

*Catholic Curriculum Corporation – Central and Western Region*

&

*The Ontario English Catholic Teachers' Association*

*A Teaching Resource for Secondary Teachers*

**Equity and Inclusion:  
From the Lens of the Catholic  
Social Teachings**

**Grades 9 to 12**

October 2013

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

## Catholic Curriculum Corporation Opening Message

### Our Purpose

The Catholic Curriculum Corporation is a consortium of seventeen Catholic school boards across central and western Ontario. As an important partner in Catholic education, we recognize that Catholic education exists to provide a holistic formation of people as living witnesses of faith. We demonstrate our mission when we engage with, and support, our member boards in sustained, substantive school improvement and student growth that is reflective of a Catholic professional learning community.

### Our Mission

Our mission is to build and sustain the Catholic capacity of educators through the development and provision of high quality Catholic curriculum, resources, support and professional development.

### Our Vision

*Faith through Learning – A Distinctive Catholic Curriculum*

### Message from the Executive Director

On behalf of the Catholic Curriculum Corporation, I would like to thank The Ontario English Catholic Teachers' Association for the invitation to partner with the CCC and Catholic educators from across the Central and Western regions of Ontario to develop this valuable Catholic secondary teaching resource for teachers and students.

**Equity and Inclusion: From the Lens of the Catholic Social Teachings** is a classroom resource which provides teachers with nine frameworks with Guiding Questions related to Equity and Inclusion, The Ontario Catholic Graduate Expectations, Critical Literacy and the Catholic Social Teachings. Each framework is followed by exemplary lessons from a wide range of secondary subjects including Philosophy, the Arts, English, Mathematics, Science, Business, and Equity and Diversity courses. These practical lessons provide secondary teachers and students with ways to integrate a faith perspective in a multi-disciplinary approach; the lessons are grounded in our Catholic Social Teachings and Equity and Inclusion strategies. This resource provides an amazing example and springboard for secondary teachers to take and use the frameworks in their classroom. Congratulations to project lead, Fran Craig for her leadership and vision and to the writers and reviewers for their thought-filled contributions and hard work!

The Catholic Curriculum Corporation looks forward to co-presenting with OECTA at When Faith Meets Pedagogy 2013 Opening Doors of Faith. Plan on attending the conference and the workshop related to this teaching resource.

I wish continued success to all who work to share and celebrate our Catholic mission.

**Michael Bator,**  
Executive Director CCC

*Faith through Learning ~ A Distinctive Catholic Curriculum*

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

## Ontario English Catholic Teachers Association Opening Message

“Equity and Inclusion: From the Lens of the Catholic Social Teachings” is an exciting and challenging document and, fittingly, it is the result of the collaborative efforts of teachers working for teachers. Its arrival could not be more fortuitous, as the publicly funded schools of Ontario, and, more particularly, our publicly funded Catholic schools, are at a critical time in our history.

As a microcosm of the greater society, our Catholic schools reflect the stresses, challenges and problems of the broader community. At the same time, our schools, and Catholic teachers, are especially well placed to help mend some of the fractures evident in that society. Our particular strength as Catholic teachers is to be able to rely on Catholic social teachings to help guide our ministry. The richness of those teachings, which have stood the test of time, is evident as one reads “Equity and Inclusion: From the Lens of the Catholic Social Teachings.”

By integrating equity and inclusivity, Catholic social teachings, the Ontario Catholic Graduate Expectations and critical literacy, and adopting an interdisciplinary approach, the authors of “Equity and Inclusion” have provided secondary school teachers with an invaluable tool to support them in working with students who challenge them at every turn and at the same time need the reassurance that, yes, there are indeed values and structures that help us make sense of the world we live in. And although “Equity and Inclusion” was developed as a resource for our secondary school members, I believe any elementary school teachers who have the opportunity to review it will find their efforts rewarded.

“Equity and Inclusion: From the Lens of the Catholic Social Teachings” will spark many conversations, between teachers, and between teachers and students. OECTA is proud to have been able to support the development of the resource. We look forward to seeing its positive impact in our classrooms, in our schools, and beyond.

James Ryan

President,  
Ontario English Catholic Teachers Association

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### Acknowledgments

The Catholic Curriculum Corporation and The Ontario English Catholic Teachers' Association acknowledges with thanks the contributions of the following

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##### **Special Thanks:**

Sincere thanks are also extended to OECTA for financially supporting the creation of this resource document.

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

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## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### Introduction

On April 6, 2009 the Minister of Education released the document *Realizing the Promise of Diversity: Ontario's Equity and Inclusive Education Strategy*. Over the past few years the members of CCC and OECTA have attended and offered leadership in numerous meetings and conferences to advance the implementation of the Equity and Inclusive Education Strategy.

During a two year exchange of information around implementation of the Ministry's Equity and Inclusive Education Strategy, some guiding questions were clarified, namely:

- How can we create a resource which will infuse the Catholic Social Teachings and the Ontario Catholic School Graduate Expectations to guide questioning?
- How can we create a secondary teaching resource, addressing various subject/curriculum expectations in a multi-disciplinary approach, which enlightens student understanding of equity and inclusion, in respecting differences?
- How can we effectively use Critical Literacy to guide our questioning techniques to bring out the best in our analysis of any social media, text, graphic organizers, diagrams, books, videos, graphs, newspapers, the Internet, magazines, art, etc. from the Catholic perspective?
- How can we engage students to respond to world events based on the three principles of the Catholic Social Teachings?

This resource was written by a team of secondary teachers for secondary teachers and students. The process included:

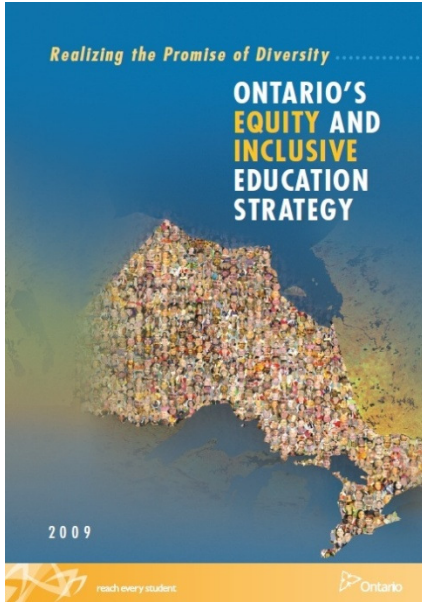
- Developing an understanding of the four areas of focus for the frameworks – Equity and Inclusion, Ontario Catholic School Graduate Expectations (OCGEs), the Catholic Social Teachings (CST) and Critical Literacy
- Developing guiding questions constructed from the four building blocks:
  - a. The Equity and Inclusivity lens
  - b. The Catholic Social Teachings lens
  - c. The Ontario Catholic School Graduate Expectations lens
  - d. Critical Literacy lens
- Creating exemplary lessons from a variety of subject disciplines which model the use of the framework's guiding questions in a three part lesson based on a specific Catholic Social Teaching
- Review and revise the lessons based on external feedback
- Present and share the process and the teaching resource with others at events sponsored by CCC/WFMP, OECTA, or at the local board level

Ultimately the goal is for all secondary teachers to take and use the frameworks in their own classrooms, in their own subject areas, with their own students; to take the frameworks and make them your own! The goal is to foster attitudes of respecting differences and tolerance at home, in the school, community, and world while inviting students to participate in discussions and reflect upon issues regarding equity, social justice, tolerance, diversity, civic values and responsibility. It is our hope that we can equip students with the knowledge and skills needed to reflect, to judge and to act as responsible citizens in our world.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Background Information of the Four Building Blocks

Building Block: Equity and Inclusive Education Strategy



*We envision an inclusive education system in Ontario in which:*

- *all students, parents, and other members of the school community are welcomed and respected;*
- *every student is supported and inspired to succeed in a culture of high expectations for learning.*

*To achieve an equitable and inclusive school climate, school boards and schools will strive to ensure that all members of the school community feel safe, comfortable, and accepted.*

*We want all staff and students to value diversity and to demonstrate respect for others and a commitment to establishing a just, caring society.*

**Equity:** *A condition or state of fair, inclusive and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences.*

**Inclusive Education:** *Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings and the broader environment, in which diversity is honoured and all individuals are respected.*

**Diversity:** *The presence of a wide range of human qualities and attributes within a group, organization or society. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status.*

*Ontario's Equity and Inclusive Education Strategy, 2009, Reach Every Student Quick Facts*

*Russo (2006) states that teachers are agents of change: teachers have the potential to interrupt, learn about, and devise strategies to counter the challenges based on factors such as socio-economic status, race, disability, and gender. This work can be done at all grade levels and in all areas of the curriculum. Teachers can act as agents of change through the topics they choose to address and the examples they include in classroom discussions. They can also use pedagogical practices that reflect the students' way of knowing and learning.*

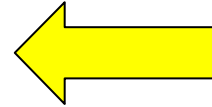
*Glaze, A and Mattingly, R., Breaking Barriers Excellence and Equity for All, Pearson Canada Inc. Toronto Canada 2012, p. 17*

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### What does Equity and Inclusive Education Strategy look like in the framework?

