



# Catholic Companion to Equity and Social Justice

Grade 12 University/College HSE4M



Institute for Catholic Education  
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# Introduction

## The Dual Mandate of Catholic Education

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, 2011). These exit standards for school graduates initially resulted from an extensive two-year consultation process, involving all partners in Catholic education. They were updated recently. 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 worldview 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.

## 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 addressed by teachers and demonstrated by students. All Ministry of Education policies must be followed in terms of assessment and evaluation. Ministry documents focus on WHAT must be learned and demonstrated by students. The education 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 virtues (character) education

Teachers are most concerned with HOW to integrate Catholic Social Teachings and to make it the foundation of the course. When what, why and how are seen to come together effectively in classroom support materials, the writers have achieved integrity from a Catholic perspective and both mandates have been effectively addressed.

This resource demonstrates successful application of the integration principle while presenting the Social Sciences and Humanities curriculum in context of Catholic Social Teaching.

## Course Expectations

Equity and Social Justice, Grade 12

University/College Preparation

HSE4M

This course enables students to develop an understanding of the theoretical, social, and historical underpinnings of various equity and social justice issues and to analyse strategies for bringing about positive social change. Students will learn about historical and contemporary equity and social justice issues in Canada and globally. They will explore power relations and the impact of a variety of factors on equity and social justice. Students will design and implement a social action initiative relating to an equity or social justice issue.

### A. RESEARCH AND INQUIRY SKILLS

#### OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore topics related to equity or social justice, and formulate questions to guide their research;
- A2. Investigating:** create research plans, and locate and select information relevant to their chosen topic, using appropriate social science research and inquiry methods;
- A3. Processing Information:** assess, record, analyse, and synthesize information gathered through research and inquiry;
- A4. Communicating and Reflecting:** communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

#### SPECIFIC EXPECTATIONS

##### A1. Exploring

Throughout this course, students will:

- A1.1 explore a variety of topics related to equity and social justice (*e.g., media representations of women in politics, effects of social networking on activism*) to identify topics for research and inquiry
- A1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

### A1.3 formulate effective questions to guide their research and inquiry

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Teacher prompt: “If you were studying media representations of Aboriginal youth, why would it be important to determine the origin or creator of the media products you are examining? How will you ensure that you have a diverse selection of sources? How might you determine whether the representation of Aboriginal youth varies in different types of media or in media from different regions or countries?”

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## A2. Investigating

Throughout this course, students will:

A2.1 create appropriate research plans to investigate their selected topics (*e.g., outline purpose and method; identify sources of information; develop research tools such as surveys, questionnaires, or interviews*), ensuring that their plans follow guidelines for ethical research

A2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews; observations; surveys and questionnaires; original documents in print and other media such as film, photographs, songs, advertisements*) and secondary sources (*e.g., book reviews, magazine articles, textbooks, critical analysis in journals*)

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Teacher prompts: “What is the difference between a primary and a secondary source? How can you determine whether a source is primary or secondary?” “Why is it important to base your research on a variety of sources?”

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A2.3 based on preliminary research, formulate for each investigation a hypothesis, thesis statement, or research question, and use it to focus their research

## A3. Processing Information

Throughout this course, students will:

A3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

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Teacher prompts: “What strategies can you use to determine the relevance of the information you have gathered?” “If two information sources contradict each other, how might you determine which is more reliable?” “What values are embedded in these sources? Whose voices are represented and whose are absent?” “Whose interests are advanced when you accept the main message of this source?”

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A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

A3.3 analyse and interpret research information (*e.g., compare results of surveys and interviews, determine whether common themes arise in different sources*)

A3.4 demonstrate academic honesty by documenting the sources of all information generated through research

A3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

#### **A4. Communicating and Reflecting**

Throughout this course, students will:

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

A4.3 clearly communicate the results of their inquiry (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)

A4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

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Teacher prompts: "In what ways did the primary and secondary sources you used confirm what you already knew and understood about the topic? In what ways did your sources contradict what you thought was true?" "How might the sources you consulted have affected the conclusions that you reached?" "What steps might you take to enhance your research/inquiry skills?"

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## B. UNDERSTANDING SOCIAL CONSTRUCTION

### OVERALL EXPECTATIONS

By the end of this course, students will:

**B1. Approaches and Perspectives:** demonstrate an understanding of a range of perspectives on and approaches to equity and social justice issues, and of factors that affect inequity and social injustice;

**B2. Power Relations:** analyse, in historical and contemporary contexts, the dynamics of power relations and privilege as well as various factors that contribute to power or marginalization;

**B3. Media and Popular Culture:** assess the impact of media and popular culture on equity and social justice issues.

### SPECIFIC EXPECTATIONS

#### B1. Approaches and Perspectives

By the end of this course, students will:

B1.1 demonstrate an understanding of theoretical and research approaches associated with the study of equity and social justice issues (*e.g., postmodernism, anti-oppression theory, feminist analysis, critical race theory, critical disability theory, postcolonial theory, indigenous knowledge approach*)

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Teacher prompts: “What are some of the key issues relating to people with disabilities that are being identified within the field of disability studies?” “What contribution has Peggy McIntosh made to anti-oppression theory?”

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B1.2 demonstrate an understanding of basic concepts related to the social construction of identity (*e.g., the construction of race, gender, ability, sexual orientation, class*) that have been developed by a range of theorists (*e.g., Judith Butler, George Dei, Jacques Derrida, Michel Foucault, bell hooks, Karl Marx*) and of how to apply them when analysing equity issues

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Teacher prompts: “What does Judith Butler mean by the term gender performance? What implications does this concept have with regard to the way we view ourselves and interact with others?” “How does the concept of the policing of identity, as used by Michel Foucault, relate to social constructions of identity?” “How might Jacques Derrida’s concept of the naturalization of difference influence the way we categorize identities?”

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B1.3 explain how individual and systemic factors (*e.g., fear, greed, isolation, pressure to conform, poverty, individual and systemic discrimination*) can cause or perpetuate inequity and social injustice

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Teacher prompts: “Have you ever been in a situation where peer pressure led you to respond negatively to an individual who was different from the members of your group (e.g., a person from a different ethnocultural group or with a different sexual orientation)? Did your response reflect your actual feelings/beliefs? If not, what did your response reveal about the role of the pressure to conform in perpetuating inequity?” “How does the privilege of certain groups (e.g., groups based on sex, gender, socio-economic status, or ethnicity), including feelings of entitlement among people from those groups, affect other people’s use of and access to resources?” “In what ways has systemic racism served to create a disparity of wealth among racial minority groups?” “What is the effect on individuals of bias in standardized tests?”

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B1.4 analyse ways in which social and cultural belief systems can affect perspectives on and decisions relating to equity and social justice issues (*e.g., one’s position on land development / resource exploitation versus the preservation of sites sacred to Aboriginal people, Sharia and Halakhah law versus a single system of family law in Canada, individual versus social responsibility*)

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Teacher prompts: “In what ways does your own belief system influence your position on social justice issues?” “What are some potential tensions between religious principles and social ethics?” “What kinds of tensions can exist between traditional and non-traditional social or cultural belief systems?” “Do you think Canada is a religious or a secular society? Give reasons to support your position.”

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B1.5 analyse how legislation, the courts, and public policy approach equity and social justice issues (*e.g., federal and provincial human rights legislation, United Nations conventions, Ontario’s Environmental Bill of Rights, high court decisions on equity issues, workplace policies on discrimination and harassment*) and how they can affect people’s perceptions of these issues

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Teacher prompts: “Why did feminist groups lobby to have sex equity provisions included in the Canadian Charter of Rights and Freedoms? What difference do you think it would have made to Canadian law and society if they had not been successful?” “What arguments can be made for and against the idea that access to adequate food, housing, and health care, as well as clean air and water, is a basic human right?” “How effective do you think antidiscrimination policies are in changing individual attitudes and behaviour?”

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## B2. Power Relations

By the end of this course, students will:

B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups*)

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Teacher prompts: “In what ways have power relations shifted in Canada over the past century? In what ways have they remained the same?” “Which groups have power at school? In your community? Which groups experience discrimination or exclusion in the community?” “What are some examples of inherent or unchallenged privilege in Canada? Are they unique to Canadian society?” “What responsibilities do people in positions of power have towards those with less power?”

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B2.2 analyse the effects of bias, stereotypes, prejudice, discrimination, and oppression on individuals and groups (*e.g., feelings of marginalization, powerlessness, anger, hopelessness, apathy, lack of self-worth, defiance; ghettoization; formation of support groups; motivation to seek societal change or engage in advocacy, action*)

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Teacher prompt: “Which groups in Canada face more than one form of discrimination? What impact does such discrimination have?”

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B2.3 analyse factors that affect political participation, including standing for elected office, at the local, provincial, and/or federal level in Canada (*e.g., political traditions in one’s country of origin; language barriers; feelings of alienation, apathy, or powerlessness; obstacles to elected office facing women, working-class people, ethnic minorities, people with disabilities*)

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Teacher prompts: “How does the proportion of women and various racial and ethnocultural groups on your city/town council or in the Ontario provincial legislature compare to their proportion in the general population?” “What could be done to encourage greater diversity among political candidates?” “What could be done to encourage more people to vote in municipal, provincial, and federal elections?” “How might electoral reform encourage diversity in elected officials?”

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B2.4 demonstrate an understanding of how the use of language can empower or marginalize individuals and groups (*e.g., the impact of forcing colonized people to be educated in or to use the language of the colonizer; the implications of androcentric language; the benefits of groups “reclaiming” pejorative language*)

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Teacher prompts: “What are some instances in which the connotation of words used to describe particular social groups has changed from negative to positive? Why has this happened? What is the effect on individuals and society?” “Why is it important to use inclusive language, even in groups that are not diverse?”

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### **B3. Media and Popular Culture**

By the end of this course, students will:

B3.1 analyse stereotypes found in the media and popular culture, and assess their impact (*e.g., with reference to: personal aspirations, expectations, and assumptions; empathy; violent or oppressive behaviour; harassment and bullying; sense of belonging or alienation*)

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Teacher prompts: “How do stereotypes of Arabs and Muslims (or any other group) in the media affect both the minority group represented and the majority viewing the images?” “Do you think it is better to be represented in the media in stereotypical ways rather than not at all? Give reasons for your position.” “How might the images of black men in the media affect other people’s perceptions of black men in the ‘real world’?” “What are the effects of common cultural depictions of poor and working-class white people as ignorant, misfits, or comic figures?” “How does hip hop culture portray men, women, and sexuality, including homosexuality and homoeroticism? What impact might such portrayals have?”

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B3.2 analyse the viewpoints in news reports (*e.g., in print media, on television, on the Internet*) on equity and social justice issues

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Teacher prompts: “How are labour issues portrayed in news reports? What does this reporting tell us about what the media consider important?” “What impact do you think the increasing consolidation of media ownership has had on the reporting of social justice issues?” “How does the reporting of social justice issues differ in news and print media? In Canadian and American media outlets? In publicly funded and privately funded media outlets? In Canadian and international news services (e.g., Al Jazeera English)? “Do you think blogs can provide valuable perspectives on social justice issues? Why or why not?”

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B3.3 demonstrate an understanding of the ways in which media and popular culture can be used to raise awareness of equity and social justice issues (*e.g., how popular music, feature films, documentaries, photographs, and the Internet can raise social awareness*)

## C. ADDRESSING EQUITY AND SOCIAL JUSTICE ISSUES

### OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Historical and Contemporary Issues:** analyse a range of historical and contemporary equity and social justice issues and the impact of economic and environmental factors on these issues;
- C2. Leadership:** evaluate the contributions of individuals and groups and/or movements identified with specific aspects of the struggle for equity and social justice;
- C3. Policies, Strategies, and Initiatives:** compare policies, strategies, and initiatives used by various groups, including indigenous peoples and women, to address equity and social justice issues in a variety of jurisdictions.

### SPECIFIC EXPECTATIONS

#### C1. Historical and Contemporary Issues

By the end of this course, students will:

- C1.1 analyse the rationale for specific instances of social injustice in Canadian history (*e.g., denying women the vote; educational restrictions/quotas facing women and Jews; racial segregation; the internment of Japanese Canadians during World War II; the institutionalization and/or sterilization of people with disabilities; forcing Aboriginal children to attend residential schools; the destruction of Africville*), and demonstrate an understanding of how perspectives on the issues related to these historical injustices have changed

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Teacher prompts: “Why were Chinese workers on the transcontinental railway not allowed to bring their families with them to Canada?” “What effect did Canada’s involvement in wars and international conflicts have on domestic xenophobia?” “What was the background of the ‘Persons Case’?” “When did Aboriginal people in Canada obtain the vote? What was the rationale for the state’s withholding it from them?” “What events led to the legalization of same-sex marriage?” “What types of social justice issues do we view differently today than Canadians did a generation or two earlier? What accounts for the change in attitudes?”

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- C1.2 analyse a broad range of current equity and social justice issues in Canada (*e.g., racial profiling of Blacks and South Asians; Islamophobia; stereotypes of East Asians as “model minorities”; the marginalization of Black, Latin-American, Hispanic, and Portuguese students in educational systems; temporary and domestic workers’ rights; Aboriginal land claim disputes and settlements; an increasing gap between the wealthy and the poor; the racialization and*

*feminization of poverty*) with reference to the underlying social circumstances and potential strategies for addressing the issues

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Teacher prompts: “Has the social welfare state adequately met the needs of all citizens? Give reasons for your answer.” “What are some of the challenges that people with various disabilities face on a daily basis? How have legislators attempted to address these challenges? Have their solutions been adequate?”

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C1.3 analyse the role of economics and globalization in promoting or impeding equity or social justice (*e.g., the impact of World Bank policies, the rise of the middle class in China and India, the creation of maquiladoras in Mexico, the lack of labour and environmental industrial standards in the Canada–U.S. Free Trade Agreement, the establishment of microcredit organizations*)

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Teacher prompts: “How has the rise of China as a global economic power affected human rights in that country?” “What impact have World Bank and/or International Monetary Fund policies had on social justice in African or Latin American countries?” “What effect has the marketing of fair trade products had on farm economies in developing countries?”

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C1.4 assess the equity and social justice implications of major environmental issues (*e.g., the privatization of water; the shipment of electronic waste to developing countries; the unsustainable exploitation of natural resources; issues relating to genetically modified crops and the seed-saving movement; the impact of global warming, and policies to reduce global warming, on developing countries; urban/industrial development of protected land or land whose ownership is disputed*)

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Teacher prompts: “How do discrepancies between countries’ environmental standards benefit some countries or groups of people and harm others?” “What developments need to occur in international law to address global environmental issues?” “What impact has the demand for corn for biofuel had on farmers in developing countries?” “How are farming practices affected when a large corporation owns and controls the use of seeds?”

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## **C2. Leadership**

By the end of this course, students will:

C2.1 evaluate the achievements of a range of individual Canadians (*e.g., activists, actors, artists, economists, environmentalists, humanitarians, journalists, philanthropists, politicians, scientists, social visionaries, writers*) in the areas of equity and social justice

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Teacher prompts: “How effective has David Suzuki been in raising awareness of environmental issues?” “What are the major achievements of Craig and Marc Kielburger?” “What originally inspired the social activism of Ryan Hrelia? What impact has his work had?” “Why have Naomi Klein and Maude Barlow become spokespersons for the antiglobalization movement?” “To what extent has Rick Hansen been able to raise awareness of disability issues?” “What role has Irshad Manji played in raising awareness of issues facing Muslim women?”

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C2.2 explain how the combination of circumstances and personal qualities and skills resulted in specific individuals becoming effective agents of change (*e.g., Mary Harris “Mother” Jones, Mohandas Gandhi, Rosa Parks, Tommy Douglas, Jean Vanier, Jeannette Corbiere Lavell, Abbie Hoffman, Nelson Mandela, Stephen Lewis, Shirin Ebadi, Vandana Shiva*)

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Teacher prompts: “Why was Viola Desmond’s decision about where to sit in a Nova Scotia movie theatre so significant? What personal qualities did she display in making this decision and pursuing the legal challenges that followed?” “What events led to the establishment of Medicare in Saskatchewan? What role did Tommy Douglas play in this process? What skills and qualities allowed him to be so effective?” “What skills and personal qualities are reflected in the accomplishments of Wangari Maathai?”

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C2.3 analyse equity and social justice issues that have been confronted by various religious leaders and movements, and assess the contributions that specific religious leaders and movements have made to the advancement of equity and social justice (*e.g., Oscar Romero’s championing of the poor and powerless in El Salvador; Mother Teresa’s hospices in India; Desmond Tutu’s resistance to apartheid in South Africa; the Dalai Lama’s challenge to the Chinese control of Tibet; the role of Quakers in the emancipation of slaves; the impact of liberation theology on social inequality in Latin America; the connection between tikkun olam initiatives and human rights*)

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Teacher prompts: “What types of social justice issues did the Social Gospel movement confront in Canada?” “What connections did Dorothy Day make between Catholicism and workers’ rights?” “What impact did Martin Luther King Jr.’s religious background have on his work in the civil rights movement in the United States?” “What role have Buddhist monks played in protesting human rights abuses in Myanmar?”

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C2.4 describe the issues leading to the establishment of a range of secular social justice movements or organizations (*e.g., the Canadian labour movement, Greenpeace, the Assembly of First Nations, Egale Canada, Project Ploughshares, the Arpillera movement in Chile, Doctors Without Borders, Inclusion International, Justice for Children and Youth, Adbusters*), and assess the impact of these movements on individuals and groups

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Teacher prompt: “What advocacy groups have been created by and for young people? Why were these groups established? What impact have they had?”

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### **C3. Policies, Strategies, and Initiatives**

By the end of this course, students will:

C3.1 compare challenges facing various equity-seeking groups (*e.g., groups seeking gender equity, racial equity, poverty reduction, or rights for people who are mentally ill or who have physical, intellectual, or sensory disabilities*), and describe some of the policies, strategies, and initiatives used by these groups to address their concerns

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Teacher prompt: “Why is it important that equity-seeking groups frame their objectives within a human rights context? What might happen if they were perceived as seeking charity rather than human rights? What strategies have blind activist groups, such as the Alliance for the Equality of Blind Canadians, used to ensure that the issue of support for blind people is seen as a human right? To what extent are these strategies used by other equity-seeking groups?”

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C3.2 describe the ways in which Aboriginal peoples in Canada and other indigenous groups around the world (*e.g., the Innu of Labrador, the Lubicon Cree of Alberta, Guyanese indigenous peoples, the Basque people of Spain and France*) have used laws or international attention to try to effect changes in domestic policy with respect to social justice issues

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Teacher prompts: “How and why is Amnesty International promoting the cause of the Lubicon Cree?” “What is the significance of the establishment of the Coordinating Body for the Indigenous Organizations of the Amazon Basin (COICA)? What is this group’s position on the United Nations Declaration on the Rights of Indigenous Peoples? What is the position of Aboriginal groups in Canada with respect to the UN declaration? What is the position of the Canadian government?”

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C3.3 compare the ways in which injustices against women (*e.g., issues related to political leadership, violence against women, the feminization of poverty, women’s health care*) have been addressed in Canada to the ways they have been addressed in other countries, with reference both to public policy and the strategies used by groups, particularly women’s groups, to effect change

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Teacher prompts: “What role has grass roots organization and leadership played in addressing violence against women in Canada and some developing countries?” “What factors account for Canada’s lagging behind many countries, including Iraq, South Africa, and Norway, in electing women to national legislatures?”

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## D. PERSONAL AND SOCIAL ACTION

### OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Promoting Equity and Social Justice:** demonstrate an understanding of how personal values, knowledge, and actions can contribute to equity and social justice, and assess strategies that people use to address equity and social justice concerns;
- D2. Opportunities for Participation:** describe a variety of careers and volunteer opportunities in fields related to equity and social justice, and demonstrate an understanding of the skills and knowledge they require;
- D3. Social Action and Personal Engagement:** design, implement, and evaluate an initiative to address an equity or social justice issue.

### SPECIFIC EXPECTATIONS

#### D1. Promoting Equity and Social Justice

By the end of this course, students will:

- D1.1 describe how fundamental values, attitudes, and day-to-day behaviour (*e.g., fair-mindedness, empathy, reflection, respecting and embracing diversity, personal language use*) can contribute to equity and social justice

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Teacher prompts: “When individuals speak up against harassment or homophobia, how are they making a contribution to equity and social justice?” “How can the language we use promote equity and social justice?”

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- D1.2 describe how education can help promote equity and social justice (*e.g., by fostering critical thinking, increasing awareness, exposing students to multiple perspectives*)

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Teacher prompt: “How might a course like this one promote equity and social justice? How do other courses that you are taking address equity and social justice issues? What other educational opportunities could you pursue to increase your awareness of social justice issues?”

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- D1.3 analyse ways in which personal actions (*e.g., voting, establishing student social justice clubs, supporting fair/ethical trade practices through consumer action, participating in the public policy creation process, working for political candidates, participating in a labour union, engaging in*

*advocacy activities, reducing energy consumption*) can empower individuals and reduce the impact of inequity or social injustice in local, national, and international contexts

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Teacher prompts: “What are the costs and benefits of purchasing organic and fair trade products?” “How can you know whether ‘boycotting’ has a positive effect on the producers of the product you are purchasing?” “Why is it important for citizens to get involved in election campaigns?”

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D1.4 assess the effectiveness of various strategies that have been used, both historically and in the present day, to address equity and social justice issues (*e.g., Internet campaigns; boycotts; petitions; letters to the editor; lobbying; participation in non-governmental organizations [NGOs], rallies/demonstrations, revolutionary movements*)

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Teacher prompts: “How was the Internet used to help organize the ‘Battle of Seattle’? How were social networking sites used to challenge the legitimacy of the results of the June 2009 elections in Iran?” “Do you think the Internet can continue to be an effective tool to organize social protest? Why or why not?” “How effective were economic boycotts of apartheid South Africa?” “What are some of the tactics used by NGOs to raise awareness of issues related to child labour? What impact have these organizations had?”

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## **D2. Opportunities for Participation**

By the end of this course, students will:

D2.1 describe a range of careers related to equity and social justice (*e.g., community organizer, public policy analyst, NGO worker, diversity trainer*)

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Teacher prompt: “What role do human rights lawyers play in the fight for equity and social justice? Where might human rights lawyers work?”

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D2.2 demonstrate an understanding of the education, training, and skills required for careers related to equity and social justice

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Teacher prompts: “Which organizations in your community deal with equity and social justice issues? Who could you interview in these organizations to get information on the educational and career paths most appropriate for staff?” “Which provincial or national organizations could you contact to discuss the kinds of skills you would need to optimize your employment opportunities in the social justice field?” “Which post-secondary institutions have programs that specialize in fields relating to equity and social justice? What kinds of careers could a graduate of these programs pursue?”

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D2.3 describe volunteer opportunities that relate to equity and social justice initiatives in schools, in the local community, nationally, and globally, and that reflect their personal skills, knowledge, and interests (*e.g., helping to organize or participating in student equity or antibullying groups; doing volunteer work for NGOs, political campaigns, or social service or equity groups in the local community; helping to design a website to raise awareness of a social justice issue; attending workshops, lectures, or rallies on social justice issues*)

### **D3. Social Action and Personal Engagement**

By the end of this course, students will:

D3.1 identify a specific need related to an equity or social justice issue, and design an initiative to address this need (*e.g., an initiative such as designing a school workshop or campaign to promote diversity; creating and publicly presenting rap songs, videos, visual art works, dances, dramatizations, or podcasts on the impact and prevention of discrimination; organizing a petition or a letter-writing campaign on a social justice issue*)

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Teacher prompt: "What social justice issue do you think needs to be addressed in your school? Who could you consult to determine the extent of the issue in your school?"

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D3.2 identify strategies and skills needed for gaining support for and handling potential resistance to their initiative (*e.g., strategies such as finding allies within their school/community, determining who has power and influence, and working with those people/groups; skills relating to advocacy, persuasion, diplomacy, active listening, understanding various perspectives, collaboration and consultation*)

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Teacher prompts: "What steps can your group take to be as collaborative as possible?" "Where will you look for resources to support your plan?" "Who do you think will help support your plan? Who are some good contact people?"

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D3.3 demonstrate an understanding of how to effectively evaluate social action initiatives (*e.g., strategies for evaluating the clarity of the message and the appropriateness of the initiative for the target audience or group being served, for measuring results*)

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Teacher prompts: "What are some methods that organizations use to determine whether an initiative has achieved its goals? How might the modes of evaluation differ depending on the goals?" "What are your short and long-term goals? What tools or approaches are most appropriate for measuring your success in achieving these goals?"

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D3.4 implement their initiative using appropriate planning, organizational, evaluation, and communication skills

D3.5 reflect on the skills and strategies they used before, during, and after designing and implementing their initiative; explain which ones they found most useful in achieving their objectives; and identify what they would do differently in the future to improve their work as committed, responsible activists

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Teacher prompts: “Which individuals or social groups were served by your project?”  
“How do you know your project was effective? What could you have done to make it more effective?” “What skills would you want to further develop before implementing a new initiative? How might you acquire or hone those skills?”

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## 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." (Witnesses to Faith)
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. (Witnesses to Faith)
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
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



Note to the instructor:

- ✓ The teacher prompts and “e.g.” in the expectation listing are just suggested. Choose ones that are most appropriate to your local needs.
- ✓ It is suggested that the first unit be a basic understanding of Christian Anthropology.
- ✓ Whenever possible, make connections with local Catholic agencies, including parishes. Much work in the field of social justice and equity is done quietly, without publicity.
- ✓ Encourage students to get involved in these ministries.
- ✓ Invite guest speakers from parishes and Catholic agencies to give presentations to the students.
- ✓ Suggestions are given throughout for extension activities.
- ✓ Strategies could be employed that meet the needs of diverse learners. Handouts are provided only as suggested activities.
- ✓ Assessment and evaluation tools can also be changed to meet the needs of the learners.

## **Unit One: Catholic Christian Anthropology**

### **Overview of Content**

1. Who do you say we are?
2. Catholic Christian Anthropology
3. How does our anthropology affect our behaviour?

### **Overview of Activities**

- Activity 1 – Who do you say I am and who do you say you are? A Scriptural Approach
- Activity 2 – Understanding the human person through the sacraments. A Sacramental Approach
- Activity 3 – The person in light of faith. A Catechetical Approach

### **Assessment of Learning**

- Unit Test
- Writing Assignment
- Internet Research

## Activity 1 – Who do you say I am and who do you say you are? A Scriptural Approach

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FOCUS - Developing a Catholic Christian Anthropology

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### Basic outline of content

- Discussion – Who do we say Jesus is? How do we say it? (Theoretical Christology vs. Working/lived Christology)
- Examination of Mark 8:27-33 – (connection between our understanding of the person and our response to the person)
- Who do we say we are? How do we say it? (Theoretical Anthropology vs. Working/lived Anthropology)
- Exploring Scripture: What does the Word of God say about who we are?
- Forming Conclusions
- Reflection Question

### Assessment/Evaluation Strategies

- Assessment as Learning:
  - Understanding of our words and actions reveal our working Anthropology
  - Scriptural Reflection
- Reflective Response: using a quote from Jean Vanier, write a short response

### Overall and Specific Expectations met in this activity

A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

## Suggested Teaching Strategies

### 1. Whole Class Discussion

Who do we say Jesus is? How do we say it? (Theoretical Christology vs. Working/Lived Christology)

- Ask: Who do people say Jesus is through their words?
- Ask: Who do people say Jesus is through their actions?
- Discuss: Who do we say Jesus is through our words?
- Discuss: Who do we say Jesus is through our actions?

### 2. Examination of Mark 8:27-33 – (connection between our understanding of the person and our response to the person)

- Read the Gospel passage (could use an audio version)
- Discuss: Why is this an important question (see teacher notes that follow: Mark 8:27-33)
- How is Peter both right (Messiah) and wrong (not understanding what Messiah entails)?
- Possible extension (Examination of the lives of John the Baptist, Elijah and Jesus (Mark 1-8) – see Scripture Extension)

### 3. Who do we say we are? How do we say it? (Theoretical Christology/Anthropology vs. Working Christology/Anthropology) – in small groups students examine the questions and brainstorm some answers.

### 4. Exploring Scripture: What does the Word of God say about who we are? (Consider using a Jigsaw approach.) A Student Handout is provided.

- Gen. 1, Gen. 2, Gen. 3, Gen. 4, Gen. 5, Gen. 17, Exodus, Exodus 20, Psalms, Micah 6, Gospels, Acts, Letters of Paul, Letters of Peter)
- What conclusions can we make about the Human Person according to Scripture?

## 5. Reflective Response

Using this quotation, "Human beings are so different from animals! Birds fly freely, with such joy. They sing and communicate together easily. Fish swim, insects crawl, animals run. Each of them feeds and reproduces. Each has its own identity. Each is open to receiving from and giving to the entire universe. But this identity and openness is given by nature. It is instinctive. It is not the same when it comes to human beings" (Jean Vanier, *Our Journey Home*, p. 143), write a short response. See Assignment Sheet for more details.

### Other Activities that could be employed for this topic:

- ✓ Student self assessment – check list of key principles or thumbs up/thumbs down (not understood, understood)
- ✓ Students begin to examine human life stories from the newspapers or magazines that reflect either an inclusive or exclusive anthropology.
- ✓ Students begin to develop of an understanding of their working anthropology and their theoretic anthropology. They may ask and reflect upon 'What is the difference between the way I treat people and who I say they are?'

### Teacher Notes

1. Who do we say Jesus is – What Scripture says

#### Mark 8:27-33

*Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" They said in reply, "John the Baptist, others Elijah, still others one of the prophets." And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Messiah." Then he warned them not to tell anyone about him. He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."*

**\*[27-30]:** This episode is the turning point in Mark's account of Jesus in his public ministry. Popular opinions concur in regarding him as a prophet. The disciples by contrast believe him to be the Messiah. Jesus acknowledges this identification but prohibits them from making his messianic office known to avoid confusing it with ambiguous contemporary ideas on the nature of that office (<http://www.usccb.org/nab/bible/mark/mark8.htm>)

## 2. Scripture Extension

John the Baptist	Elijah	Jesus
<ul style="list-style-type: none"> <li>Who was he?</li> <li>What was his role?</li> <li>Examine the first 6 chapters of Mark</li> <li>John is dead (cf. Mark 6:17-29)</li> </ul>	<ul style="list-style-type: none"> <li>Who was he?</li> <li>What was his role?</li> <li>Examine 1 Kings 17-19; 21; 2 Kings 1-2</li> </ul>	<ul style="list-style-type: none"> <li>Key words and deeds of Jesus that Mark includes in the first 8 chapters of his Gospel account</li> </ul>

## 4. Exploring Scripture

Scriptural Reference	<u>What we discover about who we are and what we are called to be?</u>
<b>Gen. 1</b>	<ul style="list-style-type: none"> <li>We are created by God (v. 26)</li> <li>We are called to be stewards of creation (v. 26 &amp; 28)</li> <li>Each of us, male and female, are made in the image of God (v. 26 &amp; 27)</li> <li>We are called to be fruitful (v. 28)</li> <li>Called to understand our relationship with all created things (vv. 29-31)</li> <li>Humans are seen as the 'high-point' of creation – it is only on the 6<sup>th</sup> day that God reflects His creative work and says 'very good' (v. 31)</li> <li>We have dignity and are known as good even before we do anything (an objective good – a dignity that is ours because God created us!)</li> </ul>
<b>Gen. 2</b>	<ul style="list-style-type: none"> <li>We are created by God (v. 7)</li> <li>We are a physical (body) and spirit (soul) unity – clay + God's breathe (v. 7)</li> <li>We need God's guidance (v. 16)</li> <li>We are not meant to be alone (v. 18)</li> <li>We are co-creators with God (v. 19)</li> <li>Females and males are equal (2<sup>nd</sup> being created from first being's rib – not created from his foot so that he would not consider her a lowly maidservant, nor from his head so that she would lord over him. Rather, she was created from his side so that she would be equal to him. – Talmud) – (cf. vv. 21-25)</li> <li>Each individual has dignity and is seen as good by God (see how God cares for the first being) (Gen. 2:5-21)</li> <li>We were made for each other (v. 21 and following)</li> <li>We choose to be joined (as husband and wife).</li> <li>We are individuals who live in community.</li> <li>We have rights and responsibilities! (v. 16-17)</li> </ul>
<b>Gen. 3</b>	<ul style="list-style-type: none"> <li>We have desires</li> <li>We have free will</li> <li>We are capable of making decisions that go against God and others (sinning)</li> <li>Sin is the reason – we feel disorder in our relationships with God (v. 8), they hid</li> </ul>

	<p>from God, with others (v. 15), with creation (vv. 17-18), with self (v. 7 hid their nakedness from each other).</p> <ul style="list-style-type: none"> <li>• God respects our free will and there are consequences to our actions.</li> <li>• Even though we have sinned; we still have dignity, God loves us – God provides us with clothing (and maybe we should see this clothing as more than physical clothing); God also gives us spiritual clothing, emotional clothing – letting us start over again; social clothing and we can see this in the fact that the man and woman continue their journey together. God removes them from the place of temptation (cf. v. 14-24).</li> </ul>
<b>Gen. 4</b>	<ul style="list-style-type: none"> <li>• We are capable of ‘killing’ relationships (v. 8)</li> <li>• We have responsibilities! We are each other’s keeper! (v. 9 ... ‘where is your brother?’)</li> <li>• God respects our free will and there are consequences to our actions (v. 14)</li> <li>• God continues to care for us even when we sin (God gives Cain ‘a mark’ so that others will not strike Cain down) (v. 15)</li> </ul>
<b>Gen. 5</b>	<ul style="list-style-type: none"> <li>• Even though we have sinned; we still have dignity, God likeness! Adam was made in God’s likeness and Seth has been made in Adam’s likeness.</li> </ul> <p>This is the record of the descendants of Adam. When God created man, he made him in the likeness of God; he created them male and female. When they were created, he blessed them and named them "man." Adam was one hundred and thirty years old when he begot a son in his likeness, after his image; and he named him Seth. Adam lived eight hundred years after the birth of Seth, and he had other sons and daughters (Gen 5:1-4).</p>
<b>Gen. 17</b> <b>(Also see Gen. 12-15)</b>	<ul style="list-style-type: none"> <li>• We are called into covenant with God. We are called to be partners with God.</li> <li>• God will remain faithful to the covenant (to God’s promises) (v. 19)</li> <li>• This covenant is for all generations (v. 14 and v. 21)</li> </ul> <p>(We will discover throughout scripture that we are often unfaithful to this covenant and that we need God’s help to be faithful to this relationship).</p>
<b>Exodus</b>	<ul style="list-style-type: none"> <li>• God wants us to free (cf. Exodus story)</li> <li>• Our freedom is closely connected to God’s desire for us to be free</li> </ul>
<b>Exodus 20</b>	<ul style="list-style-type: none"> <li>• We are people who need God’s help and God’s laws</li> <li>• In the commandments we come to see how God’s Law is reflected in Natural Law (and that God’s law can be discovered using reason).</li> </ul>
<b>The Psalms</b>	<ul style="list-style-type: none"> <li>• We are people who have an emotional side!</li> </ul>
<b>Micah 6</b>	<ul style="list-style-type: none"> <li>• We are called to live in just relationships and to love and to walk humbly with God (v. 8)</li> </ul>
<b>Gospels</b>	<ul style="list-style-type: none"> <li>• We are called to: <ul style="list-style-type: none"> <li>○ Be Beatitude People (<b>Mt. 5:1-12</b>)</li> <li>○ Be Salt of the earth and light of the world (<b>Mt. 5:13</b>)</li> <li>○ Love our enemies (<b>Mt. 5:44; Lk. 6:27-35</b>)</li> <li>○ Be people of Prayer (<b>Mt. 6:5-15</b>)</li> <li>○ Forgiving People (<b>Mt. 6:15</b>)</li> <li>○ Live the Golden Rule (<b>Mt. 7:12</b>)</li> <li>○ Wise and gentle (<b>Mt. 10:16</b>)</li> <li>○ Love God and Love our neighbour (<b>Mt. 22:34-40; Mk. 12:28-34</b>)</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>○ We are mortal (<b>Mt. 26:31-46</b>)</li> <li>○ We are responsible for our actions (<b>Mt. 26:31-46</b>)</li> <li>○ We are to serve one another especially those in need (<b>Mt. 26:31-46; Lk. 10:25-28</b>)</li> <li>○ We are resurrection people (<b>Mt. 26; Mk. 11:18-27</b>)</li> <li>○ Know that Jesus cures the whole person (<b>Mk. 5:21-42; Lk. 8:40-56</b>)</li> <li>○ Serve (<b>Mk. 10:41-45; Mk. 12:41-44; John 13:12-16</b>)</li> <li>○ Be people of Justice (in imitation of Jesus and his 'mission statement' <b>Lk. 4:16-23</b>)</li> <li>○ Be compassionate and generous (<b>Lk. 6:34-38</b>)</li> <li>○ Be people of integrity (<b>Lk. 6:39-45</b>)</li> <li>○ Be true disciples (<b>Lk. 6:46-49</b>)</li> <li>○ Live our faith (<b>Lk. 11:33-36</b>)</li> <li>○ Read the <i>signs of the times</i> (<b>Lk. 12:54-59</b>)</li> <li>○ Have a preferential option for the poor (<b>Lk. 14:12-14; Lk. 16:19-31</b>)</li> <li>○ Respond to our call (<b>Lk. 14:15-24</b>)</li> <li>○ Live simply (<b>Lk. 14:25-33</b>)</li> <li>○ Know God's mercy (<b>Lk. 15</b>)</li> <li>○ Be our brothers and sisters keeper (<b>Lk. 17:3-4</b>)</li> <li>○ Be people of gratitude (<b>Lk. 17:11-19</b>)</li> <li>○ Understand our mortality (<b>Lk. 17:20-37</b>)</li> <li>○ Be persistent for what is right and just (<b>Lk. 18:1-8</b>)</li> <li>○ Look for the Risen Jesus (<b>Lk. 24</b>)</li> <li>○ Understand Jesus as the life giving (<b>Jn. 4</b>) and the Bread of Life (<b>Jn. 6</b>)</li> <li>○ Love all people including those seen as ones who have 'sinned' (<b>Jn. 7:53-8:11</b>)</li> <li>○ Know we are all connected to each other and to Jesus (he is the vine we are the branches <b>Jn. 15:1-17</b>)</li> </ul>
<b>Acts:</b>	<ul style="list-style-type: none"> <li>● <b>We are called to:</b> <ul style="list-style-type: none"> <li>○ Be open to the Gift of the Holy Spirit (<b>2</b>)</li> <li>○ Be faithful to the teaching of the apostles (<b>2:42</b>)</li> <li>○ Be people committed to the 'breaking the bread' and to the prayers (<b>2:42</b>)</li> <li>○ Testify to the resurrection of the Lord, to respect each other, to share with others, to be aware of the needs of each other (<b>4:32-35</b>)</li> <li>○ Testify to the faith (<b>6:8-8:3</b>)</li> </ul> </li> </ul>
<b>1 Cor. 6:19-20</b>	<ul style="list-style-type: none"> <li>● We are body soul-unity - Our bodies are important – they are the temples of the Holy Spirit</li> </ul>
<b>1 Cor. 12:12-31</b>	<ul style="list-style-type: none"> <li>● We are all valuable members of the 'Body'</li> <li>● We all have an important part to play</li> <li>● We are called to be inclusive</li> <li>● We are called to respect the diversity that exists among us</li> <li>● We are called to use this diversity for the common good</li> <li>● We are all interconnected (so if one hurts...; or, if one is given special honour... <b>v. 26</b>)</li> <li>● We are to treat all people with dignity especially those as the weakest (<b>cf. vv. 22-23</b>)</li> </ul>



<b>1 Cor. 13: 1-13</b>	<ul style="list-style-type: none"> <li>• We are all called to love and love has a certain DNA (love has certain characteristics)</li> </ul>
<b>2 Cor. 5:17</b>	<ul style="list-style-type: none"> <li>• In Christ we are a new creation</li> </ul>
<b>Galatians</b>	<ul style="list-style-type: none"> <li>• We are all equal <b>(3:28)</b></li> </ul>
<b>1 Peter</b>	<ul style="list-style-type: none"> <li>• We are to be people of hope, respectful and courteous <b>(3:15-16)</b></li> </ul>

### **Works Cited:**

The New American Bible (<http://www.usccb.org/nab/bible/index.shtml>)

Vanier, Jean. Our Journey Home: Rediscovering a common humanity beyond our differences. Ottawa: Novalis, 1997.

