful]
<input type="checkbox"/> Religious and business leaders continue to lobby the government	Ongoing private lobbying most often quietly behind the scenes tended to keep the issue alive and the participants informed. [ultimately successful but very slow]
<input type="checkbox"/> Taking the issue to the highest appeal court to get a legal solution	Seeking a legal remedy proved bittersweet because it was a partial victory and a partial loss. The Privy Council determined that Catholics had no constitutional right to any funding for high schools. The existing practice of receiving elementary school funds for Grades 9 and 10 was recognized as valid. Most business taxes would continue not to go to the Catholic system. [partially successful]
<input type="checkbox"/> Supporting candidates who promise fairer funding (1934 election)	The Catholic Taxpayers Association with chapters in 400 parishes supported Liberal candidates promising a fairer share of business and corporate taxes. The Liberals were elected in 1934 but they withdrew the bill providing fairer funding for Catholic schools as a result of a bitterly contested by-election, where the Orange Lodge and other anti-Catholic groups convinced the government that if they were to go ahead with the funding bill, they would lose the next election. [unsuccessful]
<input type="checkbox"/> Supporting candidates who promise fairer funding (1971 election)	In 1971, the Liberals were soundly defeated by the Progressive Conservatives of Bill Davis. It has been written about the election of 1971 that with each public demonstration planned by the Catholic community, to draw attention to the funding issue, more of the popular vote would swing over to the Conservatives, who vigorously opposed extended funding for Catholic schools. [unsuccessful]

2. Student opinions will vary, as they do across the greater Catholic community. Some insist that without the public pressure and the election campaigning for sympathetic candidates, the issue would never have gained the political strength needed to change public policy. Others will argue that a more diplomatic and non-public approach was needed in a province with clear anti-Catholic sentiments. In truth, both views are partially correct and both strategies contributed to the gaining of fairer funding.

BLM 3-2 Premier Bill Changes His Mind

1. Davis is portrayed in a casual, rather than a formal manner. He is shown taking a leisurely stroll, with his head in the clouds and smoking a pipe. The artist presents the premier as relaxed, down to earth and clear of conscience. Those opposed to his change of heart might see arrogance, aloofness and distance in this caricature.
2. The footprints are going in the opposite direction than the premier. They represent a drastic change in policy direction or public position. For years, Davis had fought against further funding for Catholic schools. Now he was reversing his government's position and extending fuller funding to the Catholic school system.
3. At the time, Davis was rumoured to be considering retirement and also to be considering a run for the leadership of the federal PC party. He had now been premier for 13 years and he was well connected within the party. If he was leaving the party, he was clearly backtracking on his earlier position, and leaving a potential minefield to his successor.
4. Student ideas will vary. Most will come up with more favourable or sympathetic caricatures. Some students may use the existing sketch and add something symbolic to it, such as the hand of God or a ray of light beaming down. Students might be interested to know that some of Premier Davis' own grandchildren were later educated in Catholic schools.

BLM 3-3 The Changing Face of Catholic Education

1. In 1956, almost all of the teachers in Catholic schools were members of religious orders. They are easily identified because they are wearing their habits. By 2006, no members of religious orders are visible. This is due to the sharp decline in the number of people entering religious orders after 1956, and also due to the fact that by the 1970s, many orders dispensed with the traditional mode of dress. It is safe to say that in the 2006 photo, almost all teachers participating in the OECTA workshop were lay teachers. Students need only investigate the staff in their own school to confirm this shift to exclusively lay teachers.

Clarify for students that although no members of male religious orders are present in this 1950's photo, several orders were involved in establishing and maintaining Catholic secondary schools across the province. Examples include the Basilian Fathers, the Oblates of Mary Immaculate, the Christian Brothers, the Jesuits (Society of Jesus), and the Holy Ghost Fathers. A more complete listing of **religious communities contributing to Catholic education in Ontario** can be found in the **Additional Resources** section of this document.

2. Several religious orders were involved in the establishment of Catholic schools across Ontario. The local parish, diocese or district school board should be able to help identify local examples. Veteran teachers may remember some of the religious that worked in the local school. If your school was built after the extension of funding, it is quite possible that no members of religious orders were involved in its establishment.

Remind students that the three pillars of Catholic education have always been the **home**, the **school** and the **parish**. Parish priests, and other members of religious orders working for the parish, have often assisted and supported students in the local school. Without the sacrifices

and contributions made by members of religious orders, the Catholic school system would not have survived its difficult early years.

BLM 3-4 Cardinal Diplomacy

1. Although they came from very different backgrounds, the Premier and the Cardinal were clearly good friends. They may not have always agreed with each other but they respected and cared for each other. They enjoyed each other's company. They trusted each other. The photo suggests that they were friendly and comfortable in each other's company.
2. Cardinal Carter was an important leader in the Catholic Church and a close personal friend of Pope John Paul II. Premier Davis is the son of an Orangeman, a group that has long fought against Catholic interests in Canada and in Europe. The fact that they came from such different backgrounds made their friendship all the more remarkable.

BLM 3-5 A Cardinal Remembers

1. Cardinal Carter admits that he knew about the decision prior to June 10 or 11. It was not discussed in cabinet or in caucus until June 12. This was one day earlier than the premier had originally planned to discuss it in cabinet and caucus. Cardinal Carter admits being relieved that with one less day to wait, there would be less chance of leaking the information prematurely. This confirms that he had prior and confidential knowledge.
2. The Cardinal would not use threats because the Premier was his friend. He also explains that threatening is not his style and would not be appropriate for an archbishop.
3. Several schools in Ontario have been named after Gerald Emmett Cardinal Carter because his campaign of "personal diplomacy" (where goodwill prevailed over confrontation) helped to change the premier's strong position on the issue. Although many other community leaders worked hard behind the scenes to help secure fuller funding for Catholic schools, Cardinal Carter cultivated a true and mutual friendship with the premier.

BLM 3-6 Complacency Makes the News

1. In its present central location, people throw trash into and walk over and around the Peace Garden during public events. The photo presents a typical weekday afternoon. City Hall is visible in the background, confirming its central location in Nathan Phillips Square. It is presently an oasis of landscaped green space in the centre of a large concrete square facing City Hall.
2. Peace Groups are not satisfied with the City Council's plan to relocate the Peace Garden because the plan is to move it to a less central location. They also fear that the integrity and visibility of the garden will be lost if it is moved and redesigned. Peace Groups can:
 - organize public protests
 - organize a letter writing campaign to influence public opinion
 - lobby city officials and elected politicians
 - collect signatures of citizens supporting the present location.

3. In many communities, taking something for granted can result in changes. In schools, clubs and teams are dissolved when members stop attending regularly. Complacency and declining interest can cause a re-allocation of limited public funds, or a re-thinking of programs. This article is included to encourage students to find more local or proximate examples. School based examples are a good “shared” starting point.
4. When it comes to the public funding for Catholic schools (an extremely expensive budget item), the Catholic community must guard against complacency because these public funds can easily be channeled into a single confederated school board in each community. If Catholics appear disinterested, it might be economically easier and politically safer for elected officials to terminate public funding for Catholic schools, rather than to extend funding to other faith-based schools.