DEFINING THE FOUR AREAS OF FOCUS	
<b>The Catholic Social Teachings</b> A collection of encyclicals published by the Catholic Church over the last hundred years, based on and inseparable from our understanding of human life and human dignity. Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. These teachings call us to a covenant of love and justice – to see, judge and act.	<b>The Equity and Inclusive Education Strategy</b> An Ontario Ministry of Education initiative which envisions that all students, parents and other members of the school community are welcomed and respected and every student is supported and inspired to succeed in a culture of high expectations for learning. Everyone must feel safe, comfortable and accepted in a school community where diversity is valued, respect for others is demonstrated and a commitment to establishing a just and caring society is evident.
<b>Critical Literacy</b> “Literacy supports and is developed through thinking, expressing and reflecting” p. 3 “Critical Literacy refers to students critically analyzing and evaluating the meaning of text as it relates to issues of equity, power, and social justice to inform a critical stance, response and/or action.” p. 16 <i>Adolescent Literacy Guide, A Professional Learning Resource for Literacy, Grades 7-12, Literacy Gains, Curriculum and Assessment Policy Branch, Ontario Ministry of Education 2012</i>	<b>The Ontario Catholic Graduate Expectations</b> A vision of the Catholic learner based on seven overall expectations which by which teachers plan, teach and assess. Students are invited to be: Discerning Believers in the Catholic Faith Community, Effective Communicators, Reflective, Creative Holistic Thinkers, Self-Directed, Responsible, Life- Long Learners, Collaborative Contributors, Caring Family Members and Responsible Citizens.



#### The Definition of Equity and Inclusion:

An Ontario Ministry of Education initiative which envisions that all students, parents and other members of the school community are welcomed and respected and every student is supported and inspired to succeed in a culture of high expectations for learning. Everyone must feel safe, comfortable and accepted in a school community where diversity is valued, respect for others is demonstrated and a commitment to establishing a just and caring society is evident.

#### The Guiding Questions:

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?



Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Building Block: The Catholic Social Teachings

*What is Catholic Social Teaching?*

*Catholic Social Teaching strives to foster a living faith that leads to loving action in the world today by raising up a social vision that is transformative, thereby making visible the reign of God.*

*Catholic Social Teaching (CST) is the church's presentation and articulation of its reflection upon human beings in society. It sets about naming the realities (at a given point in time), highlighting the dangers to full human flourishing and critiquing them from the point of view of the Catholic faith.*

*It embodies core themes and responses to challenges facing human beings in a complex and changing world. This body of teaching is not a fixed body of writings or doctrines but grows, develops and changes over time in order to respond to the complexities of any given age and in order to speak with relevance to the world as it exists.*

*Where does Catholic Social Teaching come from?*

- *Biblical resources - the revealed and living Word of God*
- *Moral resources - it grows out of scripture and engages human reason, knowing, experience.*
- *Ecclesial resources – the writings of Popes and Bishops*

*Sr. Katherine Feely, Catholic Social Teaching, An Overview, Education for Justice*

[www.educationforjustice.org](http://www.educationforjustice.org)

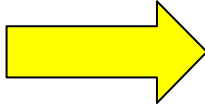
The Catholic Social Teachings (CST) which will be defined and used in the frameworks are:

- Common Good and Community
- Dignity of the Human Person
- Economic Justice
- Preferential Option for the Poor and Vulnerable
- Principle of Subsidiarity
- Promotion of Peace
- Rights and Responsibilities
- Solidarity
- Stewardship of God's Creation

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### What do the Catholic Social Teachings look like in the framework?



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#### The Definition:

A collection of encyclicals published by the Catholic Church over the last hundred years, based on and inseparable from our understanding of human life and human dignity. Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. These teachings call us to a covenant of love and justice – to see, judge and act.

All nine CST principles will be defined in the cover page. The cover page will also provide a lesson summary so you know which exemplary lessons are included for that particular Catholic Social Teaching.

#### The Guiding Questions:

Each framework will contain specific questions related to the theme of the Catholic Social Teaching upon which the lessons are anchored. It must be realized however that many of the CST relate to one another and when you speak about the Dignity of the Human Person, you may also be referencing actions that contribute to the Common Good and Community. The Catholic Social Teachings are an interrelated collection of church teachings, but for the purpose of these frameworks and lessons, one CST has been highlighted in each lesson, although others may also be referenced.

## CCC and OEFTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### Building Block: The Ontario Catholic School Graduate Expectations

*Catholic education addresses this search for meaning, this desire of the person to understand human life as an integration of body, mind, and spirit. Rooted in this vision, Catholic education fosters the search for meaning as a lifelong spiritual and academic quest. **The expectations guiding the journey of learning for all students in Catholic schools, therefore, are described not only in terms of knowledge and skills, but necessarily in terms of values, attitudes and actions informed by reason and faith.***

*The critical relationship between learning and believing, between knowledge and faith, is fundamental to understanding the mandate of our Catholic schools.*

*Consequently, Catholic schools must be places where students can hear Jesus' invitation to follow him, where they can receive his command to love all people, and where they can realize his presence and his promise to be with them always. Only in this way can they be nurtured and encouraged to become who they are meant to be: persons of dignity and freedom, created in the image and likeness of God as modeled in Jesus Christ. Curriculum Matters – A Resource for Catholic Teachers (ICE, 1996) p. 21*

The vision of the learner:

**A discerning believer** formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.

**An effective communicator** who speaks, writes, and listens honestly and sensitively, responding critically in light of Gospel values.

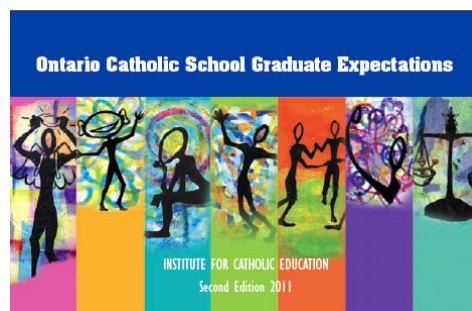
**A reflective, creative, and holistic thinker** who solves problems and makes responsible decisions with an informed moral conscience for the Common Good.

**A self-directed, responsible, lifelong learner** who develops and demonstrates their God-given potential

**A collaborative contributor** who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the Common Good.

**A caring family member** who attends to family, school, parish and the wider community.

**A responsible citizen** who gives witness to Catholic Social Teaching by promoting peace, justice and the sacredness of human life.

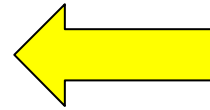


## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### What do the Ontario Catholic School Graduate Expectations look like in the framework?

DEFINING THE FOUR AREAS OF FOCUS	
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<b>Critical Literacy</b> “Literacy supports and is developed through thinking, expressing and reflecting” p. 3 “Critical Literacy refers to students critically analyzing and evaluating the meaning of text as it relates to issues of equity, power, and social justice to inform a critical stance, response and/or action.” p. 16 <i>Adolescent Literacy Guide, A Professional Learning Resource for Literacy, Grades 7-12, Literacy Gains, Curriculum and Assessment Policy Branch, Ontario Ministry of Education 2012</i>	<b>The Ontario Catholic Graduate Expectations</b> A vision of the Catholic learner based on seven overall expectations which by which teachers plan, teach and assess. Students are invited to be: Discerning Believers in the Catholic Faith Community, Effective Communicators, Reflective, Creative Holistic Thinkers, Self-Directed, Responsible, Life- Long Learners, Collaborative Contributors, Caring Family Members and Responsible Citizens.



#### The Definition of Ontario Catholic Graduate Expectations:

A vision of the Catholic learner based on seven overall expectations by which teachers plan, teach and assess. Students are invited to be: Discerning Believers in the Catholic Faith Community, Effective Communicators, Reflective, Creative Holistic Thinkers, Self-Directed, Responsible, Life- Long Learners, Collaborative Contributors, Caring Family Members and Responsible Citizens.

#### The Guiding Questions:

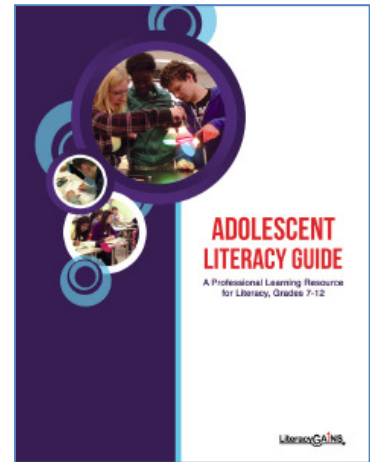
- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, [Insert the name of the Catholic Social Teaching] call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Building Block: Critical Literacy

**Critical Literacy** refers to students critically analyzing and evaluating the meaning of text as it relates to issues of equity, power, and social justice to inform a critical stance, response and/or action.

Critical learners are active participants in understanding meaning and message. Critical literacy invites students to move beyond passively accepting the text's message to question, examine or dispute the power relations that exist between readers and authors. It moves learners to reflection, transformation and action. (McLaughlin & DeVogd, 2004)



Critical Literacy means...

- Recognizing that texts contain certain perspectives and biases
- Recognizing that point of view influences how a text is interpreted and understood
- Determining whose voices are present or absent
- Evaluating multiple perspectives for bias, reliability, fairness and validity
- Analyzing how language is used
- **Taking a stance and engage in a response in the interest of equity, fairness and social justice**
- Using technology to seek divergent perspectives, interact with authentic audiences and express ideas

*Adolescent Literacy Guide, A Professional Learning Resource for Literacy, Grade 7-12,*  
Literacy Gains, 2012

*Helping students attain strong literacy skills will facilitate success in all subject areas. When teachers use content from history, science or other subject areas, they are able to go deeper into topics and engage students in higher order thinking. Research has shown that when students have more opportunities to read and discuss content, integrating their literacy skills in a range of subjects, their reading comprehension improves and conceptual knowledge is strengthened.*

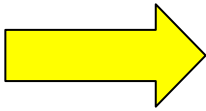
Glaze, A and Mattingly, R., *Breaking Barriers: Excellence and Equity for All,*  
Pearson Canada Inc. Toronto Canada 2012, p. 57

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#### What does Critical Literacy look like in the framework?