## Student Handout

What we discover about who we are and what we are called to be?

Scriptural Reference	<u>What we discover about who we are and what we are called to be?</u>
Genesis 1	
Genesis 2	
Genesis 3	
Genesis 4	
Genesis 5	
Genesis 17 (Also see Gen. 12-15)	
Exodus	
Exodus 20	
The Psalms	
Micah 6	
Gospels	
Acts of the Apostles	
1 Cor. 6:19-20	
1 Cor. 12:12-31	
1 Cor. 13: 1-13	
2 Cor. 5:17	
Galatians	
1 Peter	

## Assignment

Below is a quote from Jean Vanier.

What do you think Jean Vanier means?

Do you think he is correct? Explain why or why not you believe this.

Support your reflection with examples.

Give an individual response in approximately 300-500 words

*Human beings are so different from animals! Birds fly freely, with such joy. They sing and communicate together easily. Fish swim, insects crawl, animals run. Each of them feeds and reproduces. Each has its own identity. Each is open to receiving from and giving to the entire universe. But this identity and openness is given by nature. It is instinctive. It is not the same when it comes to human beings.*

**Jean Vanier, Our Journey Home, p. 143**

### RUBRIC

	Level 1	Level 2	Level 3	Level 4
Making connections between Vanier's quotes and personal belief	makes connections within and between various contexts with limited effectiveness	makes connections within and between various contexts with some effectiveness	makes connections within and between various contexts with considerable effectiveness	makes connections within and between various contexts with a high degree of effectiveness
Communication for purpose of persuading in oral, visual, and/or written forms	communicates for purpose of persuading with limited effectiveness	communicates for purpose of persuading with some effectiveness	communicates for purpose of persuading with considerable effectiveness	communicates for purpose of persuading with a high degree of effectiveness

## Activity 2 – Understanding the human person through the sacraments. A Sacramental Approach

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### FOCUS - Sacramental Approach to Life

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#### Basic outline of content

- Discussion – The sacraments
  - Ask: Name the seven sacraments.
  - Ask: What are the three types of sacraments?
  - Discuss: What do the sacraments celebrate?
  - Discuss: Who do we say Jesus is through our actions?
- Examination of the sacraments – (connection between what we celebrate and what we understand about the human person)
  - Discuss: As young people, what do you celebrate? How is what we celebrate connected to what we value and who we say we are?
  - Explore the meaning of the sacraments and in small groups discuss, what do our sacramental celebrations tell us about ourselves?
  - What conclusions can we make about the Human Person according to Scripture?

#### Assessment/Evaluation Strategies

- Assessment as Learning:
  - Understanding of our words and actions reveal our working Anthropology
  - Sacramental Reflection
- Reflective Response

#### Overall and Specific Expectations met in this activity

A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

## Suggested Teaching Strategies

### 1. Whole Class Discussion:

- Discussion: – The sacraments
  - Ask: Name the seven sacraments.
  - Ask: What are the three types of sacraments?
  - Discuss: What do the sacraments celebrate?
  - Discuss: Who do we say Jesus is through our actions?

### 2. Examination of the sacraments – (connection between what we celebrate and what we understand about the human person)

- Discuss: As young people, what do you celebrate? How is what we celebrate connected to what we value and who we say we are?
- Explore the meaning of the sacraments and in small groups discuss, what do our sacramental celebrations tell us about ourselves?
- As a class discuss the sacrament of Baptism.
- Complete the section on baptism in “What we discover about who we are and what we are called to be”. A Student Handout is provided. Suggested texts are listed, along with Internet sites.
- Have students in groups complete the other sacraments. Students share their reflections.
- What conclusions can we make about the Human Person according to Scripture?

What we discover about who we are and what we are called to be?

<b>Sacrament</b>	
<b>Baptism</b>	
<b>Confirmation</b>	
<b>Eucharist</b>	
<b>Reconciliation</b>	
<b>Anointing of the Sick</b>	
<b>Marriage</b>	
<b>Holy Orders</b>	
<b>Sacramentals</b>	

### 3. Reflective Response (200-300 words):

Using a quotation from Pope John Paul II, “We are called to express wonder and gratitude for the gift of life and to welcome, savour and share the Gospel of life not only in our personal and community prayer, but above all in the celebrations of the liturgical year. Particularly important in this regard are the Sacraments, the efficacious signs of the presence and saving action of the Lord Jesus in Christian life. The Sacraments make us sharers in divine life, and provide the spiritual strength necessary to experience life, suffering and death in their fullest meaning. Thanks to a genuine rediscovery and a better appreciation of the significance of these rites, our liturgical celebrations, especially celebrations of the Sacraments, will be ever more capable of expressing the full truth about birth, life, suffering and death, and will help us to live these moments as a participation in the Paschal Mystery of the Crucified and Risen Christ” (John Paul II, The Gospel of Life, section 84), write a short response. See Assignment Sheet for more details.

#### **Extension activities:**

- ✓ Student self assessment – check list of key principles or thumbs up/thumbs down (not understood, understood)
- ✓ Students explore and examine all life as a sacrament
- ✓ Class explores the wider meaning of sacraments – “namely in anything that revealed God’s presence in the world in a *tangible* way: a beautiful sunset, a loving parent” (Link, p. 118).

### **Catechism of the Catholic Church**

**1113** The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments.<sup>29</sup> There are seven sacraments in the Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.<sup>30</sup> This article will discuss what is common to the Church's seven sacraments from a doctrinal point of view. What is common to them in terms of their celebration will be presented in the second chapter, and what is distinctive about each will be the topic of the *Section Two*.

### **I. THE SACRAMENTS OF CHRIST**

**1114** "Adhering to the teaching of the Holy Scriptures, to the apostolic traditions, and to the consensus . . . of the Fathers," we profess that "the sacraments of the new law were . . . all instituted by Jesus Christ our Lord."<sup>31</sup>

**1115** Jesus' words and actions during his hidden life and public ministry were already salvific, for they anticipated the power of his Paschal mystery. They announced and prepared what he was going to give the Church when all was accomplished. The mysteries of Christ's life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church, for "what was visible in our Savior has passed over into his mysteries."<sup>32</sup>

**1116** Sacraments are "powers that comes forth" from the Body of Christ,<sup>33</sup> which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God" in the new and everlasting covenant.

### **II. THE SACRAMENTS OF THE CHURCH**

**1117** As she has done for the canon of Sacred Scripture and for the doctrine of the faith, the Church, by the power of the Spirit who guides her "into all truth," has gradually recognized this treasure received from Christ and, as the faithful steward of God's mysteries, has determined its "dispensation."<sup>34</sup> Thus the Church has discerned over the centuries that among liturgical celebrations there are seven that are, in the strict sense of the term, sacraments instituted by the Lord.

**1118** The sacraments are "of the Church" in the double sense that they are "by her" and "for her." They are "by the Church," for she is the sacrament of Christ's action at work in her through the mission of the Holy Spirit. They are "for the Church" in the sense that "the sacraments make the Church,"<sup>35</sup> since they manifest and communicate to men, above all in the Eucharist, the mystery of communion with the God who is love, One in three persons.

**1131** The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.

(<http://www.scborromeo.org/ccp/p2s1c1a2.htm>)

## Teacher Notes

### 1. Introduction to the Sacraments:

Over the centuries, the Church discerned that certain actions – baptizing, anointing the sick and celebrating the Eucharist are ‘special.’

Jesus is present in these actions in a uniquely privileged way. And so his followers gave these actions a special name: *sacraments*.

Early Christians compared Baptism to the *sacramentum* (ritual by which recruits were initiated into the Roman army). Baptism (with Confirmation and the Eucharist) initiates us into Christ’s body.

Early Christians also used the word *sacrament* in a ‘wide’ sense; namely in anything that revealed God’s presence in the world in a *tangible* way: a beautiful sunset, a loving parent. Eventually, however, the Church reserved the word exclusively for the ‘seven sacraments.’

(Link, p. 118)

### 2. What we discover about who we are and what we are called to be?

Sacrament	
<b><u>Baptism</u></b>	<ul style="list-style-type: none"> <li>• We are people who need to be celebrated: the faith community (the Church) celebrates our life and welcomes us into the community. Each individual has a place in the community!</li> <li>• We are social people: we need to connect and we need the reassurance and guidance of others (for Baptism connects us to others and it links us to a community who will recognize what is good, true and beautiful)</li> <li>• We are people of the Father, Son and Holy Spirit! We celebrate our life as gift from God</li> <li>• We are God’s beloved!</li> </ul>
<b><u>Confirmation</u></b>	<ul style="list-style-type: none"> <li>• We are people with responsibility</li> <li>• We are called to be leaders in the community</li> <li>• We are spiritual people who need to live our lives in faithful relationship with God</li> <li>• We are in need of God’s guidance and so we come open to (and praying that we may receive) the Gifts of the Holy Spirit!</li> <li>• We need wisdom!</li> </ul>
<b><u>Eucharist</u></b>	<ul style="list-style-type: none"> <li>• We are companions on the journey – we break bread with others! (Companion – from the Latin words: <i>com</i>, meaning ‘with,’ and <i>panis</i>, meaning ‘bread’); we are people of community – and the Eucharist is a community prayer.</li> <li>• We are people connected with the past – we celebrate this in the Liturgy of the Word</li> <li>• We are people with a future – as stated in the third statement of the Memorial</li> </ul>



	<p>Acclamation (...until you come again)</p> <ul style="list-style-type: none"> <li>• We are people who need to express gratitude and thanksgiving – we are our best when we recognize our blessings (<i>Eucharist</i> means ‘thanksgiving’)</li> <li>• We have mission – the Mass (<i>missa</i>) ends with our mission – Go and announce the Gospel of the Lord (and how do we love and serve the Lord, by loving and serving one another)</li> <li>• We are people who pray – the Eucharist is one of main prayers. We pray that we may come to grow closer to God, to learn what is God’s will and how to do God’s will</li> </ul>
<b><u>Reconciliation</u></b>	<ul style="list-style-type: none"> <li>• We recognize we have sinned. At mass and in the sacrament of Reconciliation we recognize so much about ourselves: <ul style="list-style-type: none"> <li>○ We are people who are ‘In the name of the Father, and the Son, and the Holy Spirit.’ (This is how we start the Mass and we ask for a blessing at the beginning of the Sacrament of Reconciliation)</li> <li>○ We have sinned (I confess to almighty God and to you my brothers and sisters; bless me Father for I have sinned)</li> <li>○ We are people of free will (we have chosen to do wrong)</li> <li>○ We are social, spiritual, physical and intellectual people – through our words, actions, choices, etc. we have hurt others and turned away from God)</li> <li>○ We need each other (we ask for the saints and each other to pray for us) so that we will no longer sin.</li> <li>○ We are in need of healing!</li> <li>○ We are in need of knowing God’s forgiving love.</li> <li>○ We remain in God’s Grace and we know that God continues to love us... we need to return to God so that we may more fully know this love!</li> </ul> </li> </ul>
<b><u>Anointing of the Sick</u></b>	<ul style="list-style-type: none"> <li>• We are people with eternal destiny</li> <li>• We are people who need healing – Spiritual Healing, Physical Healing, Healing of the Mind (intellectual healing), Emotional Healing, and Social Healing.</li> <li>• We are a body-soul union – health in one area affects the other.</li> <li>• Our healing has a communal aspect – we need others.</li> </ul>
<b><u>Marriage</u></b>	<ul style="list-style-type: none"> <li>• We are not meant to be alone! We are people designed to be in relationship.</li> <li>• We are people of covenant and commitment!</li> <li>• We are people of service</li> </ul>
<b><u>Holy Orders</u></b>	<ul style="list-style-type: none"> <li>• We are people of covenant and commitment</li> <li>• We are people of service</li> </ul>
<b><u>Sacramentals</u></b>	<ul style="list-style-type: none"> <li>• We are co-creators</li> <li>• We are people who search</li> </ul>

**Works Cited/Resources:**

The Catechism of the Catholic Church (found at: <http://www.scborromeo.org/ccc.htm>)

Groome, Thomas. Educating for Life. New York: Crossroads, 2000.

John Paul II. The Gospel of Life. Boston, Massachusetts: Pauline Books and Media, 1995.

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Stoutzenberger, Joseph. Celebrating Sacraments. Winona, Minnesota. St. Mary's Press, 2000.

## Student Handout



Sacrament	What we discover about who we are and what we are called to be
<u>Baptism</u>	
<u>Confirmation</u>	
<u>Eucharist</u>	
<u>Reconciliation</u>	
<u>Anointing of the Sick</u>	
<u>Marriage</u>	
<u>Holy Orders</u>	
<u>Sacramentals</u>	

## Assignment

In the quote below, Pope John Paul II invites us to reflect on the meaning of the Sacraments and God's grace available to us through the Sacraments.

Reflect on the quote below.

Write a response by answering

*The Sacraments are ... and call us to ...*

Give an individual response in approximately 300-500 words

*We are called to express wonder and gratitude for the gift of life and to welcome, savour and share the Gospel of life not only in our personal and community prayer, but above all in the celebrations of the liturgical year. Particularly important in this regard are the Sacraments, the efficacious signs of the presence and saving action of the Lord Jesus in Christian life. The Sacraments make us sharers in divine life, and provide the spiritual strength necessary to experience life, suffering and death in their fullest meaning. Thanks to a genuine rediscovery and a better appreciation of the significance of these rites, our liturgical celebrations, especially celebrations of the Sacraments, will be ever more capable of expressing the full truth about birth, life, suffering and death, and will help us to live these moments as a participation in the Paschal Mystery of the Crucified and Risen Christ (John Paul II, The Gospel of Life, section 84)*

## Activity 3 – The person in light of faith. A Catechetical Approach

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FOCUS - Developing a Catholic Christian Anthropology

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### Basic outline of content

- Review Discussion: – What have we discovered through our first two investigations?
- Introduction to the Catechism: – see Teacher Notes
- Exploring the Catechism: What do the teachings of the Church say about us – our beginnings, needs and ends?
- Complete Chart
- Forming Conclusions

### Assessment/Evaluation Strategies

- Assessment as Learning:
  - Understanding of our words and actions reveal our working Anthropology
  - Catechetical Exploration - Students are asked to explore how choice determines what we become

### Suggested Teaching Strategies

1. Whole Class Discussion
  - Discussion – Review: What have we discovered through our first two investigations?
2. Introduction to the Catechism – refer to Teacher Notes for excerpts on background
  - Exploring the Catechism: What do the teachings of the Church say about us – our beginnings, needs and ends?
3. Complete Student Handout “Personhood: How does one define the human person?” Use the Catechism of the Catholic Church to assist with the task.

<u>Beginnings</u>	<u>Needs + Duties</u>	<u>Ends</u>
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4. Whole Class Discussion on forming conclusions from the activity sheet.

**Extension Activity Assignment:**

By reflecting on the following quote, students note how free choice, nature and nurture determine who we are and what we will become.

*A person's identity is built up as a result of the many choices he or she makes in life. People choose to share their lives with certain friends, with a wife, a husband. They choose a profession, moral principles and values; they choose either to open themselves to others, or, to remain closed. Obviously, psychological instincts and upbringing influence these choices. As people grow towards establishing an identity, they are going to be influenced by the values of the culture and the circles they move in, and by their family. Through the trust they place in their parents and through all the movements of love and tenderness and celebration that they experience with them, people will receive a faith and belief in certain values. They will be in communion then with that which is most authentic and unified in their parents. Children are perceptive enough to feed themselves on all that is true and deepest in their parents. But they cannot bear what seems false or contradictory in their parents. (Jean Vanier, Our Journey Home, p. 144)*

## Teacher Notes

### - Information on the Catechism of the Catholic Church

**The Catechism** (taken from <http://www.scborromeo.org/>)

Quite early on, the name catechesis was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ. [CCC #4]

"Catechesis is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life." [CCC #5]

This catechism aims at presenting an organic synthesis of the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church's Tradition. Its principal sources are the Sacred Scriptures, the Fathers of the Church, the liturgy, and the Church's Magisterium. It is intended to serve "as a point of reference for the catechisms or compendia that are composed in the various countries". [CCC #11]

This catechism is conceived as an organic presentation of the Catholic faith in its entirety. It should be seen therefore as a unified whole. [CCC #18]

The texts of Sacred Scripture are often not quoted word for word but are merely indicated by a reference (cf.). For a deeper understanding of such passages, the reader should refer to the Scriptural texts themselves. Such Biblical references are a valuable working-tool in catechesis. [CCC #19]

The use of **small print** in certain passages indicates observations of an historical or apologetic nature, or supplementary doctrinal explanations. [CCC #20]

The **quotations**, also in small print, from patristic, liturgical, magisterial or hagiographical sources, are intended to enrich the doctrinal presentations. These texts have often been chosen with a view to direct catechetical use. [CCC #21]

At the end of each thematic unit, a series of brief texts in small italics sums up the essentials of that unit's teaching in condensed formula. These **IN BRIEF** summaries may suggest to local catechists brief summary formula that could be memorized. [CCC #22]

The on-line pages of the Catechism of the Catholic Church are broken up into logical units, each containing the appropriate **footnotes** related to the text therein. These footnotes are not hyperlinked, but should be easily accessible nonetheless.

**Catechetical Approach (using the Catechism of the Catholic Church)**

**Personhood: How does one define the human person?**

<b>Beginnings</b>	<b>Needs + Duties</b>	<b>Ends</b>
<ul style="list-style-type: none"> <li>• Human dignity is rooted in the understanding that each person is created in God's image and likeness (1700; also see 1702 and 1704)</li> <li>• Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone (357)</li> <li>• Created in the image of God, the human is a being at once corporeal (362)</li> <li>• Soul = often refers to human life or the entire human person (Mt. 16: 25-26); = the innermost aspect of man/woman, that which is of greatest value to him/her (Mt. 10:28); = the spiritual principle in man/woman (363); the "form" of the body (365)</li> <li>• The human body shares in the dignity; or "the image of God", it is a human body precisely because it is animated by a spiritual soul and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit. (364)</li> <li>• Spirit and matter, in humans, are not two natures united but rather their union forms a single nature (365)</li> </ul>	<ul style="list-style-type: none"> <li>• The desire for God; To be united with the Creator <b>(27)</b></li> <li>• Able to know and love his creator <b>(356)</b></li> <li>• Desire to do good <b>(1706-07)</b></li> <li>• God has placed natural desire for happiness in the human heart in order to draw man to the One who alone can fulfill it; this natural desire for happiness draws us towards God <b>(1718)</b></li> <li>• true happiness: which can be found in God alone, the source of every good and of all love <b>(1723)</b></li> <li>• Freedom, Responsibility and Doing God's will: As part of our human dignity, humans have freedom (free will) to shape one's own life. With this freedom comes responsibility (It is the basis of praise or blame, merit or reproach). True freedom can be found in doing God's will <b>(1732-1733)</b></li> <li>• To inform one's conscience by God's word and reason <b>(1783-1785)</b></li> <li>• To live a virtuous life <b>(1803)</b></li> <li>• To live in society <b>(1879)</b></li> <li>• Participate in society and work to promote the common good <b>(1913)</b></li> <li>• Respect the human dignity and the rights of all people <b>(1931)</b></li> <li>• Respect diversity of peoples <b>(1937)</b></li> <li>• Work towards solidarity <b>(1939)</b></li> <li>• Obey the Ten Commandments <b>(2052-2053)</b></li> <li>• To live one's vocation - to make God manifest by acting in conformity with God's creation "in the image and likeness of God" <b>(2085)</b></li> <li>• Duty to protect and help the sick or handicapped <b>(2276)</b></li> <li>• Striving for truth <b>(2467)</b></li> <li>• To live in prayerful relationship with God <b>(2566)</b></li> </ul> <p><b><i>Jesus Christ is our model of what it means to be human!</i></b></p>	<ul style="list-style-type: none"> <li>• To manifest God <b>(2085)</b></li> <li>• To life in the Holy Spirit <b>(1699)</b></li> <li>• To friendship with God <b>(355, 396)</b></li> <li>• To free submission to God <b>(144, 376)</b></li> <li>• To be communion with God <b>(27)</b></li> <li>• We are "the creature on earth that God has willed for its own sake," and he alone is called to share, by knowledge and love, in God's own life. It was for this end that we were created, and this is the fundamental reason for our dignity...<b>(356)</b></li> </ul>



## ***Student Handout***

### **Catechetical Approach:**

#### **Personhood: How does one define the human person?**

<b><u>Beginnings</u></b>	<b><u>Needs + Duties</u></b>	<b><u>Ends</u></b>
	<p>Jesus Christ is our model of what it means to be human!</p>	

## Unit Two: Social Justice and Dignity

**Catholic theme:** Catholic Social Teachings

### Overview of Content

1. The Social Teachings of the Catholic Church
2. Major Documents of Catholic Social Teaching
3. The Catechism of the Catholic Church
4. The Catholic Graduate Expectations

### Overview of Activities

- Activity 1 – Human Dignity: The Foundation of the House of Social Justice and Equity
- Activity 2 – The Documents of Catholic Social Teaching
- Activity 3 – Catholic Social Teaching and the Catechism of the Catholic Church
- Activity 4 – Social Justice and Dignity – Ontario Catholic School Graduate Expectations

### Assessment of Learning

- Test
- Oral Presentation and Summary of a Church Document
- Assignment on Catholic Graduate Expectations and Catholic Social Teachings

***Overall and specific expectations*** to be met in this unit

- A1, A1.1, A1.2
- A2, A2.2
- A3, A3.2, A3.4, A3.5
- A4, A4.1, A4.2, A4.3, A4.4
- B1, B1.3, B1.4, B1.5
- B3.3
- C2
- D1, D1.1, D1.2

## **Ontario Catholic School Graduate Expectations**

- CGE1d, e, h
- CGE2a, b, c, d
- CGE3b
- CGE4a, f
- CGE5a, g

## ***Assessment as Learning***

- Social Justice in the News
- Self Assessment/Peer Assessment
- Presentation
- Brainstorming - Mind Map
- Think/Pair/Share
- Presentation Checklist
- Research activity on social justice agency
- Peer/Self Assessment

## Activity 1 – Human Dignity

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### FOCUS – The Social Teachings of the Church

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#### Basic outline of content

- Basic definitions, including the creation of a Word Wall
- Source of Catholic Social Teachings
- Life and Dignity of the Human Person
- Human Dignity: The Foundation of the House of Social Justice and Equity
- Current Events activity

#### Assessment/Evaluation Strategies

- Understanding of the key principles of Catholic Social Teachings News Activity
- Mind Map – Brainstorming Activity

#### Overall and Specific Expectations met in this activity

A1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

B3.2 analyse the viewpoints in news reports (*e.g., in print media, on television, on the Internet*) on equity and social justice issues

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE2a
- CGE4f

## Suggested Teaching Strategies

1. Discuss with the students what is meant by the term “justice”. Depending on their background, they may have been exposed to various definitions. Secular definitions abound. Try to solicit some biblical quotes or quotes from the Catechism of the Catholic Church. A Student Handout on “Justice Quotes” is provided.
2. Brainstorm with the students what is meant by “social justice”. A Student Handout “Definitions of Social Justice” is provided. It includes both secular definitions and one from the Catechism of the Catholic Church. When we talk issues of social justice we must create an authentic framework. Have students brainstorm and create a list of terminology associated with issues of social justice, equity and inclusivity. Examine these and define them carefully. From the list above and that generated by the students, begin a **Word Wall** as a point of reference for students to go back to throughout the course.
3. The foundation of social justice is the principle of the dignity of the human person. Consider using a jigsaw approach to reference key biblical passages on the dignity of the human person. A Student Handout “Human Dignity: The Cornerstone of Catholic Social Teaching” is provided.
4. Consider using the analogy of **a house** to build the students’ understanding of the basic principles of social justice and equity using “*the dignity of the person*” as the foundation. Without a solid foundation, no house can stay standing. Another analogy is based on that of a wheel – the hub of the wheel is “human dignity”. All the principles of Catholic Social Teaching come from that and evolve from it. A Student Handout “Fundamental Principles of Catholic Social Teaching” is provided.
5. News activity – have students search for articles on-line, in print or in alternate format that they feel speak to one of the Fundamental Principles of Catholic Social Teaching. Have them search for different focuses (e.g., homelessness, strike(s) by union workers, women’s shelters, environmental challenges). Consider asking students to:
  - Summarize the articles they have chosen by including 7 - 10 key points.
  - State one fact from each article that they feel stood out and is most important for others to know about.
  - Articulate why they feel this way.
  - Discuss the article in the way that they see the Principles of Social Justice promoted, rejected or denied by individuals, groups, or countries.
  - Explain how they feel the Social Teachings apply to this article.
  - Analyze the viewpoints in these articles.
6. In small groups use flash cards (with a key Catholic Social Teaching on it) to create a mind map. Brainstorm for community, national or international organizations that support this principle. Be creative using symbols, words and pictures! Present the information.

#### Extension Activities that could be employed for this topic:

- Student self-assessment: checklist of key principles or thumbs up/thumbs down (not understood, understood)
- Development of a word wall or flash cards with terminology for this unit
- Research of community, regional or global groups that work for social justice and equity (e.g., Development and Peace, Bread for the World, Catholic Relief Services – see <http://www.carfleo.org/linksjusticeorganizations.htm> for other links)

#### Teacher Notes

1. Justice means different things to different people. For many, it is simply a legal definition - the administration of a country's law; for others it is based on doing what is right or fair (the root of the word comes the Latin *Justus* - that is "just"). Biblical justice is a right relationship, a loving and just relationship, with God, with all people, especially the poor and downtrodden, and with all creation. (*Seeing Social Justice In The Sunday Scripture Readings* by Rev. Michael Ryan), <http://www.acbo.on.ca/englishdocs/SEEING%20SOCIAL%20JUSTICE%20IN%20THE%20SUNDAY%20SCRIPTURE%20READINGS.pdf> A Student Handout with various quotes from the Catechism of the Catholic Church and Sacred Scriptures is provided.
2. Social justice also means different things to different people. Examples include:
  - Social Justice can be thought of as "political virtue," having to do with the "creation of patterns of societal organization and activity" whereby human rights are respected and participation in social life is guaranteed for each person (David Hollenbach, "Modern Catholic Teachings Concerning Justice" in *Justice, Peace, and Human Rights*, pp. 16-33)
  - Social Justice is the assurance that the basic human rights of all people are upheld. Social justice issues include areas such as racism, homophobia, sexism, poverty, and globalization, with causes and consequences of oppression and injustice, happening both in Canada and globally. (British Columbia Teachers' Federation - <http://bctf.ca/SocialJustice.aspx?id=17508>)
  - "Society ensures SOCIAL JUSTICE when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. SOCIAL JUSTICE is linked to the common good and the exercise of authority." (§1928 Catechism of the Catholic Church)
  - "Social justice has to do with changing the way the world is organized so as to make a level playing field for everyone. In simple terms this means that social justice is about trying to organize the economic, political and social structure of the world in such a way so that it values equally each individual and more properly values the environment. Accomplishing this will take more than private charity. Present injustices exist not so much because simple individuals are acting in bad faith or lacking in charity but because huge, impersonal systems (that seem beyond the control of the individuals acting within them) disprivilege some even as they unduly privilege others." (Ron Rolheiser, *The Holy Longing*, p. 170)

- “applies the Gospel of Jesus Christ to society’s structures, systems and laws so people’s rights are guaranteed. Also known as contributive justice, it ensures that persons have a fair say in social, economic and political institutions, thus fulfilling their duty to give back to the larger community.” (Michael Pennock, *Catholic Social Teaching*, p. 274)

As Catholic educators, our definition of Social Justice is rooted in Catholic Social Teaching. Definitions vary – a secular perspective of social justice suggests more of an equity stance. The focus of this course is on Catholic Social Teaching. A Student Handout on the various dimensions of justice is provided.

3. Modern Catholic Social Teaching began with Pope Leo XIII in 1891, when he issued his Encyclical Letter *Rerum Novarum* (On Capital and Labour) on the condition of the working classes. Catholic Social Teaching applies the Gospel to bring about social justice and social love. “To teach and spread her social doctrine belongs to the Church’s evangelizing mission and is an essential part of the Christian Message, since this doctrine points out the direct consequences of that message in the life of society, and situates daily work and struggles for justice in the context of bearing witness to Christ our Saviour. This is not a marginal activity, or one that is tacked on to the Church’s mission, rather it is at the very heart of the Church’s ministry” (Compendium of the Social Doctrine of the Church no.67). Pope Benedict continues articulating the importance of Catholic Social Teaching in his encyclical *Caritas in Veritate* (Charity in Truth, 5) “This dynamic of charity received and given is what gives rise to the Church’s social teaching, which is *caritas in veritate in re sociali*: the proclamation of the truth of Christ’s love in society.”
4. There is no one definite list of the principles of CST. The principles of social justice are not meant to be taken in isolation, rather, they work together to ensure the dignity and good for all humanity. At the basis of Catholic Social Teaching though is the inherent dignity of the human person.
5. This current events activity can be tailored to the local community and events occurring locally, nationally or internationally. Consider using alternative media sources for students to access.
6. This activity works best if the class discusses a number of examples prior to the activity. Have the students brainstorm some agencies and groups that work to promote Catholic Social Teaching as part of their mandate.

Have students work in groups and then have groups present their results to the class.

As the Compendium of the Social Doctrine of the Church states:

**160.** *The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic social teaching.* These are the principles of: *the dignity of the human person*, which has already been dealt with in the preceding chapter, and which is the foundation of all the other principles and content of the Church's social doctrine; [342] *the common good*; *subsidiarity*; and *solidarity*. These principles, the expression of the whole truth about man known by reason and faith, are born of “the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society”. [343] In the course of history and with the light of the Spirit, the Church has wisely reflected within her own tradition of faith and has been able to provide an ever more accurate foundation and shape to these principles, progressively explaining them in the attempt to respond coherently to the demands of the times and to the continuous developments of social life.

### **The Principles of Social Justice**

#### **Human Dignity:**

All people have dignity because they are loved and created in God’s image. We are called to love others regardless of a person’s race, gender, social status, disability or history. No behaviours or actions can take away God’s love or the fundamental and inherent dignity of a person. The respect for human life is the basis of all Catholic social teaching, and, consequently, means more than to allow individuals to live. Such respect expects that we will be called to ensure that each person lives life fully, experiencing the abundance of God’s love and participating in all parts of human society. (Windley-Daoust 57). The Catholic Church believes we must strive for a culture that protects and cares for all people at all ages and stages of life.

#### **The Common Good and Community:**

God created us as social beings that exist best in relationships with others. The first community or relationship a person encounters is family. This is the fundamental building block that sets the stage for future relationships. Society is interdependent in that each individual is responsible for the other’s wellbeing—physical, psychological, and spiritual. Human beings establish many relationships in a lifetime in areas such as school, extracurricular activities, clubs, organizations, work places and church. Each individual has the responsibility to contribute positively to their relationships and society always striving for the good of humanity. This is called the Common Good. The Common Good means more than doing what is best for most people. The Common Good is achieved when those who are marginalized (such as the poor, immigrants, those facing physical and mental challenges, and the homeless) have a place at society’s table, sharing in its wealth and goodness. “The common good is the social condition that allows all the people in a community to reach their full human potential and fulfill their human dignity.” (Windley-Daoust 61).