BLM 3-7 A Decision of Conscience

1. Clarify for students that the United Community Fund for Greater Toronto is today most often referred to as the United Way. By admitting an organization which advocates and supports abortion counseling and referral services, the United Way of Greater Toronto has done a disservice to humanity and has betrayed the heritage of western democracy, built upon the concept of defending the defenceless. Abortion is a moral evil.
2. Archbishop Pocock responds to the argument that in our democracy people should have the freedom to make their own decisions on moral issues by stating:

Freedom is the cornerstone of democracy and civilization. It is guaranteed to every person.
It is that guarantee we want to preserve and it is each person we want to protect.
Abortion is an encroachment on these rights and therefore, a moral evil and a human disservice.
3. Since the Catholic Church sees abortion as a moral evil, on principle, Catholic charities cannot remain in an association that includes groups that advocate and support abortion. Archbishop Pocock has made a moral decision, not necessarily a safe, easy, or popular one.
4. It is easier to be complacent compared to taking a moral stand on an issue because of the risk-taking that is required. By withdrawing from the United Way, the Catholic community would have to assume the responsibility of funding its own charities. When taking the moral high ground, you run the risk of being divisive or unpopular. It is often easier to go with the general or popular flow.
5. Both decisions appear to be matters of conscience, or taking a decisive stand for what you believe is right. Both decisions were risky and involved changes to a long standing tradition. Both leaders were not sure how the community was going to respond to each change, but they both believed it to be the right thing to do under the circumstances.

BLM 3-8 Artifact Study Summary Sheet

This summary sheet allows students to summarize and further reflect on the artifact assigned to them. Task sheet questions will require students to explore and interpret the significance of the assigned artifact. This summary sheet provides an opportunity to synthesize and conclude. It is not necessary for every student to be exposed to each artifact. This is an excellent opportunity for differentiated instruction.

Artifact	Significance
BLM 3-2	<ul style="list-style-type: none"><input type="checkbox"/> political cartoon critiquing Premier Davis' reversal on funding Catholic secondary schools; his footsteps are going one way while he calmly walks in the opposite way
BLM 3-3	<ul style="list-style-type: none"><input type="checkbox"/> photos of teacher training sessions taken in 1956 and 2006 show that in the past religious orders provided a substantial majority of Ontario's Catholic teachers; today there are very few members of religious orders left in our schools
BLM 3-4	<ul style="list-style-type: none"><input type="checkbox"/> photo and background information confirms the friendly relationship between the premier and Cardinal Carter despite different backgrounds and viewpoints
BLM 3-5	<ul style="list-style-type: none"><input type="checkbox"/> memoirs of Cardinal Carter prove that he was a trusted friend of the premier and influential in changing the premier's mind regarding the extension of funding
BLM 3-6	<ul style="list-style-type: none"><input type="checkbox"/> short news story and photo reveals how public complacency has made it possible for an important peace symbol to be moved to a less central area
BLM 3-7	<ul style="list-style-type: none"><input type="checkbox"/> short news story explains why as a matter of conscience the archbishop of Toronto had to make a very difficult and politically dangerous decision to withdraw Catholic charities from the United Community Fund (United Way)

BLM 4-1 Individuals Making a Difference

Name	Contribution Made
Bishop Alexander Macdonnell of Kingston	<ul style="list-style-type: none"> <input type="checkbox"/> during the 1830's, lobbied the state for money to hire schoolmasters (teachers) and to operate small Catholic schools connected to various parishes across Upper Canada (Ontario) <input type="checkbox"/> in 1841, a new school act permitted Catholics (and others) to start faith-based schools with some financial support from the government
Egerton Ryerson	<ul style="list-style-type: none"> <input type="checkbox"/> Protestant superintendent of schools for Canada West promoted a free, universal and progressive school system in Upper Canada in order to promote loyalty, solid citizenship, sound curriculum and a generic Christianity
Bishop Armand de Charbonnel of Toronto	<ul style="list-style-type: none"> <input type="checkbox"/> fearing the Catholic minority would be overwhelmed by the majority of Protestant schoolmasters, he urged the Catholic community to establish and support distinctively Catholic schools <input type="checkbox"/> called Ryerson's plan for public schools an "insult" to Catholics
Etienne Taché	<ul style="list-style-type: none"> <input type="checkbox"/> Catholic politician from Lower Canada (Quebec) pushed for greater support for the Catholic minority in Upper Canada (Ontario) <input type="checkbox"/> In 1855 the Canadian Assembly passed the Taché Act which extended the rights of Upper Canada's Catholic minority to start and manage their own schools
Sir Richard Scott	<ul style="list-style-type: none"> <input type="checkbox"/> used the support of the French Catholic majority from Lower Canada and the more moderate English speaking allies to get the Scott Act passed by the Canadian Assembly in 1863 <input type="checkbox"/> Act confirmed Catholic school trustees with all rights and privileges of public school trustees and allowed Catholic schools access to government funding
Archbishop John Joseph Lynch of Toronto	<ul style="list-style-type: none"> <input type="checkbox"/> lobbied for the protection of minority religious rights in the constitution of the new confederation called the Dominion of Canada, to ensure peaceful relations between Catholics and Protestants
Thomas D'Arcy McGee	<ul style="list-style-type: none"> <input type="checkbox"/> lobbied for the protection of minority religious rights in the constitution of the new confederation called the Dominion of Canada <input type="checkbox"/> successful in getting Section 93 into the BNA Act as a necessary compromise to create one peaceful nation
Martin J. Quinn	<ul style="list-style-type: none"> <input type="checkbox"/> a Toronto businessman who created the Catholic Taxpayers Association (CTA) during the 1930's to lobby the provincial government for a more equitable distribution of corporate and business taxes to Catholic school boards <input type="checkbox"/> with chapters in over 400 parishes the CTA helped to elect Mitchell Hepburn as premier in 1934
Premier Mitchell Hepburn	<ul style="list-style-type: none"> <input type="checkbox"/> passed a bill in 1936 to allow Catholic schools a fair share of business taxes <input type="checkbox"/> withdrew the bill in December of 1936 after a bitter and violent by-election campaign exposed the same anti-Catholic sentiments as during the 1850's and made the government fearful of losing the next election
Premier William Davis	<ul style="list-style-type: none"> <input type="checkbox"/> after campaigning for many years against it, Premier Davis abruptly reversed his government's position and extended funding for Catholic schools to the end of high school