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*Literacy supports and is developed through thinking, expressing and reflecting. (page 3)*

*Critical Literacy refers to students critically analyzing and evaluating the meaning of text as it relates to issues of equity, power, and social justice to inform a critical stance, response and/or action. (page 16)*

*Adolescent Literacy Guide, A Professional Learning Resource for Literacy, Grades 7-12, Literacy Gains, Curriculum and Assessment Policy Branch, Ontario Ministry of Education 2012*

#### The Guiding Questions:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### Background Information on the Three Part Lesson

Each framework has either two or three exemplary (example) lessons. The components of each lesson include:

##### Lesson Header

- the grade, subject, course code, the lesson title and the suggested time required for instruction
- the Lesson Overview provides a brief statement of the focus of the lesson

##### Guiding Questions from the Framework

Guiding Questions were selected from a specific CST framework with specific questions imbedded in the lessons related to:

- Equity and Inclusive Education
- Catholic Social Teaching
- Ontario Catholic School Graduate Expectations
- Critical Literacy

##### Curriculum Connections

- the subject and strand are identified
- the Overall Expectation(s) addressed in the lesson
- the Specific Expectation(s) addressed in the lesson

##### Catholic Social Teachings & Ontario Catholic School Graduate Expectations

- the Catholic Social Teachings evident in the lesson
- the Ontario Catholic School Graduate Expectations that are developed in the lesson

##### Learning Goals

- brief statements that describe in student-friendly language what students should know and be able to do by the end of the lesson

##### Instructional Components and Context

- the **prior learning, teacher readiness, student readiness** provides additional information prior to teaching
- the **terminology** that the teacher and the students will need to know and understand
- the **materials** that the teacher will ensure are available for the instructional delivery of the lesson, including the blackline masters provided in the resource
- the **internet resources** that the teacher might access prior to the lesson as background information or during the lesson for use with the students
- the **resources** could include curriculum documents or other print materials referenced in the lesson
- a **NOTE** to teachers provides additional information or suggestions

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### Appendices

- provided to support either teacher information or student activities
- listed in **Materials** section of **Instructional Components and Context** of the lesson plan template
- located directly behind the lesson in which they are referenced

#### The Three-Part Lesson

##### Minds On

- teacher instructions including guiding questions and suggested responses
- this portion of the three-part lesson includes:
  - establishing a positive learning environment
  - connecting to prior learning and/or experiences
  - setting the context for learning
- intended to be brief

##### Action

- teacher instructions including guiding questions and suggested responses
- this portion of the three-part lesson includes:
  - introducing new learning or extending/reinforcing prior learning
  - providing opportunities for practice and application of learning (guided → independent)

##### Consolidation

- teacher instructions including guiding questions and suggested responses
- this portion of the three-part lesson includes:
  - providing opportunities for consolidation and reflection
  - helping students demonstrate what they have learned

#### Connections

- identifies specific assessment opportunities for the teacher
  - **assessment as learning** – The process of developing and supporting student metacognition. Students are actively engaged in this assessment process: that is, they monitor their own learning; use assessment feedback from teacher, self, and peers to determine next steps; and set individual learning goals. Assessment as learning requires students to have a clear understanding of the learning goals and the success criteria. Assessment as learning focuses on the role of the student as the critical connector between assessment and learning
  - **assessment for learning** – The ongoing process of gathering and interpreting evidence about student learning for the purpose of determining where students are in their learning, where they need to go, and how best to get there. The information gathered is used by teachers to provide feedback and adjust instruction and by students to focus their learning. Assessment for learning is a high-yield instructional strategy that takes place while the student is still learning and serves to promote learning.



## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

- **assessment of learning** – The process of collecting and interpreting evidence for the purpose of summarizing learning at a given point in time, to make judgments about the quality of student learning on the basis of established criteria, and to assign a value to represent that quality. The information gathered may be used to communicate the student’s achievement to parents, other teachers, students themselves, and others. It occurs at or near the end of a cycle of learning.

*Growing Success, Assessment, Evaluation and Reporting in Ontario Schools, First Edition, 2010, Ministry of Education, Glossary p. 143-144*

- identifies possible differentiated instruction for learning
  - highlights opportunities for differentiation within the lesson – content, process, product, affect/environment
  - resources used to embed differentiation include DI GAINS on the EduGAINS website (<http://www.edugains.ca/newsite/di2/index.html>)

**differentiated instruction** – An approach to instruction designed to maximize growth by considering the needs of each student at his or her current stage of development and offering that student a learning experience that responds to his or her individual needs. Differentiated instruction recognizes that equity of opportunity is not achieved through equal treatment and takes into account factors such as the student’s readiness, interest, and learning preferences.

*Growing Success, Assessment, Evaluation and Reporting in Ontario Schools First Edition, 2010, Ministry of Education, Glossary p. 146*

### Continued Learning Opportunities

- opportunities for continued learning are optional activities
- the continued learning opportunities, depending on the needs and interests of the students in relation to curriculum expectations and activities provided in the three part lesson, offer avenues for extended learning

### Please Note:

**Copyright** – Many sources were used in the creation of **Equity and Inclusion: From the Lens of the Catholic Social Teachings**. To respect copyright, every attempt has been made to provide accurate sources with references in the lessons, a web reference, or copyright permissions as per the source.

**Web Links** – All links are current as of the release of this document, but it is strongly recommended that educators review these links carefully before sharing them with students as they may have been discontinued or changed by the original site owner without notice.

## CCC and OECTA Partnership Teaching Resource

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

#### The Overview of Frameworks and Lessons

Catholic Social Teaching	Lesson One	Lesson Two	Lesson Three
Common Good & Community	Grade 11 Equity and Diversity and Social Justice HSE3E  See me, not the Stereotype: Racial Profiling and its Effects on the Common Good	Grade 12 International Business BBB4M  Proof the world is getting better day-by-day	Grade 12 Philosophy HZT 4U  The Common Good
Dignity of the Human Person	Grade 9 English Eng1P/D  I Have a Dream	Grade 11 Media Arts ASM 30  Created in the Image of God	
Economic Justice	Grade 10 Introduction to Business BBI20  SWOT Equity in the Common Good	Grade 10 Mathematics MPM2P  Is income fairly distributed amongst countries of the world?	
Preferential Option for the Poor & Vulnerable	Grade 10 Drama ADA 20  The Social Justice Stations of the Cross	Grade 12 Philosophy HZT 4U  Ethics, duty and the preferential option for the poor	
Principle of Subsidiarity	Grade 11 Philosophy HZB3M  A Just Society: Examining and respecting our differences	Grade 12 Philosophy HZT 4U  Social and Political Philosophy through the lens of Catholic Social Teaching	
Promotion of Peace	Grade 12 English Eng3C/U  Blessed are the Peacemakers	Grade 12 Physics SPH4U  Modern Physics - Mass and Energy	
Rights & Responsibilities	Grade 10 Academic Science SNC2D Grade 12  Climate Change: The Anthropogenic Affect	Grade 12 Equity and Social Justice: From Theory to Practice HSE 4M  Exploring Contemporary Equity and Social Justice organizations and movements through the Catholic Social Teaching: Rights and Responsibilities	
Solidarity	Grade 9 Mathematics MFM1P or MPM1D  How do we help the world's poor?	Grade 10 English Eng10P/D  Am I my Brothers' and Sisters' Keeper?	Grade 11 The Enterprising Person BDP30  Randy Pausch – The Last Lecture
Stewardship of God's Creation	Grade 10 Dance ATC20  Canticle of the Sun	Grade 10 Science SNC2D  Understanding The Greenhouse Effect	Grade 12 Mathematics MDM4U  Which country is a good steward?

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**COMMON GOOD AND COMMUNITY**

Pope Benedict’s Charity in Truth stated: *“Besides the good of the individual, there is a good that is linked to living in a society: The common good. It is the good of all of us, made up of individuals, families and intermediate groups who together constitute society...To desire the common good and strive towards it is a requirement of justice and charity (love).”*

We are social beings called to live in community. As members of the community we are called to promote the common good. The common good requires us to ensure that the goods of the earth are to be enjoyed by all so that each person can respond to God’s call, reach their full potential, and contribute to the life in society.

**Sample Lessons Using the Common Good and Community Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 11 Equity and Diversity and Social Justice HSE3E See me, not the Stereotype: Racial Profiling and its Effects on the Common Good	Students will be introduced to Common Good and Community and will challenge the systemic effects of stereotyping on society through an analysis of racial profiling. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the causes and effects of racial profiling and will collectively develop an action plan that speaks to the Common Good and the abolishment of racial profiling.
Grade 12 International Business BBB4M Proof the world is getting better day-by-day	Students will consider whether the national print news media has an embedded negative bias which may lead students to a distorted global perspective. Students will have an opportunity to analyse a real-life print media case study. Students will use it as a starting point to express a polar opposite world view that aligns with our Catholic perspective of the Common Good.
Grade 12 Philosophy HZT 4U The Common Good	This lesson will introduce students to the Catholic Social Teaching principle of the Common Good. It will invite students to examine various major philosophers and their work in light of this principle.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**Guiding Questions: Common Good and Community**

*“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being”  
(Compendium of Social Doctrine 67)*

**The Catholic Social Teachings**

- How are we helping each other to reach our academic, social, spiritual and physical potential?
- How do we create a society that directly affects humanity and the capacity of persons to grow in community?
- How can we as individuals contribute to the Common Good?
- How do we help build a caring community in our classroom at school?
- How might we move beyond indifference to concern for others?
- How do I promote peace, social development and contribute to the kingdom of God?