### Subsidiarity:

The Catholic Church defines subsidiarity as a social doctrine where “all social bodies exist for the sake of the individual so that what individuals are able to do, society should not take over, and what small societies can do, larger societies should not take over”. (thefreedictionary.com) A contemporary example could be found on any construction site in Ontario. There are a variety of trades people, each with their own area of expertise, that come together to build a house. Each trade is given the responsibility to apply its craft, whether it is carpentry, masonry, electrical or plumbing, without interference. Only when blueprint or government code is violated does a project manager interfere and give direction. This means that only when individuals or groups cannot carry out their responsibilities should managers, organizations or governments intervene. In the pastoral letter, Economic Justice for All, the United States Conference of Catholic Bishops note that a “Government should not replace or destroy smaller communities and individual initiative. Rather it should help them contribute more effectively to social well-being and supplement their activity when the demands of justice exceed their capacities. This does not mean, however, that the government that governs least governs best. Rather it defines good government intervention as that which truly “helps” other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity as the occasion requires and necessity demands”. (The Archdiocese of St. Paul and Minneapolis, Catholic Social Teaching <http://www.osjspm.org/CatholicSocialTeaching>) In much the same way, countries are able to govern themselves until the rights of the constituents within that country are violated. When human rights have been violated, agencies such as the United Nations have intervened.

### Solidarity:

Solidarity means that individuals should consistently work together for the common good. We are co-dependent on one another for our survival. All are responsible for one another. This means to be true brothers and sisters to one another. Catholic social teaching rejects competition and conflict; instead it focuses on working collaboratively for the good of society, the nation, the church and community through cooperation, compassion and social initiatives.

The United States Conference of Catholic Bishops reminds us:

*Catholic social teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching founded on the life and words of Jesus Christ, who came “to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind”(Lk 4:18-19), and who identified himself with “the least of these,” the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the Eucharist. (Sharing Catholic Social Teaching: Challenges And Directions)*

## **Examples of Agencies and Groups that Promote Social Justice**

### **Life and Dignity of the Person:**

“L’Arche is a unique vision of care giving and community building that fosters inclusion, understanding and belonging. In nearly 200 small homes and day settings across Canada, caregivers and volunteers from diverse cultures and backgrounds share deeply committed relationships with people with developmental disabilities.” ([www.larche.ca](http://www.larche.ca))

### **The Common Good:**

Covenant House has crisis care with many services for homeless youth between the ages of 16 to 24. They have access to education, counseling, health care and employment assistance. Young people are helped “regardless of race, religion, sexual orientation or the circumstances that have brought them (to Covenant House) with absolute respect and unconditional love”. ([www.covenanthouse.ca](http://www.covenanthouse.ca))

### **Subsidiarity:**

Unions are in the workplace to support workers, help in contract negotiations and protect the rights of workers. The government should not interfere in contract negotiations between workplaces and employees, however, the government has a right to take action when negotiations break down.

### **Solidarity:**

Amnesty International speaks to the human rights violations and fights injustices with letter writing campaigns that put pressure on governments or groups to change. When individuals act together in campaigns such as these we act in solidarity with the person who is in prison or being oppressed. ([www.amnesty.org](http://www.amnesty.org))

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Seeing Social Justice In The Sunday Scripture Readings

<http://www.acbo.on.ca/englishdocs/SEEING%20SOCIAL%20JUSTICE%20IN%20THE%20SUNDAY%20SCRIPTURE%20READINGS.pdf>

Fundamental Principles of Catholic Social Teaching

<http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20January%202013.pdf>

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<http://www.cyberfaith.com/witnessing/witnessing04.html> This site explains the basic themes of Catholic social teaching and provides a diagram created by Sr. Joan Hart, SSND using the analogy of a house with human dignity as the foundation

United States Conference of Catholic Bishops, Sharing Catholic Social Teaching, 1998,

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/sharing-catholic-social-teaching-challenges-and-directions.cfm>

Windley-Daoust, J., Living Justice and Peace: Catholic Social Teaching in Practice, Saint Mary's Press, Winona, 2008

## Justice Quotes

### Catechism of the Catholic Church

**1804** *Human virtues* are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good.

The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love.

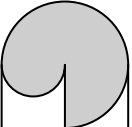
### The cardinal virtues

**1805** Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance. "If anyone loves righteousness, [Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage."<sup>64</sup> These virtues are praised under other names in many passages of Scripture.

**1807** *Justice* is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor."<sup>68</sup> "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."<sup>69</sup>

### Psalm 82: 1-5

God has taken his place in the divine council; in the midst of the gods he holds judgment: "How long will you judge unjustly and show partiality to the wicked? Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." They have neither knowledge nor understanding, they walk around in darkness; all the foundations of the earth are shaken.



Isaiah 1:10, 15-16

Hear the word of the LORD, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.


Isaiah 58: 6-10

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.



Micah 6:8

He has told you, O mortal, what is good;  
and what does the LORD require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?



## Student Handout

### DIMENSIONS OF JUSTICE:

1. **COMMUTATIVE JUSTICE** → concerned with fairness in contracts and obligations among individuals and private social groups, along with fairness and respect in one-to-one relationships



Example:

2. **SOCIAL JUSTICE** → concerned with obligations that individuals within subgroups have toward their own community, the larger society and the world as a whole



Example:

3. **DISTRIBUTIVE JUSTICE** → concerned with obligations that the society has toward all its members, and the role of governments, corporations, communities and individuals in the just distribution of society's resources



Example:

Based on material from *Economic Justice for All*, 1986, United States Conference of Catholic Bishops.

## Student Handout

### Various Definitions of Social Justice

**S**ocial Justice can be thought of as "political virtue," having to do with the "creation of patterns of societal organization and activity" whereby human rights are respected and participation in social life is guaranteed for each person (David Hollenbach, "Modern Catholic Teachings Concerning Justice" in *Justice, Peace, and Human Rights*, pp. 16-33)

**S**ocial Justice is the assurance that the basic human rights of all people are upheld. Social justice issues include racism, homophobia, sexism, poverty, and globalization, with causes and consequences of oppression and injustice, happening both in Canada and globally. (British Columbia Teachers' Federation - <http://bctf.ca/SocialJustice.aspx?id=17508>)

Social justice: A concept based on the belief that each individual and group within a given society has a right to equal opportunity, civil liberties and full participation in the social, educational, economic, institutional and moral freedoms and responsibilities of that society. (The Ontario Curriculum, Social Sciences and Humanities, 2012)



Social justice is an underlying principle for peaceful and prosperous coexistence within and among nations. We uphold the principles of social justice when we promote gender equality or the rights of indigenous peoples and migrants. We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability.

<http://www.un.org/en/events/socialjusticeday/>

Society ensures SOCIAL JUSTICE when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. SOCIAL JUSTICE is linked to the common good and the exercise of authority. (Catechism of the Catholic Church §1928.)



## **Student Handout**

### Human Dignity: The Cornerstone of Catholic Social Teaching

In Share Lent  
February 13, 2013

by Luke Stocking, Deputy Director, In Canada Programs and John Gabor, Animator, British Columbia



Then God said, "Let us make humankind in our image, according to our likeness,"  
– Genesis 1:26

Scripture makes it clear that each and every person is made in the image and likeness of God. This radical claim is the source of our belief in the inherent and inviolable dignity of the human person. The dignity of the human person is the cornerstone of all Catholic social teaching.

Being made in God's image, we are all God's children. This is true no matter where we are born and no matter what our economic or social status. As you read this, there are seven billion living and breathing unique images of God on the face of the Earth. You are one of them.

Because it comes from God, human dignity is not something that we can bestow or take away from another person. It is intrinsic to our existence. What we can do is enter into relationships that respect our mutual human dignity. When respect for human dignity forms the basis of our relationships, God's divine nature shines forth in a true communion of persons.

Too often we fail to do this. Too often we de-humanize our brothers and sisters or shut our ears when they cry out. Failure to recognize the human dignity of each and every person opens the door to all manner of violence and injustice. But how can we truly make human dignity the cornerstone of our relationships?

This question is especially pertinent when we reflect on our relationships with people we may never meet; people who suffer in the far corners of the world and whose names we do not know. Although we may never meet, we still share the same planet and its gifts.

These gifts are not simply for our own personal use but are entrusted to us by God for the flourishing of our human family. We are increasingly aware that our actions in one part of the world can affect people who live far away from us. We are interconnected. We are in relationship with all seven billion of God's children.

"Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone."

– Catechism of the Catholic Church, 357

Catholic social teaching can serve as the guidepost that helps us to enter into relationships that respect human dignity. Solidarity, the option for the poor, care for creation, economic justice, and the common good are examples of values that are vital to any society built upon the dignity of the human person.



## Student Handout

### Fundamental Principles of Catholic Social Teaching

Assembly of Catholic Bishops of Ontario



### Human Dignity

*"God created us in his own image...male and female he created us." (Genesis 1:27)*

Our God-given dignity as human persons with human rights comes from having been created by God and being capable of knowing, loving and glorifying God, unlike all other earthly creatures. We are all children of the one God. We are brothers and sisters to each other. Our respect for each person's human dignity is the basic principle of Catholic Social Teaching. Our human rights flow from our dignity as human persons. The right to life from conception to natural death is the basic human right, the condition for the exercise of all other human rights, such as the rights of the child to live in a united family and a moral environment, the right to food, clean water, clothing and shelter, as well as health care, education and truth, the right to work, the right to marry and have a family, free speech, the right to participate in society and government, and religious freedom. To a person's rights there correspond duties: the duty in oneself to become what God calls us to be, and the duty in others to acknowledge and respect these rights and of helping persons achieve the free and full exercise of their rights if they are deprived of them.

## The Common Good

*“To each person is given the gifts of the Spirit for the common good” (cf. 1 Corinthians 12:7)*

The common good means achieving the conditions that make it possible for all to come to their full potential as persons and to become all that God intends them to be. From the principle of the common good flow the following: Right to the goods of the earth for all; Right to private property and its social function; Preferential option for the poor and their needs; Care for the environment; and Promotion of peace. Care for the environment and religious freedom are of increasing concern for the common good

## Subsidiarity

*“For as in one body we have many parts, and all the parts do not have the same function, so too, we though many, are one body in Christ and individually parts of one another.” (Romans 12: 4-5)*

The principle of subsidiarity means that every group or body in society must have the freedom and the means to do what it can best do for itself without its activity being taken over by a higher body or level of government. In other words: “Don’t take over what others can do for themselves”. To the principle of subsidiarity corresponds the principle of participation in society and government whereby the citizen, either as an individual or in association with others, (e.g. a labour union), takes part in the cultural, economic, political and social life of the civil community. It is absolutely necessary to encourage participation of the most disadvantaged. Participation in community life is one of the major guarantees of the proper functioning of the democratic system.

## Solidarity

*“God has arranged the body...so that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it” (I Corinthians 12: 24-26)*

Pope John Paul II stated: “God has created us to live in solidarity. This means to live in union with one another, supporting one another, committed to the common good, the good of all and each individual, because we are all responsible for all.” (John Paul II: Sollicitudo rei Socialis (Concern of the Church for the Social Order) 38.4) We are all our brothers’ and sisters’ keepers. We are one family. This leads to choices that promote and protect the good of all.

## **Fundamental Principles of Catholic Social Teaching**

*A resource document, prepared by Fr. Lloyd Cummings, Archdiocese of Kingston, reviewed and endorsed by the Social Affairs Commission of the Assembly of Catholic Bishops of Ontario, January, 2013*

## **Feedback Checklist for Current Events**



### **Knowledge**

- ✓ summaries completed in a manner that displays considerable understanding of the articles

### **Thinking/Inquiry**

- ✓ explains clearly and with understanding how CST are rejected, denied or promoted

### **Communication**

- ✓ Communicates information effectively using appropriate vocabulary

### **Application**

- ✓ applies Catholic social teachings with significant understanding

## Activity 2 – The Documents of Catholic Social Teaching

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FOCUS - The Documents of Catholic Social Teaching: Encyclicals, Pastoral Letters and Constitution of the Catholic Church

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### Basic outline of content

- Key Church Documents
- Oral Presentation on a Church Document with written report

### Assessment/Evaluation Strategies

- Assessment as Learning - Chart of Key Church Documents
- Assignment - Oral Presentation on a Church Document with written report

### Overall and Specific Expectations met in this activity

A3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

A4.3 clearly communicate the results of their inquiry (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)

B1.2 demonstrate an understanding of basic concepts related to the social construction of identity (*e.g., the construction of race, gender, ability, sexual orientation, class*) that have been developed by a range of theorists (*e.g., Judith Butler, George Dei, Jacques Derrida, Michel Foucault, bell hooks, Karl Marx*) and of how to apply them when analysing equity issues

B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power*

*relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups)*

C1.4 assess the equity and social justice implications of major environmental issues (*e.g., the privatization of water; the shipment of electronic waste to developing countries; the unsustainable exploitation of natural resources; issues relating to genetically modified crops and the seed-saving movement; the impact of global warming, and policies to reduce global warming, on developing countries; urban/industrial development of protected land or land whose ownership is disputed*)

C2.3 analyse equity and social justice issues that have been confronted by various religious leaders and movements, and assess the contributions that specific religious leaders and movements have made to the advancement of equity and social justice

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1e
- CGE1h
- CGE2b
- CGE5a

#### Suggested Teaching Strategies

1. Discuss with the students key documents of Catholic Social Teaching. Begin with *Rerum Novarum* (On the Conditions of Labour) written by Pope Leo XIII in 1891. Set the stage for the writing of this encyclical by discussing the working conditions of the day. Highlight the power relations and privilege in society. A Student Handout “First Major Document of Catholic Social Teaching” is provided.
2. The Assembly of Catholic Bishops of Ontario released a pastoral letter in 1996 to Catholic high school students called “Celebrating an Education for Justice and Peace.” Written just over a hundred years after *Rerum Novarum*, it reinforces the key messages of Catholic Social Teaching. Work through the pastoral letter with the students, noting the key points the Bishops make. A Student Handout “Celebrating an Education for Justice and Peace” is provided. Consider discussing with the students the following questions:
  - What were the dynamics of the power issues of the day?
  - What were the economic factors that were impacting people?
  - What rights did various groups have?

3. Consider using a jigsaw approach to analyze some social documents of Catholic Social Teaching. Have students choose one of the documents suggested. A Student Handout “Social Documents of the Catholic Church – Papal and Vatican Documents” is provided. Consider asking students to investigate the time period in which the document was written and to discuss the concerns of the day. What were the major issues of the day?
  - What were the dynamics of the power issues of the day?
  - What were the economic factors that were impacting people?
  - What rights did various groups have?
4. Have a class discussion on their findings. Consider having students present their findings. Consider using the formative assessment tool “Social Documents of the Catholic Church: Formative Assessment” to assess the student’s awareness of the key messages of the Vatican Social Justice documents. A student handout is provided.
5. Assign students (either in groups or alone) one of Church’s social documents. A Student Handout “Social Documents of the Catholic Church – American and Canadian Documents” is provided in addition to the one “Social Documents of the Catholic Church – Papal and Vatican Documents”. Students are to research the social document by identifying the social justice issue being confronted. They are also to analyse the dynamics of power relations and privilege in the society at the time, and to present their findings.

## Teacher Notes

1. In the discussion with the students of the key documents of Catholic Social Teaching, it might be first necessary to begin with reviewing terms such as *encyclicals*, *pastoral letters*, etc.
  - Encyclicals are letters from a Pope to all Bishops of the world and sometimes to all Christians and people “of good will” (e.g., *Rerum Novarum*, On the Condition of Labour, Pope Leo XIII, 1891). They have a Latin title (based on the opening words of the letter), and then a title in the vernacular.
  - Pastoral Letters are written by a bishop or group of bishops for all the Catholics in a specific location (e.g. Pastoral Letter on Human Trafficking, by the Canadian Conference of Catholic Bishops, January 2010).
  - Constitution is a text from a council of all the worlds’ Bishops, including the Pope, written for all the worlds’ Catholics and others (e.g., *Gaudium et Spes*, The Church in the Modern World, Vatican Council II, 1965).

Begin with *Rerum Novarum* (On the Conditions of Labour) written by Pope Leo XIII in 1891. Set the stage for the writing of this encyclical by discussing the working conditions of the day. Highlight the power relations and privilege in society. A Student Handout “First Major Document of Catholic Social Teaching” is provided.



The terrible exploitation and poverty of European and North American workers at the end of the nineteenth century prompted the writing of *Rerum Novarum*. The document was inspired by the work of the Fribourg Union, a Catholic Social Action movement in Germany, and by request from the hierarchy in England, Ireland, and the United States. In *Rerum Novarum* Pope Leo XIII examines the situation of the poor people and workers in industrialized countries. He states several important principles that should guide the response to these people. He then articulates the role of the Church, workers and employers, and the law and public authorities in working together to build a just society. Employers are given the major role as agents for change. (Education for Justice)

The Assembly of Catholic Bishops of Ontario present an excellent overview of the conditions that prompted the writing of *Rerum Novarum* and how it marked the first of the great social teachings of the Church in their pastoral letter "One Hundred Years of Catholic Social Teaching" written in 1991 to mark the 100<sup>th</sup> anniversary of *Rerum Novarum*.

Excerpt from  
"One Hundred Years of Catholic Social Teaching"  
(Assembly of Catholic Bishops of Ontario)

Seven hundred years before Christ, the prophet Micah called on people "to act justly, to love tenderly, and to walk humbly with your God." (6:8). What is involved in "acting justly" is something that humans have come to understand more fully as they have faced new social situations. In modern times no new situation has so profoundly affected all of life as has the industrial revolution. In a new way, this "revolution" forced the Church to state on whose side it stands. The Catholic social movement, which began in Europe about 1820 as a grass roots response to terrible social ills, was the start of what is today called the Church's option for the poor.

1848 was the year in which Karl Marx and Frederick Engels published their *Communist Manifesto*. It was also the very year in which Wilhelm Von Ketteler launched the Catholic social movement in Germany. The year 1887 saw the start of the Trades and Labour Congress in Canada. It was the same year in which Cardinal Gibbons of Baltimore sought and obtained a papal defense of an early labour movement, The Knights of Labour. Two years later, Cardinal Manning of England publicly sided with the workers in the Great Dock Strike, and helped them reach a just settlement. These are only examples of a Catholic social movement that had become a powerful force for change by the end of the 19th century.

### ***Rerum Novarum***

Catholic social teaching became **official** with the publication, in 1891, of Pope Leo XIII's document, *Rerum Novarum* (*On the Condition of Workers*). Becoming "official" means that it became an integral part of Catholic teaching. Pope John XXIII would express it this way in 1961: "The social doctrine professed by the Catholic Church is a necessary part of its teaching on how people should live." (*Mater et Magistra, Christianity and Social Progress*, no. 222). *Rerum Novarum* has been followed by ten other major social documents from Rome in the years since then, and the teaching of those documents has been applied to the local scene in hundreds of pastoral letters from individual bishops or regional councils of bishops. In Canada alone, the Canadian Assembly of Catholic Bishops has published more than sixty documents on social issues since 1945.

#### First Stage

This stage, which begins in 1891 and extends into the 1920's, was characterized by Church reactions to individual injustices suffered by working people. This pattern was set by *Rerum Novarum*, and is reflected in three features of that document.

1. Because human labour was commonly regarded simply as a commodity, something to be purchased for the industrial process much as one purchases raw materials, it was commonly assumed that all one was obliged to pay was the "going wage", that is, whatever the market required. To this, Pope Leo opposed the concept of the just wage, that is, whatever is required to enable a worker and a worker's family to live in truly humane conditions, while setting something aside for the future. Human dignity was the ultimate standard for a just wage, not the market.
2. Because the predominant spirit of the age was one of "paternalism", that is, a call to rely on the goodness and the wisdom of the rich or those in positions of power, there was strong opposition to the formation of labour unions, that is, organizations through which working people could speak and act for themselves. Pope Leo, however, said clearly that working people have the right to organize, and to speak on their own behalf, and that this right should be recognized by all governments.
3. Because the mood of the time favoured a "laissez faire" or "hands off" approach on the part of government to the operation of business, Pope Leo insisted instead that governments have a special obligation to pass legislation which protects working people. "The richer classes," he said, "have many ways of shielding themselves." (no. 54).

As a result of *Rerum Novarum*, there was a great burst of activity among Catholics to secure social legislation, to promote union organization, and to study social issues. This activity was most obvious in Europe, but there were initiatives in North America as well.

("One Hundred Years of Catholic Social Teaching" The Catholic Bishops of Ontario, May 1, 1991, Feast of St. Joseph the Worker <http://www.acbo.on.ca/englishweb/publications/100years.htm>)

Highlight with the students the theories of Karl Marx and his notion of class. Discuss the historical background that led Pope Leo XIII to be compelled to write *Rerum Novarum*.

Discuss with students the nature of society and power relations. A secular perspective views society without the lens of the Creator. Gerard Lenski in his book "Power and Privilege" describes differing views of society. Society is a social system, which some see as one "with various needs of its own which must be met if the needs and desires of its constituent members are to be met" while others view it as a "setting within which various struggles take; it is significant because its peculiar properties affect the outcome of the struggles." (Lenski, p.22). He continues by pointing out different theories of why systems of inequity are maintained in societies. One view sees "coercion as the chief factor undergirding and maintaining private property, slavery and other institutions which give rise to unequal rights and privileges" while another notes that "inequality arises as a necessary consequence of consensus (ie. Because of values which are shared widely throughout society, even by the less privileged elements) and/or innate differences among [humans]." On the other hand, the Catechism of the Catholic Church situates the human person within a religious framework.

### **Society – Catechism of the Catholic Church**

**1879** The human person needs to live in society.

**1880** A *society* is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each [human] is established as an "heir" and receives certain "talents" that enrich [their] identity and whose fruits [they] must develop.<sup>3</sup> [They] rightly owe loyalty to the communities of which [they are] part of and respect to those in authority who have charge of the common good.

**1881** Each community is defined by its purpose and consequently obeys specific rules; but "the *human person* . . . is and ought to be the principle, the subject and the end of all social institutions."<sup>4</sup>

**1882** Certain societies, such as the family and the state, correspond more directly to the nature of [humans]; they are necessary to [them]. To promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged "on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs."<sup>5</sup> This "*socialization*" also expresses the natural tendency for human beings to associate with one another for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee [their] rights.<sup>6</sup>

**1883** Socialization also presents dangers. Excessive intervention by the state can threaten personal freedom and initiative. The teaching of the Church has elaborated the principle of

*subsidiarity*, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good."<sup>7</sup>

**1884** God has not willed to reserve to himself all exercise of power. He entrusts to every creature the functions it is capable of performing, according to the capacities of its own nature. This mode of governance ought to be followed in social life. The way God acts in governing the world, which bears witness to such great regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence.

**1886** Society is essential to the fulfillment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values, which "subordinates physical and instinctual dimensions to interior and spiritual ones."<sup>8</sup> Human society must primarily be considered something pertaining to the spiritual. Through it, in the bright light of truth, [humans] should share their knowledge, be able to exercise their rights and fulfill their obligations, be inspired to seek spiritual values; mutually derive genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence, but at the same time give aim and scope to all that has bearing on cultural expressions, economic, and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.<sup>9</sup>

2. The Assembly of Catholic Bishops of Ontario's pastoral letter "Celebrating an Education for Justice and Peace" is the first letter students are being asked to analyze themselves. Written just over a hundred years after *Rerum Novarum*, it reinforces the key messages of Catholic Social Teaching. Remind students that the Canadian Charter of Rights and Freedoms only came into full effect in 1985, just 11 years before the Bishops wrote their letter.

The Charter is founded on the rule of law and entrenches in the Constitution of Canada the rights and freedoms Canadians believe are necessary in a free and democratic society. It recognizes primary fundamental freedoms (e.g. freedom of expression and of association), democratic rights (e.g. the right to vote), mobility rights (e.g. the right to live anywhere in Canada), legal rights (e.g. the right to life, liberty and security of the person) and equality rights, and recognizes the multicultural heritage of Canadians. It also protects official language and minority language education rights. In addition, the provisions of section 25 guarantee the rights of the Aboriginal peoples of Canada. (Canadian Heritage [http://www.pch.gc.ca/progs/pdp-hrp/canada/freedom\\_e.cfm](http://www.pch.gc.ca/progs/pdp-hrp/canada/freedom_e.cfm))

Have the students look up the economic overview of the day. According to the CIA Factbook, Canada had high unemployment and other issues:

Canada started the 1990s in recession, and real rates of growth have averaged only 1.1% so far this decade. Because of slower growth, Canada still faces high unemployment ...and a large public sector debt. The continuing constitutional impasse between English- and French-speaking areas is raising the possibility of a split in the confederation, making foreign investors somewhat edgy.

**GDP - real growth rate** 1.4% (1996 est.)

**GDP - per capita** purchasing power parity - \$25,000 (1996 est.)

**Inflation rate - consumer price index** 1.4% (1996)

**Unemployment rate** 9.7% (December 1996)

**Industrial production growth rate** 1.3% (1996)

**Debt - external** \$253 billion (1996)

[http://www.photius.com/wfb1997/canada/canada\\_economy.html](http://www.photius.com/wfb1997/canada/canada_economy.html) (NOTE: The information regarding Canada on this website is re-published from the 1997 World Fact Book of the United States Central Intelligence Agency.)

3. Students are not to thoroughly study these encyclicals and constitutions. The intent of this activity is to have them learn a little about them. Consider dividing the students up into groups and using a jigsaw approach to analyse the documents listed. Consider using a jigsaw approach to analyse some social documents of Catholic Social Teaching. A Student Handout “Social Documents of the Catholic Church – Papal and Vatican Documents” is provided. Consider asking students to investigate the time period in which the document was written and to discuss the concerns of the day. What were the major issues of the day?
  - What were the dynamics of the power issues of the day?
  - What were the economic factors that were impacting people?
  - What rights did various groups have?
4. Have a class discussion on their findings. The formative assessment tool “Social Documents of the Catholic Church: Formative Assessment” can be used to assess the student’s awareness of the key messages of the Vatican Social Justice documents. A student handout is provided.
5. Assign students (either in groups or alone) one of the Church’s social documents. A Student Handout “Social Documents of the Catholic Church – American and Canadian Documents” is provided in addition to “Social Documents of the Catholic Church – Papal and Vatican Documents” Students are to research the social document by identifying the social justice issue being

confronted. They are also to analyse the dynamics of power relations and privilege in the society at the time, and to present their findings. Ensure that one of the groups chooses one of the Canadian Bishops letters on the environment. Have a discussion with the students about the environmental issues raised by the Bishops. A sample rubric is provided. (Assignment adapted with permission: Sharon Maisonneuve, O’Gorman High School, Timmins, Ontario)

### **Works Cited/Resources:**

Assembly of Catholic Bishops of Ontario [www.acbo.on.ca](http://www.acbo.on.ca)

Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca)

Catholic Charities of St. Paul and Minneapolis, Catholic Social Teaching, Archdiocese of St. Paul and Minneapolis. The office has links to documents, resources and quotations.

<http://www.osjspm.org/CatholicSocialTeaching>

Education for Justice: a website for educators that introduces Catholic Social Teaching and provides resources to bring awareness of social justice issues. Some material is free, while other material is available by subscription. [www.educationforjustice.org](http://www.educationforjustice.org)

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Papal Encyclicals Online: <http://www.papalencyclicals.net> Go to the document directory and select encyclical

The Holy See – The Vatican [http://www.vatican.a/phone\\_en.htm](http://www.vatican.a/phone_en.htm); go to Papal Archive, choose a Pope and go to name of the encyclical

Theology Library, Catholic Social Teachings <http://www.shc.edu/theolibrary/cst.htm>

U.S. Catholic, The Busy Christian Guide to Catholic Social Teaching  
[http://www.uscatholic.org/busy\\_christians\\_guide\\_catholic\\_social\\_teaching](http://www.uscatholic.org/busy_christians_guide_catholic_social_teaching)

United States Conference of Catholic Bishops [www.usccb.org](http://www.usccb.org)

## Student Handout

### First Major Document of Catholic Social Teaching



Pope Leo XIII

Wikipedia.com (in public domain)

### Rerum Novarum, On the Condition of Labour, Pope Leo XIII, 1891:

This encyclical is considered the foundation piece of social justice principles of the Catholic Church. It was considered to be a revolutionary document in that it spoke to the abuses of capitalism at the expense of the workers in the midst of the Industrial Revolution. The working conditions that inspired this document reflected the images of Charles Dickens's British factories where workers toiled in horrible conditions. (Education for Justice)

The themes of Rerum Novarum include:

- cooperation between the classes,
- the dignity of work where everyone has a means to provide for their family,
- the right to a just wage,
- workers' right to organize and participate in a union,
- a balanced role of the state where there is minimal interference in the private lives of people while at the same time safe guarding the rights of its people,
- the right to private ownership of property,
- Preferential defense of the poor. (Windley-Daoust 50-51)

"*Rerum Novarum* has been followed by ten other major social documents from Rome in the years since then, and the teaching of those documents has been applied to the local scene in hundreds of pastoral letters from individual bishops or regional councils of bishops. In Canada alone, the Canadian Assembly of Catholic Bishops has published more than sixty documents on social issues since 1945."

([www.acbo.on.ca](http://www.acbo.on.ca))

# *Assembly of Catholic Bishops of Ontario*

## **Celebrating an Education for Justice and Peace**

### **A Letter to the Catholic High School Students of Ontario**

*From the Bishops of Ontario*

### ***Greetings!***

Dear Catholic Secondary School Students:

We write to you to share our joy in your commitment to the gospel of justice and peace; to thank you for your generosity of spirit; and to affirm you in the struggle you are engaged in, locally and globally, to build a more just and peaceful world.

We write, too, to share with every Catholic high school student in Ontario - from Kenora to Cornwall and from Timmins to Windsor - the good news that is found in so many of our Catholic high school communities.

Finally, we write to encourage you in your commitment to the poor and to challenge you to continue to serve as disciples of Jesus, who today can be found in a special way with those who are hurting and find themselves on the margins of our social and economic life.

### **Part One - A Rich Mosaic of Reflection and Action on behalf of Justice**

There is much to share about Catholic high school students right across Ontario who are today serving Jesus whom they find in the poor, through their efforts for justice and peace. From the many reports we have received, it is clear that there is a rich variety of activity taking place from one school to the next. We feel that it is important to acknowledge these admirable initiatives and to communicate this story to every student in the Ontario Catholic high school community.

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**It is precisely this solidarity and interdependence that are at the core of Catholic social teaching and that are so necessary if we are to begin to change those unjust global attitudes and structures that keep the South poor, and the North rich.**

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We are aware of groups of Catholic high school students who have traveled to the Third World to work and to learn. Recent projects in Haiti, Jamaica, the Dominican Republic and Mexico have been beneficial for various local communities in these poor countries. More importantly, these Third World experiences have opened up new horizons of understanding and awareness for Catholic high school students in such different Ontario communities as Midland, Peterborough, Trenton, Hamilton, Sarnia and many more. And it is not just a small group of students who profit from such experiences. A certain solidarity develops and links of interdependence are established between the Catholic high school itself and a particular Third World community. It is precisely this solidarity and interdependence that are at the core of Catholic social teaching and that are so necessary if we are to begin to change those unjust global attitudes and structures that keep the South poor, and the North rich.

We know, as well, that some of you have participated in "Third World" experiences right here in Ontario: students living and working among the poor and the powerless in our society; groups of students assisting at shelters, food banks, soup kitchens, day care centres for the poor and dispossessed and on local St. Vincent de Paul projects.

We are aware that some schools offer, and many of you are choosing to be involved in, courses on the social teaching of the Church, courses which sharpen your critical awareness and provide you with opportunities to explore the meaning of non-violence and to develop insight into the ways in which our society tends to feed and promote what the Pope has aptly called the culture of death.

**.. there is a lively participation in the Canadian Catholic Organization for Development and Peace, an official organization established by the Catholic Church in Canada to reach out constantly to countries in need.**

In every region of the province, there are Think-Fasts and pilgrimages for the poor; there are hunger meals and starvathons; there are concrete links of financial solidarity established between some of our schools and communities in the rich North and some local communities in the poor South; there is a lively participation in the Canadian Catholic Organization for Development and Peace, an official organization established by the Catholic Church in Canada to reach out constantly to countries in need.

There are, as well, those most necessary demonstrations and political initiatives taken to defend the right of the unborn, the most powerless of all in our society.

All of this is very heartening for us and an inspiration to the whole Catholic community and so we celebrate your generosity of spirit and your active involvement!

## Part Two - The Heart of Catholic Education

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**... you actually walk the path of the gospel and bring the good news to the poor.**

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For all of us, your participation in the gospel of justice is immensely encouraging. You live the ideals you have learned; you actually walk the path of the gospel and bring the good news to the poor. We are sure that, in doing so, you receive the good news in return.

Your participation in this good news which brings justice and peace is a powerful affirmation that our Catholic high schools are more necessary now than ever before. For us and for our vision of Catholic education, this striving to do justice and bring peace into our world is at the very heart of the matter. You are demonstrating that Catholic high schools contribute to the improvement of both Ontario and world society. With good will and efforts like yours, we can develop a society which does provide employment, security and dignity for all its citizens and which reaches out to help those in need.

You are showing in action the wholesome and positive **bias** which is the mark of a Catholic education.

Using **bias** to describe a Catholic education might seem a bit strange to you or even a little un-Christian. After all, you are taught over and over not to have any biases or prejudices. But we do have a bias. It is a bias for the poor; a bias for those who suffer because of injustice; a bias for gospel values - the bias of the Beatitudes. Such a bias is absolutely essential to a Catholic education.

Consequently, we are opposed to:

- intolerance towards refugees and immigrants;
- a feeling of *me first* that would have us neglect the poor by slashing and cutting assistance to them and chopping development assistance to poor countries;
- the culture of consumption which so emphasizes things over people and "having" over "being".

You have reinforced our belief that a commitment to justice and peace is an inevitable outcome of the education you receive in our Catholic high schools.

Such an education underscores that:

- the goods of the earth are meant for all and that we are called to be wise caretakers of God's creation;
- God has a special preference for the poor and the little ones in our world today;
- the words and ideas we learn in the classroom must be translated into action and concrete activity on behalf of the poor and those suffering from injustice.

To do justice and to work for peace are at the very heart of Catholic education.

### **Part Three - The Challenges are Pressing**

An education for justice and peace is an education about just relations and structures here in Canada - in Ontario - as well as in the Third World.

There is an African proverb that, in a way, describes the current mood and some of the attitudes in our society. It says: As the water hole shrinks, the animals get meaner! We are living in a society with shrinking wealth for the majority of people and a world in which the gap between the rich and poor increases each day. With shrinking wealth and decreasing job opportunities, a new meanness sets in. Those who have become more possessive and protective of what they have.

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**The social teaching of the Church has as its bottom line the dignity of the person who is God's image rather than dollars and goods.**

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Signs of this new meanness are all around us. Look for a minute at everyday life in your own high school and community and consider these questions:

- What generally are the attitudes towards the poor? Do we blame them - the unemployed and those on social assistance - for our problems, for the fact that our debt and deficit are so high and that, as a society, we have failed to live within our means?
- What are the attitudes towards those who are different in race, religion, physical or intellectual ability? How much acceptance is there in your school for new Canadians? What specific measures are under way to bring different national and ethnic groups together - to share - to learn about each other - to have differences become a means and a challenge for growth?
- The social teaching of the Church has as its bottom line the dignity of the person who is God's image rather than dollars and goods. How present or how absent is this teaching in your studies of business, the economy and technology?