BLM 4-2 Working Together for a Common Goal

Group	Contribution Made
Upper Canada's Catholic Bishops	<ul style="list-style-type: none"> <input type="checkbox"/> first to speak on behalf of distinct and explicitly Catholic education for Catholic students <input type="checkbox"/> promoted peaceful co-existence between Catholics and Protestants as an alternative to sectarian violence
Members of Religious Orders (priests, brothers and sisters)	<ul style="list-style-type: none"> <input type="checkbox"/> started and taught in many of the early Catholic schools <input type="checkbox"/> often donated their salaries as schoolmasters (teachers) to help finance schools <input type="checkbox"/> often taught out of church basements, rectories and local homes <input type="checkbox"/> often taught beyond Grade 8 curriculum when Catholic high schools were not funded by the government <input type="checkbox"/> list specific local examples here
French Catholic and English Catholic politicians in the united Canadian Assembly	<ul style="list-style-type: none"> <input type="checkbox"/> used their majority status in the Assembly to secure education rights for the Catholic minority in Upper Canada (Taché Act and the Scott Act)
Catholic Community in the Township of Tiny (Simcoe County)	<ul style="list-style-type: none"> <input type="checkbox"/> launched a legal challenge in the highest court of appeal in the British Empire (Judicial Committee of the Privy Council) to obtain funding for Catholic high schools in Ontario in 1925 (a partial victory)
Catholic Taxpayers Association (CTA)	<ul style="list-style-type: none"> <input type="checkbox"/> organized lobby group with over 400 chapters across Ontario <input type="checkbox"/> helped get supportive government elected in 1934 to obtain a fair share of corporate taxes for Catholic schools
Catholic community in various parishes and schools	<ul style="list-style-type: none"> <input type="checkbox"/> volunteer fund raising to keep schools open <input type="checkbox"/> paid tuition to send their children to Catholic secondary schools <input type="checkbox"/> lobbied provincial politicians for fairer funding <input type="checkbox"/> spoke against the taxing of Catholic school properties in 1976
Emerging Partner Associations Ontario Separate School Trustees' Association (OSSTA) Ontario English Catholic Teachers' Association (OEECTA) English Catholic Education Association of Ontario (ECEAO)	<ul style="list-style-type: none"> <input type="checkbox"/> lobbied cooperatively and independently (1950's to 1970's) <input type="checkbox"/> supported pro-Catholic education candidates and parties during provincial elections, especially in 1971 <input type="checkbox"/> organized public protests to raise awareness and seek support (60's and 70's) <input type="checkbox"/> requested the amalgamation of smaller rural boards into larger and more efficient county based boards (1969) <input type="checkbox"/> spoke against the taxing of Catholic school properties 1976

BLM 4-3 Landmark Decisions and Turning Points

Document (Date)	Landmark Decision/Turning Point
The Taché Act (1855)	<ul style="list-style-type: none"><input type="checkbox"/> passed by the united Canadian Assembly<input type="checkbox"/> extended the legal rights of Upper Canada's Catholic minority to start and manage their own schools
The Scott Act (1863)	<ul style="list-style-type: none"><input type="checkbox"/> passed by the united Canadian Assembly<input type="checkbox"/> confirmed Catholic school trustees with all rights and privileges of public school trustees and allowed Catholic schools access to government funding
The British North America Act (1867)	<ul style="list-style-type: none"><input type="checkbox"/> Canada's first constitution created a confederation of provinces<input type="checkbox"/> Section 93 protected existing minority religious rights in the constitution as a peacemaking compromise
Tiny versus The King (1925)	<ul style="list-style-type: none"><input type="checkbox"/> since 1871, Catholic high schools were not funded by the government because they did not exist prior to Confederation, the Catholic community launched a legal challenge in the highest court of appeal in the British Empire (Judicial Committee of the Privy Council) to obtain high school funding<input type="checkbox"/> the court ruled that funding was appropriate for only Grades 9 and 10, and only at elementary school levels (a partial victory)
Catholic Taxpayers Association (1934)	<ul style="list-style-type: none"><input type="checkbox"/> with 400 chapters across the province they succeeded in electing a provincial government that supported extended funding (from corporate and business taxes) to Catholic schools<input type="checkbox"/> in 1936, the government changed its mind fearing a Protestant backlash would cost them the next election
School Board Restructuring (1969)	<ul style="list-style-type: none"><input type="checkbox"/> many small rural school boards were joined into larger and more efficient boards
The Blair Commission (1976)	<ul style="list-style-type: none"><input type="checkbox"/> traveled across the province to hear public reaction to a proposed tax reform that would require Catholic secondary schools to pay property taxes<input type="checkbox"/> strong negative reaction from the Catholic community persuaded the government to drop the plan
The Davis Decision (1984)	<ul style="list-style-type: none"><input type="checkbox"/> suddenly and unexpectedly, Premier Davis reversed his government's long-standing position and announced in the Ontario legislature the completion of funding for Catholic schools to the end of high school

BLM 4-4 Critiquing the Video

Who is the intended audience of this video? <input type="checkbox"/> Ontario's Catholic community	What is its intended purpose? <input type="checkbox"/> To tell the story of Catholic education and the community's struggle for fuller funding	
What images are used to tell the story? <input type="checkbox"/> current school buildings <input type="checkbox"/> portraits of historical figures <input type="checkbox"/> historical photos including educators that belonged to religious orders <input type="checkbox"/> video clips of political leaders <input type="checkbox"/> clips of fundraising efforts <input type="checkbox"/> lighting candles at the end	What sounds are used to tell the story? <input type="checkbox"/> school staff answering telephones <input type="checkbox"/> narrator tells the story <input type="checkbox"/> history professor provides background and context <input type="checkbox"/> video clips of actual public speeches <input type="checkbox"/> graduation music at the end	What key words are used by the narrator to tell the story? <input type="checkbox"/> funded education is a gift to be cherished <input type="checkbox"/> sectarian violence <input type="checkbox"/> political maneuvering <input type="checkbox"/> chronically under funded schools continued to suffer (crisis) <input type="checkbox"/> be awake to the signs of the times <input type="checkbox"/> cannot afford complacency
What interesting camera work is used? <input type="checkbox"/> schools from across Ontario <input type="checkbox"/> scene fade outs <input type="checkbox"/> multiple imaging	What interesting historical footage is used? <input type="checkbox"/> portraits <input type="checkbox"/> photos <input type="checkbox"/> documents	Who is being interviewed to help tell the story? <input type="checkbox"/> Mark McGowan is a history professor at St. Michael's College, University of Toronto
What kind of budget did the filmmaker have? How can you tell? <input type="checkbox"/> limited <input type="checkbox"/> single camera production ("like a home movie") <input type="checkbox"/> simple sound track <input type="checkbox"/> rough cuts/editing	How effectively did this video engage the audience? <input type="checkbox"/> student responses will vary; many of today's students have high expectations for video messages <input type="checkbox"/> students may find the video a bit slow, dry and boring; focus their thinking on improvements	What specific suggestions for improvement can you offer? <input type="checkbox"/> students should be invited to produce their own version of this video for their own peers, based on the improvements suggested
How effectively did the video deal with the critical question? <input type="checkbox"/> video clearly shows that funding was not inevitable but rather the result of much hard work and years of sustained effort by the Catholic community <input type="checkbox"/> video ends with the suggestion that funding is a gift that must be cared for; not self-sustaining but requires a united community to sustain it (responsible stewardship)		
Suggest a new title for an updated version of this video. <input type="checkbox"/> new titles will vary but should capture the essence of the message being communicated		
Using the four star rating system, how many stars would you award to this video? Explain your judgment. <input type="checkbox"/> student ratings will vary; since the video was never meant to be used as a Grade 10 classroom resource, the producers will not be offended; encourage students to produce their own age-appropriate video		