**The Equity and Inclusive Education Strategy**

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

**COMMON  
GOOD &  
COMMUNITY**

**Critical Literacy**

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

**The Ontario Catholic Graduate Expectations**

- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, Common Good and Community, call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

**GRADE 11**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Equity, Diversity, and Social Justice Code: HSE3E</b></p> <p><b>Lesson Title:</b> See me, not the Stereotype: Racial Profiling and its Effects on the Common Good Suggested length of time: 75 minutes</p>
	<p><b>Lesson Overview</b> This lesson will introduce students to the Catholic Social Teaching, Common Good and Community and will challenge the systemic effects of stereotyping on society through an in depth analysis of racial profiling. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the causes and effects of racial profiling and will collectively develop an action plan that speaks to the Common Good and the abolishment of racial profiling.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Equity, Diversity &amp; Social Justice HSE3E Strands:</b></p> <ul style="list-style-type: none"> <li>A. Research and Inquiry Skills</li> <li>B. Foundations</li> <li>C. Equity, Social Justice and Change</li> </ul> <p><b>Overall Expectations:</b></p> <p>A1. Exploring: explore topics related to equity, diversity, and/or social justice, and formulate questions to guide their research;</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Common Good and Community</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Reflective, Creative and Holistic Thinker Who:</b></p> <p>3 (d) Makes decisions in light of gospel values with an informed moral conscience.</p>

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	<p>B2. Power Relations: demonstrate an understanding of the dynamics of power relations in various social contexts;</p> <p>C1. Ethnocultural Diversity in Canada: describe challenges faced by various racial, cultural, and national communities in Canada and the contributions these communities have made to this country;</p> <p>C2. Equity and Social Justice in Canada: demonstrate an understanding of a range of historical and contemporary Canadian equity and social justice issues;</p> <p><b>Specific Expectations:</b></p> <p>A1.1 explore a variety of topics related to equity, diversity, and/or social justice (e.g., stereotypes in textbooks, newspapers, and magazines; gender discrimination in sports) to identify topics for research and inquiry</p> <p>A1.2 identify key concepts (e.g., through discussion, brainstorming, use of visual organizers) related to their selected topics</p> <p>B2.3 demonstrate an understanding of the difference between individual and systemic forms of discrimination and oppression (e.g., anti-Semitic remarks, racial profiling, gay bashing, racist slurs, homophobic comments, lack of captioning of television programs or videos, employment barriers, restrictions on gay men being blood or organ donors, the reserve system for First Nations peoples in Canada, failure to make buildings accessible for elderly people and people with disabilities)</p> <p>B2.4 describe the effects of discrimination and oppression on individuals and groups (e.g., feelings of marginalization, powerlessness, anger, hopelessness; motivation to seek societal change or engage in advocacy, action)</p>	<p><b>A Collaborative Contributor Who:</b></p> <p>5 (d) Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.</p> <p>5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b></p> <p>7 (a) Acts morally and legally as a person formed in Catholic traditions.</p> <p>7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.</p> <p>(f) Respects and affirms the diversity and interdependence of the world’s peoples and cultures.</p> <p>7 (g) Respects and understands the history, cultural heritage and pluralism of today’s contemporary society.</p> <p>7 (j) Contributes to the Common Good.</p>
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### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

	<p>C1.1 describe the ongoing challenges and struggles facing various racial, cultural, or national minority groups in Canada, including Aboriginal people and newcomers</p> <p>C2.1 describe a variety of historical and contemporary examples of inequity and social injustice in Canada</p>	
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#### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- How can we recognize and value the gifts of others?

Catholic Social Teaching:

- How can we as individuals contribute to the Common Good?
- How might we move beyond indifference to concern for others?

Ontario Catholic Graduate Expectations:

- What scriptural reference might guide our thinking in this Catholic Social Teaching?

Acts 17:26

“From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live.”

- How does the Catholic Social Teaching, Common Good and Community, call us to respond or act:
  - As a collaborative contributor?
  - As a reflective, creative, holistic thinker?
  - As a responsible citizen?

Critical Thinking/Literacy:

- How can we challenge our assumptions?
- What kinds of issues of equity, power and social justice are relevant to the topic?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> <li>• Understand and recognize racial profiling;</li> <li>• Apply the Catholic Social Teaching, Common Good and Community, and how it relates to their everyday lives and decision-making;</li> <li>• Be able to define and identify key concepts and terms associated with equity and inclusivity;</li> <li>• Formulate effective questions and responses to defend their opinion on a topic;</li> <li>• Describe the effects and ongoing challenges of discrimination on individuals and groups.</li> </ul> <p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Formulate an opinion on the topic</li> <li>• Analyse information</li> <li>• Explain how the Common Good and racial profiling are connected</li> <li>• Discuss, dialogue, articulate and present my opinion to the class</li> <li>• Interpret and make connections</li> </ul>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have to review the topic of racial profiling and the Common Good. Review equity and inclusivity terminology. Please read Note at the end of Materials section.</p> <p><b>Student Readiness:</b> Prior to this lesson, students should review basic themes and terminology associated with equity studies.</p>	<p><b>Materials:</b></p> <p>Appendix A Pig Cluster Graphic Organizer  Appendix B Wolf Cluster Graphic Organizer  Appendix C KWL Racial Profiling Chart  Appendix D The Common Good  Appendix E Key Terminology Chart  Appendix F Examples of Racial Profiling  Appendix G Action Card</p>



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### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**Terminology:** Common Good, equity, equality, race, racialized group, prejudice, stereotype, individual discrimination, systemic discrimination, power, privilege, oppression, racial profiling.

**Internet Resources:**

National Geographic Kids: Animals creature feature.  
<http://kids.nationalgeographic.com/kids/animals/creaturefeature/pigs/>

Fundamental Principles of Catholic Social Teaching  
Number 2: The Common Good by the Anglican-Roman Catholic Justice and Peace Commission, Kingston.  
<http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf>

Paying the price: The human cost of racial profiling  
Ontario Human Rights Commission, INQUIRY REPORT: October 21, 2003  
[http://www.ohrc.on.ca/sites/default/files/attachments/Paying\\_the\\_price%3A\\_The\\_human\\_cost\\_of\\_racial\\_profiling.pdf](http://www.ohrc.on.ca/sites/default/files/attachments/Paying_the_price%3A_The_human_cost_of_racial_profiling.pdf)

Known to police: A Toronto Star Investigation into race, policing and crime.  
[http://www.thestar.com/news/gta/known\\_topolice.html](http://www.thestar.com/news/gta/known_topolice.html)

ABC News *What Would You Do? Episode: Lost Key or Bike Theft.*  
<http://abcnews.go.com/WhatWouldYouDo/bike-theft/story?id=10556016>  
<http://www.youtube.com/watch?v=ge7i60GuNRg>

Stop And Frisk Myth Busters by the New York Civil Liberties Union.  
[http://www.nyclu.org/files/Mythbusters\\_08.30.12.pdf](http://www.nyclu.org/files/Mythbusters_08.30.12.pdf)

**Resources:**

Scieszka, Jon. *The True Story of The Three Little Pigs.* Puffin, 1996. Print. ISBN-10: 0140544518; ISBN-13: 978-0140544510

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	<p><b>NOTE:</b>  <b>Issues surrounding equity and inclusive education can be sensitive in nature.</b> Make sure to keep in mind the experiences and social location of students in your class. It is important that the lesson is taught from a position of Catholic Social Teaching. Please remember that we are social beings called to live in community and to live with human dignity. Be prepared to answer questions from students that might challenge the beliefs of the Church. For additional resources on challenging the myths of social profiling see Stop And Frisk Myth Busters by the New York Civil Liberties Union.  <a href="http://www.nyclu.org/files/Mythbusters_08.30.12.pdf">http://www.nyclu.org/files/Mythbusters_08.30.12.pdf</a></p>
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MINDS ON	CONNECTIONS
<p><b>Pairs – Write/Think-Pair - Share</b></p> <p>Ask students to list a minimum of 5 character traits of a wolf and pig in their notes or on Appendix A Pig Cluster Graphic Organizer and Appendix B Wolf Cluster Graphic Organizer.</p> <p>Have students share their responses with an elbow partner.</p> <p>Invite students to share their responses with the whole class.</p> <p>List student responses on the board using two separate webs for the pig and wolf.</p> <p>Ask students the following questions:</p> <ul style="list-style-type: none"> <li>— <i>How many of you have been in frequent or close contact with wolves or pigs? (Show of hands is an appropriate form of response)</i></li> <li>— <i>Where did you get your opinions about wolves and pigs? (Anticipated responses might include: Fairy tales, stories, media, word of mouth etc.)</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Formative assessment of student responses of graphic organizer Appendix A &amp; B</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students monitor their own learning through the use of graphic organizers</li> <li>— Use feedback from teacher to whole group discussions</li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**Whole Group –Teacher guided reading and class discussion**

Read to students the following excerpts from National Geographic Kids Creature Features on wolves and pigs.

*Wolves*

The "big bad wolf" reputation of wolves is undeserved. Wolves almost never attack humans. In North America, no human has ever been killed by a healthy wolf. The howl of a gray wolf isn't only a mysterious sound in the wilderness. Howling sends other wolves a message. It might mean "I'm here, where are you?" or "Stay away from my territory." Wolves live in groups called packs. The wolves' communication skills are very important to the pack's survival. Wolves work together to hunt, raise their young, and protect their territory.

A wolf pack is generally made up of an adult male and female pair (a mother and a father) and their young. Sometimes unrelated wolves join a pack, but the parents are usually the leaders. They tend to be the strongest and smartest wolves in the group. Young wolves stay in their parents' pack for at least two or three years before some of them take off to join other packs or to start their own.

When a wolf wants to play, it prances about happily and bows—lowering the front of its body while its rump stays up in the air with its tail wagging. A wolf's body language may remind you of another animal: a pet dog. Wolves and dogs are closely related, and the ways they communicate are similar.