We want to make this an occasion to invite each of you to take up the challenge to continue to work at becoming instruments of justice and peace in your own daily life situation. We see three aspects to this challenge.

**The first is to overcome fear** - the fear that paralyzes and leads to indifference. Too often, in our time, fear is an obstacle. This is the fear that declares: "It's too much, too complicated!" or "One person can't possibly make a difference!" But our Christian experience tells us otherwise. It tells us that, by working together in hope, we can bring about significant change.

**The second is to become aware.** Much of the poverty and injustice in our society and in our world today does not just happen, as by chance. Structures of injustice have been created over the years by human decisions; they are maintained by human attitudes, actions and economic and political policies which benefit some and oppress others. Poverty too is systemic.

Today our economy is being restructured. How much are we aware of this? How is this restructuring taking place? Who is making the decisions and for whose benefit? What will the results be? Will we have a society which provides employment for all who are capable and protects all those who are not?

To make a difference today and to become an effective instrument of justice means embracing the challenge of acquiring a deeper, more critical understanding of how our social, economic, and political systems work. During your years in a Catholic high school, this is a singularly appropriate challenge for each of you.

**The third is to face the challenge of the future** - your future! What will you do with the rest of your life? This is such an important question. It cannot be asked often enough. How sensitive are you to the wonderful gifts and talents that God has given you? And how might you use those same gifts and talents to help others, especially those who are hurting and finding themselves on the sidelines of our social and economic life?

Gratitude is the fundamental attitude necessary to work for justice and peace in our time. It is this personal awareness of God's loving and gracious presence in their lives that has led many young adults to participate freely in different communities, movements and organizations dedicated to building up Jesus' reign of justice and peace.

- **to overcome fear...**
- **to become aware...**
- **to face the future...**

In the months and years to come, how might you give back some of the 'gracedness' you have been given? "From everyone to whom much has been entrusted, even more will be demanded." (Luke 12:48) By using your gifts in this way, you will help to create a society in which people will be valued, where they will be fulfilled by contributing through employment and where they will be dignified by fulfilling their potential.

## **Conclusion**

**That is why Jesus makes it so clear that "in so far as you served the poor sisters and brothers, you served me." (Matthew 25:39)**

A few years ago, we wrote a letter on the meaning of Catholic Education, This Moment of Promise. In that letter, we made the point that you, as students in Catholic high schools, deserve to discover your vocation and your roots in the Church. In the same letter, we also invited you to bring your energy, enthusiasm and generosity to this project - this great adventure - we know as Catholic high school education.

Today, we want to say thank you to those of you across Ontario who really have discovered your vocation in embracing the gospel of compassion and peace and in struggling to do justice. Thank you for your energy, enthusiasm and generosity; thank you for living out your vocation as followers of Jesus in these very challenging times; thank you for being church, for building up the community of Jesus' disciples; thank you for being such powerful signs of hope to all of us.

Our world can be transformed from a world of injustice to a world of justice, from a world of protectiveness and possessiveness to a world of sharing the goods meant for all, from a world of meanness to a world of love, one gesture, one risk, one sacrifice at a time. All of us are the channels through which the Risen Christ continues to be with and for the marginalized and disadvantaged in our time and in our place. That is why Jesus makes it so clear that "in so far as you served the poor sisters and brothers, you served me." (Matthew 25:39)

Thank you for your gestures of solidarity and for your risks and sacrifices on behalf of our brothers and sisters in need. We ask you to keep us informed of your projects, your dreams and your hopes. Do not hesitate to ask for our help and support.

Our prayer for you is twofold:

- *that you continue to do justice, love gently and walk humbly with God (Micah 6:8)*
- *and that in your own prayer and ongoing conversation with the Lord Jesus, you continue to ask for the light to see what needs to be done and have the generosity to say yes with your lives!*

**The Bishops of Ontario**

January 1996

<http://www.acbo.on.ca/englishweb/publications/celebrating.htm>

## Social Documents of the Catholic Church

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[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html)
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[http://www.vatican.va/holy\\_father/francesco/encyclicals/documents/papa-francesco\\_20130629\\_enciclica-lumen-fidei\\_en.html](http://www.vatican.va/holy_father/francesco/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei_en.html)

## Student Handout

### Social Documents of the Catholic Church: Formative Assessment

Match the name of the social document in the first document with its corresponding description in the second column

Social Document	Description
Rerum Novarum (On the Condition of Labour)	Written in 1965 (Vatican II) and looks at the relationship between the church and the world in areas such as family, politics, economics and world peace.
Mater et Magistra (Christianity and Social Progress)	The first encyclical written by Benedict XVI.
Evangelium Vitae (The Gospel of Life)	John Paul II speaks out against being influenced by the “culture of death” that pervades our society and discusses the importance of the dignity of all human life and developing a “culture of life”.
Deus Caritas Est (On Christian Love)	Pope Leo XIII writes in 1891 about the dignity of work, the right to own property, to receive a just wage for work, and the right to join a union.
Gaudium et Spes (The Church in the Modern World)	Pope John XXIII in 1961 writes concerning the rights of workers, just wages, the widening gap between the rich and poor and working towards a just world that respects individual freedom.
Sollicitudo Rei Socialis (On Social Concern)	Written by John Paul II in 1987, stresses solidarity, stewardship of creation and caring for the poor and vulnerable.
Lumen Fidei (Light of Faith)	Pope Francis in 2013 states that we should share our faith and light with others to transform the world.
Pacem in Terris (Peace on Earth)	He addresses the growing gap between the poor (underdeveloped) and rich (“super-developed”) countries who waste the overabundance they are blessed with.
Octagesima Adeniens (A Call to Action)	According to Pope John XXIII in 1963, the only way to secure peace is to ensure rights and responsibilities of all individuals, end the arms race and strengthen the United Nations.



## **Social Documents of the Catholic Church**

### **American and Canadian Documents**



#### **United States of America – United States Conference of Catholic Bishops**

- Brothers and Sisters to Us: U.S. Catholic Bishops Pastoral Letter on Racism, 1979, <http://www.usccb.org/issues-and-action/cultural-diversity/african-american/brothers-and-sisters-to-us.cfm>
- The Challenge of Peace: God's Promise and Our Response, U.S. Catholic Bishops, 1983, <http://old.usccb.org/sdwp/international/TheChallengeofPeace.pdf>
- Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy, U.S. Catholic Bishops, 1986, [http://www.usccb.org/upload/economic\\_justice\\_for\\_all.pdf](http://www.usccb.org/upload/economic_justice_for_all.pdf)
- Confronting a Culture of Violence: A Catholic Framework for Action, U.S. Catholic Bishops, 1994, <http://www.usccb.org/issues-and-action/human-life-and-dignity/culture-of-violence.cfm>
- A Place at the Table, U.S. Catholic Bishops, 2002, <http://www.usccb.org/issues-and-action/human-life-and-dignity/poverty/place-at-the-table.cfm>
- Strangers No Longer: Together on the Journey of Hope, A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico and the United States, January 2003, <http://www.mncc.org/strangers-no-longer-together-on-the-journey-of-hope/>
- Marriage: Love and Life in the Divine Plan, A Pastoral Letter of the United States Conference of Catholic Bishops, November 2009, <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/love-and-life/upload/pastoral-letter-marriage-love-and-life-in-the-divine-plan.pdf>



## Canada – Canadian Conference of Catholic Bishops

- The Struggle Against Poverty: A Sign of Hope in our World, Canadian Conference of Catholic Bishops, 1996, <http://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/justice-and-peace/documents/2592-the-struggle-against-poverty-a-sign-of-hope-in-our-world>
- The Common Good or Exclusion: A Choice for Canadians, Canadian Conference of Catholic Bishops, 2001, <http://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/justice-and-peace/documents/2013-the-common-good-or-exclusion-a-choice-for-canadians>
- You love all that exists..., A Pastoral Letter on the Christian Ecological Imperative from the Social Affairs Commission, Canadian Conference of Catholic Bishops, October 2003, <http://www.cccb.ca/site/Files/pastoralenvironment.pdf>
- Eliminate Racial and Religious Discrimination: See Every Person as My Sister or Brother, Pastoral Message by the Episcopal Commission for Social Affairs and the Episcopal Commission for Interfaith Dialogue, Canadian Conference of Catholic Bishops, March 2004, <http://www.cccb.ca/site/Files/March21-2004Racism.html>
- Our Relationship with the Environment: The Need for Conversion, Commission for Social Affairs, Canadian Conference of Catholic Bishops, 2008 [http://www.cccb.ca/site/images/stories/pdf/enviro\\_eng.pdf](http://www.cccb.ca/site/images/stories/pdf/enviro_eng.pdf)
- Pastoral Letter on Human Trafficking, Canadian Conference of Catholic Bishops, January 2010 <http://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/justice-and-peace/documents/2745-pastoral-letter-on-human-trafficking>
- Building a New Culture: Central Themes in Recent Church Teaching on the Environment, Episcopal Commission for Justice and Peace of the Canadian Conference of Catholic Bishops, January 28, 2013, [http://www.cccb.ca/site/images/stories/pdf/Church\\_Teaching\\_on\\_the\\_Environment.pdf](http://www.cccb.ca/site/images/stories/pdf/Church_Teaching_on_the_Environment.pdf)



### **Ontario – Assembly of Catholic Bishops of Ontario**

- One Hundred Years of Catholic Social Teaching, Assembly of Catholic Bishops of Ontario, 1991, <http://www.acbo.on.ca/englishweb/publications/100years.htm>
- Celebrating an Education for Justice and Peace, Assembly of Catholic Bishops of Ontario, 1996, <http://www.acbo.on.ca/englishweb/publications/celebrating.htm>
- Choosing a Government, Assembly of Catholic Bishops of Ontario, 1998, <http://www.acbo.on.ca/englishweb/publications/choosing.htm>
- Living and Working in Ontario, Assembly of Catholic Bishops of Ontario, February 2001, <http://www.acbo.on.ca/englishweb/publications/working.htm>

## Assignment

### Social Documents of the Catholic Church – Research and Oral Presentation



The major social documents of the Catholic Church have a pope or bishop's response to specific challenges of the day. In many texts, the challenges are referred to as "the signs of the times". These challenges or issues have varied over the years and have provoked the Popes and Bishops of the day to write to Catholics and other concerned citizens of the world concerning the Church's teachings regarding love, abortion, mercy killing, equity, war and weapons, urbanization, capitalism, new technologies, family, refugees, workers' rights, gap between the northern and southern hemispheres, and more. Political, economic, religious or cultural factors may cause unjust situations or challenges for society.

You are to choose one Catholic social document. Using the documents and Internet Sites, research your topic.

Research the social document by identifying the social justice issue being confronted.

Summarize the document and identify its key messages.

Determine societal factors at the time of document.

- What were the dynamics of the power issues of the day?
- What were the economic factors that were impacting people?
- What rights did various groups have?

Organize your results into an appropriate format, using equity and social justice terms correctly.

Communicate your results using APA conventions for acknowledging sources.

(graphic courtesy of the Catholic Archdiocese of Edmonton

<http://www.caedm.ca/PastoralOffices/SocialJustice/SocialJusticeNewsletter.aspx>)

## Student Handout

### Major Social Documents of the Catholic Church Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
<u>Knowledge and Understanding</u>  Summary of document and identification of key themes	Describes few of the major themes of the document	Describes some of the major themes of the document	Describes major themes of the document with clarity	Describes major themes of the document concisely with clarity
<u>Thinking</u>  Critique and analysis of document	Uses critical thinking processes with limited effectiveness	Uses critical thinking processes with some effectiveness	Uses critical thinking processes with considerable effectiveness	Uses critical thinking processes with a high degree of effectiveness
<u>Communication</u>  Organizes and presents information in oral, visual and/or written form	Organizes and expresses ideas and information with limited effectiveness	Organizes and expresses ideas and information with some effectiveness	Organizes and expresses ideas and information with considerable effectiveness	Organizes and expresses ideas and information with a high degree of effectiveness
<u>Application</u>  Makes connections with concepts in social justice documents and society	Makes connections within and between various contexts with limited effectiveness	Makes connections within and between various contexts with some effectiveness	Makes connections within and between various contexts with considerable effectiveness	Makes connections within and between various contexts with a high degree of effectiveness

Comments:

## Activity 3 – Catholic Social Teaching and the Catechism of the Catholic Church

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### FOCUS - The Catholic Response to Social Justice Issues

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#### Basic outline of content

- Brief overview of CCC – Chapter 2 – The Human Community
- Highlight key concepts
- Catholic agencies and organizations
- Presentation on social agency

#### Assessment/Evaluation Strategies

- Research activity

#### Overall and Specific Expectations met in this activity

A1.1 explore a variety of topics related to equity and social justice (*e.g., media representations of women in politics, effects of social networking on activism*) to identify topics for research and inquiry

A2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews; observations; surveys and questionnaires; original documents in print and other media such as film, photographs, songs, advertisements*) and secondary sources (*e.g., book reviews, magazine articles, textbooks, critical analysis in journals*)

A3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

C2.3 analyse equity and social justice issues that have been confronted by various religious leaders and movements, and assess the contributions that specific religious leaders and movements have

made to the advancement of equity and social justice (*e.g., Oscar Romero's championing of the poor and powerless in El Salvador; Mother Teresa's hospices in India; Desmond Tutu's resistance to apartheid in South Africa; the Dalai Lama's challenge to the Chinese control of Tibet; the role of Quakers in the emancipation of slaves; the impact of liberation theology on social inequality in Latin America; the connection between tikkun olam initiatives and human rights*)

D2.1 describe a range of careers related to equity and social justice (*e.g., community organizer, public policy analyst, NGO worker, diversity trainer*)

D2.2 demonstrate an understanding of the education, training, and skills required for careers related to equity and social justice

D2.3 describe volunteer opportunities that related to equity and social justice initiatives in schools, in the local community, nationally, and globally and that reflect their personal skills, knowledge, and interests (*e.g., helping to organize or participating in student equity or anti-bullying groups; doing volunteer work for NGOs, political campaigns, or social service or equity groups in the local community; helping to design a website to raise awareness of a social justice issue; attending workshops, lectures, or rallies on social justice issues*)

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1e
- CGE2b
- CGE3c
- CGE4f

#### Suggested Teaching Strategies

1. Review with students what the Catechism of the Catholic Church is about. There is a section of the Catechism that deals with Social Justice. Choose excerpts from the Catechism (beginning with paragraph 1928). A Student Handout "Social Justice Excerpts from the Catechism of the Catholic Church" is provided. Discuss with students what our response could be to the teaching presented. For example:

What is the key message of the following? Who might the disadvantaged be in our society? How have Catholics responded to the needs of the disadvantaged?

**1932** The duty of making oneself a neighbour to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be. "As you did it to one of the least of these my brethren, you did it to me."<sup>38</sup>

2. Discuss with the students how Catholics have responded to the Church's teachings by forming associations, agencies and outreach programs to assist the most vulnerable in our own communities, in the province and beyond. Choose one such organization (perhaps a local Catholic outreach or social justice group), discuss the (local) need and how Catholics felt compelled to respond to it. Consider having a member of the group speak to the students; if that is not possible, then present information (posters, videos, websites, etc.) that delves more into its mission. A Student Handout "Selected Agencies Assisting Those in Need" is provided.
3. Brainstorm the various jobs that the organization provides (whether volunteer or paid) and the skills that one would need to work for the organization. Share with the students some personal stories of people who work with organizations, through guest speakers (perhaps from a local group), or other media (for example "The Liberation I Found at L'Arche" by Caroline McGraw, America Magazine, February 11, 2013, <http://americamagazine.org>). If possible, explore the skills and training needed for the jobs and careers with these organizations. Discuss some volunteer opportunities with the organization.
4. Assign a research assignment on an organization that has been formed responding to a need. Students could use any of the ones listed on the Student Handout "Selected Agencies Assisting Those in Need" or they could choose from a local or national group. A Student Handout "Social Agency Assignment" is provided.

## Teacher Notes

1. Part Three of the Catechism of the Catholic Church contains the material on Social Justice. Chapter Two is titled "The Human Community" and Article 3 focuses on Social Justice. Excerpts from the Catechism can be found on-line at the Vatican website: ([http://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM) or at St. Charles Borromeo Catholic Church <http://www.scborromeo.org/ccs.htm>). A print edition can also be used. Discuss with the students selected excerpts and what the key message is. A Student Handout "Social Justice Excerpts from the Catechism of the Catholic Church" is provided (using inclusive language).

Chapter Two: The Human Community: All people are created in God's image and belong to the human family.

Article 1: The Person and Society: God made people to live in community for the purpose of developing talents and each person's potential. Family is a community, which supports each person and encourages them to get involved in a variety of activities such as sports, careers and politics. "This 'socialization' also expresses the natural tendency for human beings to associate with one another for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee his/her rights." (CCC 1882). The Catechism defines subsidiarity where "a



community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good.” (CCC 1883). When elements of injustice occur, society should aim for reform through acts of charity that inspire a change of heart and attitude.

Article 2: Participation in Social Life: In order to function effectively, communities require authority. Individuals in society are required to obey the rules set by authority because all authority comes from God. Authority must be used for the common good. The common good is defined as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.” (CCC 1906). The common good calls for each person to act in a prudent manner with respect for the dignity of each person. We are called to act in a manner that ensures that the individual or group develops to their potential. Society is interdependent and part of the human family and as such, should aim for a “universal common good...for an organization of the community of nations able to provide for the different needs of men/women...food, hygiene, education...alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families.” (CCC 1911). Each individual has the right to participate in all areas of social life but must assume personal responsibility for things like their family and a job. People should always act in an ethical manner and work towards improving the lives of others. “It is the role of the state to defend and promote the common good of civil society. The common good of the whole human family calls for an organization of society on the international level.” (CCC 1927).

Article 3: Social Justice: Social justice is ensured when society “provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation.” (CCC 1928). Social justice can occur when the common good is respected and authority is used wisely. The central principle to social justice is respect for the human person and the dignity of each person without exception. Everyone should love and serve their neighbour and treat their neighbour as they would wish to be treated themselves regardless of the neighbour’s beliefs, background or whether they are considered an “enemy”. Each person is created in God’s image with a soul and talents to be shared with others for the betterment of society. “The principle of solidarity, also articulated in terms of ‘friendship’ or ‘social charity,’ is a direct demand of human and Christian brotherhood.” (CCC 1939). The wealth of the world should be distributed equitably and individuals should be guaranteed a good wage for a day’s work. Every effort should be made to negotiate in a peaceful manner and avoid conflict. “Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this.” (CCC 1941) Individuals should share more than material goods, what is of utmost value is the sharing of the spiritual goods of faith.

2. For generations, Catholics have responded to needs by forming associations, agencies and outreach programs to assist the most vulnerable in our own communities, in the province and beyond. This work is done not simply because it is the right thing to do. It is done because of a deep understanding of the Christian understanding of “charity”.

When we think of “charity” as the *virtue* of charity, the virtue that is at the heart of the Christian life, we can see why we have to be committed *both* to social action, that is the works of justice, and to social service, that is the works of charity. Unless we are people who are ready to engage in social service, and so who are prepared to give financial and personal assistance to those who are here and now suffering from hunger, or to visit the sick, welcome refugees, and so on, then we are not the sort of people who should think of undertaking social action, or the works of justice. (*Catholic Social Teaching: Social Service or Social Action? Assembly of Catholic Bishops of Ontario*  
<http://acbo.on.ca/englishdocs/CharityAndJustice.pdf> )

In every community, there are local groups (parish based charities – food banks, drop in centers, etc.). A Student Handout “Selected Agencies Assisting Those in Need” is provided. That list is not exhaustive and does not include all Catholic agencies in the province. Consider also:

- St. Vincent de Paul Society
- Birthright
- Catholic Action (diocese of Thunder Bay) supporting drop in centres, Mission to Seafarers
- Migrant Workers’ outreach in the Diocese of London
- St. Francis Table in Parkdale run by the Franciscans
- Little Brothers of the Good Shepherd
- The Father Costello Community Care Centre in Timmins
- Catholic Charities of the Archdiocese of Toronto
- women’s shelters
- Aboriginal community support programs

If possible, have a member of the organization come and speak to the students. If the organization has a website, consider having the students gather more information on it.

3. Discuss with students the various jobs and careers with Catholic agencies and organizations. Not all positions are paid positions – many will be volunteer or part-time. If a member of a group is able to speak with the students, invite them to do so. The focus of this activity is to look at Catholic agencies and organizations, which were formed out of a faith response. There are many laudable secular groups; however usually they do not have a faith connection. As well, many spend a considerable amount of money on overhead. You could consider pointing out to students that all registered charities in Canada file an annual financial report with the Canada Revenue Agency. These reports can be accessed at <http://www.cra-arc.gc.ca/chrts->

[gvng/lstngs/menu-eng.html](http://www.cra-arc.gc.ca/chrts-gvng/lstngs/menu-eng.html). Each report details spending, including compensation for its employees.

4. When assigning the research assignment, consider asking students to investigate a group new to them. You could use any of the ones listed on the Student Handout “Selected Agencies Assisting Those in Need” or they could choose from a local or national group. A Student Handout “Social Agency Assignment” is provided, along with a suggested rubric. Students could present their information in a variety of formats. Choose the one that works best for the students.

### **Works Cited/Resources:**

Charities Listing, Canada Revenue Agency, <http://www.cra-arc.gc.ca/chrts-gvng/lstngs/menu-eng.html>.

Catholic Social Teaching: Social Service or Social Action? Assembly of Catholic Bishops of Ontario  
<http://acbo.on.ca/englishdocs/CharityAndJustice.pdf>

Catechism of the Catholic Church

McGraw, Caroline, “The Liberation I Found at L’Arche”, America Magazine, February 11, 2013,  
<http://americamagazine.org>

## Student Handout

### Social Justice Excerpts from the Catechism of the Catholic Church

#### ARTICLE 3

#### SOCIAL JUSTICE

**1928** Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority.

#### I. RESPECT FOR THE HUMAN PERSON

**1929** Social justice can be obtained only in respecting the transcendent dignity of [humans]. The person represents the ultimate end of society, which is ordered to him:

What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt.<sup>35</sup>

**1930** Respect for the human person entails respect for the rights that flow from [their] dignity as a creature. These rights are prior to society and must be recognized by it. They are the basis of the moral legitimacy of every authority: by flouting them, or refusing to recognize them in its positive legislation, a society undermines its own moral legitimacy.<sup>36</sup> If it does not respect them, authority can rely only on force or violence to obtain obedience from its subjects. It is the Church's role to remind [people] of good will of these rights and to distinguish them from unwarranted or false claims.

**1931** Respect for the human person proceeds by way of respect for the principle that "everyone should look upon [their] neighbour (without any exception) as 'another self,' above all bearing in mind [their] life and the means necessary for living it with dignity."<sup>37</sup> No legislation could by itself do away with the fears, prejudices, and attitudes of pride and selfishness, which obstruct the establishment of truly fraternal societies. Such behaviour will cease only through the charity that finds in every [human] a "neighbour," a brother/sister.

**1932** The duty of making oneself a neighbour to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be. "As you did it to one of the least of these my brethren, you did it to me."<sup>38</sup>

**1934** Created in the image of the one God and equally endowed with rational souls, all [humans] have the same nature and the same origin. Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity.

**1935** The equality of [humans] rest essentially on their dignity as persons and the rights that flow from it:

Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design.<sup>40</sup>

**1936** On coming into the world, [the person] is not equipped with everything [they] need for developing [their] bodily and spiritual life. [They] needs others. Differences appear tied to age, physical abilities, intellectual or moral aptitudes, the benefits derived from social commerce, and the distribution of wealth.<sup>41</sup> The "talents" are not distributed equally.<sup>42</sup>

**1937** These differences belong to God's plan, who wills that each receive what [they] need from others, and that those endowed with particular "talents" share the benefits with those who need them. These differences encourage and often oblige persons to practice generosity, kindness, and sharing of goods; they foster the mutual enrichment of cultures:

I distribute the virtues quite diversely; I do not give all of them to each person, but some to one, some to others. . . . I shall give principally charity to one; justice to another; humility to this one, a living faith to that one. . . . And so I have given many gifts and graces, both spiritual and temporal, with such diversity that I have not given everything to one single person, so that you may be constrained to practice charity towards one another. . . . I have willed that one should need another and that all should be my ministers in distributing the graces and gifts they have received from me.<sup>43</sup>

**1938** There exist also *sinful inequalities* that affect millions of men and women. These are in open contradiction of the Gospel:

Their equal dignity as persons demands that we strive for fairer and more humane conditions. Excessive economic and social disparity between individuals and peoples of the one human race is a source of scandal and militates against social justice, equity, human dignity, as well as social and international peace.<sup>44</sup>

### III. HUMAN SOLIDARITY

**1939** The principle of solidarity, also articulated in terms of "friendship" or "social charity," is a direct demand of human and Christian brotherhood.<sup>45</sup>

An error, "today abundantly widespread, is disregard for the law of human solidarity and charity, dictated and imposed both by our common origin and by the equality in rational nature of all men, whatever nation they belong to. This law is sealed by the sacrifice of redemption offered by Jesus Christ on the altar of the Cross to his heavenly Father, on behalf of sinful humanity."<sup>46</sup>

**1940** Solidarity is manifested in the first place by the distribution of goods and remuneration for work. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation.

**1941** Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this.

**1942** The virtue of solidarity goes beyond material goods. In spreading the spiritual goods of the faith, the Church has promoted, and often opened new paths for, the development of temporal goods as well.

And so throughout the centuries has the Lord's saying been verified: "Seek first his kingdom and his righteousness, and all these things shall be yours as well".<sup>47</sup>

For two thousand years this sentiment has lived and endured in the soul of the Church, impelling souls then and now to the heroic charity of monastic farmers, liberators of slaves, healers of the sick, and messengers of faith, civilization, and science to all generations and all peoples for the sake of creating the social conditions capable of offering to everyone possible a life worthy of man and of a Christian.<sup>48</sup>

#### **IN BRIEF**

**1943** Society ensures social justice by providing the conditions that allow associations and individuals to obtain their due.

**1944** Respect for the human person considers the other "another self." It presupposes respect for the fundamental rights that flow from the dignity intrinsic of the person.

**1945** The equality of [humans] concern their dignity as persons and the rights that flow from it.

**1946** The differences among persons belong to God's plan, who wills that we should need one another. These differences should encourage charity.

**1947** The equal dignity of human persons requires the effort to reduce excessive social and economic inequalities. It gives urgency to the elimination of sinful inequalities.

**1948** Solidarity is an eminently Christian virtue. It practices the sharing of spiritual goods even more than material ones.

## Student Handout

### Selected Agencies Assisting Those in Need

- CANADIAN FOOD FOR CHILDREN (Dr. Simone's.) Their mandate is to raise funds, purchase food, and gather goods for the hungry in developing countries. Everyone in the organization is a volunteer. One hundred percent of donations are used to buy food and to pay for shipping costs. <http://www.canadianfoodforchildren.net>
- CATHOLIC MISSIONS IN CANADA. There are poor and scattered communities in the Canadian North, isolated from their neighbours because of geography and the extreme cold of the long winter season. In these communities, Catholic missions help out and work with families who constantly struggle to cover the basics such as food and shelter and clothing because opportunities for work and jobs are scarce. <http://www.cmic.info/>
- CHALICE (formerly known as Christian Child Care International) has a monthly "sponsor a child" program, which includes buying animals to provide nutrition and income for families, supplying schools and supplies for students, providing wells, medical care, household goods, implements to help families earn income, and small business loans. <http://www.ccare.ca/>
- COVENANT HOUSE provides 24-hour crisis care and a full range of services including education, counseling, health care and employment assistance. They have helped thousands of young people go from a life on the street to one with a future. <http://www.covenanthouse.on.ca/>
- DEVELOPMENT AND PEACE is the official international development organization of the Catholic Church in Canada. It aims to improve living and working conditions in 70 countries around the globe, funding human rights, community development and humanitarian aid. They provide emergency aid when natural disasters strike. <http://www.devp.org>
- L'ARCHE is a community of homes and day settings that provide support for people with developmental disabilities. Their vision of care giving and community building fosters inclusion, understanding and belonging. There are nearly 200 locations in Canada in which volunteers from diverse cultures and backgrounds share deeply committed relationships with people with developmental disabilities. L'Arche also offers programs and publications for schools, professional development and the general public. <http://www.larche.ca>
- RESCUING OUR AFRICAN DAUGHTERS (ROAD) assists teenage girls in Burkina Faso, West Africa, who are forced to leave their homes and families to escape the slavery of abusive and oppressive tribal practices. They seek refuge in ROAD Centres run by the Sisters of the Immaculate Conception, a local order of Catholic Nuns. <http://road-saja.org>

## Assignment

### Social Agency Assignment



Choose an agency that responds to a social justice need. The agency could be a local one in your community, or it could be a national or international one.

Prepare a brochure, webpage, video or other format approved by your teacher that highlights the information about the agency.

Research the agency. Find and select information that is relevant to the agency. This information can be from primary sources (for example going to the organization and interviewing the staff; going on a visit to an outreach program and asking questions) and/or from secondary sources (for example websites, magazine articles).

Consider the following:

- Find out its mission and purpose.
- Give a brief description of the work they do.
- How is the agency meeting its mandate?
- Link the information to the Catechism of the Catholic Church.
- How are equity and social justice issues addressed by this organization? (Refer to the CCC, Article 3)
- Describe careers or volunteer opportunities available through this organization.

*Image courtesy of World Social Work Day, [www.jpkk.com](http://www.jpkk.com)*



## Student Handout

### Social Agency Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
<u>Knowledge and Understanding</u>  Summary of information about and careers in organization	Summarizes information with little clarity  Describes careers with limited ability	Summarizes information with some clarity  Describes careers with some ability	Summarizes information with clarity  Describes careers with good detail	Summarizes information concisely with clarity  Describes careers with much detail and description
<u>Thinking</u>  Critique and analysis of organization	Uses critical thinking processes with limited effectiveness	Uses critical thinking processes with some effectiveness	Uses critical thinking processes with considerable effectiveness	Uses critical thinking processes with a high degree of effectiveness
<u>Communication</u>  Organizes and presents information in oral, visual and/or written form	Organizes and expresses ideas and information with limited effectiveness	Organizes and expresses ideas and information with some effectiveness	Organizes and expresses ideas and information with considerable effectiveness	Organizes and expresses ideas and information with a high degree of effectiveness
<u>Application</u>  Makes connections with concepts in Catechism and organization	Makes connections within and between various contexts with limited effectiveness	Makes connections within and between various contexts with some effectiveness	Makes connections within and between various contexts with considerable effectiveness	Makes connections within and between various contexts with a high degree of effectiveness

**Comments:**

## Activity 4 – Social Justice and Dignity – Ontario Catholic School Graduate Expectations

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FOCUS - Applying the Social Teachings of the Catholic Church

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### Basic outline of content

- Think/Pair/Share – brainstorming activity
- Catholic Graduate Expectations
- DI Assignment

### Assessment/Evaluation Strategies

- DI Assignment

### Overall and Specific Expectations met in this activity

A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

A3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

**A4. Communicating and Reflecting:** communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

A4.3 clearly communicate the results of their inquiry (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)

A4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

D1.1 describe how fundamental values, attitudes, and day-to-day behaviour (*e.g., fair-mindedness, empathy, reflection, respecting and embracing diversity, personal language use*) can contribute to equity and social justice

### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE1e
- CGE2b
- CGE2c
- CGE2d
- CGE3b
- CGE4f
- CGE5a
- CGE5g

### Suggested Teaching Strategies

1. Brainstorm with students the values, skills, beliefs and behaviors that they think are expected from a graduate of a Catholic high school. Then ask students to pair and share, expanding on their answers. Tell students to be prepared to justify their choices and use terminology from this course.  
  
**Share:** As a class, have the pairs of students come forward and explain one item. Be sure that students do not pick areas that have been discussed by previous groups. Keep the student work visible for reference for the assignment at the end of the activity.
2. Provide copies of the Ontario Catholic School Graduate Expectations. Compare student answers from think/pair/share and discuss as a whole class. What is missing from the student list? Which ones do they feel most exemplify Catholic Social Teachings?
3. Give the students the assignment. Identify the values, beliefs, skills, and behaviours that exemplify Catholic Social Teachings. Students can demonstrate their knowledge and understanding through a variety of mediums such as artwork, collage, graphic organizer, reflective journal or media production. A Student Handout “Ontario Catholic School Graduate Expectations Assignment” is provided, along with a rubric.

Extension Activities that could be employed for this topic:

- Student self-assessment: checklist of key principles or thumbs up/thumbs down (not understood, understood)

## Teacher Notes

1. Background information on Ontario Catholic School Graduate Expectations (OCSGE), Exit Standards for Catholic School Graduates (taken by the revised edition of the OCSGE) is provided by the resource *Curriculum Support for Catholic Schools: Enhancing the Religious Dimension of Catholic Education*, produced by the Eastern Ontario Catholic Curriculum Cooperative. Excerpts from their material, along with other commentary is given below:

At the core of education in Catholic schools is the synergy between the curriculum and the Ontario Catholic School Graduate Expectations. At the very heart of this is Jesus Christ who, in his life on earth, embodied social justice and equity in his teaching and actions. He calls all Christians to work in solidarity to ensure that all people have dignity and are treated with respect. This means that students in a Catholic school should aspire to have qualities and beliefs that embrace the Expectations regarding equity, diversity and social justice.

The *Ontario Catholic School Graduate Expectations (CGEs)* represent the first public articulation of what the community, led by the Assembly of Catholic Bishops of Ontario, 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 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 are 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.

For Roman Catholics, the core of life's meaning, and therefore the heart of Catholic education, is always to be found in the relationship between our lived experience and the Paschal Mystery of our Lord Jesus Christ. The milieu of our faith experience, however, has been ever changing. In the twentieth century, the Second Vatican Council marked a series of historic moments in the life of our Church. Our collective experience of the profound changes in our world compelled the Bishops of the Church to review

our understanding of the relationship between the Church and the modern world. Indeed, the insights of the Council continue to guide us in the face of continuing and often dramatic changes. To suggest that the impact on Catholic education has been no less profound is an understatement. Within the experience of the post-Vatican II Church, Roman Catholics have witnessed a significant linguistic evolutionary process within a culture of continuous change. As the Bishops of Ontario have noted in their important pastoral letter ***This Moment of Promise*** (1989),

... although Catholic education must prepare students to live in this culture and to embrace all that is good in it, this effort should not be reduced simply to learning how to adapt to the world. While we are called to be constructive and creative in our contribution to society, we must also be critical of those aspects of our culture which are contrary to the values of our faith tradition. (p. 14)

The need to create a consensus around a Catholic language of education is critical to this effort. Without such a common language, there is a risk that the goals of Catholic education will not be advanced, as they should. Again, as the Ontario Bishops have articulated:

Our students cannot do this alone. We cannot do this alone. We need to be members of a community, which encourages each person in the difficult task of living according to faith values, which are often at odds with the prevailing values of our society. Within a society, which is increasingly secular, there is more need than ever before for an educational community, which stakes its existence on the infinite promise which Jesus Christ, has offered through his death and resurrection. He came that we may have life and have it more abundantly. (p.16)

The Ontario Catholic School Graduate Expectations have come to occupy pride of place in the work to articulate our distinctive Catholic role and identity. With the rapidity of curricular reforms, we must be certain that the manner in which we employ religious language is authentic both in terms of the accuracy with which the teaching of the Church is reflected as well as its pedagogical soundness. In terms of both, Catholic educators must have opportunities to develop for themselves a competent understanding of this new religious linguistic landscape as it points to the truths of our Catholic faith as these appropriately are integrated into all Catholic curricula.

CGEs represent the Catholic community's articulation of the quality of character students should demonstrate upon graduation from Catholic schools. The Catholic community prefers to call these character traits "virtues". This represents an integration of explicit values education and explicit character education. Research on

character education confirms that when attempting to nurture attitudes, values and habits of mind, a conducive learning environment is essential for success.