BLM 4-5 The Critical Question

This worksheet is a good way to develop critical thinking skills. It provides a critical question to focus student thinking first on inevitability and then on sustainability. It asks students to consider the criteria used to make a judgment and the evidence used to support their conclusion. This worksheet effectively unpacks the critical thinking process.

Students should realize that the funding of Catholic schools was far from inevitable. Criteria used to make this judgment of the situation include:

- time** taken to achieve the desired outcome
- effort** required (number of individuals and groups involved)
- number of political **hurdles** that had to be overcome
- limited **external support** (from outside the Catholic community).

The supporting evidence provided by students should indicate that considerable planning and persistent lobbying, on the part of a committed and united community was required to make it happen. Violence and bitter conflict clearly mark a troubled route to funding. Anti-Catholic sentiments (The Orange Lodge) remain in Ontario today.

Students should also realize that funding is sustainable only through responsible stewardship of the public trust and through persistent vigilance, on the part of a united faith community. Criteria used to make this judgment include:

- external challenges** (UN ruling; one school system movement)
- internal conflicts** (division and dissention from within)
- economic and political viability of **alternative funding models**
- public opinion**.

Complacency and internal conflicts are the most serious threats to sustainability, as are mounting external pressures to put to rest a compromise made almost two centuries ago. The Catholic community needs to respond to these challenges with one strong and cohesive voice.

BLM 4-6 Reflecting on My Cooperative Jigsaw Skills

This formative self-assessment tool requires students to reflect on their personal contribution to a group learning activity. It is not intended for summative evaluation. It is a useful tool to focus a student-teacher conference or to provide formative feedback to individual students.

BLM 5-1 Student Advocacy: The Toronto Star's Coverage

The next four worksheets provide two front pages and two transcripts covering a massive rally by Catholic students to advocate for the fairer public funding of Catholic schools. Teachers could either make copies of the two articles and have students individually complete a comparison, or have half the class review one report and the other half examine the other. Students could compare the overall impression of how the articles are headlined and placed on the front page. Students should note the different numbers reported as well as the fact that the Globe included a picture of Davis surrounded by thousands of protesting students.

The transcripts could then be provided and student pairs could work on BLM 5-5 together. Use this as a case study of student advocacy. Discuss with students other cases involving student rallies. Ask students what kind of issue would motivate them to participate in a rally.

BLM 5-5 Different Perspectives on a News Story

1. Venn diagram analysis

Toronto Star	Common Facts	Globe and Mail
17,000 mostly Catholic students at Maple Leaf Gardens	Large gathering of students	20,000 Catholic students, parents, clergy, teachers rally at Gardens
Over 5,000 could not get in	Filled Maple Leaf Gardens	3,000 turned away ended up at St. Michael's Cathedral
Request extension of government funding to all grades in Catholic high schools	Purpose of rally to lobby for extension of funding	Government resists extension of funding for final three grades of Catholic high schools
Banners proclaim it is government's duty to extend tax support	Students used banners to help send their message	Students paraded carrying banners
Davis does not hold out false hope	Davis indicated the government is not changing its position	Davis praised student action but avoided indicating if government had changed its position on funding
Peaceful demonstration with songs and cheers; occasional boos for Davis	Students were respectful	Students appeared to respect Davis
Davis promises government will review its position	Davis promised a review	Davis indicated the government is still considering information submitted by Catholic groups
Students pay up to \$500 a year tuition for Grades 11, 12, and 13	Tuition required for Grades 11, 12 and 13	Students wanting to continue in Catholic high schools for Gr. 11, 12, 13 must pay tuitions as high as \$400
Premier Robarts to meet with student and school leaders		There are about 34,000 students who attend Grades 11, 12, 13 in Catholic high schools
Catholic students and parents claim stopping support violates equality of education opportunity		Additional revenue from tuition has not prevented dwindling of the separate system
Ex-president of Catholic Student Federation says equality is fundamental and the government will stand or fall on its decision		Davis faced archbishop and members of the opposition parties who support extended funding
Morris, Busby and Coltman support the government not extending funding		Catholic schools get same funding up to Grade 8, then only elementary funding for Grades 9 and 10
		President of student federation says that students were seeking support not for private schools but for the final sixth of the separate public school system

2. The Toronto Star article appears more favourable. The view of students and their actions is more positive. It is a fairly objective report that did present both viewpoints.

"In a peaceful demonstration, sparked with songs and school cheers, and marred only by the occasional boo, the students made it clear to Davis that they were serious about their cause."

The Globe provides a less favourable impression. It appears to sympathize more with Davis. The photo chosen shows the education minister surrounded by thousands of protesting students.

"Education Minister William Davis smoothly emerged from a lion's den at Maple Leaf Gardens...the fact that he was outnumbered 17,000 to one wasn't lost on Mr. Davis."

3. Student responses will vary. Some may see the rally as a failure because it took another 14 years before fairer funding was secured. In the election that followed in 1971, William Davis, the new Premier, won a majority government campaigning strongly against extended funding. Students may argue that the rally did not have an impact on the voting public.

Other students may argue that the rally was successful because it united Catholic students and other stakeholders from across Ontario and helped to solidify support. It did raise public awareness of the issue. It also provided a positive image of student advocacy.

4. Many students who value their Catholic education might participate in a similar rally if they felt that their school system was being threatened. Some students might consider the rally strategy as something of limited effectiveness and therefore advocate another strategy. Some students might feel that a single school system would be preferable.

BLM 5-6 Advocacy Task: Making a Difference

This worksheet is a good way to introduce the culminating advocacy task (CAT) to students, while providing a written explanation of requirements, teacher expectations, and evaluation criteria. BLM 6-1 Culminating Advocacy Task Rubric should also be given out at this time. Some teachers prefer to give this information out at the start of a unit or learning module. Others prefer to give it to students a little later, once they have gained their bearings relative to the subject matter. As a general rule, the sooner students know what the culminating performance task will be, the sooner they can begin planning its successful completion. Once this information is provided to students, sufficient time must be given to complete tasks effectively. Some teachers provide some class time for the completion of this task to facilitate group process and formative feedback.