Text by Catherine D. Hughes

*Pigs*

Despite their reputation, pigs are not the dirty animals that many people believe them to be. They're actually quite clean. The pig's reputation as a filthy animal comes from its habit of rolling in mud to cool off. Pigs that live in cool, covered environments stay very clean.



Differentiation of learning:

- Recall
- Story telling
- Individual, pair and whole class discussion
- Graphic organizers

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Pigs have poor eyesight, but a great sense of smell. The pig's nostrils are on its leathery snout, which is very sensitive to touch.

Pigs are among the smartest of all domesticated animals and are even smarter than dogs.

Continue with class discussion and questions or have students answer the following questions in groups of 4.

- *Do your responses differ from what I just read?*
- *Do you sometimes make assumptions about things that you haven't experienced or encountered? Provide an example.*
- *Are there dangers in making assumptions?*
- *Can you recall an instance where you have made an assumption about something and you were wrong?*
- *Has anyone ever made assumptions about you? Provide an example.*
- *How do people stereotype you, what assumptions do people make about you based on physical or non-physical characteristics of your identity?*
- *Can your assumptions lead to false truths?*
- *What is a stereotype? (If students don't know provide them with the definition found in Appendix D Key Terminology)*
- *Is acting on your stereotypes dangerous? And what could this lead to?*
- *What can happen if a person in a position of authority and power acts on stereotypes?*
- *How can we challenge our assumptions?*

Ask students what they know about the story of The Three Little Pigs. Have students collectively re-tell the story. If students are not familiar with the story, find a copy of the fable The Three Little Pigs and read the book to students. Then read aloud The True Story of the Three Little Pigs by Jon Scieska.


Have a class discussion using the following questions.

- *What was different about this story and the original story of The Three Little Pigs?*
- *What is Mr. Wolf's message? What is his take on the story?*
- *Does this story change your understanding or perception?*
- *How did assumptions and stereotypes impact the story?*
- *Can you think of other stories or instances where the wolf was portrayed in a negative light?*
- *What role did the news reporters in the story play in determining the outcome of what happened?*

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	<ul style="list-style-type: none"> <li>— <i>Would the news story be different if a wolf, pig or human published it, how might the story be different?</i></li> <li>— <i>Why is it important to hear the voices of all involved?</i></li> <li>— <i>How do the media play a large role in influencing the viewpoints of individuals?</i></li> <li>— <i>Can you think of a contemporary news story where biased reporting has taken place?</i></li> </ul>	
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ACTION	CONNECTIONS	
	<p><b>Whole Class Instruction</b></p> <p>Introduce students to the Catholic Social Teaching, the Common Good. Discuss with students how acts of discrimination and stereotyping create barriers to the Common Good. Further explain the importance of living in community and responding to God’s call, to reach their full potential and contribute to society. Explain to students that as members of the community we are called to promote the Common Good. Remind students that we are all created in the likeness and image of God and that the inherent dignity of the human person which comes from God and the right to have that dignity respected is an important gospel value.</p> <p>Hand out a copy of Appendix D The Common Good, the Fundamental Principles of Catholic Social Teaching Number 2: The Common Good by the Anglican-Roman Catholic Justice and Peace Commission, Kingston. Have students read independently and discuss the following questions.  <a href="http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf">http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf</a></p> <p>Discussion questions:</p> <ul style="list-style-type: none"> <li>— <i>How can we as individuals contribute to the Common Good?</i></li> <li>— <i>How might we move beyond indifference to concern for others?</i></li> <li>— <i>How is the Common Good connected to this topic?</i></li> <li>— <i>Why is it important that we honour and respect peoples differences?</i></li> <li>— <i>How is racial profiling a violation of the Common Good?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Use student responses to discussion questions to gauge where students are in their learning of this topic and where they need to go.</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Work individually to understand racial profiling</li> <li>— Work with peers to determine effects of racial profiling</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Multimedia</li> <li>— Group discussion</li> <li>— Group presentation</li> <li>— Graphic organizers</li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**Think/Pair/Share – Key Terminology Chart**

Introduce students to the term racial profiling, have students complete a KWL chart. See Appendix C KWL Racial Profiling Chart.

Introduce students to the key terms for this lesson. Have students use Appendix E Key Terminology Chart in pairs to discuss the definitions and create examples that support the definitions.

**Whole Class Discussion**

Take up responses as a whole class and review key terms with students. Ask for any clarification of terms and provide alternative examples for students.

**Teacher Lead Direct Instruction and Whole Group Discussion**

Introduce students to a specific case study involving racial profiling. For example racial profiling and policing. Use the following clip to engage students understanding of the topic.

Known to police - A Toronto Star investigation into race, policing and crime. Each year, Toronto police stop, question and document hundreds of thousands of people in mostly non-criminal encounters. None more so than young men of colour.

[http://www.thestar.com/news/gta/known\\_topolice.html](http://www.thestar.com/news/gta/known_topolice.html)

Follow up questions:

- *Why is this an example of a form of racial profiling?*
- *Is the stop, question and document practices fair, equitable and just?*
- *Does this type of policing contribute to the Common Good?*
- *Is it fair to group people as associates? Why or why not?*
- *Is it fair to make assumptions about individuals based on race and association?*
- *How would you feel if you were stopped, questioned, and documented based on the way you looked, your ethnic identity, or another physical feature?*
- *Does living in a particular neighborhood give the police the right to stop, question and document?*
- *Would you feel safe living in a society that constantly harassed you?*
- *How is racial profiling a violation of the Common Good?*

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Answer and justify your response to the final question at the end of the clip.

- *If the number of young black men and to a lesser extent young brown men, documented in certain areas out numbers the number of young men of those colours who actually live there, is it possible that police have stopped, questioned, and documented every young man of colour who lives there?*

**Small Group – Think and Share**

Group students into groups of 4 or 5 and provide each group with an example of racial profiling. See Appendix F Examples of Racial Profiling for examples. Have one student in each group read aloud the example to the group. Have students use the following question as their group discussion question. *What is the impact and effects of racial profiling on the individual or groups?* Have students come up with a list of examples. Have one student in the group record responses.

Have one representative from each group share their group list to the class and create a class list of the compiled results from each group. Lead students in a discuss about the effects of racial profiling, include and summarize points from the Ontario Human Rights Commission report on *Paying the Price: The Human Cost of Racial Profiling*. *Examples should include; compromises future, creates mistrust of our institutions, alienates and diminishes sense of citizenship, changes behaviours, impacts communities, physical effects, economic costs to society, and impact on aboriginal community.*


Have students in the same groups brainstorm and create a recommendation for future action surrounding racial profiling. Students should come to some concrete suggestions as to how they might individually respond to the issue, and influence institutions to respond. Students can create a law, legislation, campaign etc. Have students in groups fill out one action card per group. See Appendix G Action Card. Post action cards around the classroom and have student groups take turns sharing their ideas with the class.

**Individual work**

Have students complete their KWLF chart. See Appendix C KWLF Racial Profiling Chart.

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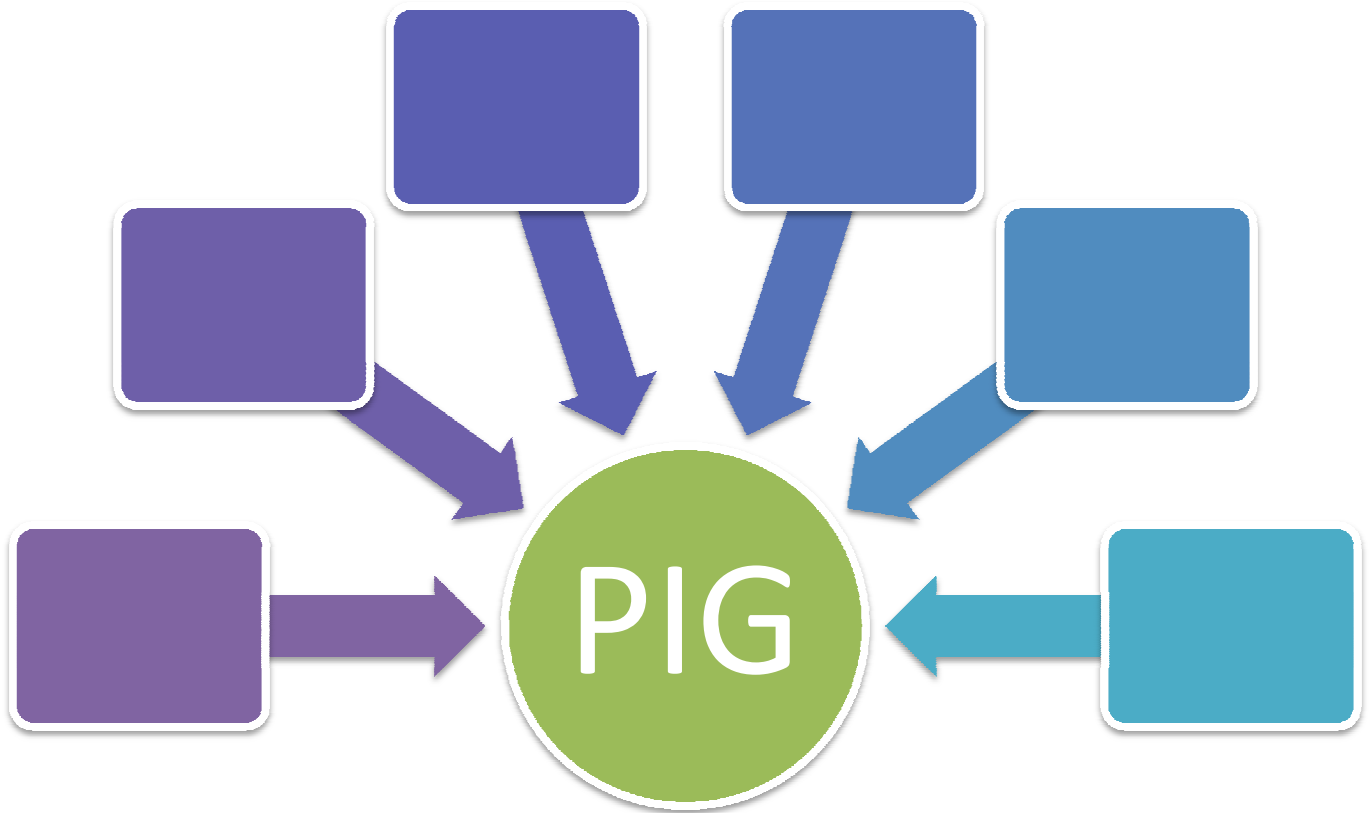
Equity and Inclusion: Through the Lens of the Catholic Social Teachings