Virtues education is a process, not an event. Effective virtues education requires ongoing rather than occasional treatment if habits and dispositions are to be nurtured.

The ***Ontario Catholic School Graduate Expectations*** are also expressed in what may be called principles, values, or themes of Catholic Social Teaching. These include but are not limited to:

## **CATHOLIC SOCIAL TEACHING PRINCIPLES:**

### **Dignity of the Human Person**

- Human life is sacred
- Humanity is created in the image and likeness of God
- Human life is to be respected and cared for

### **Community and the Common Good**

- To live with dignity and to exercise our rights we live in community or relationship with others.
- We have a responsibility to contribute to the good of the whole of society, to the common good.
- “the common good is not a single goal, but rather a composite of many goods, material, cognitive, institutional, moral and spiritual, the latter two being of highest importance.” (Pope Benedict XVI, May 2010)

### **Preferential Option for the Poor and Vulnerable**

- Christians are called to treat its most vulnerable with a special care and concern
- Christians are called to examine and critique systems that oppress and keep people from reaching their full potential

### **Human Rights and Responsibilities**

- Every person has a fundamental right to life
- Every person has a fundamental right to those things required for life – food, shelter, clothing, employment, health care and education
- With rights come responsibilities

### **Dignity of Work and Service**

- All people have the right to work
- All people have the right to just wages
- All people have the right to appropriate working conditions
- All people have the right to organize

### **Stewardship for Creation**

- The earth is a gift from God
- This gift is to benefit everyone
- As good stewards we work to protect and care for the earth's resources

### **Love and Justice**

- Christians are by nature called to relationships characterized by a deep love for the other.
- Justice occurs as natural expression of love

### **Peace**

- "Peace is not just the absence of war. It involves mutual respect and confidence between people and nations. It involves collaboration and binding agreements."  
Pope John Paul II

### **Faith in God, the Father, Son and Holy Spirit**

- "Faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)
- The gift of Christian faith is received at baptism, where we become one with the community joined to Jesus in his dying and rising.
- In union with the crucified and risen Jesus, Christians share in the Father's gift of the Spirit, who raised Jesus from the dead.
- Christian faith, by its very nature, then, brings us to a more intimate knowledge and understanding of our participation in the life of the Trinity.

### **Hope**

- Hope is that virtue by which we take responsibility for the future, both of ourselves and of the world. It is oriented, therefore, toward the Kingdom of God. Hope measures everything against the future Kingdom, and so it is a virtue with a prophetic edge. Richard McBrien, p. 1008

### **Mystery, Wonder and Awe**

- **Mystery**, in biblical usage, generally refers to a divine secret that is being, or has been, revealed in God's good time.
- What God has decreed shall take place in the future.
- **Wonder** may be understood as a response of a person who beholds some mystery.
- It may be a feeling of surprise, astonishment, amazement or admiration.
- **Awe** may be understood as a person's mixed feeling of reverence, fear and wonder in the face of something majestic, or sacred.
- The effect of awe may be temporarily immobilizing and often elicits a display of respect and/or worship.

2. The Ontario Catholic School Graduate Expectations are available on-line, or in print form. Choose the most appropriate format for the students. (They are available in pdf format from the Institute for Catholic Education's website: <http://www.iceont.ca/page17862747.aspx>) Compare student answers from think/pair/share and discuss as a whole class. Encourage students to discuss which ones they feel most exemplify Catholic Social Teachings.
3. The teacher should set up expectation, timeline, goals and parameters of the assignment in detail (e.g., focus questions, student research worksheets, how to document sources, ideas to get started, and helpful websites to explore).

**Works Cited/Resources:**

Cronin, gsic, Sister Joan, Ontario Catholic School Graduate Expectations Revised, in Principal Connections, Catholic Principals' Council of Ontario,  
<http://www.cpco.on.ca/News/PrincipalConnections/PastIssues/Vol15/Issue2/GraduateExpectations.pdf>

Curriculum Support for Catholic Schools: Enhancing the Religious Dimension of Catholic Education, Eastern Ontario Catholic Curriculum Cooperative,  
<http://www.eoccc.org/content/csfcs/pdf/fulldocument.pdf>

Ontario Catholic School Graduate Expectations, Institute for Catholic Education,  
<http://www.iceont.ca/page17862747.aspx>



## Assignment

### Ontario Catholic School Graduate Expectations Assignment



Your task is to convey your understanding of Catholic Social Teachings, using the terminology learned in the unit for an audience that doesn't have any prior knowledge of Catholic Social Teachings, the major documents of Catholic Social Teachings, the Catechism of the Catholic Church or the Ontario Catholic School Graduate Expectations.

Select a format to present your understanding of Catholic Social Teachings and terminology for this unit. You may use all your notes, suggested Internet Sites and books available to you.

Whichever medium you use, the major areas of Catholic Social Teachings must be thoroughly explored with detailed information and explanation(s). The Word Wall developed in this unit can be utilized for key terminologies. You may include a minimum number of Principles of Catholic Social Teachings, major documents and the Catholic Graduate Expectations to be covered.

Some suggested presentation formats are listed below. (Student suggested options should be discussed and approved by the teacher.)

<p><b>Create a chart, or graphic organizer/idea web</b>  Include explanatory notes for each item on the idea web/chart. Students will be available for oral consultation.  Avoid cut and paste from a source.  Use graphics to enhance the assignment.</p>	<p><b>Create a song, poem or rap.</b>  This can be a live performance but lyrics must be submitted to the teacher prior to the presentation.</p>
<p><b>Create a talk show with a person of interest</b> (e.g., John Paul II, Jean Vanier)  If recorded, a written script must be submitted.  The key role the individual played or plays, as well as contributions toward an equitable and just society must be explored.</p>	<p><b>Create a bi-fold or tri-fold pamphlet.</b>  Include images and information.  Do not skimp on written information.</p>
<p><b>Reaction journal or letter to the editor</b>  Write in first person or in “role” as a Pope, Bishop, or lay person who is involved in a social justice challenge or issue.</p>	<p><b>Create a visual display (poster, painting, drawing, slide show, or video).</b>  Be sure to hand in your memory stick if creating a video or slide show.  Use symbols, images, art, labels. Include a thorough explanation of the visual display. This can be done orally with the teacher or in writing.</p>
<p><b>Act as a reporter and create a radio/television special report or newspaper/magazine feature.</b>  This report can be of an event that represents the “Signs of the Times” (e.g., nuclear testing by North Korea, new reproductive technology, earthquake in Haiti, France banning the Muslim veil) and the Catholic Social Teachings.</p>	<p><b>Create a “Did you Know” or fact sheet geared to elementary school children.</b>  Remember to use easy to understand language.  Visual enhancements and vivid/story like examples should be included.</p>

## Student Handout

### Rubric for the DI Assignment

Criteria	Level 1	Level 2	Level 3	Level 4
<b>Knowledge:</b> facts, course terminology, examples, explanations, effective visuals	Covered Catholic Social Teachings with limited understanding	Covered Catholic Social Teachings with a moderate degree of understanding	Covered Catholic Social Teachings with considerable understanding	Covered Catholic Social Teachings thoroughly with a high degree of understanding
<b>Inquiry:</b> Use of the key resources of this unit (CST, Major Document, Ontario Catholic School Graduate Expectations)	Uses sources effectively and accurately with difficulty	Uses sources effectively and accurately some of the time	Uses sources effectively and accurately most of the time	Uses sources effectively and accurately at all times
<b>Communication:</b> clear messages, articulate, notes accompany visuals or technology, proper use of language	Follows language conventions (spelling, grammar, usage and punctuation) with limited ability  Limited ability to discuss/ portray topic and many prompts required (written and/or oral)	Follows language conventions (spelling, grammar, usage and punctuation) with few errors  Moderate ability to discuss /portray Catholic Social Teachings, some prompts required	Follows language conventions (spelling, grammar, usage and punctuation) with minor errors  Clear message, relevant visuals included effective use of language (written and/or oral)	Follows language conventions (spelling, grammar, usage and punctuation) at all times  Highly polished project with outstanding use of language (written and/or oral)
<b>Application:</b> Organization or layout of information	Limited organizational skills demonstrated	Uses medium in a somewhat organized and creative manner	Uses medium in a well organized and creative manner	Uses medium in a highly organized and creative manner

**Comments:**

## Unit Three: Social Justice and Catholic Morality

**Catholic theme:** Morality and Social Justice

### Overview of Content

1. Moral Context
2. Laws and Legislation
3. International Issues
4. Media Analysis

### Overview of Activities

- Activity 1 – First Nations, Metis and Inuit – moral context with residential school case study
- Activity 2 – The role of government
- Activity 3 – International issues
- Activity 4 – Power relations - media and popular culture analysis

### Assessment of Learning

- Test
- Media Assignment

***Overall and specific expectations*** to be met in this unit

- B1.1, B1.3, B1.4, B1.5
- B2.1 B2.2, B2.3, B2.4
- B3.1, B3.2, B3.3
- C1.1, C1.3, C1.4
- C2.4
- C3.1, C3.2, C3.3

## **Ontario Catholic School Graduate Expectations**

- CGE1d, e, h
- CGE2b, c
- CGE3c, d
- CGE4g
- CGE5a

## ***Assessment as Learning***

- Debate
- Presentation rubric
- Feedback on Discussion

## Activity 1 – First Nations, Metis and Inuit

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### FOCUS - Moral Context

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#### Basic outline of content

- Think/Pair/Share – brainstorming activity on aspects of morality and conscience
- Discussion on Morality
- Activity sheet on morality and love
- Debate on Residential Schools

#### Assessment/Evaluation Strategies

- Debate

#### Overall and Specific Expectations met in this activity

B1.1 demonstrate an understanding of theoretical and research approaches associated with the study of equity and social justice issues (*e.g., postmodernism, anti-oppression theory, feminist analysis, critical race theory, critical disability theory, postcolonial theory, indigenous knowledge approach*)

B1.4 analyse ways in which social and cultural belief systems can affect perspectives on and decisions relating to equity and social justice issues (*e.g., one's position on land development/resource exploitation versus the preservation of sites sacred to Aboriginal people, Sharia and Halakhah law versus a single system of family law in Canada, individual versus social responsibility*)

B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups*)

B2.4 demonstrate an understanding of how the use of language can empower or marginalize individuals and groups (*e.g., the impact of forcing colonized people to be educated in or to use the language of the colonizer; the implications of androcentric language; the benefits of groups "reclaiming" pejorative language*)

- C1.1 analyse the rationale for specific instances of social injustice in Canadian history (*e.g., denying women the vote; educational restrictions/quotas facing women and Jews; racial segregation; the internment of Japanese Canadians during World War II; the institutionalization and/or sterilization of people with disabilities; forcing Aboriginal children to attend residential schools; the destruction of Africville*), and demonstrate an understanding of how perspectives on the issues related to these historical injustices have changed
- C3.2 describe the ways in which Aboriginal peoples in Canada and other indigenous groups around the world (*e.g., the Innu of Labrador, the Lubicon Cree of Alberta, Guyanese indigenous peoples, the Basque people of Spain and France*) have used laws or international attention to try to effect changes in domestic policy with respect to social justice issues

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE1e
- CGE2b
- CGE2c
- CGE4g

#### Suggested Teaching Strategies

1. Think/pair/share - ask students to pair up and then come up with a definition of morality. To assist in the debriefing, a Student Handout “Various Definitions of Morality” is provided.
2. Class discussion on morality from a Catholic perspective. Engage the students in a discussion on the various aspects of morality. Note what the Catechism of the Catholic Church says about intentions, circumstances, and objectives. A Student Handout “The Sources of Morality” can be used to assist with this.
3. Morality is based on the Gospel teaching of Love. Have students read the Student Handout “Do the Loving Thing” and complete the reflection based on 1<sup>st</sup> Corinthians, Student Handout “Love Is”. Recap with the students what Christians should do in situations involving morality.
4. Brainstorm with students the topic of residential schools. Discuss the historic context, along with some of the approaches used to study the issue (postcolonial theory, indigenous knowledge approach). Explore the dynamics of power in Canadian society at the time. Acknowledge the perspective of the day, and the use of language. Have a debate on the topic – were residential schools the moral thing to do? Why did this instance of social injustice occur?

Extension Activities that could be employed for this topic:

- Student self-assessment: checklist of key principles or thumbs up/thumbs down (not understood, understood)

## Teacher Notes

1. When defining morality, encourage students to recall the ones they've learned in previous courses, including Religious Education. Consider using a word wall or other similar format to collect the various definitions.
2. The Catechism of the Catholic Church provides information on the sources of morality beginning with paragraph 1750.

The object, the intention, and the circumstances make up the "sources," or constitutive elements, of the morality of human acts.

The *object* chosen is a good toward which the will deliberately directs itself. It is the matter of a human act. The object chosen morally specifies the act of the will, insofar as reason recognizes and judges it to be or not to be in conformity with the true good. Objective norms of morality express the rational order of good and evil, attested to by conscience.

In contrast to the object, the *intention* resides in the acting subject. Because it lies at the voluntary source of an action and determines it by its end, intention is an element essential to the moral evaluation of an action. The end is the first goal of the intention and indicates the purpose pursued in the action. The intention is a movement of the will toward the end: it is concerned with the goal of the activity. It aims at the good anticipated from the action undertaken. Intention is not limited to directing individual actions, but can guide several actions toward one and the same purpose; it can orient one's whole life toward its ultimate end. For example, a service done with the end of helping one's neighbor can at the same time be inspired by the love of God as the ultimate end of all our actions. One and the same action can also be inspired by several intentions, such as performing a service in order to obtain a favor or to boast about it.

A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving).

The *circumstances*, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil.



3. Students should be very familiar with the passage from 1<sup>st</sup> Corinthians. Remind them: Always treat others with the same love and respect with which we wish to be treated and that everything we do should reflect genuine concern for other people.
4. Introduce the students to the topic of residential schools in Canada. Brainstorm with the students what they are aware of about residential schools. Consider using the National Film Board of Canada documentary “We Were Children” as a means of introducing the topic. A few resources have been prepared and are available to choose from. The Student Handout “Residential Schools in Canada” is a map of the various schools across Canada. Another Student Handout, “Truth and Reconciliation Commission” gives basic background information. Another Student Handout, “Some Theoretical Considerations” provides a small amount of information on various approaches to the issue. Encourage students to explore the various websites that have been established by the Aboriginal communities themselves, along with the official website of the Truth and Reconciliation Commission and the Federal Department of Aboriginal Affairs and Northern Development Canada. As a class, discuss the historic context, the various approaches that could be used to examine the topic, and the dynamics of power that set up the concept of residential schools. Have a debate on the topic – were residential schools the moral thing to do? Why did this instance of social injustice occur? A Student Handout “Debate Rubric” is provided.

#### **Works Cited/Resources:**

An apology of the Missionary Oblates of the Immaculate Conception (a religious order of Catholic priests and brothers who work primarily in northern and remote areas of Canada).

[http://www.cccb.ca/site/images/stories/pdf/oblate\\_apology\\_english.pdf](http://www.cccb.ca/site/images/stories/pdf/oblate_apology_english.pdf)

Canadian Broadcast Corporation story – Catholic Bishop apologies

<http://www.cbc.ca/news/canada/north/story/2009/05/28/catholic-dene-apology.html>

Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca)

Government of Canada, Department of Aboriginal Affairs and Northern Development Canada

[www.aadnc-aandc.gc.ca](http://www.aadnc-aandc.gc.ca)

Map of residential schools in Canada

[http://www.myrobust.com/websites/trcinstitution/File/pdfs/2039\\_T&R\\_map\\_nov2011\\_final.pdf](http://www.myrobust.com/websites/trcinstitution/File/pdfs/2039_T&R_map_nov2011_final.pdf)

National Film Board of Canada documentary “We Were Children”

<http://blog.nfb.ca/blog/2012/10/02/we-were-children/>

Prime Minister Stephen Harper’s apology printed statement: [http://www.aadnc-](http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649)

[aadnc.gc.ca/eng/1100100015644/1100100015649](http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649) ; video of proceedings: <http://www.aadnc-aandc.gc.ca/eng/1100100015677/1100100015680>

Project of Heart - an inquiry based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Aboriginal people in Canada. For selected videos see - <http://poh.jungle.ca/filmsvideos>

The Federal Department of Aboriginal Affairs and Northern Development Canada has information on Indian Residential Schools. It includes key milestones of residential schools - <http://www.aadnc-aandc.gc.ca/eng/1332953263668/1332953559387> complete with pictures and background information

Truth and Reconciliation Commission of Canada - [www.trc.ca](http://www.trc.ca)

Vatican apology [http://www.vatican.va/resources/resources\\_canada-first-nations-apr2009\\_en.html](http://www.vatican.va/resources/resources_canada-first-nations-apr2009_en.html)

### Various Definitions of Morality



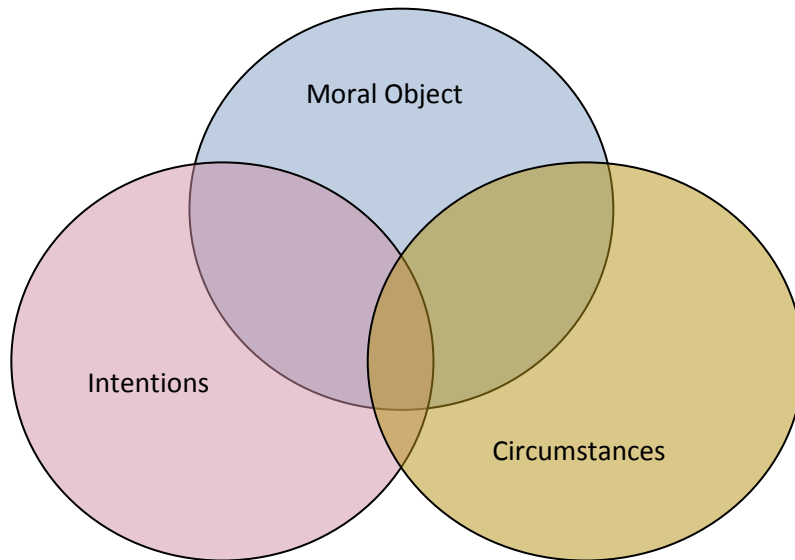
Morality (from the Latin *moralitas*) = having to do with customs, habits and manners shaping human life; principles concerning the distinction between right and wrong or good and bad behaviour (cf. Oxford English Dictionary); it may be defined as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting ([www.newcatholic.org](http://www.newcatholic.org))

The set of values and principles that guide someone's choices about what kind of person he or she is becoming. These values and principles point to the meaning that life has for that person. (Ahlers, Allaire, Koch, Growing in Christian Morality, St. Mary's Press, 1996, p. 12)

Morality is a system of right conduct based on fundamental beliefs and obligations to follow certain codes, norms, customs and habits of behaviour. (Canadian Conference of Catholic Bishops, In Search of the Good, Concacan Inc., 2004, p. 22)

## Student Handout

### THE SOURCES OF MORALITY



The (moral) object must be good in itself; our intentions must be good and the circumstances surrounding the action should be such that they add to (or do not subtract from) the goodness of the action.

The morality of human acts depends on:

- the object chosen;
- the end in view or the intention;
- the circumstances of the action.

*(Catechism of the Catholic Church, #1750)*

\*Note how our good intentions do not make a morally bad act, good. And how our bad intentions can make a morally good act, bad!

## Student Handout

### Doing the Loving Thing

Morality involves doing the loving thing – for others, for God, for self and for the environment. St. Augustine echoes this when he says “Love, and do what you will.”

For Augustine, we must first understand love before we can ensure that what we do is morally right. In a way, we can see that he stresses motive and a clear understanding of love!

For Augustine this love:

- Is rooted in Infinite Love (God’s love)
- Cannot be separated from Truth (Objective Truth, God’s Truth)
- Manifested by Jesus Christ
  - Includes loving God and others
  - Includes loving and praying for one’s enemies
  - Includes an understanding that we are called to love all people
  - Includes forgiveness and the healing of relationships

An examination of St. Paul’s first letter to the faith community in Corinth helps understand this love (cf. I Cor. 13)

*Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.*

## Student Handout

♥ Love is....

St. Paul's Words (I Corinthians 13)	My words, my examples...
Love is patient	
Love is kind	
Love is not jealous	
Love is not pompous	
Love is not inflated	
Love is not rude	
Love does not seek its own interests	
Love is not quick-tempered	
Love does not brood over injury	
Love does not rejoice over wrongdoing but rejoices with the truth	
Love bears all things, believes all things, hopes all things, endures all things	
Love never fails	
(Of all the theological virtues that is faith, hope, love) the greatest of these is love	

Once we can determine that what we are doing is rooted in love, we can make a choice



### Principles to Keep in Mind

- Never do evil even for the sake of accomplishing something good
- Always treat others with the same love and respect with which we wish to be treated
- Everything we do should reflect genuine concern for other people

## **Student Handout**

### **Truth and Reconciliation Commission**

#### **Residential Schools**

Residential schools for Aboriginal people in Canada date back to the 1870s. Over 130 residential schools were located across the country, and the last school closed in 1996. These government-funded, church-run schools were set up to eliminate parental involvement in the intellectual, cultural, and spiritual development of Aboriginal children.

During this era, more than 150,000 First Nations, Métis, and Inuit children were placed in these schools often against their parents' wishes. Many were forbidden to speak their language and practice their own culture. While there is an estimated 80,000 former students living today, the ongoing impact of residential schools has been felt throughout generations and has contributed to social problems that continue to exist.

On June 11, 2008, the Prime Minister, on behalf of the Government of Canada, delivered a formal apology in the House of Commons to former students, their families, and communities for Canada's role in the operation of the residential schools.

#### **The Indian Residential Schools Settlement Agreement**

With the support of the Assembly of First Nations and Inuit organizations, former residential school students took the federal government and the churches to court. Their cases led to the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. The agreement sought to begin repairing the harm caused by residential schools. Aside from providing compensation to former students, the agreement called for the establishment of The Truth and Reconciliation Commission of Canada with a budget of \$60-million over five years.

#### **The Truth and Reconciliation Commission of Canada**

The Truth and Reconciliation Commission of Canada has a mandate to learn the truth about what happened in the residential schools and to inform all Canadians about what happened in the schools. The Commission will document the truth of what happened by relying on records held by those who operated and funded the schools, testimony from officials of the institutions that operated the schools, and experiences reported by survivors, their families, communities and anyone personally affected by the residential school experience and its subsequent impacts.

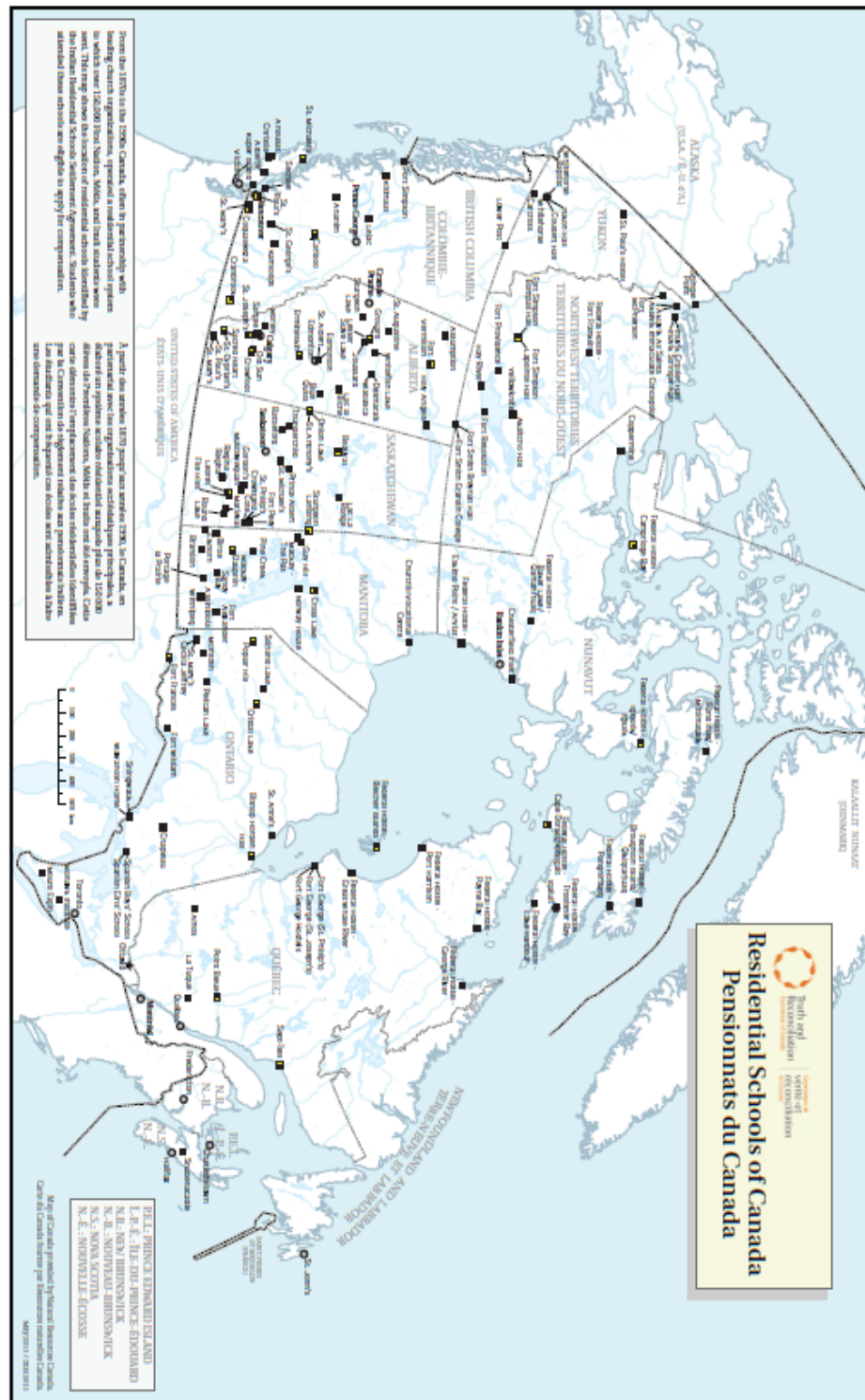
The Commission hopes to guide and inspire First Nations, Inuit, and Métis peoples and Canadians in a process of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.

The Commission views reconciliation as an ongoing individual and collective process that will require participation from all those affected by the residential school experience. This includes First Nations, Inuit, and Métis former students, their families, communities, religious groups, former Indian Residential School employees, government, and the people of Canada.

<http://www.trc.ca/websites/trcinstitution/index.php?p=4>

# Student Handout

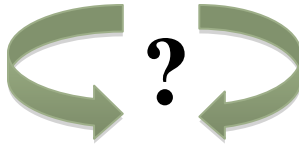
## Residential Schools in Canada





## Student Handout

### SOME THEORETICAL CONSIDERATIONS



#### Postcolonial theory

**Colonialism:** The imperialist expansion of Europe into the rest of the world during the last four hundred years in which a dominant imperium or center carried on a relationship of control and influence over its margins or colonies. This relationship tended to extend to social, pedagogical, economic, political, and broadly culturally exchanges often with a hierarchical European settler class and local, educated (compractor) elite class forming layers between the European "mother" nation and the various indigenous peoples who were controlled. Such a system carried within it inherent notions of racial inferiority and exotic otherness.

**Post-colonialism:** Broadly a study of the effects of colonialism on cultures and societies. It is concerned with both how European nations conquered and controlled "Third World" cultures and how these groups have since responded to and resisted those encroachments. Post-colonialism, as both a body of theory and a study of political and cultural change, has gone and continues to go through three broad stages:

- an initial awareness of the social, psychological, and cultural inferiority enforced by being in a colonized state
- the struggle for ethnic, cultural, and political autonomy
- a growing awareness of cultural overlap and hybridity

<http://www3.dbu.edu/mitchell/postcold.htm>

#### Indigenous knowledge approach

Indigenous knowledge (IK) is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities. (Warren 1991)

Indigenous Knowledge is (...) the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems. (Flavier et al. 1995: 479)

<http://www.worldbank.org/afr/ik/basic.htm>

## Student Handout



### *Statement of Apology – to former students of Indian Residential Schools*

On Wednesday June 11, 2008 at 3:00 p.m. (Eastern Daylight Time), the Prime Minister of Canada, the Right Honourable Stephen Harper, made a Statement of Apology to former students of Indian Residential Schools, on behalf of the Government of Canada.

#### **Prime Minister offers full apology on behalf of Canadians for the Indian Residential Schools system**

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never

having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons ♦

We are sorry ♦

Nimitataynan ♦

Nimichinowesamin ♦

Mamiattugut ♦

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada, The Right Honourable Stephen Harper, Prime Minister of Canada. <http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649>

## Student Handout

### Debate Rubric

	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
Knowledge and Understanding	few details or inaccurate or irrelevant information in opening/closing statements and arguments	adequate information that is accurate but needs more details in opening/closing and argument	good details and historically accurate information in opening/closing and in main argument	detailed and historically accurate information in opening/closing statement and in main argument
Thinking	student offers little to no evidence to support argument	student presents some evidence to support arguments and conclusions	makes connections by using two pieces of evidence that effectively supports argument	skillfully draws connections by using more than two pieces of evidence that overwhelmingly supports argument
Communication	seem lost or confused	needs to speak more clearly and confidently	speaks clearly and confidently	expresses ideas clearly and concisely to audience in confident manner
Application	totally unprepared for opponents' points and makes few rebuttals	adequate preparation for opponents' arguments but needs stronger rebuttals	prepared for points by opponent and responds proficiently with evidence	clear and thorough preparation for opponents' points with exceptional challenges/rebuttals with evidence

Based on a rubric: <http://www.markville.ss.yrdsb.edu.on.ca/history/history/ww1debaterubric.html>

## Activity 2 – The Role of Government

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### FOCUS - Laws and Legislation

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#### Basic outline of content

- Review of Ten Commandments
- Presentation on analysis of past injustices in Canadian history – through laws that were in force

#### Assessment/Evaluation Strategies

- Presentation rubric

#### Overall and Specific Expectations met in this activity

- B1.5 analyse how legislation, the courts, and public policy approach equity and social justice issues (*e.g., federal and provincial human rights legislation, United Nations conventions, Ontario's Environmental Bill of Rights, high court decisions on equity issues, workplace policies on discrimination and harassment*) and how they can affect people's perceptions of these issues
- B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups*)
- B2.2 analyse the effects of bias, stereotypes, prejudice, discrimination, and oppression on individuals and groups (*e.g., feelings of marginalization, powerlessness, anger, hopelessness, apathy, lack of self-worth, defiance; ghettoization; formation of support groups; motivation to seek societal change or engage in advocacy, action*)
- B2.3 analyse factors that affect political participation, including standing for elected office, at the local, provincial, and/or federal level in Canada (*e.g., political traditions in one's country of origin; language barriers; feelings of alienation, apathy, or powerlessness; obstacles to elected office facing women, working-class people, ethnic minorities, people with disabilities*)

### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE1e
- CGE2b
- CGE2c
- CGE3d
- CGE5a

### Suggested Teaching Strategies

1. Review the Ten Commandments with the students. Discuss how they formed the basis of most laws in Western countries.
2. Brainstorm with the students how laws get enacted in Canada, by duly elected governments. Use the Student Handout “Choosing a Government” to assist in the questions that could be used to discern where a party stands on a particular issue.
3. Have a discussion with the students how past legislation has approached equity and social justice issues (e.g., the right of women to vote and how this has affected the participation of women and minorities in the political system). A Student Handout “Timeline of Social and Cultural Injustices in Canada” is provided.
4. Formative Research and Presentation Activity: Students examine issues of social injustices that have existed historically in our nation through research and presentation of key issues, contributing factors, transition, resolution etc. Students prepare 10 minute presentations of an issue by following the “Strategic Approach to Social Justice” (Bero, et al.)
  1. **Name it** (the issue/injustice): identify its appearance in community.
  2. **Explain it** and describe the injustice.
  3. **Link it** to our own lives, context, etc.
  4. **Face it** by talking about its effect and how it was or could be resolved.

## Teacher Notes

1. The students should be familiar with the Ten Commandments from earlier studies. The Catechism of the Catholic Church has the traditional list for them:  
[http://www.vatican.va/archive/ccc\\_css/archive/catechism/command.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/command.htm)
2. Students should be familiar with the passage of laws in Canada from their grade 10 Civics course. The Ontario Bishops wrote a pastoral letter on “Choosing a Government” that could be used in the discussion. It outlines issues that are of importance to Catholics.
3. The timeline gives a listing of some past injustices in Canadian history, all of which were enacted by duly elected governments. Students might be surprised to see the lengthy list that is an affront to the dignity of the human person.
4. Students could work in groups to research the issue chosen. These presentations are meant to be formative, so feedback should be given to the students. A rubric is provided to assist with the task. Examples of issues that could be used:
  - Early appropriation of land of indigenous peoples and the dishonouring of land treaties
  - The internment of Japanese Canadians during World War II
  - The rise of the Feminist Movement in Canadian culture
  - The Chinese immigrants who built the Canadian Railway
  - Abolition of language in different provinces: French in Manitoba and English in Quebec
  - Right to vote in Canada for women and minorities
  - Canadian restriction of Jewish immigration to Canada during WWII

### **Works Cited/Resources:**

Women’s Right to Vote in Canada

<http://www.parl.gc.ca/Parlinfo/compilations/ProvinceTerritory/ProvincialWomenRightToVote.aspx>;

<http://www.cbc.ca/history/EPISCONTENTSE1EP11CH4PA5LE.html>

Immigration rules for Canada - Canadian Council for Refugees

<http://ccrweb.ca/en/hundred-years-immigration-canada-1900-1999>

Internment of Japanese during World War II

<http://www.cbc.ca/history/EPISCONTENTSE1EP14CH3PA3LE.html>

Conscription during World War II

[http://www.warmuseum.ca/cwm/exhibitions/newspapers/canadawar/conscription\\_e.shtml](http://www.warmuseum.ca/cwm/exhibitions/newspapers/canadawar/conscription_e.shtml)

Slavery in Canada

<http://www.civilization.ca/virtual-museum-of-new-france/population/slavery/>

Timeline of Social and Cultural Injustices in Canada

[http://www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/blms/9-1-4c.pdf](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-1-4c.pdf)



# *Assembly of Catholic Bishops of Ontario*

## **Choosing A Government**

**St. Paul's words:** "Let every person be subject to the governing authorities; for there is no authority except from God..." (Romans 13:11) suggest that the action of choosing a government has important moral and religious consequences. In fact, our very ability to answer the biblical call to do justice, and to care for the poor, is strongly conditioned by the policies and actions of whatever government is in power. For this reason, we, the Catholic Bishops of Ontario, want to offer some reflections to Catholics on the important matter of choosing people for political office.

The Church as such is not engaged in party politics. The Second Vatican Council indicated this when it stated: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system." (The Church in the Modern World, No. 76). At the same time, the Church is "at once a sign and a safeguard of the transcendent character of the human person" (Ibid). For this reason it offers principles that need to be observed in political life, so that human dignity will be respected. This document deals primarily with those principles.

Living and acting in solidarity with others in our society is, of course, something that goes far beyond party politics, since there are many things which politics cannot do. For example, politics by itself cannot give us a sense of justice, a spirit of caring about others, nor a commitment to serving the common good. These are virtues which our faith fosters in us. In one sense, then, the most important thing each of us can do in order to make our political community better is to live our faith to the full.

This means in the first place taking personal responsibility for ourselves and for those close to us. We must live prudently and exhibit genuine care for others. We have obligations at an individual level to care for our families and to help, within the bounds of our means, our neighbours in direct ways, by giving to charity, by visiting the sick, and by following faithfully the other corporal works of mercy.