BLM 5-7 Building an Advocacy Task

This worksheet provides one effective strategy to help students find an appropriate advocacy task.

BLM 6-1 Culminating Advocacy Task Rubric

This KTCA-based evaluation tool can be used as both a grading and a coaching rubric for the completion of culminating advocacy tasks by students. It assists teachers in determining a performance based and easily defendable final grade for students, while also providing useful and specific feedback on each assessment category.

Students should receive individual marks for their individual contributions to the group advocacy task. To better support the teacher's evaluation plan for this course, the **evaluation criteria on the grading rubric are explicitly linked to the learning expectations** [in square brackets] being assessed. All learning expectations addressed through this module are described in detail starting on page 3.

BLM 6-2 Formative Feedback Sheets

Cut each master into four feedback sheets. Provide these individual feedback sheets to all students and visitors observing specific group and individual presentations. Feedback will vary. Collect and review completed feedback sheets (for appropriate/constructive content) prior to sharing with the presenters.

BLM 6-3 Thinking About My Work: Student Reflection

This worksheet allows students to reflect on their own learning and to focus what has been learned on next steps and personal growth. Student reflections can be used to focus and support both formative feedback and summative grading through conferencing.

Additional Supporting Resources

List of DVD Contents

Program 1 *The Enduring Gift*: Short Version (4 minutes)

Program 2 *TVO Fourth Reading*: Short Version (4 minutes)

Program 3 *20th Anniversary of Full Public Funding for Ontario's Catholic Schools*
(from the program Fourth Reading), TV Ontario, June 13, 2004 (24 minutes)

Chapter	Title	Starting Time
1	Introduction	0:01
2	1971-1984 Rethinking Full Funding	3:09
3	A Change of Heart	4:37
4	The Opposition Mounts	6:56
5	The Changing of the Guard	8:23
6	The System Today	10:46
7	The Legacy of Bill 30	12:21
8	Panel Discussion with Former Education Ministers Janet Ecker (Progressive Conservative) Sean Conway (Liberal) Dave Cooke (NDP)	13:18
9	Interview of Jim Bradley and Norm Sterling on the 27 th Anniversary of their First Election to the Ontario Legislature (optional content)	24:22
10	Credits	27:40

Program 4 *The Enduring Gift*

Ontario Catholic Supervisory Officers' Association, 2001 (24 minutes)

Chapter	Title	Starting Time
1	Introduction to Catholic Schools	0:01
2	The Foundation Years: 1800-1867	3:40
3	The High School Challenge	9:40
4	Changing Times: Depression, War, and Post-War Immigration	14:09
5	The High School Challenge Continues	17:34
6	Full Funding: Bill's Big Surprise	18:51
7	The Continuing Challenges	22:00
8	Credits	24:27

Religious Communities Contributing to Catholic Education in Ontario

<p>Eastern Ontario</p> <p>Women</p> <ul style="list-style-type: none"><input type="checkbox"/> Faithful Companions of Jesus (F.C.J.)<input type="checkbox"/> Grey Sisters of the Immaculate Conception (G.S.I.C.)<input type="checkbox"/> Sisters of the Holy Cross (C.S.C.)<input type="checkbox"/> Congregation of Notre Dame (C.N.D.)<input type="checkbox"/> Sisters of Providence of St. Vincent de Paul (S.P.) <p>Men</p> <ul style="list-style-type: none"><input type="checkbox"/> Missionary Oblates of Mary Immaculate (O.M.I.)	<p>Central Ontario</p> <p>Women</p> <ul style="list-style-type: none"><input type="checkbox"/> Faithful Companions of Jesus (F.C.J.)<input type="checkbox"/> Felician Sisters (C.S.S.F.)<input type="checkbox"/> Grey Sisters of the Immaculate Conception (G.S.I.C.)<input type="checkbox"/> Sisters of the Holy Cross (C.S.C.)<input type="checkbox"/> Sisters of Loretto (I.B.V.M.)<input type="checkbox"/> Congregation of Notre Dame (C.N.D.)<input type="checkbox"/> Sisters of Our Lady of Sion (N.D.S.)<input type="checkbox"/> Sisters of St. Joseph (C.S.J.)<input type="checkbox"/> Ursuline Religious of the Chatham Union (O.S.U.) <p>Men</p> <ul style="list-style-type: none"><input type="checkbox"/> Congregation of St. Basil (C.S.B.)<input type="checkbox"/> Congregation of Christian Brothers (C.F.C.)<input type="checkbox"/> Brothers of the Christian Schools (F.S.C.)<input type="checkbox"/> Congregation of the Holy Cross (C.S.C.)<input type="checkbox"/> Society of Jesus (S.J.)<input type="checkbox"/> Missionary Oblates of Mary Immaculate (O.M.I.)<input type="checkbox"/> Presentation Brothers (F.P.M.)<input type="checkbox"/> Congregation of the Resurrection (C.R.)<input type="checkbox"/> Congregation of the Holy Ghost (C.S.Sp.)
<p>Western Ontario</p> <p>Women</p> <ul style="list-style-type: none"><input type="checkbox"/> Sisters of Loretto (I.B.V.M.)<input type="checkbox"/> Sisters of St. Joseph (C.S.J.)<input type="checkbox"/> Ursuline Religious of the Chatham Union (O.S.U.) <p>Men</p> <ul style="list-style-type: none"><input type="checkbox"/> Congregation of St. Basil (C.S.B.)<input type="checkbox"/> Missionary Oblates of Mary Immaculate (O.M.I.)<input type="checkbox"/> Congregation of the Resurrection (C.R.)	<p>Northern Ontario</p> <p>Women</p> <ul style="list-style-type: none"><input type="checkbox"/> Sisters of St. Joseph (C.S.J.) <p>Men</p> <ul style="list-style-type: none"><input type="checkbox"/> Congregation of St. Basil (C.S.B.)

Word List for BLM 2-4: Negotiation, Compromise and Canada

Word	Meaning
Anglo Protestant majority	A large and dominant group that is English and non-Catholic
Colony	Land controlled by a stronger nation
Compromise	The strategy of giving up something in order to get something back in return
Confederation	The union of different provinces into a single nation
Constitutionally protected	A right guaranteed by law
Diplomacy	Attempting to set up peaceful working relationships with others
Farcical union	A grouping that is forced, laughable, and makes no sense
Scourge	A curse or misfortune
Sectarian bitterness	Bad feelings resulting from narrow-minded attitudes towards individuals and groups who are seen as different

Word List for BLM 3-1: Tiny versus The King

Word	Meaning
Tuition	A fee paid by parents or students to attend a school that is not publicly funded
Court of appeal	A special court that hears complaints from decisions by governments and lower courts, usually involving complex points of law
Intact	Unchanged or left alone
By-election	A special election, not part of a general election, held to fill a vacant seat in the legislature or parliament
Sectarian clashes	Ugly public conflicts and confrontations based on differences between two groups that do not understand, like or trust each other