CONSOLIDATION	CONNECTIONS
<p><b>Group discussion</b></p> <p>Have students watch the episode of the ABC News television show “What Would You Do?” Lost Key or Bike Theft: What Would You Do?  <a href="http://abcnews.go.com/WhatWouldYouDo/bike-theft/story?id=10556016">http://abcnews.go.com/WhatWouldYouDo/bike-theft/story?id=10556016</a>   <a href="http://www.youtube.com/watch?v=ge7i60GuNRg">http://www.youtube.com/watch?v=ge7i60GuNRg</a></p> <p>Follow up questions:</p> <ul style="list-style-type: none"> <li>— <i>Is racial profiling limited to only law enforcement or can ordinary people engage in this form of discrimination?</i></li> <li>— <i>Why does it matter if racial profiling occurs?</i></li> <li>— <i>Why might the reactions toward the 3 actors be different for each individual? woman, white male, black male.</i></li> <li>— <i>What would Jesus do and what does the Catholic Social Teaching of the Common Good tell us what to do?</i></li> </ul> <p><b>Individual Exit Card</b></p> <p>Have students write a response to the following two questions and hand in at the end of class.</p> <ul style="list-style-type: none"> <li>— <i>What would you do?</i></li> <li>— <i>How would your actions promote the Common Good?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <p>Based on student responses on the exit card, the teacher will determine whether or not more time is needed to be spent on racial profiling</p> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Class discussion</li> <li>— Multimedia</li> <li>— Exit Card</li> </ul>

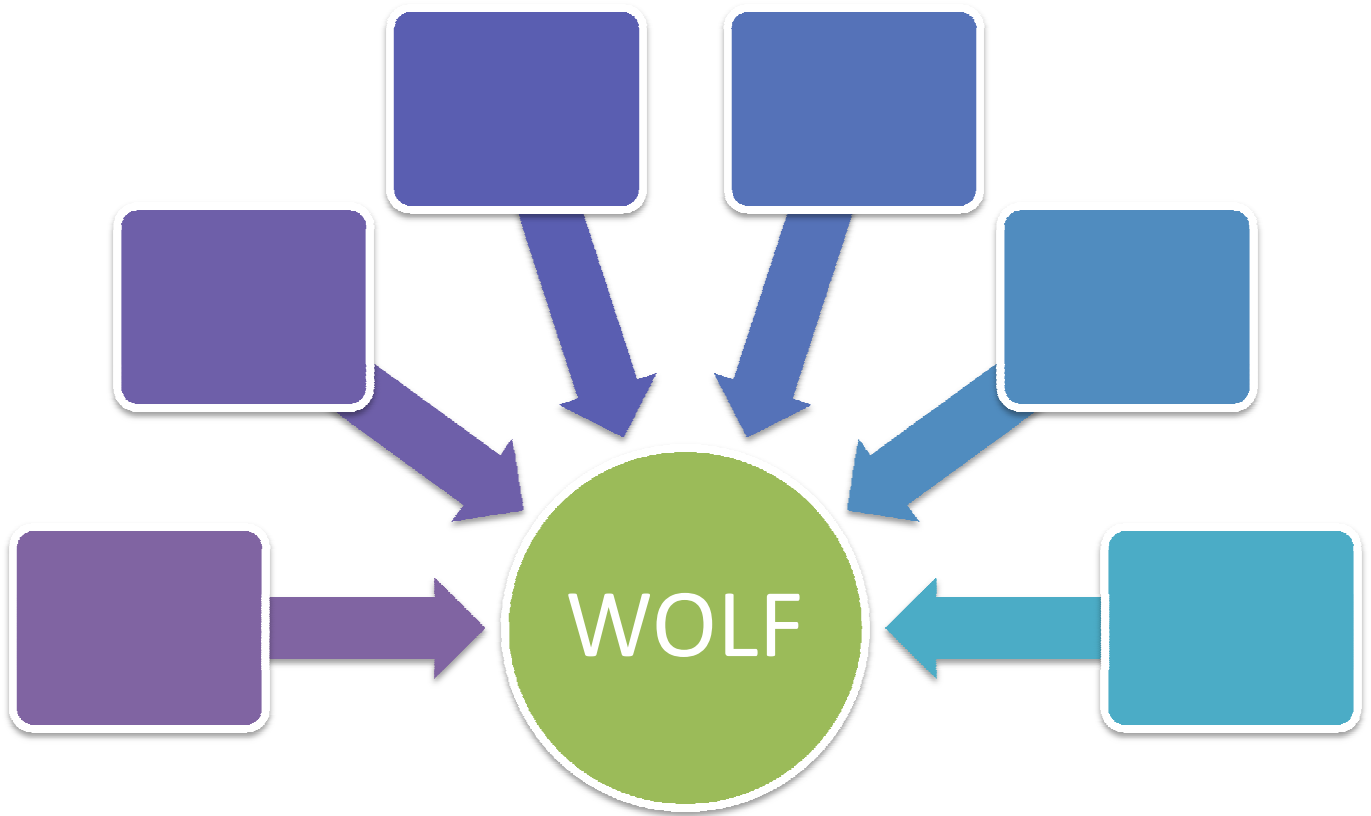
CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Exploring the meaning of power and privilege and describing examples of power and privilege</li> <li>• Examining cases of racial profiling from local community</li> <li>• Creating a liturgy to abolish all forms of discrimination</li> <li>• Exploring catechetical connections to issues surrounding racism and prejudice</li> </ul>