A full living of our faith will lead us to participate in the many benevolent and non-governmental organizations which meet a great number of the social needs in our society. These organizations perform such roles as raising money for research into medical problems and organizing activities for the challenged in our society. These are worthy actions which contribute very directly to the welfare of all citizens. They permit us to participate very directly in helping others and they provide a positive spirit in our society which can be both inspirational and life-giving to the provider as well as the recipient of the activity.

However, the complexity of our society is such that many of the challenges which have to be faced to meet our needs are simply too large in scale to be tackled adequately by individuals and the voluntary sector. This is generally accepted with regard to "hard services". Governments do an excellent job of

providing sewers, roads and recreational facilities. In the same way, overall social policy, and much of the implementation of that policy, becomes the obligation of government.

In a very real sense, we are the government. In a democracy such as our own, our political responsibility is very serious. Politics in this sense is a vocation. Our involvement in it will reflect the degree to which we accept our responsibility and vocation to create a just society. It is on this political responsibility that we want to make a comment.

### **Being a Good Citizen**

Our first concern is to remind all Roman Catholics of their duty to become informed, to vote and to be involved politically, at the very least in the sense of knowing the issues and the policies of the parties with regard to them. In recent years many people have expressed frustration and even indulged in cynicism when speaking of politics and politicians. Even God's People, captive in Babylon, had to be warned about such attitudes. The prophet Jeremiah reminded them: "The Lord Sabaoth, the God of Israel, says this: 'Work for the good of the country to which I have exiled you, pray to The Lord on its behalf...'" (29:4-7)

It is important that we adopt a positive attitude towards politics and that we respect the nobility of political service. Pope Pius XI spoke of "political charity" as one of the highest forms of the virtue of charity. In more recent times, the Church has told us that "a merely individualistic morality" will not suffice, and that Christians must "give an example by their sense of responsibility and their service of the common good." (The Church in the Modern World, No. 30 and 75). The good citizen works for society in many different ways to exemplify Christian values, from serving on district health councils to acting as advocates for the poor or promoting social housing.

### **Principles to be Observed by all Governments**

What follow are several principles which apply to any government, at any time and under any circumstances. The people of Ontario must expect of any government they elect that its policies and actions respect these principles.

The dignity of every person is to be respected at all times. Every government must understand and realize that every human being possesses a transcendent dignity which no one has the right to violate. Consequently governments must work to ensure that discrimination is eliminated. They must ensure that all people, of whatever origin, religion, socio-economic status or culture are treated equally well. All should be treated with courtesy, compassion and respect.

Respect for human dignity requires a vigorous pursuit of the common good. By the common good is to be understood "the sum total of social conditions which allow people, either as groups or individuals, to reach their fulfillment more fully and easily." (Catechism of the Catholic Church, No. 1906) This means that governments have a positive role to play, not only in providing a space for private action, but also in creating those social institutions that are required especially for the fulfillment of socio-economic rights, like the right to satisfying and dignifying employment. Contemporary efforts to "downsize" in order to reduce public deficits must not be pursued to the point where they endanger the common good. Such efforts can also become an

ideological pursuit of individualism which threatens to eliminate the role of governments in the pursuit of social goals and purposes. In sharp contrast, the Church has insisted that "the complex conditions of our day make it necessary for public authority to intervene more often in social, economic and cultural matters" in order to achieve this common good (The Church in the Modern World, No. 75, emphasis added).

Governments must balance the rights, obligations and opportunities of various segments of society. We recognize that we live in a society which is fragmented in many ways. Interest groups are active. Government policy has to balance the needs, not desires, of existing groups as well as protect those who do not belong to organized groups. All must share fairly in the payment of taxes; all must accept their share of the sacrifices which have to be made; all must have the freedom to pursue their legitimate interests, but government must ensure that they do so on an equitable basis. Nor should money be allowed to dominate or distort the exchange of ideas and the flow of information.

Governments must demonstrate a grasp of the concept of stewardship. The heritage we have been given is ours to use for a time. It also belongs to future generations, and it should be passed on to them in at least as good a state as it was received. A government must show in its policies and actions a sensitivity to fiscal responsibility which balances the needs of this generation with those of future generations. It must show responsibility to the environment and to the resource base of the province. (cf. Encyclical Letter of John Paul II On Social Concern, No. 34)

Governments must support the right to private property, but at the same time recognize that that right is not absolute. The world has been given by God to the whole human race. Every person, therefore, has the right to what he or she needs to live in a decent manner in society. All must share its benefits; material goods; social goods, like education and health care; and an opportunity for recreation and full self-development. Appropriate legislation, effective social programs and fair forms of taxation should ensure that these goods are truly available to all.

Governments must recognize that human beings derive identity and self-esteem, as well as economic survival, from the use of their God-given talents in useful work and, therefore, have the right to employment. "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace." (On the Hundredth Anniversary of Rerum Novarum, No. 43) The right to employment includes the right to conditions of work which are in keeping with workers' needs for safety, for respect, for just remuneration and for security. Human labour cannot be treated as just another commodity at the whim of the supply and demand of the market. Government must be ready to intervene with strategies and regulations which will create satisfying work for all at a level of income which will provide for the support of a family.

Governments must support the rights of workers to unite in order to protect the quality of their lives, their safety and their security. "Organizations of this type are an indispensable element of social life." (On Human Work, No. 20) Hence the right of labour to form unions and to bargain collectively must be guaranteed. Actions taken by all parties in labour relations must withstand the scrutiny of what is good for the parties but also what is good for society at large.

Governments must protect those who are marginalized in society. Through our governments we must provide economic security and an acceptable quality of life for those who are unemployed, displaced, impoverished or afflicted by a mental or physical disability. The complexity of modern society has created a situation in which voluntary efforts, though still needed, cannot begin to cope with the problems of the marginalized. Only government can do this adequately. The gospel clearly indicates that our final option must always be for the poor.

Governments must support life. All human beings must be nourished, supported and cherished from the moment of conception until the moment of natural death. A government worthy of support will favour life rather than abortion and euthanasia, will be supportive of families, will make palliative care a priority, will fight against child poverty and will look for the rehabilitation of those who have become entangled in crime or drugs.

Governments must encourage and facilitate involvement in the process of political decision-making. A democratic government is elected with a mandate, and has every right to pursue the direction set by that mandate. There are, however, many means of reaching a goal, and citizens have the right and responsibility to make their views known on the relative value of taking one course rather than another. A government which respects its people will ensure that means are made available for the voices of citizens, singularly and in groups, to be heard and to have influence in dialogue with their government.

Government worthy of support must respect other governments and non-governmental bodies with respect to decision-making. While responsible for setting a tone and providing overall policy direction, governments should not take over those functions which can be carried out by other bodies at lower levels of government or by non-governmental organizations. Governments should do for people what they cannot do for themselves or cannot do as well for themselves.

### **Some Practical Suggestions for the Guidance of Voters**

Responsible political activity requires not only good will but also good sense. We offer the following practical suggestions to assist in the process of casting votes: 1. You should vote for the candidate who best meets your expectations. Like all else in life, candidates are imperfect, and voters should support the candidate who seems the best among those available. 2. Candidates should be examined on the full range of issues involved, as well as on their personal integrity, their political philosophy, their experience, their past performance and the policies of their parties. 3. A very important area is a candidate's stand on the whole range of human life concerns: abortion, euthanasia, poverty, unemployment, violence, neglect of the old, the infirm and the marginalized. 4. Our laws must be morally acceptable, but our society is such that legislation will not cover all that is morally desirable. Human law deals in what the common good demands here and now, but is often limited by what is possible here and now. 5. Situations can arise in which prudence calls on us to vote for the less imperfect of two possible outcomes. This principle has been carefully explained by the present Pope in The Gospel of Life, No. 73, where he speaks of a situation in which "a legislative vote would be decisive for the passage of a more restrictive law, aimed at limiting the number of authorized abortions, in place of a more permissive law already passed or ready to be voted on... An elected official, whose absolute personal opposition to procured abortion was well-known, could licitly support proposals aimed at limiting the harm done by such a law..." In similar vein, at the 1985 Synod of Bishops in Rome, Bishop Bernard Hubert of Canada offered some advice in this regard. He said that we must become

"accustomed to actions such as endorsing the least evil solution, relying on analyses that are never definite nor complete, accepting the fact that, in spite of good will, a certain action can meet with failure, or that, in the sequel, a choice may turn out to be a mistake." Some Key Areas for Discernment  
An overall assessment of a candidate or a party can be based on an analysis of the position taken on some key issues.

**We list below some questions (there are many others) which might be put to candidates as a basis for discernment:**

### **The Criminal System**

- What position do you take on ensuring that every attempt is made to rehabilitate those who become involved in the criminal system?
- Do you have any policy options designed to divert non-dangerous criminals from the prison system?
- What steps are you prepared to take to safeguard the rights of victims of crime?

### **The Economy**

- How would your party propose to create an economy which distributes wealth fairly?
- Specifically, what would your party do to ensure that the vulnerable and marginalized in our society have, not only the necessities of life, but a decent quality of life?

### **Education**

- How would your party ensure equal educational opportunity for all children in the province at the elementary and secondary level?
- How would you ensure that all young people are financially capable of participating in post-secondary education if they have the qualifications to do so?
- What is your position on funding for schools that serve the educational needs of various faith communities?

### **Employment**

- What would you do to reduce the unemployment and under-employment rates by the creation of quality jobs for the people of the province?
- What is your position on providing an adequate income for those who are unemployed through no fault of their own?
- What are you prepared to do in the area of retraining and assisted relocation of workers?
- What would your party do to ensure employment equity and affirmative action?

### **The Environment**

- What is your position on policies which seek to arrest, reverse and prevent environmental pollution and to promote sustainable development for all?
- Would you be prepared to regulate and require reinvestment in support of such policies?

### **Life Ethic**

- What is your position on legislation which would allow a physician to administer a lethal injection or otherwise assist a terminally ill patient to commit suicide?
- What is your position on enacting a law to prohibit or limit abortion?
- What is your position on governments paying for abortion on demand through medical health

coverage?

- What limits are you prepared to advocate with regard to the use of biotechnology in human reproduction?

### **The Family**

- What policies would you propose to strengthen and enhance the family in our society?
- What steps would you take to reduce child poverty in our society?
- What steps would you take to address violence in the family, especially against women and children?

### **Health Care**

- What is your position on user fees for health care? What is your position on national standards being set for health care? How would your party ensure that palliative care becomes an integral part of the delivery of health care services?
- Are you and your party willing to ensure that home care is available in cases where it is needed?

### **Human Rights**

- What is your position on legislation to ensure employment equity?
- What steps would you take to ensure that there is no bias in our policing and judicial systems?

### **Labour Relations**

- What is your position on the right of all workers to form unions in their workplace?
- What is your position on the right of workers to strike in support of just demands?
- What measures would you like to see in place to ensure health and safety in the workplace?
- What is your position on forbidding the use of replacement workers during a legal strike?
- Are you satisfied that we, as a society, are treating migrant labour fairly?

### **Taxation**

- Are you prepared to work for a more progressive tax system to replace regressive taxes that put an unfair burden on people of lower income?
- What changes would you like to see in the tax system and for what reasons?
- Do you agree that taxes are the price we must be prepared to pay if we are to have adequate programs and services? Do you agree that the principle of universality needs to be preserved in our social programs?
- Are you prepared to put limitations on the recent tendency to resort to lotteries and other forms of gambling to increase government revenues, instead of devising a better system of taxation? In particular, do you support or oppose video lottery terminals?
- What is the position of you and your party on the concept of a social audit to parallel and inform the financial audits with which we are all familiar?

**Conclusion.** We urge all Catholics in the province to take their political responsibilities with great seriousness. To encourage everyone in this matter, we close with these words from the Second Vatican Council: "Christians who take an active part in present day socio-economic development and fight for justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and to the peace of the world". (The Church in the Modern World, No. 72)

The Bishops of Ontario

Pentecost 1998

<http://acbo.on.ca/englishweb/publications/choosing.htm>

## Timeline of Social and Cultural Injustices in Canada

<b>1876</b> The Indian Act is established and controls many aspects of First Nations persons' lives, from birth to death. Indian Bands are created and many decisions are made by the federal government about the relocation of First Nations. (Since then, the Indian Act has undergone many amendments. Until 1951, laws defined a person as "an individual other than an Indian." Indians could obtain the right to vote by renouncing their Indian status, and were not considered to have the same rights as citizens until 1960.)
<b>1884</b> Aboriginal potlatch celebrations are made illegal under the Indian Act.
<b>1880s–1996</b> The Indian Act is amended to give responsibility for the education of children to mostly church-run residential schools. The law required compulsory attendance for those status Indians under the age of 16 until they reached 18 years of age in Indian schools. There were 130 residential schools in Canada. Most residential schools ceased to operate by the mid-1970s; the last federally run residential school in Canada closed in 1996.
<b>1885</b> As Chinese labourers are no longer needed to work on building the railways, the Chinese Immigration Act sets a head tax of \$50 on every Chinese person entering Canada.
<b>1890, March 18</b> The Manitoba legislature passes the Official Language Act to abolish the official status of the French language that is used in the Legislature, laws, records, journals and courts. This was in violation of the Manitoba Act of 1870 which declared English and French as official languages in Manitoba*. The Act also removed the right to French education in Manitoba schools; however, a compromise was reached in the 1896 Manitoba Schools Question to allow some French instruction. (*This violation was declared unconstitutional in 1979 in the Georges Forest case.)
<b>1893</b> Duncan Campbell Scott becomes Deputy Superintendent General of the Department of Indian Affairs. His stated objective was the assimilation of all Indians into British culture. He ruled the department until 1932.



<b>1903</b> The Head Tax on Chinese immigrants is increased to \$500 per person.
<b>1907</b> The right to vote in provincial elections is denied to Hindus in British Columbia.
<b>1907</b> A crowd at an anti-Asian rally turned into a mob and marched through Vancouver's Chinatown and Japanese town, breaking store windows along the way. The government reacted by reducing the number of Japanese immigrants allowed into Canada from a total of 400 in 1908, to only 150 immigrants in 1923.
<b>1908</b> All Asian immigrants must be in possession of \$200 in order to enter Canada. No Chinese, Japanese, or other Asian or Indian person is entitled to vote in any municipal election in British Columbia.
<b>1910</b> The Immigration Act requires that all immigrants come by “a continuous journey from a ticket purchased in that country or prepared in Canada” — in effect preventing immigrants from India as there is no direct route between these two countries.
<b>1911</b> Songhees reserve, Victoria, are relocated.
<b>1914–1918</b> World War I aroused intense and hostile feelings towards specific minorities within the Canadian community, in particular eastern European immigrants. Germans, Ukrainians, Austrians, Poles, Czechs, and Slovaks who had not yet become British subjects were given the label “enemy aliens” even though some of these populations had been reluctant members of the Austro-Hungarian Empire. Each enemy alien was required to register with a local magistrate, report monthly, and give up any firearms. Those labelled as dangerous enemy aliens—about 8000 in all—were placed in internment camps where they were compelled to work on a variety of public works projects under difficult conditions.
<b>1914</b> The Supreme Court of Canada upholds a Saskatchewan law that prohibits Chinese businesses from hiring white women. Ontario passes a law forbidding “Oriental” persons from employing white females.
<b>1916</b> The Manitoba Government abolishes bilingual (English/French) instruction. Not until 1963 was French language instruction officially authorized in all grades in Manitoba.
<b>1917</b> The Wartimes Elections Act excludes some minorities from voting, including Ukrainians and Germans.
<b>1921</b> A Québec court upholds the right of a theatre owner to refuse to allow black persons to sit in the orchestra seats.
<b>1923</b> The Chinese Immigration Act excludes Chinese from entry into Canada, except for students or Chinese children who were born in Canada and are returning to Canada.
<b>1924</b> Courts uphold a restaurant’s right to refuse to serve “coloured” people.
<b>1927</b> The Indian Act is amended to make it illegal for First Nations to raise money or retain a lawyer to

advance land claims, thereby blocking effective political court action.
<b>1930's, 40's, 50's</b> Inuit relocation to high Arctic locations from Baffin Island and northern Québec.
<b>1935</b> Métis of Ste. Madeleine, Manitoba, were relocated under the authority of the Prairie Farm Rehabilitation Act.
<b>1936</b> Elderly "Oriental" persons are denied access to British Columbia provincial homes for the aged.
<b>1938</b> The Dominion Elections Act retains race as a grounds for exclusion from the federal vote.
<b>1939</b> Courts uphold the right to refuse to serve black customers on the basis of freedom of commerce.
<b>1939</b> Chinese, Japanese, Hindu, or Indian persons are denied the right to vote in provincial elections in B.C.
<b>1939–1945 (World War II)</b> During this time, Canada restricts immigration of Jewish refugees, despite the persecution of Jews in Nazi Germany. Canada accepted fewer than 5000 Jews from 1933–1945. In 1939, a ship carrying 1000 Jewish refugees was refused entry and forced to return to Germany. Under the War Measures Act, over 600 Italians as well as over 800 Germans and Austrians were sent to work camps as enemy aliens in 23 camps across the country.
<b>1940's</b> Mi'k Maq, Nova Scotia, are relocated.
<b>1942</b> The Alberta Land Sales Prohibition Act makes it illegal for members of religious groups like Hutterites, Doukobhors, and other "enemy aliens" to buy land.
<b>1942</b> 23,000 Japanese Canadians in British Columbia, mostly Canadians by birth or naturalized citizens, are denied the right to vote, taken from their homes, and placed in internment camps during the duration of the war.
<b>1950's</b> Yukon First Nations, are relocated.
<b>1950's</b> Cheslatta Carrier Nation, northwestern British Columbia, are relocated.
<b>1956</b> Sayisi Dene in northern Manitoba, are relocated.
<b>1959</b> Inuit of Hebron, Labrador, are relocated.
<b>1960s–1980s</b> Adoption "scoop" or "60s scoop" of First Nations and Métis children occurs, where thousands of children are taken and adopted out from their communities without the knowledge or consent of their families. 70% go to non-Aboriginal homes. Besides the loss and trauma to communities and families, results include cultural and identity confusion for the adoptees.
<b>1964</b> Gwa'Sala and 'Nakwaxda'xw, British Columbia, are relocated.
<b>1964</b> Chemawawin Cree, Manitoba, are relocated.
<b>1967</b> The Manitoba provincial government recognizes the right to French-language instruction in the province's schools; however, it was limited to only half the school day.
<b>1967</b> Mushuau Innu of Labrador, moved to Davis Inlet on Iluikoyak Island.
<b>1988</b> Aboriginal peoples protest the 1988 "The Spirit Sings" exhibition, sponsored by Shell Canada Ltd.

The Lubicon Cree were in conflict with the oil company over drilling and other issues on Lubicon land, but the exhibition gave the impression that the company supported native rights.

**Ongoing** The appropriation of cultural artifacts, including human remains, continues. Several prominent Canadian and international museums have in their collections cultural artifacts, such as medicine bundles, totem poles, funerary objects, and wampum, which are considered sacred by the Aboriginal communities from which they were taken, sometimes by dubious means like expropriation. Museums also house Aboriginal human remains.

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Websites cited as sources for the timeline (many of which are no longer valid, as the Federal department responsible for these sites has changed their name and updated the website).

Department of Indian Affairs and Northern Development Canada [www.aandc-aadnc.gc.ca](http://www.aandc-aadnc.gc.ca)

- <[www.ainc-inac.gc.ca/ch/rcap/sg/sg38\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/sg/sg38_e.html)>  
Dispersing the Baffin Island Inuit, INAC
- <<http://ethics.sandiego.edu/resources/cases/Detail.asp?ID=> "Inuit Relocation," U of San Diego
- <[www.ainc-inac.gc.ca/ch/rcap/sg/sg34\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/sg/sg34_e.html)>
- RCAP report: "Relocation of Aboriginal Communities," INAC  
<[http://www.aboriginalsocialwork.ca/special\\_topics/60s\\_scoop/](http://www.aboriginalsocialwork.ca/special_topics/60s_scoop/)>
- <[www.cbc.ca/news/background/aboriginals/aboriginal\\_artifacts.html](http://www.cbc.ca/news/background/aboriginals/aboriginal_artifacts.html)> "Aboriginal Artifacts: Repatriating the Past," CBC News online
- <[www.ibsgwatch.imagedjinn.com/learn/2002sept12haida.htm](http://www.ibsgwatch.imagedjinn.com/learn/2002sept12haida.htm)>
- "Haida First Nations repatriate human remains from USA" Indian Burial and Sacred Grounds Watch
- <[www.museums.ca/media/Pdf/Muse\\_Feature/muse\\_11-12\\_E\\_Feature.pdf](http://www.museums.ca/media/Pdf/Muse_Feature/muse_11-12_E_Feature.pdf)> "Canada's New Aboriginal Museology," Muse
- <[www.ainc-inac.gc.ca/ch/rcap/sg/si56\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/sg/si56_e.html)>
- RCAP report: "Sacred and Historical Sites," INAC

*Timeline of Social and Cultural Injustices in Canada*

([www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/blms/9-1-4c.pdf](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-1-4c.pdf))

## Assignment

### Formative Research and Presentation Activity



You are to choose an issue of social injustice that has existed historically in our nation.

Clear the topic with your teacher first.

Then research the social injustice. Be sure to find out:

- key issues
- contributing factors
- transition
- resolution

Prepare a 10 minute presentation of the issue by following the “Strategic Approach to Social Justice” (Bero, et al.)

- **Name it** (the issue/injustice): identify its appearance in community.
- **Explain it** and describe the injustice.
- **Link it** to our own lives, context, etc.
- **Face it** by talking about its effect and how it was or could be resolved.

## Presentation Rubric

	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
<b>Knowledge</b>				
Understanding of legislation or public policy and equity or social justice issue	Limited understanding of issue	Some understanding of issue	Good understanding of issue	Thorough understanding of issue
Effects of discrimination and oppression are addressed	Limited discussion of effects	Some discussion of effects	Good discussion of effects	Thorough discussion of effects
<b>Thinking</b>				
Inquiry/Research skills (formulating questions, selecting resources, analysing and evaluating information)	Limited skill in formulating questions and selecting resources	Some skill in formulating questions and selecting resources	Good skill in formulating questions and selecting resources	Superb skill in formulating questions and selecting resources
<b>Communication</b>				
Uses appropriate language, including vocabulary of unit	Limited use of language	Some skill in weaving language into presentation	Good ability to weave vocabulary into presentation	Outstanding use of vocabulary in presentation
<b>Application</b>				
Analyse dynamics of power relations in the issue	Weak attempt made to analyse power relations	Analysis of power relations attempted, but lacking	Good analysis of power relations	Thorough analysis of power relations

## Activity 3 – International Issues

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### FOCUS - The World Beyond Canada

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#### Basic outline of content

- Social agencies that work in the international field
- Development and Peace
- Scarboro Missions
- Microcredit
- Gender issues

#### Assessment/Evaluation Strategies

- Assessment as Learning - feedback on discussions

#### Overall and Specific Expectations met in this activity

- C1.3 analyse the role of economics and globalization in promoting or impeding equity or social justice (*e.g., the impact of World Bank policies, the rise of the middle class in China and India, the creation of maquiladoras in Mexico, the lack of labour and environmental industrial standards in the Canada–U.S. Free Trade Agreement, the establishment of microcredit organizations*)
- C2.4 describe the issues leading to the establishment of a range of secular social justice movements or organizations (*e.g., the Canadian labour movement, Greenpeace, the Assembly of First Nations, Egale Canada, Project Ploughshares, the Arpillera movement in Chile, Doctors Without Borders, L'Arche, Inclusion International, Justice for Children and Youth, Adbusters*), and assess the impact of these movements on individuals and groups
- C3.1 compare challenges facing various equity-seeking groups (*e.g., groups seeking gender equity, racial equity, poverty reduction, or rights for people who are mentally ill or who have physical, intellectual, or sensory disabilities*), and describe some of the policies, strategies, and initiatives used by these groups to address their concerns
- C3.2 describe the ways in which Aboriginal peoples in Canada and other indigenous groups around the world (*e.g., the Innu of Labrador, the Lubicon Cree of Alberta, Guyanese indigenous peoples, the Basque people of Spain and France*) have used laws or international attention to try to effect changes in domestic policy with respect to social justice issues

C3.3 compare the ways in which injustices against women (*e.g., issues related to political leadership, violence against women, the feminization of poverty, women's health care*) have been addressed in Canada to the ways they have been addressed in other countries, with reference both to public policy and the strategies used by groups, particularly women's groups, to effect change

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE1h
- CGE2c
- CGE3c

#### Suggested Teaching Strategies

1. Brainstorm the various agencies that are focused on social justice issues in other countries. Discuss the various injustices that they work towards eliminating. Have students create a checklist to assess their impact.
2. Watch the short clip on International Development: Do It Justice produced by Development and Peace [https://www.youtube.com/watch?feature=player\\_embedded&v=NEx5RGmNWbA](https://www.youtube.com/watch?feature=player_embedded&v=NEx5RGmNWbA)
3. Scarboro Missions is one of the Catholic agencies that is working alongside people in the Developing World to assist them. Many of the groups are indigenous people. Read about one such group in the Student Handout "The Struggle for Freedom". Then compare the struggle of the Puruhae people with those of Canadian First Nations, Métis and Inuit communities.
4. Discuss with the students the topic of microcredit. Nobel Prize winner, Muhammad Yunus founded one of the most successful microcredit banks, the Grameen Bank, to help those (mostly women) in extreme poverty living in Bangladesh. Show students *Pennies a Day* by Izzit <http://www.youtube.com/watch?v=veaVikY3u98>
5. Listen to the interview of Shaban Basij-Raskikh of Afghanistan and her struggle to attend school. <http://www.npr.org/templates/story/story.php?storyId=198013799> Compare the issue of gender and education in Afghanistan and Canada.

## Teacher Notes

1. The list of groups working in the international field is quite lengthy. Encourage the students to explore some of the ones they might not be familiar with. If the school has made a connection with a particular group (perhaps through outreach or presentations), then consider having that as the focus of the discussion.
2. Development and Peace, as noted earlier, is the official Catholic group that works to assist those in the developing world. Consider inviting a member of the organization to come and discuss some of their work with the students.
3. Scarboro Missions has a number of resources that could be used to further explore the issue of social justice work beyond Canada. Check out their website <http://www.scarboromissions.ca/> and in particular their lessons on Social Justice.
4. The Grameen bank has basic principles that its users must follow. One of them “we shall plan to keep our families small” is contrary to Catholic Church teaching. ([http://www.grameen-info.org/index.php?option=com\\_content&task=view&id=22&Itemid=109&limit=1&limitstart=5](http://www.grameen-info.org/index.php?option=com_content&task=view&id=22&Itemid=109&limit=1&limitstart=5))
5. National Public Radio is an American media organization. As they note “they create and distribute award-winning news, information and music programming to a network of 975 independent stations.” (<http://www.npr.org/about/aboutnpr/>) There are references in the story to “Americans” but the situation would be similar to those in Canada.

## **Works Cited/Resources:**

Grameen Bank <http://www.grameen-info.org/>

Development and Peace

Scarboro Missions “The Struggle for Freedom”

[https://www.scarboromissions.ca/Scarboro\\_missions\\_magazine/Issues/1999/September/struggle\\_for\\_freedom.php](https://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/1999/September/struggle_for_freedom.php)



## Student Handout

### THE STRUGGLE FOR FREEDOM

*Based on an interview by Christopher and Gillian David, and Tom Walsh*

September 1999

My name is Mariano Toaza and I was born in 1944. I am a leader and founder of the Quichuan-speaking community of Pulingui San Pablo, Ecuador. Currently I am the President of FOCIFCH, a federation of 14 Native Puruhae communities that live in the Mount Chimborazo National Park.

From the time I was a child, I worked with my parents as a slave for the masters of the hacienda. From early morning until dusk we carried firewood, dug ditches, and rounded up horses, cattle, and sheep, moving them from one place to another to fertilize the land.

We received no money for our labours, and even had to pay the hacienda boss a monthly stipend for pasturing our own animals. Very often we would be out all night, following the sheep from one planted field to another. Far from our huts, we would sleep on the ground, sometimes awaking to a downpour. We would spend the day soaked to the skin and hungry, unable to change our clothes, and barefoot in the harsh climate of the mountain plateau, 12,000 feet above sea level.



A young shepherd in the community. Credit: Philippe Henry

We did not have enough to eat, just gruel for breakfast which had to last all day, then more gruel and a little potato at night. We drank only water and not even enough of that. There was no running water in pipes like we have now, only what we could get from springs.

On top of this the masters beat us with whips or clubs. We were held in a stranglehold by them, and by the overseer, the farm manager and even the cowman. There was nothing we could do. We suffered and there was no one to help us. We couldn't even go to Mass because we had to work all day, seven days a week.

Our huts became neglected. We had no time to mend the grass roofs. When we came home and could at last cook our gruel and potatoes, the rain would sometimes pour through into our pots, onto our

plates, and soak our beds. That's how we lived; in a small hut, cooking, eating, and sleeping, without changing our clothes or being able to maintain anything.

That was our life. We lived without knowing where we were going, with no future for our children. There were schools far down in the valleys but we had no money to send our children there. So we all grew up unable to read or write, unable to defend ourselves against the police and government officials. There was no one to come to our aid.

### **Slaves no more**

Gradually things began to change. We decided we would no longer work as slaves; we refused to continue working for the hacienda owner. In 1974 we who live high in these mountains formed an Agricultural Association.

To form the association, we united four communities: Pulingui, Tunzalao, Rumicruz, and Huararazo. The owner offered to sell us the land we now live on and after about two years we managed to raise the money and pay his asking price. We did this by collecting manure and selling it with the help of a friend who owned a truck.

Since then we have been free. We still don't have much money, just a few sheep, cattle, llamas, and horses; but things are gradually improving. Some of us have started going to school and learning to read and write. We have become more civilized.

One day perhaps we shall get help from the government, but the officials still don't know we are here and the local mayor or provincial councillor has never wanted to help us. Because our lands are within the newly created park area, authorities have accused us of destroying the unique vegetation and have threatened to confiscate our properties.

So, now we have formed a federation and can claim our rights. We believe that we can manage the park area better than the authorities if we receive support for our proposals. Their role would be to supervise our efforts.

We are a mixed community of Catholics and Protestants but in our projects we are united. We may be divided in our religious beliefs but in our work together, we are equals.

### **Help at last**

At last help has come to us from other countries-Canada, Germany and Britain. People have journeyed here and treated us with loving kindness. They have understood our needs and have helped us to build a community centre in the village of Pulingui San Pablo, where we can all meet and our children can go to school. The Condor Centre (*El Condor*), as it is called, is in the shape of the giant bird. There is a meeting room in the head, workshops in the wings, a school in the body, and a health clinic in the tail.



A meeting at the new El Condor community Centre. Credit: Philippe Henry

We make our living by growing potatoes, barley, broad beans, and other vegetables. However, when we take them to the markets, the merchants are in control. They want to buy at the lowest prices and treat us unfairly because they see us as simple, poor *campesinos* (peasants). What laws there are favour the rich. What we hope for now is to educate ourselves so that our lives will be improved and that one day a political leader may come from our community to work for our good and that of our children.

On the eve of the new millennium, Ecuador confronts its worst financial crisis of this century. Faced with paying 52 percent of its annual gross national product to service its external debt, the country finds itself in the unfortunate situation of being perpetually in debt to the world's wealthier nations. As citizens of lending countries, we might reflect on our role as owners of this debt and the impact it will have on people like Mariano Toaza and the communities he represents.

*Christopher and Gillian David are Canadian volunteers working in Ecuador. Thomas Walsh joined Scarboro Missions in 1975. He and his wife Julia Duarte have served in Peru, Panama, Canada and now Ecuador. They have four children.*

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Since 1996 the Canadian government through its Canadian International Development Agency (CIDA) has channeled over \$500,000 through Scarboro Missions to development projects in the Dominican Republic, Panama and Ecuador. Of this \$78,000 went to the El Condor centre in Chimborazo province, Ecuador. This project of the indigenous communities in the region is a culmination of their efforts to carry out sustainable development and improve their lives. Thank you to CIDA for its collaboration and financial help for development in overseas communities where Scarboro missionaries serve.

[https://www.scarboromissions.ca/Scarboro\\_missions\\_magazine/Issues/1999/September/struggle\\_for\\_freedom.php](https://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/1999/September/struggle_for_freedom.php)

## Activity 4 – Power Relations

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FOCUS - Media and Popular Culture

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### Basic outline of content

- Social justice issues raised in the media
- Analysis of various viewpoints
- Social Activism example

### Assessment/Evaluation Strategies

- Media Assignment
- Unit Test

### Overall and Specific Expectations met in this activity

B1.3 explain how individual and systemic factors (*e.g., fear, greed, isolation, pressure to conform, poverty, individual and systemic discrimination*) can cause or perpetuate inequity and social injustice

B3.1 analyse stereotypes found in the media and popular culture, and assess their impact (*e.g., with reference to: personal aspirations, expectations, and assumptions; empathy; violent or oppressive behaviour; harassment and bullying; sense of belonging or alienation*)

B3.2 analyse the viewpoints in news reports (*e.g., in print media, on television, on the Internet*) on equity and social justice issues

B3.3 demonstrate an understanding of the ways in which media and popular culture can be used to raise awareness of equity and social justice issues (*e.g., how popular music, feature films, documentaries, photographs, and the Internet can raise social awareness*)

C1.4 assess the equity and social justice implications of major environmental issues (*e.g., the privatization of water; the shipment of electronic waste to developing countries; the unsustainable exploitation of natural resources; issues relating to genetically modified crops and the seed-saving movement; the impact of global warming, and policies to reduce global warming, on developing countries; urban/industrial development of protected land or land whose ownership is disputed*)

## Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE3b
- CGE3f
- CGE4f

## Suggested Teaching Strategies

1. Use a variety of local and national media (television, radio, newspapers, magazines and their associated social media accounts) and identify issues of social justice and equity. Include if possible, Catholic media. Determine the ownership of the chosen media and identify any affiliation they may have. Discuss with students how the issues of social justice and equity are portrayed in the various media.
2. Choose at least 4 examples of media (local, national, religious, secular, print, on-line, etc.). Choose an issue that is present in all the media selected. Divide students into groups of 4 (or more, if more media has been chosen). Number the students in each group, and then ask all the number 1s to join together, the 2s and so on. The group of number 1s then examine the first media selected in depth and analyses the social justice and equity issue in-depth. Once they are done, students go back to their original groups and share their findings with the others.
3. Discuss Pope Francis' statements on World Environment Day. The Student Handout, "Let Nothing Go to Waste" from Zenit has the entire statement. Explore how other media reported on it, if at all.
4. Explore what one Visual Artist has done to raise awareness of environmental issues. Franke James is a Toronto based activist who began by selling her SUV and turned her driveway into a green space, after a lengthy fight with city hall. Recently, she has been at odds with the federal government over their decision to cut funding for a tour of her artwork (about environmental issues). Discuss with the students how a government in power might not want to support critical expressions. Her website has several visual essays on environmental topics.  
[www.frankejames.com](http://www.frankejames.com)
5. Media Assignment. See Assignment sheet and accompanying rubric.

## Teacher Notes

1. Ensure that a wide range of local and national media is chosen for the activity. Students may have to do some investigation to determine who owns the media outlet. Discuss with the

students the wide use of social media by the mainstream media. If there is Catholic media make sure that it is included as well.

2. Have the expert groups ask critical questions about the social justice or equity issue chosen. Consider having them focus on ownership, bias, stereotypes, institutional and systemic factors.
3. World Environment Day is marked in various ways. Explore how your local community celebrated it. Discuss with the students ways in which it could be acknowledged in the community.
4. Visual Artist Franke James has posted “Six Tools You Need for Climate Change Art” on her website. Consider using some of the suggestions with your students.
5. Media Assignment. Encourage students to explore a variety of different possibilities for the media campaign. If the school has in-house capacity (video production, in school TV, school newspaper, school website), consider partnering so that the whole school could be aware of the issues.