Sample Evaluation Plan for a Unit of Studies Based on Module Contents

Title: Stewards of the Gift

Weight of Unit on Course/Term Work: 16 marks out of 70 (23%)

Time: 10 periods x 75 minutes = 12.5 hours out of 55 (23%)

Diagnostic Assessment	Formative Assessment	Summative Evaluation	Final Grade Weight
Catholic Education in the News (BLM 1-1)	A Passport to Controversy (BLM 1-2)	Culminating Advocacy Task (BLM 6-1)	10
Comparing Sources of Information (BLM 2-3)	The United Nations Speaks (BLM 1-6)	The Critical Question (BLM 4-5)	3
Interest Groups (BLM 2-5)	Victor's Story (BLM 2-1, 2-2)	Unit Test	3
The Changing Face of Catholic Education (BLM 3-3)	Negotiation, Compromise and Canada (BLM 2-4)		
Student Advocacy (BLM 5-1, 5-3)	Summarizing My Understanding (BLM 2-7)		
Thinking About My Work (BLM 6-3)	Tiny versus The King (BLM 3-1)		
	Cardinal Diplomacy (BLM 3-4, 3-5)		
	Artifact Study Summary Sheet (BLM 3-8)		
	Reflecting on my Cooperative Jigsaw Skills (BLM 4-6)		
	Different Perspectives on a News Story (BLM 5-5)		
	Formative Feedback Sheets (BLM 6-2)		
TOTAL			16

Table of Unit Specifications: How This Unit Will Contribute to the Final Grade

Summative Requirements	Weighting	K	T	C	A	Total
Culminating Advocacy Task	10	2	2	3	3	10
Critical Thinking	3		2		1	3
Unit Test	3	2		1		3
TOTAL	16	4	4	4	4	16

Note: If this task is used as a culminating performance task (CPT) for the course, it can be used as part of the final evaluation component for the course. Many teachers assign equal weight to the CPT and the final exam for this Civics course.

Local Resources

Additional Notes for Teachers

The following resources have been created in response to teacher requests arising from implementation workshops across the province. BLM 2-4 and BLM 3-1 have been revised to better support reluctant readers. Readability has been increased by simplifying some vocabulary, by shortening sentences, and by breaking up the narrative with an additional visual.

BLM 3-9 extends the story of Catholic school funding initiated by BLM 2-4 and BLM 3-1 by including the Davis decision to extend funding (1984), as well as the Supreme Court ruling (1987) on the challenge against this extension of public funding.

Content from other activity masters from the module has been integrated with new information and visuals into a third installment which replicates the design features of the previous two. This third installment will increase the flexibility available to teachers. BLM 3-9 also refers to the patriation of the Canadian Constitution in April of 1982. This can be useful for both civics and law teachers.

BLM 3-10 provides a one-page timeline of key events in the history of Catholic school funding in Ontario. It presents an executive summary of the story, suitable for many different audiences and learning strategies. It also helps to focus discussion on future challenges.

Suggested Answers for New BLM Questions

BLM 3-9 The Davis Decision: A Matter of Conscience

1. Legally, the extension of funding proposed by Bill 30 sought to correct a funding inequity which can be traced back to 1871. When publicly funded high schools were created, this public funding was not extended to Catholic high schools because no Catholic high schools existed at the time of Confederation in 1867. This was a convenient legal argument in a province where Catholics were a clear minority. Morally, Premier Davis described his decision as a matter of “conscience” and “fairness.” He saw it as the right thing to do. He can be seen reflecting on his historic decision in both long and short versions of the TVO video *20th Anniversary of Full Public Funding for Ontario’s Catholic Schools*, included in this module.
2. The Supreme Court of Canada unanimously ruled that:
 - Bill 30 was constitutional as the Ontario Government had the power to extend funding for education (which was a matter that the provincial government had the right to decide)
 - the right of Catholics to a publicly funded school system was protected by the Constitution Act of 1867
 - the Fathers of Confederation intended to extend full public funding to Catholic schools in Ontario as part of the minority rights compromise that helped make Canada possible
 - the 1928 decision by the Privy Council to not extend funding was wrong
 - the Charter of Rights (1982) cannot be used to change constitutionally protected rights.

BLM 3-10 Key Events and Turning Points in the History of Catholic Schools

1. Although the ultimate legal decision was the Supreme Court ruling of 1987, students may select different events as being most important building blocks. Many will consider the Davis decision of 1984 as a decisive turning point. To facilitate critical thinking, focus discussion on the criteria used in selecting a particular event as most significant.
2. Future challenges considered by students may be classified as both internal and external.

External challenges may include (but are not limited to):

- questioning whether today's Catholic schools are significantly different (relative to curriculum and community) from other public schools
- challenging Catholic schools as an expensive duplication of services and a waste of tax dollars better invested in a single school system
- challenging the inequity of funding Catholic schools to the exclusion of other faith-based schools
- challenging the right of non-Catholics to attend Catholic schools.

Internal challenges may include (but are not limited to):

- conflicting viewpoints of different partners in Catholic education (bishops, trustees, parents, teachers, administrators, and support staff)
- insufficient funds to maintain or replace rapidly aging buildings and infrastructure
- not valuing the school system sufficiently to work hard at keeping it
- questioning whether Catholic schools and school communities are truly and sufficiently Catholic.

For each challenge brought forward by students, class discussion should ultimately focus on what the Catholic community should do to address the challenge.

BLM 2-4 Negotiation, Compromise, and Canada

One of the interesting differences between Canada and our American neighbours is how each country was born. Both nations started out as colonies of the British Empire. The United States was born from a series of bloody military battles known as the American Revolution (1775-1783). Canada, on the other hand, took much longer to become a free nation. Canada's independence was achieved primarily through diplomacy, negotiation and political compromise (1840-1867). Far less violence was involved.

Violence between Catholic and Protestant Christians was quite common during this period, and long before. Bitter rivalry between English and French national interests was already centuries old before the dream of a Canadian nation was even imaginable. During the 1840's and the 1850's Ontario (then called Upper Canada) was a very troubled place. Upper Canada and Lower Canada (Quebec) had been joined into a United Province of Canada. Its existence was complicated by cultural, religious and language differences, as well as centuries of rivalry and mistrust.



Figure 2-4a
Families came in large numbers to escape famine and misery in Europe. In this illustration, Canada is shown as a welcoming young woman holding a shield. The caption reads "Come to stay." However, many did not welcome the newcomers.

varied from hateful exchanges in local newspapers to riots in the streets of various towns and cities.

The existence of Catholic schools was often at the heart of these conflicts in the United Province of Canada. In 1855, due to the large number of French Canadian Catholic votes, the united Assembly passed the **Taché Act**. This law permitted the Catholic minority in Upper Canada (Ontario) to create and manage their own schools.