Pig Cluster Graphic Organizer

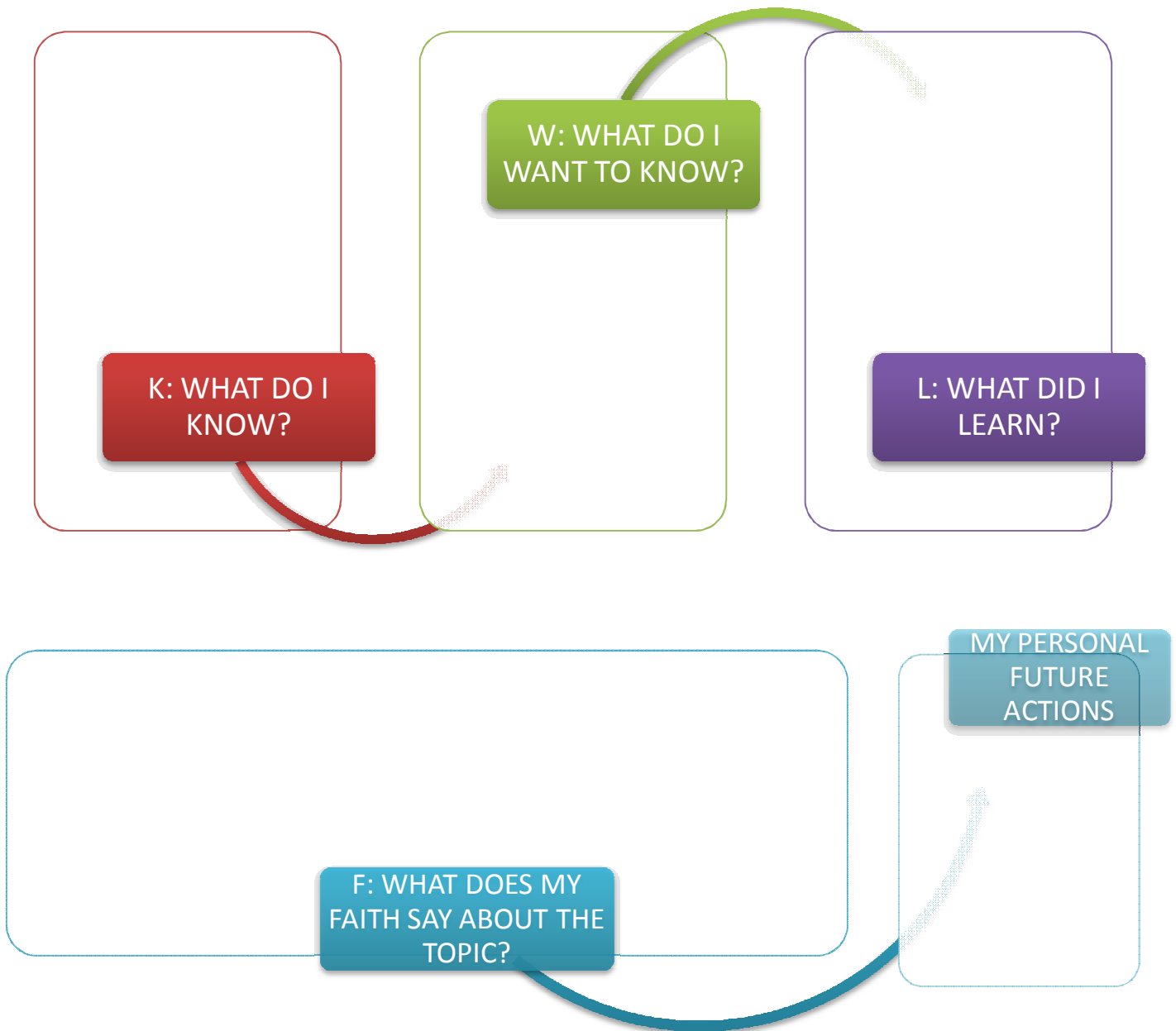


Wolf Cluster Graphic Organizer



KWLF Racial Profiling Chart

# RACIAL PROFILING



Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Key Terminology Chart

Appendix D

DEFINITIONS	WHAT DOES IT LOOK LIKE? (Provide an example)
<p><b>Equality.</b> A condition in which all people are treated the same way, regardless of individual differences</p>	
<p><b>Equity.</b> Fair, inclusive, and respectful treatment of all people. Equity does not mean treating all people the same, without regard for individual differences.</p>	
<p><b>Race.</b> Social construct that groups people on the basis of common ancestry and characteristics such as colour of skin, hair texture, and/or the shape of eyes and other facial features. The term is used to designate the categories into which societies divide people according to such characteristics. Race is often confused with ethnicity, but there may be several ethnic groups within a racial group.</p>	
<p><b>Racialized group.</b> A group of people who may experience social inequities on the basis of race, colour, and/or ethnicity, and who may be subjected to differential treatment</p>	
<p><b>Prejudice.</b> Preconceptions, attitudes, and/or opinions held by a person about a particular group that tend to denigrate that group, despite the absence of sound or legitimate reasons to do so. When such attitudes are held by people with power, they can result in acts of discrimination and oppression against groups or individuals.</p>	
<p><b>Stereotype.</b> A false or generalized, and usually negative, conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may be based on race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, disability, or other similar factors.</p>	
<p><b>Individual discrimination.</b> Unfair or unequal treatment based on race, ethnic origin, sex, sexual orientation, religion, age, and other similar factors, perpetrated by an individual person against another person or group.</p>	

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**Systemic discrimination.** A pattern of discrimination that arises out of apparently neutral institutional policies or practices, that is reinforced by institutional structures and power dynamics, and that results in the differential and unequal treatment of members of certain groups.

**Power.** The ability of people to control their environment, including, at times, the behaviour of others. In any society, people with power have the greatest access to resources and can exercise control with only minimal thought to the effect on others. Societies tend to be dominated by those in “unmarked categories of power” – that is, people who are part of a group that represents the norm against which all other groups are compared. Examples of unmarked categories of power are “whiteness”, “masculinity”, and “heterosexuality”.

**Privilege.** The experience of rights, benefits, advantages, access, and/or opportunities granted members of a dominant group. Privilege is usually taken for granted by members of the majority or advantaged group, who do not recognize that minority or disadvantaged groups do not share the same rights, benefits, and opportunities.

**Oppression.** The exercise of power or authority by an individual or group to subjugate a less powerful individual or group, using physical, psychological, social, and/or economic threats or force. The term can also refer to injustices suffered by marginalized groups in their everyday interactions with members of more powerful groups. The marginalized groups usually lack the means to effectively challenge their oppression.

**Racial profiling.** Any action undertaken for reasons of safety, security, or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin, rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment.

*All definitions from The Ontario Curriculum: Revised Social Sciences and Humanities, Queen’s Printer for Ontario, 2013. Print*

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Examples of Racial Profiling

Appendix E

Cut out the following examples for students and hand to groups to read and respond to guiding question. What are is the impact and effect on the individuals and groups involved?

-----  
Group A - law enforcement official assumes someone is more likely to have committed a crime because he is African Canadian

-----  
Group B - school personnel treat a Latino child's behaviour as an infraction under its zero tolerance policy while the same action by another child might be seen as normal "kids' play"

-----  
Group C - a private security guard follows a shopper because she believes the shopper is more likely to steal from the store

-----  
Group D - an employer wants a stricter security clearance for a Muslim employee after September 11<sup>th</sup>

-----  
Group E - a bar refuses to serve Aboriginal patrons because of an assumption that they will get drunk and rowdy

-----  
Group F - criminal justice system official refuses bail to a Latin American person because of a belief that people from her country are violent

-----  
Group G - a landlord asks a Chinese student to move out because she believes that the tenant will expose her to SARS (Severe Acute Respiratory Syndrome) even though the tenant has not been to any hospitals, facilities or countries associated with a high risk of SARS  
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Examples taken from the What is Racial Profiling Fact Sheet created by the Ontario Human Rights Commission <http://www.ohrc.on.ca/en/what-racial-profiling-fact-sheet>

Action Card

We will .....

to put a stop to racial  
profiling.

**GRADE 12**

**Equity and Inclusive  
Education:  
From the Lens of the  
Catholic Social Teachings**

**Subject: International Business**

**Code: BBB4M**

**Lesson Title:** Proof the world is getting better day-by-day

Suggested length of time: introductory lesson is 75 minutes with follow-up time to complete assigned tasks.

**Lesson Overview**

Students will examine the national print news media for embedded negative bias and stories which suggest a distorted world perspective. In order to be well informed, we should be ever vigilant when consuming all forms of media. Critical literacy recognizes that all media is constructed for a purpose; contains belief and value messages; serve different interests; and effectively positions readers/viewers. We should always question whether media is leading us towards a life affirming realistic view of the world or whether it is shaping an overly fatalistic and undignified view that is contrary to the Common Good. In this particular lesson, students have an opportunity to analyse a real-life print media case study; and use it as a template or starting point to express a polar opposite world view that is more in line with our Catholic perspective.



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CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>International Business BBB4M</b></p> <p><b>Strands:</b></p> <ul style="list-style-type: none"> <li>A. Business, Trade and the Economy</li> <li>B. The Global Environment for Business</li> <li>C. Marketing Challenges and Approaches, and Distribution</li> <li>D. Working in International Markets</li> </ul> <p><b>Overall Expectations:</b></p> <p>A3. demonstrate an understanding of how international business and economic activities increase the interdependence of nations;</p> <p>B2. demonstrate an understanding of the factors that influence a country’s ability to participate in international business;</p> <p>D1. assess the challenges facing a business that wants to market a product internationally;</p> <p>E1. analyse the ways in which ethical considerations affect international business decisions.</p> <p><b>Specific Expectations:</b></p> <p>A3.2 describe ways in which international business activity develops interdependence among nations;</p> <p>B2.1 describe, drawing on information from a variety of sources, including the internet, the impact technology has had on the international business environment (e.g., e-commerce, e-distribution);</p> <p>D1.2 analyse the legal, political, and financial challenges a company faces in getting a product to different markets;</p> <p>E1.2 evaluate the ethical issues that arise for companies competing internationally in relation to the following groups: consumers (e.g., safety, fair pricing, disclosure); stockholders (e.g., fair return, controlled risk); employees (e.g., fair wages, good</p>	<p>The Catholic Social Teaching evident in this lesson: <b>Common Good and Community</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community who:</b></p> <p>1(d) develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good</p> <p><b>An Effective Communicator who:</b></p> <p>2 (e) 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.</p> <p><b>A Reflective and Creative Thinker who:</b></p> <p>3 (a) recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;</p> <p>3 (b) creates, adapts, and evaluates new ideas in light of the Common Good;</p> <p>3 (e) adopts a holistic approach to life by integrating learning from various subject areas and experience;</p> <p><b>A Collaborative Contributor who:</b></p> <p>5 (a) works effectively as an interdependent team member;</p> <p>5 (d) finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good;</p>

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working conditions, use of child labour); the host country (e.g., effects on the local economy, laws, cultural preservation); and society (e.g., sustainability of development, health of environment, conservation of resources).	
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#### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

Catholic Social Teaching:

- How can we as individuals contribute to the Common Good?
- How might we move beyond indifference to concern for others?

Ontario Catholic Graduate Expectations: How does the Catholic Social Teaching, Common Good and Community, call us to respond or act:

- As an effective communicator
- As a reflective, creative, holistic thinker
- As a discerning believer
- As a responsible citizen

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- What types of actions and/or responses are appropriate in the subject?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

#### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- Identify the issue of embedded negative bias or tendency of the national print media in the context of shaping their own global perspective;
- Consider personal experience and perspective; as well as how we consume media; using a real-life national print media exemplar to apply key critical literacy concepts;

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- Analyze stories contained in the exemplar in the context of critical literacy – with a particular attention to content related to international business and globalization;
- Reflect on how media might be leading us away from a life affirming realistic view of the world or whether it is shaping an overly fatalistic and undignified view that is contrary to the Common Good;
- React by using Proof the world is getting worse day-by-day as a template or starting point to produce a new product which expresses a polar opposite world view that is more in line with our Catholic perspective; entitled: Proof the world is getting better day-by-day;
- Seek out and incorporate relevant stories in which individuals or groups that are normally stereotyped by print and other news media in a negative manner based on race, faith, sexual orientation, etc; are portrayed or featured in a positive or constructive manner.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

#### INSTRUCTIONAL COMPONENTS AND CONTEXT

##### **Prior Learning**

No specific prior learning is required for this activity; however, it is understood that all students have had at least a modest degree of past exposure to international business news through various media sources.

##### **Teacher Readiness:**

Prior to this lesson, the teacher will carry out an investigation of current print and on-line news coverage of global events related to international business, globalization, and world issues; in the context of an embedded negative news bias and how this might distort the global perspective of students.

##### **Materials:**

Appendix A Data Gathering Tracking Sheet  
 Appendix B Teacher Notes  
 Appendix C Case Study the World is getting better day-by-day and Toronto Star articles Sunday, September 4, 2005 and Sunday, December 4, 2005 (Proof the world is getting worse day-by-day)  
 Appendix D Assignment Outline Proof the world is getting better day-by-day  
 Appendix E Rubric Proof the world is getting better day-by-day

##### **Internet Resources:**

Suggested web links to national and international news sites as follows:  
<http://www.thestar.com>

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### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Teacher will use Appendix A Data Gathering Tracking Sheet to record/summarize results.