#### **Works Cited/Resources:**

Busted Halo <http://bustedhalo.com/> Founded by the Paulist Fathers, this website provides feature stories, reviews, interviews, commentaries and short videos on faith and spiritual topics.

Catholic Register <http://www.catholicregister.org/> is Canada’s oldest English language Catholic weekly. It has a digital presence as well as a print edition.

Franke James [www.frankejames.com](http://www.frankejames.com) and “Six Tools You Need for Climate Change Art”.  
<http://www.frankejames.com/can-you-make-climate-change-art/>

Salt + Light is a Canadian Catholic organization that hosts television, radio, a magazine, social media (including blogs, Facebook page, Twitter, and YouTube channel). <http://saltandlighttv.org/>

Zenit is the international agency that reports on the Vatican. The website features interviews, articles and commentaries. [www.zenit.org](http://www.zenit.org)

## **"Let Nothing Go To Waste"**

Pope Francis

World Environment Day

Pope Reflects on the Relationship Between Human Ecology and Environmental Ecology

*Vatican City, June 06, 2013 (Zenit.org) Junno Arocho Esteves*

In his weekly General Audience, Pope Francis focused on the issue of the environment on World Environment Day, a United Nations initiative. The Holy Father addressed 70,000 pilgrims who were present in St. Peter's Square to catch a glimpse of the 76 year old Pontiff.

The Holy Father began his address by reflecting on the story of creation in the book of Genesis, which states that God placed "man and woman on Earth to cultivate and guard it." Focusing on the meaning of the word "cultivate", Pope Francis explained the importance of guarding God's creation.

"Nurturing and cherishing creation is a command God gives not only at the beginning of history, but to each of us," the Pope said. "It is part of his plan; it means causing the world to grow responsibly, transforming it so that it may be a garden, a habitable place for everyone."

Recalling the words of his predecessor, Pope Emeritus Benedict XVI, the Holy Father told the pilgrims gathered that the task given to mankind by God can only be fulfilled if we grasp "the rhythm and logic of creation." However, Pope Francis said, in his pride, mankind is losing the "attitude of amazement in God's creation."

### **Human Ecology and Environmental Ecology**

Pope Francis stated that cultivating and guarding creation does not only involve the relationship between man and the environment, but also concerns human relationships. Human ecology, he said, "is closely linked to environmental ecology."

"We are experiencing a moment of crisis; we see it in the environment, but mostly we see it in man," the Pope said. "The human being is at stake: here is the urgency of human ecology! And the danger is serious because the cause of the problem is not superficial, but profound: it's not just a matter of economics, but of ethics and anthropology."

"The Church," the Holy Father continued, "has stressed this several times; and many say: yes, that is right, it's true but the system continues as before, because what dominates are the dynamics of an economy and a lack of financial ethics. So men and women are sacrificed to the idols of profit and consumption: this is "scrap culture", the culture of the disposable."

The Holy Father gave an example of this saying how breaking a computer would be considered a tragedy but a poor person dying on a nearby street or a child suffering from hunger is not newsworthy."

"Conversely, a ten-point drop in the stock market in some cities, is a tragedy. A person who dies is not a news story, but a ten point drop in the stock market is a tragedy! So people are discarded, as if they were trash."

The poor, disabled, the elderly and the unborn, he said, are no longer needed in the eyes of society and warned that this "scrap culture" is infecting all.

"This scrap culture has also made us insensitive to waste, including food waste, which is even more reprehensible when in every part of the world, unfortunately, many people and families are suffering from hunger and malnutrition."

"Once our grandparents were very careful not to throw away any leftover food. Consumerism has led us to become accustomed to the superfluous and the daily waste of food, which we are sometimes no longer able to value correctly, as its value goes far beyond mere economic parameters. Note well, though, that the food we throw away is as if we had stolen it from the table of the poor or the hungry! I invite everyone to reflect on the problem of the loss and waste of food to identify ways and methods that, addressing this issue seriously, may be a vehicle for sharing and solidarity with the neediest."

Concluding his address, Pope Francis recalled the Gospel of the multiplication of the loaves and fishes, which was read on the feast of Corpus Christi, emphasizing the significance of Christ's response when all were filled and twelve baskets were leftover: "Let nothing be lost: no waste."

"And there is this fact of the twelve baskets: why twelve? What does it mean? Twelve is the number of the tribes of Israel, symbolically it represents all the people. And this tells us that when food is shared equally, with solidarity, nobody is devoid of the necessary, each community can meet the needs of the poorest. Human ecology and environmental ecology go hand in hand."

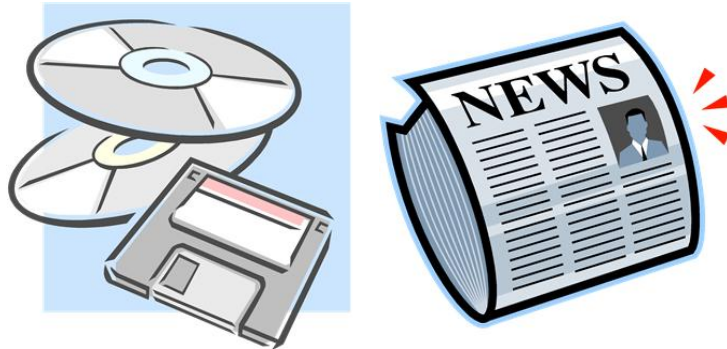
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<http://www.zenit.org/en/articles/let-nothing-go-to-waste>



# Assignment

## Media Assignment



Choose a social justice or equity issue. Be aware of any personal bias for the issue. How has the popular media addressed the issue? Will your campaign agree with the popular media?

Design a media campaign to publicize it.

Describe how the social justice or equity issue can be helped by a media campaign.

This could be in the form of:

- print
- video
- audio
- social media (Twitter, Facebook, Instagram, etc.)
- photography
- art
- documentary
- or any other format approved by your teacher

## **Student Handout**

### **Media Assignment Rubric**

	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
Campaign addresses the issue	Limited scope to the campaign in addressing the issue	Some attempt made to address the issue in the campaign	Good attempt made to address the issue in the campaign	Campaign does an outstanding job of addressing the issue
Biases, stereotypes noted	Limited attempt to address bias or stereotype	Some attempt to address bias or stereotype	Good attempt to address bias or stereotype	Outstanding work on addressing bias or stereotype
Use of appropriate vocabulary	Limited use of social justice or equity vocabulary	Some use of social justice or equity vocabulary	Good use of social justice or equity vocabulary	Superb use of social justice or equity vocabulary
Makes connections between issue and potential of media	Makes connections with limited effectiveness	Makes connections with some effectiveness	Makes connections with considerable effectiveness	Makes connections with a high degree of effectiveness

## Unit Four: Belonging

**Catholic theme:** Belonging

### Overview of Content

1. Belonging

### Overview of Activities

- Activity 1 – Canadian Charter of Rights and Freedoms
- Activity 2 – Where do we belong?
- Activity 3 – Exclusion
- Activity 4 – Affecting Change

### Assessment of Learning

- Test
- Prophet Assignment

***Overall and specific expectations*** to be met in this unit

- A1.2
- A2.1, A2.2, A2.3
- A3.1, A3.2, A3.3, A3.4, A3.5
- A4.1, A4.2, A4.3, A4.4
- B1.1, B1.2, B1.3, B1.4, B1.5
- B2.1, B2.2
- C2.1, C2.2
- C3.1

## **Ontario Catholic School Graduate Expectations**

- CGE1d, e, h
- CGE2b, c
- CGE3c, d
- CGE4a, g
- CGE5a
- CGE6a
- CGE7d

## ***Assessment as Learning***

- Feedback
- Movie review

## Activity 1 – Social Justice and Dignity - Canadian Charter of Rights and Freedoms

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FOCUS - Charter of Rights and Freedoms

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### Basic outline of content

- 4 strategic approaches to social justice
- Canadian Charter of Rights and Freedoms

### Assessment/Evaluation Strategies

- Discussion feedback

### Overall and Specific Expectations met in this activity

A1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

B1.5 analyse how legislation, the courts, and public policy approach equity and social justice issues (*e.g., federal and provincial human rights legislation, United Nations conventions, Ontario's Environmental Bill of Rights, high court decisions on equity issues, workplace policies on discrimination and harassment*) and how they can affect people's perceptions of these issues

### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE2b
- CGE3b
- CGE5e
- CGE7g

## Suggested Teaching Strategies

1. Recap and discuss with the students what social injustice looks like and the forms that it typically takes. Identify some of the 'isms' associated with social justice. Ask the students to identify one social injustice that they will use for this activity.
2. In light of Ontario Curriculum Expectations and the Ontario Catholic School Graduate Expectations the content can be framed with a uniquely Canadian perspective; focusing on belonging to a local community and then branching into the global community.
  - a) Introduce students to the *Canadian Charter of Rights and Freedoms* and its constitutional promises to protect the rights of individuals and groups within Canada. A Student Handout "Canadian Charter of Rights and Freedoms" is provided.
  - b) Discuss its relevance / connection / application to social justice, equity and inclusivity in our own nation. Discuss how it frames / informs our understanding of issues of social injustices, inequity and exclusion on a global scale.
  - c) In light of the unit's theme, ***belonging***, and identification of social injustices, explore the 4 "Strategic Approaches to Social Justice" (Bero, et al.)
    - i. **Name it** (the issue/injustice): identify its appearance in community.
    - ii. **Explain it** and describe the injustice.
    - iii. **Link it** to our own lives, context, etc.
    - iv. **Face it** by talking about its effect and how it was or could be resolved.
3. Canadian Charter of Rights and Freedoms: Explore the identified issues of social injustice from a historical perspective in Canada and as examples of a breach of the Canadian Charter of Rights and Freedoms as we know it. A Student Handout "Canadian Charter of Rights and Freedoms" is provided.

## Teacher Notes

1. Some of the terms that might be raised include segregation, "exclusion, omission, devaluing, discreditation, appropriation, trivialization, misrepresentation, stereotyping, creating scapegoats, tokenism, prejudice, marginalization, discrimination, slurs, exploitation and systemic violence." (Bero, et al.)
2. Some examples that could be raised include: culture, society, equity, inclusivity, social justice, solidarity, diversity, power, wealth, poverty, charity, respect, peace, bias, conformity, oppression, prejudice, globalization, anthropocentrism, egalitarianism, ageism, sexism, eliticism, racism, feminism, classism, ableism, homophobia, etc.


3. The Canadian Charter of Rights and Freedoms can be found on-line at: <http://laws-lois.justice.gc.ca/eng/Const/page-15.html#h-39>

**Works Cited:**


Bero, S., A. Fairbrother, H. Lynch and P. Russo. *EDU 430/530: Professionalism and Social Justice*. Spring 2010. Print.

Canadian Charter of Rights and Freedoms. <http://laws-lois.justice.gc.ca/eng/Const/page-15.html#h-39>

# CONSTITUTION ACT, 1982



## CHARTRE CANADIENNE DES DROITS ET LIBERTÉS



**Arrière-plan** : Le Canada se fonde sur des principes constitutionnels de respect de l'individu et la primauté du droit.

**Garantie des droits et libertés**

1. La Charte canadienne des droits et libertés garantit les droits et libertés qui y sont énoncés. Elle ne peut être invoquée que par une personne ou un groupe de personnes qui sont résidents au Canada à l'époque de la Charte.

**Libertés fondamentales**

1. Chacun a les libertés fondamentales suivantes : a) liberté de conscience et de religion, d'expression de pensée, de conviction, d'opinion et d'expression, y compris la liberté de la presse et des autres moyens de communication; b) liberté de pensée, de religion, de conscience, d'opinion et d'expression.

**Droits démocratiques**

1. Tous les citoyens canadiens ont le droit de voter aux élections fédérales ou provinciales, à l'exception de ceux qui sont déclarés incapables de voter par la loi.

**Liberté de circulation et d'établissement**

1. Il n'y a pas de restriction de mouvement, de résidence ou d'établissement de résidence en Canada, à l'exception de celles qui sont imposées par la loi.

**Garanties juridiques**

1. Chacun a droit à la vie, à la liberté et à la sécurité de la personne. Il ne peut être privé de sa vie, de sa liberté ou de sa sécurité de la personne que par la loi.

**Recours**

1. La Charte peut être invoquée devant les tribunaux pour faire annuler toute loi ou acte de l'administration qui est incompatible avec elle.

**Dispositions générales**

1. La Charte ne s'applique qu'au gouvernement fédéral, aux gouvernements provinciaux et aux municipalités.

**Application de la charte**

1. La Charte s'applique à tous les niveaux de gouvernement.

**Droits à l'égalité**

1. La Charte garantit l'égalité de traitement et d'accès aux services et aux avantages.

**Langues officielles du Canada**

1. Le français et l'anglais sont les langues officielles du Canada.

**Droits à l'instruction dans la langue de la minorité**

1. Les enfants de la minorité ont le droit d'être instruits dans leur langue maternelle.



# *The Canadian Charter of Rights and Freedoms*

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

	<b><i>Guarantee of Rights and Freedoms</i></b>
Rights and freedoms in Canada	1. The <i>Canadian Charter of Rights and Freedoms</i> guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.
	<b><i>Fundamental Freedoms</i></b>
Fundamental freedoms	2. Everyone has the following fundamental freedoms: <ul style="list-style-type: none"> <li>(a) freedom of conscience and religion;</li> <li>(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;</li> <li>(c) freedom of peaceful assembly; and</li> <li>(d) freedom of association.</li> </ul>
	<b><i>Democratic Rights</i></b>
Democratic rights of citizens	3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.
Maximum duration of legislative bodies	4. (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs at a general election of its members.
Continuation in special circumstances	(2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be.
Annual sitting of legislative bodies	5. There shall be a sitting of Parliament and of each legislature at least once every twelve months.
	<b><i>Mobility Rights</i></b>
Mobility of citizens	6. Every citizen of Canada has the right to enter, remain in and leave Canada.
Rights to move and gain livelihood	Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right to move to and take up residence in any province; and to pursue the gaining of a livelihood in any province.
Limitation	The rights specified in subsection (2) are subject to any laws or practices of general application in force in a province

other than those that discriminate among persons primarily on the basis of province of present or previous residence; and any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services. Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

Affirmative action program

### ***Legal Rights***

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|---|-----|---|
| Life, liberty and security of person      | 7.  | Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.  |
| Search or seizure                         | 8.  | Everyone has the right to be secure against unreasonable search or seizure.   |
| Detention or imprisonment                 | 9.  | Everyone has the right not to be arbitrarily detained or imprisoned.  |
| Arrest or detention                       | 10. | Everyone has the right on arrest or detention <ul style="list-style-type: none"> <li>(a) to be informed promptly of the reasons therefor;</li> <li>(b) to retain and instruct counsel without delay and to be informed of that right; and offence;</li> <li>(c) to have the validity of the detention determined by way of <i>habeas corpus</i> and to be released if the detention is not lawful.</li> </ul>   |
| Proceedings in criminal and penal matters | 11. | Any person charged with an offence has the right <ul style="list-style-type: none"> <li>(a) to be informed without unreasonable delay of the specific offence;</li> <li>(b) be tried within a reasonable time;</li> <li>(c) not to be compelled to be a witness in proceedings against that person in respect of the offence;</li> <li>(d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal.</li> <li>(e) Not to be denied reasonable bail without just cause;</li> <li>(f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;</li> <li>(g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal</li> </ul> |

according to the general principles of law recognized by the community of nations;

- (h) if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
- (i) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.

Treatment or punishment	12.	Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.
Self-crimination	13.	A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.
Interpreter	14.	A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

#### ***Equality Rights***

Equality before and under law and equal protection and benefit of law	15.	(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
Affirmative action programs		(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

#### ***Official Languages of Canada***

Official languages of Canada		(1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.
Official languages of New Brunswick		(2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.
Advancement of status and use		(3) Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

English and French linguistic communities	16.	(1) The English linguistic community and the French linguistic
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in New Brunswick		community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.
Role of the legislature and government of New Brunswick		(2) The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.
Proceedings of Parliament	17.	(1) Everyone has the right to use English or French in any debates and other proceedings of Parliament.
Proceedings of New Brunswick legislature		(2) Everyone has the right to use English or French in any debates and other proceedings of the legislature of New Brunswick.
Parliamentary statutes and records	18.	(1) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.
New Brunswick statutes and records		(2) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.
Proceedings in courts established by Parliament	19.	(1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.
Proceedings in New Brunswick courts		(2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick.
Communications by public with federal institutions	20.	Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where <ul style="list-style-type: none"> <li>a) there is a significant demand for communications with and services from that office in such language; or</li> <li>b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.</li> </ul>
Communications by public with New Brunswick		(2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.
Continuation of existing constitutional provisions	21.	Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.
Rights and	22.	Nothing in sections 16 to 20 abrogates or derogates from any legal or

privileges preserved		customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.
		<b><i>Minority Language Educational Rights</i></b>
Language of instruction	23.	<p>(1) Citizens of Canada</p> <p>(a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or</p> <p>(b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province,</p> <p>have the right to have their children receive primary and secondary school instruction in that language in that province.</p>
Continuity of language instruction		(2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.
Application where numbers warrant		<p>(3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province</p> <p>(a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and</p> <p>(b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.</p>
		<b><i>Enforcement</i></b>
Enforcement of guaranteed rights and freedoms	24.	<p>(1) Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.</p>
Exclusion of evidence bringing administration of justice into disrepute		(2) Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringed or denied any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the

administration of justice into disrepute.

***General***

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| Aboriginal rights and freedoms not affected by Charter | 25. | The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including <ul style="list-style-type: none"><li>(a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and</li><li>(b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired.</li></ul> |
| Other rights and freedoms not affected by Charter      | 26. | The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.  |
| Multicultural heritage                                 | 27. | This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.  |
| Rights guaranteed equally to both sexes                | 28. | Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons.  |
| Rights respecting certain schools preserved            | 29. | Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.   |
| Application to territories and territorial authorities | 30. | A reference in this Charter to a province or to the legislative assembly or legislature of a province shall be deemed to include a reference to the Yukon Territory and the Northwest Territories, or to the appropriate legislative authority thereof, as the case may be.   |
| Legislative powers not extended                        | 31. | Nothing in this Charter extends the legislative powers of any body or authority.  |

***Application of Charter***

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|-------------------------------------|-----|--|
| Application of Charter              | 32. | (1) This Charter applies <ul style="list-style-type: none"><li>a to the Parliament and government of Canada in respect of all matters within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and</li><li>b to the legislature and government of each province in respect of all matters within the authority of the legislature of each province.</li></ul> |
| Exception                           |     | (2) Notwithstanding subsection (1), section 15 shall not have effect until three years after this section comes into force.  |
| Exception where express declaration | 33. | (1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding   |

	a provision included in section 2 or sections 7 to 15 of this Charter.
Operation of exception	(2) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this Charter referred to in the declaration.
Five year limitation	(3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.
Re-enactment	(4) Parliament or a legislature of a province may re-enact a declaration made under subsection (1).
Five year limitation	(5) Subsection (3) applies in respect of a re-enactment made under subsection (4).
	<b><i>Citation</i></b>
Citation	34. This Part may be cited as the <i>Canadian Charter of Rights and Freedoms</i> .

## Activity 2 – Where do we belong?

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### FOCUS - Compendium of the Social Doctrine of the Church

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#### Basic outline of content

- What defines belonging?
- Social identity
- The importance of family
- Aspects of diversity
- Compendium of the Social Doctrine of the Church

#### Assessment/Evaluation Strategies

- feedback on the jigsaw activity

#### Overall and Specific Expectations met in this activity

A1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

B1.2 demonstrate an understanding of basic concepts related to the social construction of identity (*e.g., the construction of race, gender, ability, sexual orientation, class*) that have been developed by a range of theorists (*e.g., Judith Butler, George Dei, Jacques Derrida, Michel Foucault, bell hooks, Karl Marx*), and of how to apply them when analysing equity issues

B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups*)

C3.1 compare challenges facing various equity-seeking groups (*e.g., groups seeking gender equity, racial equity, poverty reduction, or rights for people who are mentally ill or who have physical, intellectual, or sensory disabilities*), and describe some of the policies, strategies, and initiatives used by these groups to address their concerns



## Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1d
- CGE2b
- CGE3c
- CGE5a

## Suggested Teaching Strategies

1. Explore the various types of community that exist: global, local, racial, ethnic, religious, etc. Focus on how community can be defined.
2. Review the concept of the “dignity of the human person”. Examine the concept of ‘identity’. Explore how identity is formed and why it is significant to have a personal identity.
3. Examine the concept of ‘social identity’ and its impact on the self.
4. Discuss what it means to be a part of the ‘human family’. What does it mean to be ‘called to community’?
5. Using a Think, Pair and Share strategy, reflect on all of the above and then have students identify all of the diversity that exists in their respective communities: school, local, national and global. Use a placemat to note those diversities.
6. Using a jigsaw approach, examine sections of the *Compendium of the Social Doctrine of the Church* by the Pontifical Council for Justice and Peace. Identify, explore and examine a variety of social justice, equity and inclusivity issues around the following: wealth, power and poverty; gender and sexual orientation issues; cultural issues; etc. (for example: status and role of women in Church).

## Teacher Notes

1. Consider using circles and/or a Venn diagram to depict the various communities in the lives of the students. Suggest that they consider all communities - global, local, racial, ethnic, religious, etc. Focus on how community can be defined. The Compendium of the Social Doctrine of the Church notes:

**149.** *The human person is essentially a social being [294] because God, who created humanity, willed it so [295]. Human nature, in fact, reveals itself as a nature of a being who responds to his own needs. This is based on a relational subjectivity, that is, in the manner of*

a free and responsible being who recognizes the necessity of integrating himself in cooperation with his fellow human beings, and who is *capable of communion* with them on the level of knowledge and love. “A *society* is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future”[296].

It is therefore necessary to stress that community life is a natural characteristic that distinguishes man from the rest of earthly creatures. Social activity carries in itself a particular sign of man and of humanity that of a person at work within a community of persons: this is the sign that determines man's interior traits and in a sense constitutes his very nature [297]. This relational characteristic takes on, in the light of faith, a more profound and enduring meaning. Made in the image and likeness of God (cf. Gen 1:26), and made visible in the universe in order to live in society (cf. Gen 2:20,23) and exercise dominion over the earth (cf. Gen 1:26,28- 30), the human person is for this reason called from the very beginning to life in society: “God did not create man as a ‘solitary being’ but wished him to be a ‘social being’. Social life therefore is not exterior to man: he can only grow and realize his vocation in relation with others” [298].

2. The “dignity of the human person” is noted in the Compendium of the Social Doctrine of the Church:

**144.** “*God shows no partiality*” (Acts 10:34; cf. Rom 2:11; Gal 2:6; Eph 6:9), *since all people have the same dignity as creatures made in his image and likeness* [281]. The Incarnation of the Son of God shows the equality of all people with regard to dignity: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal 3:28; cf. Rom 10:12; 1 Cor 12:13, Col 3:11). *Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men* [282]. Moreover, this is the ultimate foundation of the radical equality and brotherhood among all people, regardless of their race, nation, sex, origin, culture, or class.

3. As the Compendium of the Social Doctrine of the Church notes:

**151.** *The social nature of human beings is not uniform but is expressed in many different ways.* In fact, the common good depends on a healthy *social pluralism*. The different components of society are called to build a unified and harmonious whole, within which it is possible for each element to preserve and develop its own characteristics and autonomy. Some components — such as the family, the civil community and the religious community — respond more immediately to the intimate nature of man, while others come about more on a voluntary basis. “To promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged ‘on both

national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs'. This '*socialization*' also expresses the natural tendency for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee his [/her] rights"[301].

4. The Compendium of the Social Doctrine of the Church discusses the importance of the family:

**212.** *The family has central importance in reference to the person.* It is in this cradle of life and love that people are *born* and *grow*; when a child *is conceived*, society receives the gift of a new person who is called "from the innermost depths of self to *communion* with others and to the *giving* of self to others"[465]. It is in the family, therefore, that the mutual giving of self on the part of man and woman united in marriage creates an environment of life in which children "develop their potentialities, become aware of their dignity and prepare to face their unique and individual destiny"[466].

*In the climate of natural affection which unites the members of a family unit, persons are recognized and learn responsibility in the wholeness of their personhood.* "The first and fundamental structure for 'human ecology' is the *family*, in which [a hu]man receives his [/her] first formative ideas about truth and goodness, and learns what it means to love and to be loved, and thus what it actually means to be a person"[467]. The obligations of its members, in fact, are not limited by the terms of a contract but derive from the very essence of the family, founded on the irrevocable marriage covenant and given structure in the relationships that arise within it following the generation or adoption of children.

5. Consider using circles or Venn Diagrams to note the diversities in the student's communities.
6. Consider using the following sections of the *Compendium of the Social Doctrine of the Church* by the Pontifical Council for Justice and Peace to identify, explore and examine a variety of social justice, equity and inclusivity issues as a starting point.

## Chapter Three

### IV. HUMAN RIGHTS

- a.* The value of human rights
- b.* The specification of rights
- c.* Rights and duties
- d.* Rights of peoples and nations
- e.* Filling in the gap between the letter and the spirit

## Chapter Four

### PRINCIPLES OF THE CHURCH'S SOCIAL DOCTRINE

#### I. MEANING AND UNITY

#### II. THE PRINCIPLE OF THE COMMON GOOD

- a.* Meaning and primary implications
- b.* Responsibility of everyone for the common good
- c.* Tasks of the political community

#### III. THE UNIVERSAL DESTINATION OF GOODS

- a.* Origin and meaning
- b.* The universal destination of goods and private property
- c.* The universal destination of goods and the preferential option for the poor

#### IV. THE PRINCIPLE OF SUBSIDIARITY

- a.* Origin and meaning
- b.* Concrete indications

#### V. PARTICIPATION

- a.* Meaning and value
- b.* Participation and democracy

#### VI. THE PRINCIPLE OF SOLIDARITY

- a.* Meaning and value
- b.* Solidarity as a social principle and a moral virtue
- c.* Solidarity and the common growth of [hu]mankind
- d.* Solidarity in the life and message of Jesus Christ

#### VII. THE FUNDAMENTAL VALUES OF SOCIAL LIFE

- a.* The relationship between principles and values
- b.* Truth
- c.* Freedom
- d.* Justice

#### VIII. THE WAY OF LOVE

**Works Cited:**

Bero, S., A. Fairbrother, H. Lynch and P. Russo. *EDU 430/530: Professionalism and Social Justice*. Spring 2010. Print.

Canadian Charter of Rights and Freedoms. <http://laws-lois.justice.gc.ca/eng/Const/page-15.html#h-39>

Compendium of the Social Doctrine of the Church.

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

## Activity 3 – Exclusion

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FOCUS - Exclusion

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### Assessment/Evaluation Strategies

- Debriefing feedback
- Film review

### Overall and Specific Expectations met in this activity

A1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

B2.1 analyse the dynamics of power relations and privilege in various social settings, both historical and contemporary (*e.g., the status of women in various historical periods and/or societies; power relations in slave societies; the power of racial or ethnic elites; the connections between economic and political power; heterosexual privilege; power relations between dominant and minority language groups*)

B2.2 analyse the effects of bias, stereotypes, prejudice, discrimination, and oppression on individuals and groups (*e.g., feelings of marginalization, powerlessness, anger, hopelessness, apathy, lack of self-worth, defiance; ghettoization; formation of support groups; motivation to seek societal change or engage in advocacy, action*)

## Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1e
- CGE4a
- CGE6a
- CGE7d

## Suggested Teaching Strategies

1. When we explore issues of inclusion we have to explore what it is to be excluded and the grounds on which other groups / individuals have based their decisions to exclude. We also need to recognize how, at times, those who are excluded from 'mainstream' society or culture, may form their own 'social identity' based on shared experiences with members of a community with a 'shared identity'.
  - Share Pope John Paul II reflection found in the student handout.
  - Have students identify individuals or groups throughout history that have experienced what it is to be excluded.
  - Examine their understanding of these situations of exclusion.
  - Explore how these have transitioned, transformed or changed over time either through education, awareness or championship.
  - Identify local and global examples of non-inclusivity.
2. Lead the students in the "Accepting Responsibility for Each Other" from Education for Justice. Steps to complete it are in the teacher's note section.
3. Activity (Teacher led): Identify one group in particular that has been marginalized in many cultures and societies, including our own; but, where significant changes have been made due to public awareness, individual championship, enlightenment, etc. Consider focusing on those with intellectual challenges.
4. Film Study. Use the Student Handout "Movies and Catholic Social Teaching" to assist students as they do a review of the movie watched. If available, consider using the Jean Vanier movie *Belonging*.

## Teacher Notes

1. Be aware that when discussing those who've been excluded, students may reveal incidents of bullying. If that is the case, make sure to follow any protocols about reporting incidents.
2. Accepting Responsibility for Each Other - Activity: Looking at Our World
  - o Introduce the activity: This activity is designed to highlight the extreme inequality of our world. To set it up you will need ten chairs in a straight line at the front of the room all facing the rest of the group and all should be touching each other. Then have one person sit in each chair.
  - o Lead the students through the activity: Adapt the script to suit the needs of your group.

This is our world. These chairs represent the earth itself, and the people all together represent the entire human population, roughly 6 billion people.

However, this picture isn't quite accurate. (Turn to the person at the end of the row), \_\_\_\_\_, wouldn't you like a little more space? (Be very encouraging. Tell this person how hard s/he works, how much s/he has done to own more, that s/he should enjoy the fruits of her/his labour, etc.) OK then, everybody scoot down to give more room to \_\_\_\_\_. (Don't let them move the chairs [you can't move the planet] and don't let anybody get off of the chairs [or else they'd be floating in space].) Keep scooting down! Feel free to share chairs, sit on each other's laps. We're all friends here. Come on, this is \_\_\_\_\_ we're talking about, s/he has worked so hard for this! (Encourage the person on the end to spread out, put his/her feet up, etc).

(Now you can make this as much as a game as you'd like or as time allows, but in the end one person should be covering seven chairs, one person should cover two chairs and the last eight people should be crammed onto the last chair.)

OK, now this looks much better. (Turn to the person on the end), How do you feel? (Ask somebody on the last chair, preferably somebody at the bottom of the pile of people), And how are you doing? What do you think about this set-up? Well, this is our world. (The person on the end) represents the richest ten percent of people on earth, and s/he controls 70% of all the natural resources and income of our planet.

(Second person on two chairs) represents the second richest ten percent of people on earth. S/he possesses twenty percent of the earth's resources.

And finally on this last chair we see the remaining 80% of our brothers and sisters on our planet, nearly 5 billion people. They are forced to scrape by on less than 10% of our world's natural resources and income.



Take a good look at this. This is how we divide God's creation; this is a testament to the structural sin of poverty in our world. This is not an accident. This is not the way the world is supposed to be. God does not will such inequality and such greed. When we talk about serving our neighbours, we are talking about those who we've stranded on the last chair. We cannot continue to simply pretend that they are not there.

How much do you think (the person on the last chair) makes per year? What is the average annual income for the richest 10% of the world? (The answer is \$27,000). Think in your mind about how much adults you know make per year. Are you privileged?

What percent of the world gets to go to college? (The answer is 1%) Are you in college/planning to attend/did attend? Does this mean you have a particular responsibility and duty?

Is this information surprising? Why or why not? If poverty and inequality are such enormous problems, why do we rarely hear anything about them?

### **Group Sharing**

What strikes you about the reading of the Good Samaritan now after having learned about some of the social teachings of our church? Keeping in mind that the Jews of Jesus' time absolutely despised the Samaritans, if Jesus were to tell this parable today, instead of the Good "Samaritan," who might he choose to be the hero of the story?

The Pope tells us "God entrusts us to one another." What does this mean? How does this tie into the Gospel reading today? In what ways has our society ignored this responsibility? How is this lack of responsibility related to the "culture of death"? In what concrete ways do the people you serve suffer as a result of this lack of responsibility?

John Paul II points to the distribution of resources, social classes, and ecological degradation all as sources of violence in our world. Would you agree that these are forms of violence? Compare the violence of poverty to the violence of war. How are they similar? How are they different? What underlying structural sins are involved?

What does Pope John Paul II mean when he tells us that our freedom "possesses an inherently relational dimension"? How does this Christian understanding of freedom contrast with how most people in our country would define it?

From: Education for Justice: [www.educationforjustice.org](http://www.educationforjustice.org)  
written by Ben Krause in 2005  
*fifth in the "Service and Justice" series; used with permission*

3. Consider connecting with the Special Education staff in your school to further enhance this discussion.
4. L'Arche, the organization co-founded by Jean Vanier, has produced some wonderful resources. Choose one of their videos (or other similar ones) and then ask the students to use the questions on the Student Handout "Movies and Catholic Social Teaching" to guide them in doing a review of the movie.

[http://www.jean-vanier.org/en/his\\_message/jean\\_vanier\\_on\\_becoming\\_human](http://www.jean-vanier.org/en/his_message/jean_vanier_on_becoming_human)

<http://www.larche.ca/en/education/>

### **Works Cited/References:**

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Krause, Ben. "Faith in Action." *Service and Justice. Education for Justice.* [www.educationforjustice.org](http://www.educationforjustice.org). 2005.

The Holy See. Catechism of the Catholic Church: The Human Community. [www.vatican.va/archive/catechism/ccc\\_toc.htm](http://www.vatican.va/archive/catechism/ccc_toc.htm). 2011.

Timeline of Social and Cultural Injustices in Canada. Manitoba Education and Literacy. Kindergarten to Grade 12. [www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/blms/9-1-4c.pdf](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-1-4c.pdf).

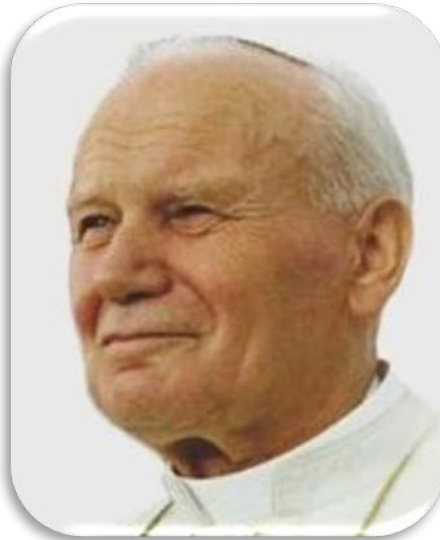
Untener, Kenneth. *The Romero Prayer: Prophets of a Future not our Own*. 1979.

Vanier, Jean. *Becoming Human*. New Jersey. Paulist Press. 1998. Print.

Vanier, Jean. *On Becoming Human: Questions for Students*. L'Arche Canada. 2007. Print.

## **Student Handout**

### A Reflection from Pope John Paul II



<http://commons.wikimedia.org/wiki/File:JohannesPaul2-portrait.jpg>

The Lord said to Cain: “What have you done? The voice of your brother’s blood is crying to me from the ground” (Gen. 4:10). The voice of the blood shed by men continues to cry out, from generation to generation, in ever new and different ways.

The Lord’s question: “What have you done?”, which Cain cannot escape, is addressed also to the people of today, to make them realize the extent and gravity of the attacks against life which continue to mark human history; to make them discover what causes these attacks and feeds them; and to make them ponder seriously the consequences which derive from these attacks for the existence of individuals and peoples.

Some threats come from nature itself, but they are made worse by the culpable indifference and negligence of those who could in some cases remedy them. Others are the result of situations of violence, hatred and conflicting interests, which lead people to attack others through murder, war, slaughter and genocide.