In 1863, the **Scott Act** allowed Upper Canada's Catholic schools to share in the school funding provided by the United Province of Canada. These decisions angered the Protestant majority in Upper Canada. Protestants did not want any Catholic schools in their communities. They felt that they had been forced into this position because of the large French speaking Catholic majority in Lower Canada and in the united Assembly. This bitterness helped lead the Protestants of Upper Canada to demand an end to the "farcical union" between the two Canadas.



Figure 2-4b This painting, by Robert Harris, shows the Fathers of Confederation at the Quebec City conference of 1864, as they continued to negotiate a united Canada.

Source: Government of Canada

Discrimination, often based on religion, was found everywhere. To escape the Great Potato Famine in Europe, Catholic Irish refugees came to Upper Canada in large numbers during this time. They were met with suspicion from the Anglo Protestant majority and regarded as a "scourge upon the land." By the 1850's, expressions of sectarian bitterness

In 1867, the **British North America Act** created one Canada with both federal (national) and provincial (regional) governments. The responsibility for education was given to the provincial governments. As a result, the Catholic minority in Ontario could no longer count on their Catholic allies in Quebec to help them. Equally, the Protestant minority in Quebec was powerless within the much larger Catholic majority.

BLM 2-4 Negotiation, Compromise, and Canada (Continued)

Led by Archbishop John Joseph Lynch of Toronto, and politician Thomas D'Arcy McGee (identified by an arrow in the bottom right corner of Figure 2-4b), negotiations to protect minority rights within a united Canada had started well before Confederation.



Figure 2-4c Archbishop John Joseph Lynch of Toronto was a strong advocate for protecting minority rights within a united Canada.

Source: Project Gutenberg Canada E-book

Without this compromise the creation of a united and peaceful Canada was at risk. To seal this compromise, **Section 93** of the **British North America Act** guaranteed that all educational rights held by minorities at the time of Confederation would be constitutionally protected after Confederation.

In 1871, the Government of Ontario created high schools in order to prepare youth for the challenges of a rapidly growing industrial society. Since high schools did not exist at the time of Confederation, Ontario's Catholic community was told that Catholic high schools did not qualify for any government funding. The struggle for Ontario's Catholic schools was to be continued.

5. What is meant by sectarian bitterness? What effect does sectarian bitterness have on community building?
6. How does this historical account of the treatment of new Canadians compare with the immigrant experience today?
7. How important was the securing of minority rights in the creation of Catholic schools in Ontario and in the creation of one Canadian nation?
8. Explain how negotiation and compromise still work today to help diverse groups to come together in one civil community.

BLM 3-1 Tiny versus The King: The Struggle Continues

High schools did not exist in 1867, at the time of Confederation. When they were created by the Ontario Government in 1871, Section 93 of the **British North America Act** was used to deny funding to Catholic high schools. The priests, brothers and sisters teaching in Catholic elementary schools had to often teach many grades in the same classrooms. They found creative ways to teach high school content to their older elementary school students. Over time, Catholic schools offered programs that were considered the equivalent of Grades 9 and 10 found in public high schools.



Figure 3-1a Religious communities contributed to the establishment and growth of Catholic education across Ontario.

Source: Archives of the Sisters of St. Joseph of Thunder Bay

All taxpayers, including Catholics, paid taxes to support the public school system. In order to send their children to Catholic high schools, run by religious communities, Catholic parents had to pay tuition fees in addition to these taxes. The Catholic community, led by its religious and business leaders continued to lobby the government of Ontario for fairer funding. The government stood by its policy.

By 1925, it was clear that the issue would not go away. It was agreed by both government and Church leaders that something had to be done to address the funding issue, once and for all. It was decided that the matter should be brought before the highest court of appeal in the British Empire, the **Judicial Committee of the Privy Council**. The Catholic community from Tiny Township, in Simcoe County, launched the legal challenge on behalf of Ontario's Catholic community. It was hoped that through this challenge—interestingly named "**Tiny vs. The King**"—a fair solution would be found for this hundred year old issue.

The 1928 court ruling proved to be bittersweet. The Privy Council determined that Catholics had no constitutional right to any funding for high schools, although the Catholic practice of receiving some funds for Grades 9 and 10 remained intact. Historically, some Catholic schools had taught Grade 9 and 10 students in elementary schools, with financial assistance from the provincial government. This funding remained intact, but only at elementary levels. Business taxes for Catholic schools could only come from Catholic businesses that chose to direct their taxes to the Catholic system. All other business taxes (and all corporate taxes) would continue to go to public schools.

Church and educational leaders organized many fund raising drives to keep schools open in different parishes. Even though poorly funded, Catholic schools graduated students that were as well prepared as the students coming from the public school system. Many in Ontario continued to refer to the Catholic school system as "inferior." By the 1930's the Catholic community had decided on another approach to obtain fairer funding.

Led by a Toronto businessman named Martin J. Quinn, the **Catholic Taxpayers Association** (CTA) was created. By 1934, there were organized chapters of this lobby group in 400 parishes across Ontario. In the election of 1934, the CTA supported Liberal candidates that promised a fair share of business taxes for Catholic schools. The Liberals, led by Mitchell Hepburn, won the election and early in 1936, a bill granting fairer funding was passed.

BLM 3-1 Tiny versus The King: The Struggle Continues (Continued)



Source: Government of Ontario Archives

Figure 3-1b
Premier
Mitchell
Hepburn
campaigned
for the funding
of Catholic
schools in
1934. He
reversed his
position in
1936, after
strong
protests.

In December of 1936, there was a by-election in the Eastern Ontario riding of East Hastings. The bitter public protests and violent outbursts resembled the sectarian clashes of the 1850's. These public

protests, and private meetings with non-Catholic leaders convinced the government that the bill providing more funding to Catholic schools would cause the Liberal party to lose the next election. Premier Hepburn changed his mind and the bill was withdrawn. The Catholic community's attempt to make the issue of funding more political had backfired.

Although lobby efforts continued in private, a province-wide political approach was not tried again until the election of 1971. In this election, William Davis and his Progressive Conservative Party campaigned strongly against the further funding of Catholic schools. Known as the Big Blue Machine, the Davis Conservatives won the election convincingly against a Liberal party that supported fairer funding for Catholic schools. Once again, the direct political approach had failed.

3. Evaluate the success of each strategy used by the Catholic community to gain support for the fairer funding of Catholic schools.

Strategy	How Successful?
<input type="checkbox"/> Teaching high school content to older elementary school students	
<input type="checkbox"/> Religious and business leaders continue to lobby the government	
<input type="checkbox"/> Taking the issue to the highest appeal court to get a legal solution	
<input type="checkbox"/> Supporting candidates who promise fairer funding (1934 election)	
<input type="checkbox"/> Supporting candidates who promise fairer funding (1971 election)	

4. In 1971, many community leaders attempted to discourage making fairer funding of Catholic schools an election issue. What would you have done?