And how can we fail to consider the violence against life done to millions of human beings, especially children, who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources between peoples and between social classes? And what of the violence inherent not only in wars as such but in the scandalous arms trade, which spawns the many armed conflicts which stain our world with blood? What of the spreading of death caused by reckless tampering with the world’s ecological balance, by the criminal spread of drugs, or by the promotion of certain kinds of sexual

activity which, besides being morally unacceptable, also involve grave risks to life? It is impossible to catalogue completely the vast array of threats to human life, so many are the forms, whether explicit or hidden, in which they appear today! . . . This reality is characterized by the emergence of a culture which denies solidarity and in many cases takes the form of a veritable “culture of death”.

This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency. Looking at the situation from this point of view, it is possible to speak in a certain sense of a war of the powerful against the weak: a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or life-style of those who are more favored tends to be looked upon as an enemy to be resisted or eliminated. In this way a kind of “conspiracy against life” is unleashed. This conspiracy involves not only individuals in their personal, family or group relationships, but goes far beyond, to the point of damaging and distorting, at the international level, relations between peoples and States. . .

It is precisely in this sense that Cain’s answer to the Lord’s question: “Where is Abel your brother?” can be interpreted: “I do not know; am I my brother’s keeper?” (Gen 4:9). Yes, every man is his “brother’s keeper”, because God entrusts us to one another. And it is also in view of this entrusting that God gives everyone freedom, a freedom which possesses an inherently relational dimension. This is a great gift of the Creator, placed as it is at the service of the person and of his fulfillment through the gift of self and openness to others; but when freedom is made absolute in an individualistic way, it is emptied of its original content, and its very meaning and dignity are contradicted. (*Pope John Paul II, The Gospel of Life 10,12, &19, 1995*)

## Student Handout

### Movies and Catholic Social Teaching



- 1) Human Life and Dignity - All human beings are sacred, from the time of conception until natural death, because we are created in God's image.
  - a. Do the main characters realize that they and all those they relate to have dignity?
  - b. Does the film itself offer any insight into the human dignity of all people?
- 2) Call to Family, Community, and Participation - Human beings are social. We are called to live in community, and to use our gifts for our own enrichment and for the good of others.
  - a. How is the value of community presented in the film?
  - b. Do the characters relate to and receive support from a community? How does this help or hinder them?
  - c. Does the film in any way give us a deeper understanding of the call to family, community and participation? If so how?
- 3) Rights and Responsibilities - Human beings have rights in accordance with their dignity as children of God. Each right carries a corresponding responsibility.
  - a. Do the characters in the films realize their own and others' human rights?
  - b. Do the characters in the films recognize their own and others' responsibility toward promoting the human rights of everyone?
  - c. What does the film as a whole tell us about human rights and responsibilities?
  - d. Does the film in any way give us a deeper understanding of rights and responsibilities? If so how?
- 4) Option for the Poor and the Vulnerable - As long as serious inequities exist in allocation of power and resources, Christians are called to particular care for those who have less.
  - a. How does the film present people in poverty?
  - b. Are the characters affected in any way by economic poverty? How do the characters respond to people in poverty?
  - c. Does the film in any way give us a deeper understanding of poverty?
- 5) Dignity of Work and the Rights of Workers - Work is not simply a commodity to be exchanged for a wage. Workers share in God's creative action, and have a right to a living wage.
  - a. How is work presented in the film? Is it something that enslaves or supports characters?

- b. How do the characters respond to work and vocation of any kind?
  - c. Does the film in any way direct us to reflect on the dignity and rights of workers? If so, how?
- 6) Solidarity - God's love is not limited by barriers of race, nation or geographical distance. We are all responsible for one another.
  - a. Does the film in any way present the idea that human beings need to be in solidarity with one another? If so, how?
  - b. Do any of the characters display or offer an example of any kind of solidarity with others? Discuss in detail.
  - c. In what ways does the film give us a deeper understanding of solidarity?
- 7) Care for God's Creation - The universe is created by God, and loaned to us for our prudent use. We are to be good stewards of creation, mindful of generations to follow us.
  - a. Does the film in any way promote respect for creation? If so, how?
  - b. Do the characters respect or disrespect creation and how does this impact on life and on the lives of their community?
  - c. How does the film help us to understand care of God's creation in a deeper way?

Source: Education for Justice, [www.educationforjustice.org](http://www.educationforjustice.org)  
*Films with Social Justice Themes*

## Activity 4 – Prophetic Voice

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### FOCUS - Affecting Change

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#### Assessment/Evaluation Strategies

- Debriefing feedback
- Film review

#### Overall and Specific Expectations met in this activity

A2.1 create appropriate research plans to investigate their selected topics (*e.g., outline purpose and method; identify sources of information; develop research tools such as surveys, questionnaires, or interviews*), ensuring that their plans follow guidelines for ethical research

A2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews; observations; surveys and questionnaires; original documents in print and other media such as film, photographs, songs, advertisements*) and secondary sources (*e.g., book reviews, magazine articles, textbooks, critical analysis in journals*)

A2.3 based on preliminary research, formulate for each investigation a hypothesis, thesis statement, or research question, and use it to focus their research

A3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

A3.2 record and organize information and key ideas using a variety of formats (*e.g., note-taking, graphic organizers, summaries, audio/digital records*)

A3.3 analyse and interpret research information (*e.g., compare results of surveys and interviews, determine whether common themes arise in different sources*)

A3.4 demonstrate academic honesty by documenting the sources of all information generated through research

A3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

- A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience
- A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)
- A4.3 clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)
- A4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills
- C2.1 evaluate the achievements of a range of individual Canadians (*e.g., activists, actors, artists, economists, environmentalists, humanitarians, journalists, philanthropists, politicians, scientists, social visionaries, writers*) in the areas of equity and social justice
- C2.2 explain how the combination of circumstances and personal qualities and skills resulted in specific individuals becoming effective agents of change (*e.g. Mary Harris “Mother” Jones, Mohandas Gandhi, Rosa Parks, Tommy Douglas, Jean Vanier, Jeannette Corbiere Lavell, Abbie Hoffman, Nelson Mandela, Stephen Lewis, Shirin Ebadi, Vandana Shiva*)

#### Ontario Catholic School Graduate Expectations addressed in this activity

- CGE1e
- CGE4a
- CGE6a
- CGE7d

#### Suggested Teaching Strategies

1. Brainstorm with the students the role the individual has in effecting change and promoting social justice, equity and inclusivity.
2. Read the poem *Prophets of a Future Not Our Own* (provided in the student handout) and discuss it in relation to what a prophet is / does.
3. Identify and examine social leadership and people who effect positive change toward inclusivity.
  - Consider how [Canadian] Catholics, and other individuals, have made significant contributions to awareness or changing issues of inequity and social injustice through



awareness, community outreach and development: For example Jean Vanier, Lincoln Alexander, etc.

Discuss what it means to be community builders. Explore how we in Catholic community live out the gospel values through the recognition of need and our ability to make contributions to change where necessary: mission work, for example.

4. Assign the research assignment.

### **Teacher Notes**

1. Remind the students that many Catholics involved in effecting change do so without fanfare and with great humility. Consider exploring the “cult of the leader” where people are drawn to a cause simply because of the leader.
2. If time permits, consider showing a movie on the life of Romero. This poem is often attributed to Archbishop Oscar Romero.
3. Try and include any local individuals who’ve made a positive contribution toward inclusivity.

### **Works Cited/References:**

Romero (1989); directed by John Duigan. 102 minutes long.

## **Prophets of a Future Not Our Own**

It helps now and then to step back and take a long view. The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a small fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is another way of saying that the kingdom always lies beyond us.

No statement says all that could be said. No prayer fully expresses our faith. No confession brings perfection. No pastoral visit brings wholeness. No program accomplishes the Church's mission. No set of goals and objectives includes everything.

This is what we are about: We plant the seeds that will one day grow. We water seeds already planted, knowing that they hold future promise. We lay foundations that will need further development. We provide yeast that produces effects far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it well. It may be incomplete but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.

***Bishop Ken Untener of Saginaw***

\*This prayer was composed by **Bishop Ken Untener** of Saginaw, drafted for a homily by Card. John Dearden in Nov. 1979 for a celebration of departed priests. As a reflection on the anniversary of the martyrdom of Bishop Romero, Bishop Untener included in a reflection book a passage titled "The mystery of the Romero Prayer." The mystery is that the words of the prayer are attributed to Oscar Romero, but they were never spoken by him.

[http://www.usccb.org/prayer-and-worship/prayers/archbishop\\_romero\\_prayer.cfm](http://www.usccb.org/prayer-and-worship/prayers/archbishop_romero_prayer.cfm)

## Assignment



A *prophet* is someone who may be defined as a person who speaks for God or a deity; a person who is an inspirational leader or teacher; a *spokesperson of some doctrine, cause or movement*; a person who foretells or predicts what is to come and / or a *person gifted with profound moral insight and exceptional powers of expression*.

In modern times there are many great people (leaders) who, by their acts, words and deeds, demonstrate the qualities of a prophet. Through research, consider individuals, leaders and role models from popular culture, or those from recent history, who have acted in a prophetic way; people who have the foresight and the wisdom to see a problem and become ‘agents of change’.

### Steps

1. Choose a person of interest to research— you may consult the list below or choose someone with your teacher’s permission.
2. Research the individual who promotes change: create a biography of the individual that emphasizes the important contributions made to raise awareness or change issues of social injustice; promoting equity and inclusivity.

3. Design a Power Point (or similar media) presentation about the 'prophet' of your choice; focus on biography, philosophy, moral insights, major contributions and prophetic nature.
4. Ensure that all sources are cited using APA style guide.
5. Identify one place in our community where their influence could be felt if we were to adopt their movement.

Potential List of Candidates

Martin Luther King Jr.	Rosa Parks	Dalai Lama (14 <sup>th</sup> )
Blessed Teresa of Calcutta	Dr. Norman Bethune	Nelson Mandela
Terry Fox	David Suzuki	Desmond Tutu
Archbishop Romero	Jean Vanier	Pope John Paul II
Mahatma Gandhi	Simon Wiesenthal	Dorothy Day
Mary Jo Leddy	Sr. Helen Prejean	Graydon Nicholas
St. Andre Bessette	Sister Helen Morin	

### Rubric for Prophet Assignment

	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
Circumstances and personal qualities	Weak explanation of circumstances and personal qualities resulting in individual becoming agent of change	Partial explanation of circumstances and personal qualities resulting in individual becoming agent of change	Good explanation of circumstances and personal qualities resulting in individual becoming agent of change	Outstanding explanation of circumstances and personal qualities resulting in individual becoming agent of change
Evaluation of the achievements	Limited evaluation of the individual's achievements	Fair evaluation of the individual's achievements	Good evaluation of the individual's achievements	Exceptional evaluation of the individual's achievements
Appropriate format to communicate results	Results communicated with limited effectiveness	Results communicated with some effectiveness	Results communicated in an effective manner	Results communicated highly effectively
Making connections within and between various contexts <i>(influence could be felt if movement were adopted)</i>	Makes connections within and between various contexts with limited effectiveness	Makes connections within and between various contexts with some effectiveness	Makes connections within and between various contexts with considerable effectiveness	Makes connections within and between various contexts with a high degree of effectiveness

## Culminating Task – Becoming a Prophet

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### FOCUS - Faith in Action

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**Expectations** to be met in this task.

A4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use terms relating to equity and social justice correctly (*e.g., equity, equality, marginalization, human rights, diversity, ethics*)

A4.3 clearly communicate the results of their inquiry (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)

A4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

D3.1 identify a specific need related to an equity or social justice issue, and design an initiative to address this need (*e.g., an initiative such as designing a school workshop or campaign to promote diversity; creating and publicly presenting rap songs, videos, visual art works, dances, dramatizations, or podcasts on the impact and prevention of discrimination; organizing a petition or a letter-writing campaign on a social justice issue*)

D3.2 identify strategies and skills needed for gaining support for and handling potential resistance to their initiative (*e.g., strategies such as finding allies within their school/community, determining who has power and influence, and working with those people/groups; skills relating to advocacy, persuasion, diplomacy, active listening, understanding various perspectives, collaboration and consultation*)

D3.3 demonstrate an understanding of how to effectively evaluate social action initiatives (*e.g., strategies for evaluating the clarity of the message and the appropriateness of the initiative for the target audience or group being served, for measuring results*)

D3.4 implement their initiative using appropriate planning, organizational, evaluation, and communication skills

D3.5 reflect on the skills and strategies they used before, during, and after designing and implementing their initiative; explain which ones they found most useful in achieving their objectives; and identify what they would do differently in the future to improve their work as committed, responsible activists

### **Ontario Catholic School Graduate Expectations**

- CGE1d, e, g, h, i
- CGE2a
- CGE3b, c, d, e, f
- CGE4a, b, c, d, e, f, g
- CGE5a, c, d, e, f, g, h
- CGE6e
- CGE7b, d, e, f, g, j

The Culminating Activity consists of three parts:

1. Individual student research of a topic of interest
2. Oral Presentation
3. Faith in Action Project

### **Activity 1 – Research Project**

Each student is responsible for the research and presentation of one topic related to a Social Justice initiative.

#### **Examples of Topics:**

1. Birthright
2. Canadian Food for Children
3. Canadian Hunger Foundation
4. Caritas International
5. Catholic Relief Services
6. Centre of Concern
7. Citizens for Public Justice
8. Covenant House
9. Development and Peace

10. Food for the Poor
11. Habitat for Humanity
12. International Catholic Stewardship Council
13. L'Arche
14. Mennonite Central Committee
15. Pax Christi
16. Ryan's Well
17. Scarboro Missions
18. Sisters in Spirit
19. Sleeping Children Around the World
20. St. Vincent de Paul
21. Ten Thousand Villages
22. United Nations International Children's Emergency Fund
23. War Child
24. Water Can
25. Women For Women
26. World Vision

Local social justice initiatives could be included. Examples include St. Francis Table in Parkdale run by the Franciscans, Little Brothers of the Good Shepherd, The Father Costello Community Care Centre in Timmins, women's shelters, food banks, or other issues of concern such as Aboriginal communities without clean water access.

### **Part 1: Individual Student Research - Communicating and Reflecting**

Options should be offered to the students in the manner in which they present the material. Examples could include:

Option 1: Follow the conventions of writing a report:

- presentation of information from research
- write in paragraph form, grammatically correct and precise
- use headings and subheadings
- may include graphics and illustrations
- length established by the teacher

Option 2: Multimedia Presentation or Web Page

- appropriate text - headings, subheadings, graphics
- grammatically correct and concise
- identifying key points



- number of slides, or general length of video clip to be determined by the teacher

### Option 3: Presentation Tri-fold or Poster

- appropriate text - headings, subheadings
- grammatically correct and concise
- identifying key points
- graphics such as art work, graphs, symbols, photos

Content should include:

- topic, title, your name
- introduction that clearly identifies the topic you plan to address
- historical background on the topic
- who, what, where, when, why, and how
- provides implications and conclusions of facts (cause and effect, problem and solution)
- relevant Catholic Church teachings incorporated with effective use of terminology from this course

Works Cited is required for all options chosen

- Separate page, attached to report or submitted separately if another option is used
- APA format
- include web sites
- minimum 3 works cited
- student's name

### Self Assessment of Research and Presentation Skills

- Internet research – reading comprehension (thorough, considerable, moderate, limited understanding)
- (High level, considerable, appropriate, successful, limited) synthesis of material using inclusive language
- Using documents and websites from the organization/charity of choice, selecting appropriate computing and software (extensively, moderately, with basic skill, with limited skill) to complete work
- Orally communicating results of research with the class, conducting interview and adapting with (significant, considerable, moderate, limited) skill to suit the situation and view points
- Fundraising (where applicable) and assessing donations and forecasting the needs of the organization being researched accurately (ability to take variables and critical factors into account, determine totals effectively, determine totals with some ability, determine simple

calculations)

- Planning for the best use of time for the project in question, meeting short term goals, adjusting, making deadlines with (considerable effectiveness, moderate effectiveness, one day at a time, with assistance)
- Analysing data (making projections and understanding impact, understanding statistics, calculating simple comparisons and conclusions, identifying simple comparisons)
- Planning and organizing personal work (with authority, following guidelines, limited framework, established order with teacher)
- Decision making and problem solving with (excellent, considerable, some, limited) judgement
- Able to find sources and gather information from (several different sources, from specific well defined sources, consulting easily located sources and with some supervision, consulting established sources set by the teacher)

## **Activity 2 – Oral Presentation**

Students should:

1. Be encouraged to have a clear understanding of their material so that they are not solely reading to their audience.
2. Be organized with the order of their presentation and support points for main facts.
3. Engage their audience. They can do this by asking an opinion question, give a quick quiz (True/False) of commonly known facts about the topic, or use a visual or music lyrics to stimulate topic conversation.
4. 5 - 10 minutes “talk” about research findings, relevant terminology, social teachings of the Catholic Church, and a conclusion that states why this project should be taken on by the class.
5. Use proper grammar as well as being clear and concise.
6. Use appropriate body language (correct posture, emphasize important points, eye contact with the audience).
7. Be prepared and ready to start on time. Remember to allow time for the set up of computers, smart board, or other technology.
8. Be respectful of others!

## **Activity 3 – Faith in Action Project**

There are many ways to choose a particular project. It could be a local issue that can be promoted by volunteering at a local soup kitchen or homeless shelter. It can be a letter writing campaign to the Prime Minister or through Amnesty International. Students may be able to raise money through a variety of activities to be donated to a particular cause that promotes social justice. Ambitious classes can do a number of projects throughout the semester.

The projects may be done individually, or in groups. If done in groups, each student must be evaluated individually. The students should also discuss and have input into the goal of the project, how the project can and will develop, the time line for the project.

The teacher may want to have input into the project, expectations and goals. Specific goals and expectations will depend on the organization or charity chosen and parameters of time and scope of the project. Some general expectations may involve work habits such as:

- Working safely (prevents injury to others and self, participating in health and safety training as required, using personal protective equipment) Note: the teacher should be informed about the organizations' policies regarding volunteers.
- Teamwork (works willingly with others, shows respect for others, contributing effectively)
- Reliable (punctual, follows directions)
- Organization (setting priorities, making a plan of action, revising when necessary)
- Works independently (uses appropriate tools and resources to complete tasks)
- Initiative (completes work with little prompting, has a positive attitude, seeks assistance when necessary)
- Self advocacy (asks relevant questions, seeks support or clarification)
- Listens to the needs of others, tries to exceed expectations, creates a positive work atmosphere
- React positively to opportunities, persevering

Whatever is chosen, the project should establish specific goals, expectations and the teacher should have some method of communicating with students at particular junctures of the project.

### **Debriefing**

The teacher should develop a plan to debrief the students after the "Faith in Action" experience. This debriefing can include a question and answer period with the students and the teacher and/or an individual from the organization. A review of the Catholic Social Teachings should be incorporated into the debriefing.

**Journal Writing** may be a good way to communicate between teacher and students during this activity. The teacher may dedicate a few minutes once a day/week to this writing. Some topics may include:

1. Why did you choose this topic to research? What are the key facts that stand out in your mind? Did any of the research surprise or shock you? Explain why this is so.
2. What do you hope that your classmates will get out of your oral presentation? Why should students choose your project to support in the future?
3. After listening to presentations this week, which one stands out in your mind? Why does it stand out?
4. While working on the "Faith in Action" project (and again at its completion) explain the social

justice initiative from your perspective. Was it what you expected? Why or why not? Do you believe that it is/was effective? Did the class meet their goal? Why or why not?

**Resources:**

**Canadian Social Research Links:** <http://www.canadiansocialresearch.net/stats.htm>

**Caritas in Veritate: On Integral Human Development in Charity and Truth** (A Guide for Discussion and Action), Catholic Bishops of Ontario <http://acbo.on.ca/englishdocs/Caritas%20Guide.pdf>

**Centre for Social Concern, King's College, Western University. Resources:**  
<http://www.kings.uwo.ca/academics/centres-kings/centre-for-social-concern/resources/>

**CharityVillage.com:** <http://www.charityvillage.com/cv/nonpr/nonpr26.html> Links to a host of registered Canadian charities and nonprofit organizations

**Facing the Future:** <http://www.facingthefuture.org>

- Global Issues Resources (Social Justice, Quality of Life, Equity, Human Rights)
- Videos (gender inequality)
- Fast Facts and Quick Actions (Women and Girls, Water Security, Poverty, Hunger, Human Rights, Deforestation)
- Newspapers in Education Articles: Global Issues and Sustainable Solutions

**Going to the House of the Father, A Statement on the Dignity and Destiny of Human Life**, Ontario Conference of Catholic Bishops <http://acbo.on.ca/englishdocs/StatementEuthanasiaENMarch07.pdf>

**Ontario Project for Inter Clinic Community Organizing (OPICCO): Social Justice Links**  
<http://www.opicco.org/?q=links>

Materials, resources, campaigns, workshops for community work such as Canada Without Poverty, KAIROS, and Raising the Roof

**Peaceful Schools International:** <http://peacefulschoolsinternational.org/>

- Great Things Happen in Inclusive Schools: Celebration Ideas, Activities and Resources
- Peace and Harmony: A Society of Respect (Association for New Canadians)
- Peace Lessons from Around the World (the Hague Appeal for Peace)
- The Kit: A Manual by Youth for Youth to Combat Racism Through Education
- Website suggestions for other valuable resources for teachers

**United States Conference of Catholic Bishops: Justice Peace and Human Development**, Lesson Plans and Resources: <http://www.usccb.org/about/justice-peace-and-human-development/>

**Writing Letters:**

- <http://www.sierraclub.org/takeaction/toolkit/letters.asp>
- Amnesty International: [http://www.amnesty.ca/writeathon/?page\\_id=127](http://www.amnesty.ca/writeathon/?page_id=127)

[www.ijm.org/resources/](http://www.ijm.org/resources/) International Justice Mission: Social Justice Curriculum for High School Students (Lesson Plans)

## Student Handout

### Rubric: Culminating Assignment

Student: \_\_\_\_\_

Topic: \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<b>Knowledge</b> Understanding of content	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
<b>Thinking</b> Use of processing skills in synthesizing research information	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with a high degree of effectiveness
<b>Communication</b> Use of conventions	uses conventions, vocabulary, and terminology with limited effectiveness	uses conventions, vocabulary, and terminology with some effectiveness	uses conventions, vocabulary, and terminology with considerable effectiveness	uses conventions, vocabulary, and terminology with a high degree of effectiveness
<b>Application</b> Transfer of knowledge and skills to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness

Comments:

## **Appendix 1 – Key Principles of Catholic Social Teaching**

Archdiocese of Toronto

### **HUMAN DIGNITY**

In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and inherent dignity of the human person is the foundation of our social teaching.

### **COMMUNITY AND THE COMMON GOOD**

In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of government and other institutions is to protect human life and human dignity and promote the common good.

### **RIGHTS AND RESPONSIBILITIES**

Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

### **OPTION FOR THE POOR AND VULNERABLE**

Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Matthew 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

### **PARTICIPATION AND SUBSIDIARITY**

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

### **DIGNITY OF WORK AND THE RIGHTS OF WORKERS**

In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.

### **STEWARDSHIP OF CREATION**

Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

### **SOLIDARITY**

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbour" has global dimensions in an interdependent world.

### **ROLE OF GOVERNMENT**

The state has a positive moral function as an instrument to promote human dignity, protect human rights, and build the common good. Its purpose is to assist citizens in fulfilling their responsibility to others in society. In today's complex society these responsibilities cannot adequately be carried out on a one-to-one basis. Citizens need the help of government to fulfill these responsibilities and promote the common good.

### **PROMOTION OF PEACE**

Catholic teaching promotes peace as a positive, action-oriented concept. "Peace is not just the absence of war," said Pope John Paul II, "it involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements". Peace and justice are linked: Peace is the fruit of justice.

Source: Archdiocese of Toronto

<http://www.archtoronto.org/election/pdf/elect07-7.pdf>



### SEVEN THEMES OF CATHOLIC SOCIAL TEACHING

#### United States Conference of Catholic Bishops

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and Episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

#### LIFE AND DIGNITY OF THE HUMAN PERSON

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

#### CALL TO FAMILY, COMMUNITY, AND PARTICIPATION

The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

#### Tradition

##### Family

Economic and social policies as well as organization of the work world should be continually evaluated in light of their impact on the strength and stability of family life. The long-range future of this nation is intimately linked with the well-being of families, for the family is the most basic form of human community. Efficiency and competition in the marketplace must be moderated by greater concern

for the way work schedules and compensation support or threaten the bonds between spouses and between parents and children. *Economic Justice for All*, #93

The first and fundamental structure for a "human ecology" is the family . . . founded on marriage, in which the mutual gift of self as husband and wife creates an environment in which children can be born and develop their potentialities, become aware of their dignity and prepare to face their unique and individual destiny. *On the Hundredth Year (Centesimus Annus. . . )*, #39

### **Community/Participation**

But God did not create man as a solitary, for from the beginning "male and female he created them" (Gen. 1:27). Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. *The Church in the Modern World (Gaudium et Spes. . . )*, #12

The nation's founders took daring steps to create structures of participation, mutual accountability, and widely distributed power to ensure the political rights and freedoms of all. We believe that similar steps are needed today to expand economic participation, broaden the sharing of economic power, and make economic decisions more accountable to the common good. *Economic Justice for All*, #297

In order that the right to development may be fulfilled by action: (a) people should not be hindered from attaining development in accordance with their own culture; (b) through mutual cooperation, all peoples should be able to become the principal architects of their own economic and social development. *Justice in the World. . . (Justicia in Mundo)*, #71

The primary norm for determining the scope and limits of governmental intervention is the "principle of subsidiarity" cited above. This principle states that, in order to protect basic justice, government should undertake only those initiatives which exceed the capacities of individuals or private groups acting independently. Government should not replace or destroy smaller communities and individual initiative. Rather it should help them contribute more effectively to social well-being and supplement their activity when the demands of justice exceed their capacities. These do not mean, however, that the government that governs least, governs best. Rather it defines good government intervention as that which truly "helps" other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity as "the occasion requires and necessity demands". *Economic Justice for All*, #124

Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others. *Charity in Truth (Caritas in Veritate. . . )*, #57

In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. This obligation is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do. As the Catechism of the Catholic Church reminds us, 'It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation

is inherent in the dignity of the human person. . . . As far as possible citizens should take an active part in public life' (nos. 1913-1915). [\*Forming Consciences for Faithful Citizenship\*](#), #13

## RIGHTS AND RESPONSIBILITIES

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental [right to life](#) and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

More on [\*Rights and Responsibilities\*](#)

## OPTION FOR THE POOR AND VULNERABLE

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the [needs of the poor and vulnerable first](#).

More on [\*Option for the Poor and Vulnerable\*](#)

## THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

The [economy must serve people](#), not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

More on [\*Dignity of Work and Rights of Workers\*](#)

## SOLIDARITY

We are [one human family](#) whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has [global dimensions](#) in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

More on [\*Solidarity\*](#)

## CARE FOR GOD'S CREATION

We show our respect for the Creator by our [stewardship of creation](#). Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

More on [Care for God's Creation](#)

This summary should only be a starting point for those interested in [Catholic social teaching](#). A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition.

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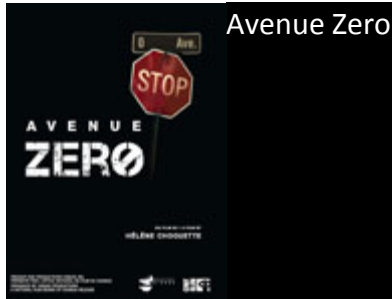
1 Paul VI, [For the Celebration of the Day Of Peace](#). . . (Rome: January 1, 1972).

Text is drawn from *Sharing Catholic Social Teaching: Challenges and Directions* (Washington, DC: USCCB, 1998) and *Faithful Citizenship: A Catholic Call to Political Responsibility* (Washington, DC: USCCB, 2003).

## Appendix 3 – Possible Videos

Videos (from the Archdiocese of Edmonton)

<http://www.caedm.ca/PastoralOffices/SocialJustice/VideosandBooks.aspx>



Avenue Zero (DVD - 52 minutes, 2009)

This National Film Board production examines the reality of human trafficking in Canada today. Featuring candid interviews with victims, witnesses, and perpetrators, Avenue Zero paints a spellbinding portrait of a dark and sinister trade flourishing in the shadows of the law.

### **Coady's Dream** (DVD - 27 minutes, 2006)

A documentary on Rev. Dr. Moses Coady, a Catholic priest from Nova Scotia who founded the Antigonish Movement. He shook the lives of ordinary working people out of their complacency during the Depression years by urging them to take ownership of their lives.



Connecting the Drops (DVD - 24 minutes, 2009)

A documentary by KAIROS Canadian Ecumenical Justice Initiatives who sent an ecumenical delegation to Alberta's Athabasca Oil Sands May 21-27, 2009. To view the video click [here](#).

### **The Democratic Promise: Saul Alinsky & His Legacy**

(DVD - 57 minutes, 2007)

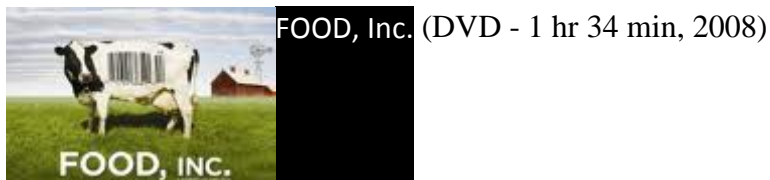
"The Democratic Promise: Saul Alinsky & His Legacy", narrated by Alec Baldwin, chronicles the Chicago-based community organizer and three key Alinsky organizations and how in turn his

ideas influenced the civil rights movement, the farmworkers struggle and many Vietnam era political protests.

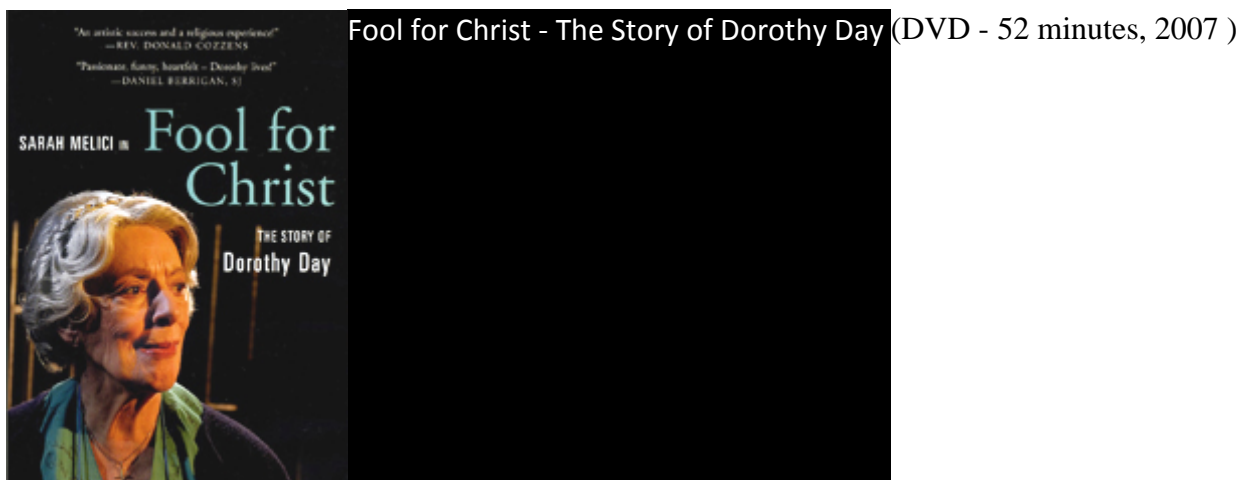


(Salt+Light Television DVD - 26 minutes, 2010)

Host Mary Rose Bacani goes to Edmonton, Alberta, to find out more about how the First Nations Catholics integrate their aboriginal roots and their Catholic faith. She participates in a First Nations liturgy at Sacred Heart Church of the First Peoples, speaks to Aboriginal students at Ben Calf Robe School, and discusses art with Cree artist Wayne Ashley.



Food, Inc. lifts the veil on the food industry, exposing how our food supply is now controlled by a handful of corporations that often put profit ahead of consumer health, the livelihood of the farmer, the safety of workers and our own environment.



Dorothy Day is one of the most dynamic and beloved religious figures in modern history. Co-founder of the Catholic Worker Newspaper/Movement in 1933, she is perhaps best known for her long battle for peace and justice on behalf of the poor and homeless.



Monsenor Romero "Un Misterio de Dios" (DVD - 2003)

Documentary on the life of Monsenor Oscar Romero. Spanish with English subtitles.



Moses Coady (VHS - 57 minutes, 1976)

Moses Coady proved to be one of the most effective social reformers in Canada. Today, people from all over the world come to study his methods at the Coady International Institute in Antigonish, Nova Scotia



Scenes from a Parish (DVD - 2009)

Drama with Spanish subtitles. When a young, irreverent priest arrives at Saint Patrick Parish in Lawrence, Massachusetts, he discovers the unexpected - boiling ethnic tensions in a changing working-class community. Scenes from a Parish tells the wildly diverse personal stories of Father Paul O'Brien and his unruly flock, as they struggle to hold onto faith in the face of desperate circumstances

## Appendix 4 – Keeping a Notebook or a Journal

### Keeping a Notebook or a Journal

#### What is a journal?

Journals may be a memory aid, a tool to document your learning, a means of reflecting on how you learn, a place to note questions for the teacher, or to write down confusion about a concept.

#### How will it be used?

Please be assured that your notebook or journal is your own. No one will mark it. No one will critique its grammar and spelling. No one will see it, but you.

Here are suggestions for using a notebook/journal in this activity:

1. After each “Think about it!” and/or “Work with it!” where you are asked to reflect or make notes, use your notebook/journal to do so.
2. At any point, as you read, or participate in a discussion, record points of interest, or questions.
3. When you are asked to submit a reflection, you may draw on your notebook/journal entries for material.
4. When you participate in the discussions you will be able to draw on your notes and reflections.
5. In the culminating activity of this course, your journal entries will be valuable.

#### Ways to write in your journal:

- Create a separate file on your computer entitled Notebook or Journal. Open it each time you begin work on the course. This will make it easier to access your entries and to copy and paste any for other activities. However, if you’re more comfortable with pen and paper, it’s your choice.
- Use titles to remind yourself what you’re writing about and where in the course this occurred. Use the same module and section titles as are in the course.
- Use dates to remind yourself when in the course your work occurred.
- Divide up your page to reflect observations, quotations or ideas from a text in one column, and your thoughts, reflections, connections, applications in a corresponding column. This is called a “double entry” journal.
- Journals may use “quickwrite” where you write very quick, uninterrupted thoughts down, both during and immediately after reading or discussing. A variation on this is “First Thoughts” which are a list of key words and phrases that come to mind after reading. Point form notes, page references, questions, notes to the instructor, writing down points of confusion, these are all ways to record in a journal. However, the way to grow through a journal is to reflect on these points, questions, pages, etc. Discuss why they are important to you. Do they challenge your beliefs? Do they provide an important rationale or strategy for your practice? Do you agree or disagree with the ideas?
- Cranton (1998) states that “Journal writing allows students to record first what happens and then step back from the experience and view it in a fresh way, and finally question the value or professional, or markers in the understanding of the subject area (e.g., When did you get confused? When did you have an “ah-ha” moment?) Students then go back and write about why each event was a critical time.” Use a special section of each page to perform this critical reflective task, after some time has elapsed.



- Here is a set of prompts for reflective entries:
  - **Descriptive**—What happened?
  - **Metacognitive**—What were your thoughts, feelings, assumptions, beliefs, values, attitudes?
  - **Analytic**—What were the reasoning and thinking behind actions and practices?
  - **Evaluative**—What was good or bad? What are the implications?
  - **Reconstructive**—What changes might be made? What are plans for future actions?

**Adapted from material by Sheila E. Pinchin**

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