BLM 3-9 The Davis Decision: A Matter of Conscience

Section 93 of the *British North America Act* was used by the Government of Ontario to deny funding to Catholic high schools. The priests, brothers and sisters teaching in Catholic elementary schools found creative ways to teach high school content to their older elementary school students. Over time, Catholic schools offered programs that were considered the equivalent of Grades 9 and 10 in public high schools.

By 1967, government funding was officially extended to Grades 9 and 10, leaving Grades 11, 12 and 13 unfunded. Parents had to pay tuition fees to send their children to these senior grades in Catholic schools. Many families could not afford the extra expense, so they pulled their children out of Catholic schools after Grade 10. The Government of Ontario remained strongly opposed to the extension of any further funding for Catholic schools.

Catholic leaders across Ontario continued to lobby the government for fairer funding. Gerald Emmett Cardinal Carter, appointed archbishop of Toronto in 1978 was one example. He became a close friend of Premier William Davis. Davis was the son of an Orangeman, a group that had long fought against Catholic interests in Canada and in Europe. Carter was a prince of the Catholic Church.



Source: The Catholic Register. Reprinted with permission.

Figure 3-9a Cardinal Carter is photographed with Premier Davis and his wife at a public reception. What kind of relationship does this photo suggest?

The two friends often dined privately to avoid public attention. Sometimes Cardinal Carter invited other bishops and community leaders to these meetings. Cardinal Carter's memoirs reveal the following insight.

"I dedicated myself to a quiet campaign of personal diplomacy in the hope of keeping the issue alive...I was convinced that the answer lay not in confrontation but in goodwill and the eventual triumph of an equitable solution."

"I would never think of threatening Bill Davis with anything. My friendship with him was too strong and, secondly, he is not the kind of man who will be threatened. Threatening is not my style, and certainly not my style as the archbishop of Toronto."

Premier Davis abruptly reversed his government's position in June of 1984, just before retiring. He later described his decision as a matter of "conscience" and "fairness." He proposed Bill 30 to correct the funding inequity. Bill 30 was passed by the Ontario Legislature a year later. No Ontario government since has attempted to reverse the Davis decision.



Source: Globe and Mail, June 14, 1984.
Reprinted with permission

Figure 3-9b What point is the cartoonist making by portraying Premier Davis in this way? What is the significance of the footprints?

BLM 3-9 The Davis Decision: A Matter of Conscience (Continued)

Opponents of increased funding for Catholic schools challenged the new law as unconstitutional. They claimed that it unfairly forced non-Catholics to pay taxes in support of a Catholic school system. They saw it as a discriminatory violation of the **Charter of Rights and Freedoms** of 1982. They presented their arguments before the Supreme Court of Canada in February of 1987.

In June of 1987, the Supreme Court ruled unanimously that the Government of Ontario had the constitutional right to pass Bill 30. The Supreme Court also suggested that the 1928 decision of the **Judicial Committee of the Privy Council** to deny full funding to Ontario's Catholic schools was wrong.

The Supreme Court of Canada further clarified that the right of Catholics to a publicly funded school system was constitutionally protected. This right was part of the important compromise that created Canada and became enshrined in the **British North America Act** of 1867. This act, passed by the British Parliament, was replaced in 1982 by the **Constitution Act of 1867**, an act passed and governed by the Canadian Parliament. Through this change, the Canadian Constitution was finally



Figure 3-9c
Justice Bertha Wilson wrote the unanimous decision regarding Bill 30 on behalf of the Supreme Court judges. She was the first woman appointed to the Supreme Court of Canada, serving from 1982 to 1991.

Source: Government of Canada

brought home in 1982. In its decision of June 1987, the Supreme Court also concluded that the **Charter of Rights and Freedoms** of 1982 could not be used to change the rights or privileges guaranteed by the **Constitution Act of 1867**. The Davis decision had survived the ultimate legal challenge.

1. Explain both the legal and moral reasoning behind the extension of public funding to Catholic schools.
2. What important conclusions did the Supreme Court of Canada reach regarding Bill 30 and the public funding of Catholic schools in Ontario?

BLM 3-10 Key Events and Turning Points in the History of Ontario's Publicly Funded Catholic Schools

Date	Event
1841	Upper and Lower Canada are joined into a <i>United Province of Canada</i> , with one legislative assembly
1855	<i>Taché Act</i> permits the Catholic minority in Upper Canada (Ontario) to start and manage their own schools
1863	<i>Scott Act</i> allows Upper Canada's Catholic schools to share in the funding provided by the United Province of Canada
1867	<i>British North America Act</i> guarantees that all educational rights held by minorities at the time of Confederation would be constitutionally protected thereafter
1871	Government of Ontario creates high schools but funding is not extended to Catholic high schools since they did not exist at the time of Confederation in 1867
1925	The Catholic community from Tiny Township (Simcoe County), launches a legal challenge on behalf of Ontario's Catholic community seeking fairer school funding from the <i>Judicial Committee of the Privy Council</i> , the highest appeal court in the British Empire
1928	The Privy Council rules that: <ul style="list-style-type: none"> <input type="checkbox"/> Catholics had no constitutional right to high school funding <input type="checkbox"/> the practice of receiving some funds for Grades 9 and 10 was recognized and maintained <input type="checkbox"/> only Catholic businesses could choose to direct their taxes to Catholic schools, all other business taxes and all corporate taxes must continue to go only to funding public schools
1934	Supported by the <i>Catholic Taxpayers Association</i> , with active chapters in 400 parishes across Ontario, several Liberal Party candidates committed to fairer funding for Catholic schools are elected into the legislature and Liberal Party leader Mitchell Hepburn becomes premier
1936	A bill providing fairer funding to Catholic schools is withdrawn after bitter public protests and private meetings with non-Catholic leaders convince Premier Hepburn that increasing funding to Catholic schools would cause him to lose the next election
1967	Funding is officially extended to Catholic high schools but only at elementary school rates and only for Grades 9 and 10
1971	Bill Davis campaigns strongly against additional funding for Catholic schools and is elected premier with a strong majority
1982	The Canadian Constitution is brought home (instead of resting with the British Parliament); British North America Act becomes the <i>Constitution Act of 1867</i> ; Charter of Rights and Freedoms is added
1984	Premier Davis abruptly reverses his government's position and proposes Bill 30 to extend funding to Catholic high schools to the end of Grade 13
1987	Supreme Court of Canada rules that: <ul style="list-style-type: none"> <input type="checkbox"/> Bill 30 is constitutional <input type="checkbox"/> the right of Catholics to a publicly funded school system was protected by the Constitution Act of 1867 <input type="checkbox"/> the 1928 decision by the Privy Council to not extend funding was wrong <input type="checkbox"/> the Charter of Rights cannot be used to change constitutionally protected rights
Today	?

1. What event do you feel was the most significant? Explain.
2. What future challenge do you see facing Catholic Education in Ontario?