#### Student Readiness:

Prior to this lesson students will have carried out an investigation of various print and on-line news coverage of local, regional, national, and global events (15 – 20 minutes per day of homework over 5 days). Students will explore a variety of sources and record their findings related to their chosen 4 stories per day in a tracking sheet containing:

- Date
- Source
- Title of story
- Categorize the story as local, regional, national or international in scope
- Brief point-form summary of story
- Categorize stories as generally positive (P) negative(N) neutral (0) in their tone
- Calculate totals for these 3 categories
- Brief point-form summary of overall findings – initial reaction, surprises, etc.

Students receive: Appendix A Data Gathering Tracking Sheet to record/summarize results.

Ideally, students will be surprised by the ratio of negative to positive global business news stories (ah-ah moment); and how the teacher's results measure up against those of the entire class. Also, a list of prominent global topics/themes can be listed during the class discussion; which can help guide students researching their response assignment.

<http://www.nytimes.com>  
<http://www.theglobeandmail.com/>  
<http://www.chicagotribune.com/>  
<http://global.nytimes.com/?iht>  
<http://www.japantimes.co.jp/>  
<http://www.smh.com.au/>

#### Resources:

- Use of school-based computers and software including access to the Internet; and a variety of network applications such as Paint or MS Word, MS Publisher, Smart Ideas 8 (mind mapping) as well as more advanced design applications such as Photoshop, etc. (subject to student ability)
- *Catholic Education: The Future Is Now*, James Mulligan, CSC, Novalis, St. Paul University ISBN 2-89507-003-2
- *Proof the World is Getting Worse Day by Day*, Torstar Syndication Services, [www.StarStore.ca](http://www.StarStore.ca) (with copyright permission)

#### NOTES:

- Past experience has indicated that students with even modest computer skills are able to use some of the aforementioned applications to produce an effective/attractive product.
- If technology is not an option, then students could complete the work by hand and present their product on Bristol board, journal, or in some other tangible manner.
- Students will be encouraged to create and document a word bank throughout the course of this activity. In this regard, the teacher might choose to focus on literacy by assigning an optional task whereby students will use a Crossword Building application. Many are available online.


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<p><b>Terminology</b></p> <p>Common Good, International business, Globalization, World issues, Global perspective, Critical Literacy, Negative bias, Propaganda, Media</p>	<ul style="list-style-type: none"> <li>Students will hand in their completed media tracking sheets no later than the day before the activity begins. The teacher will review student findings and work up a simple chart of totals and a diagram to compare the teacher’s findings with those of the entire class.</li> </ul>
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MINDS ON	CONNECTIONS
<p><b>Structured Controversy</b></p> <p>Teacher addresses the class with select statements designed to focus their attention, start them thinking and challenge them to respond. Ideally, students will make connections between these statements and what they have recorded in their media tracking sheets – this would provide a useful context and/or a starting point for student responses especially if students reflect on stories that relate directly to teacher statements.</p> <p>Some of the following statements inspired by James Mulligan, CSC author of <i>Catholic Education: The Future Is Now</i>. Teacher statements with a negative context:</p> <ul style="list-style-type: none"> <li><i>I stopped caring when I was 14 – I just don’t care anymore</i></li> <li><i>Why should I be hopeful – I have no control</i></li> <li><i>I don’t expect to find meaning in life</i></li> <li><i>Don’t talk to me about things like values, a belief system or a passion for an idea or ideal</i></li> <li><i>I am not a spiritual person – I’m all about me</i></li> <li><i>Don’t talk to me about community</i></li> <li><i>Truth is a relative term – it’s subjective</i></li> <li><i>Life is complicated – I feel overwhelmed</i></li> </ul> <p>Teacher statements with a positive context:</p> <ul style="list-style-type: none"> <li><i>Actions give meaning and authenticity to words</i></li> <li><i>I need opportunities to create</i></li> <li><i>I act on what I believe</i></li> <li><i>I need a solid foundation to base my life on</i></li> <li><i>My life has purpose</i></li> <li><i>I hunger for meaning, connecting, and a sense of direction in life</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>Student media tracking sheets</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>Student oral or written responses to select controversial statements – shared with peers and refined based on peer feedback</li> <li>Student completion of word bank and/or optional crossword building task – option for students to exchange and complete peer’s version.</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>Proof the world is getting better day-by-day</li> </ul>

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	<ul style="list-style-type: none"> <li>• <i>I want to transform the world – the world is good</i></li> <li>• <i>I want to find meaning and develop a solid world-view</i></li> <li>• <i>I don't want to be comfortably numb – I want to know what's going on around me</i></li> <li>• <i>It would be cool to transform the world</i></li> <li>• <i>I am not indifferent – I have a responsibility to help create a just society</i></li> <li>• <i>I want to find a deeper sense of meaning in life</i></li> <li>• <i>I want to resist the tendency to be cynical and to despair</i></li> <li>• <i>It's important to protect the Common Good</i></li> <li>• <i>I am tired of junk culture</i></li> <li>• <i>I know the difference between news and propaganda</i></li> <li>• <i>Challenging culture is sometimes necessary</i></li> <li>• <i>I question the integrity of the news media</i></li> </ul> <p><b>Calculation and Presentation of Tracking Sheet Results</b></p> <p>Teacher instructs students to organize into groups of 4 or 5 and calculate group totals for positive (P); negative (N); and neutral (0) stories from individual Appendix A Data Gathering Tracking Sheets. Try to identify 3 or 4 prominent topics/themes. Group leaders present these findings to the class – teacher records (P) (N) (0) totals, as well as prominent topics/themes in chart form on the whiteboard. When comparing class and teacher results – teacher solicits feedback and conclusions from students (ah-ah! moment).</p>	<ul style="list-style-type: none"> <li>— Associated reflection assignment containing specific references to relevant Catholic Social Teachings</li> </ul>  Differentiated learning: <p>Proof the world is getting better day-by-day product can be presented in a variety of formats including:</p> <ul style="list-style-type: none"> <li>— Original Toronto Star case study template</li> <li>— Poster</li> <li>— Collage</li> <li>— Model</li> <li>— Diary</li> <li>— Poem</li> <li>— Song</li> <li>— Performance</li> <li>— Journal</li> </ul>
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ACTION	CONNECTIONS	
	<p><b>Lecture and Directed Class Discussion</b></p> <p>Teacher uses Appendix B Teacher Notes to introduce the concept of Catholic social activism as outlined by James T. Mulligan CSC.</p> <p>Teacher uses Appendix B Teacher Notes to address the role and importance of the news media in society and as an extension of culture.</p> <p>Teacher poses the question: <i>Does information provided by the news media serve the Common Good?</i></p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students reflect on their understanding of the issue and participate in discussion to refine their own perspective</li> </ul>

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<p>Teacher uses Appendix B Teacher Notes to addresses the issue of negative bias in the news media; and questions students about how they typically respond to negative news.</p> <p><b>Pair Work</b></p> <p>Exploration of <i>Toronto Star case study: Proof the world is getting worse day-by-day</i></p> <p>Teacher distributes print copies of Appendix C Case Study: Proof the world is getting worse day-by-day (includes 2 PDF files) and encourages students to use highlighter markers and make brief notes related to particular stories of interest. Students will briefly outline their responses which they will share with the class by posting on a word wall.</p> <p><b>Word Wall</b></p> <p>Students freely associate their opinions/impressions with what they have explored, and share with the class</p> <p>Once the word wall is complete teacher will summarize the general viewpoint, and seek, confirm or debunk consensus.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students collaborate to reinforce their understanding of the issue and negotiate to complete their responses</li> <li>— Students validate their work by posting or providing feedback to others in the class</li> </ul>
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CONSOLIDATION	CONNECTIONS
<p><b>Presentation of Response and Assignment Outline</b></p> <p>Teacher uses Appendix D Assignment Outline: Proof the world is getting better day-by-day to present the assignment in the context of Catholic Social Teachings.</p> <p>Teacher presents assignment, responds to student questions, and considers alternative approaches as students collaborate in pairs. Individuals or pairs may negotiate alternative approaches to the assignment as per bullet three in Appendix D.</p>	<p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix E Rubric: Proof the world is getting better day-by-day modified to effectively assess various presentation formats of final product</li> </ul>

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	<p><b>Additional Instruction</b></p> <p>Students will be advised to seek and incorporate a minimum of 3 – 5 relevant stories in which individuals or groups that are normally stereotyped by print and other news media in a negative manner based on race, faith, sexual orientation, etc; are portrayed or featured in a positive or constructive manner. Teacher uses Appendix E Rubric: Proof the world is getting better day-by-day to explain, and answer questions from students regarding assessment/evaluation of the final product.</p>	
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	<p><b>CONTINUED LEARNING OPPORTUNITIES</b></p>	
	<p><b>Further extensions to this assignment might include:</b></p> <ul style="list-style-type: none"><li>• Writing letters or e-mails to editors of print and on-line news outlets to express the collective consensus.</li><li>• Being pro-active change agents e.g. Leverage this product to initiate and engage in conversations, discussions or debates with local, regional, national or international news outlets on how a negative bias distorts our global perspective and is contrary to the Common Good.</li></ul>	



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Appendix A

Data Gathering Tracking Sheet: Proof the world got better day-by-day

Date	Source	Title	Scope	Key Topics or Themes	Categorize

Notes:

- Scope: local (L); regional (R); national (N); or international (I)
- Key topics or themes: in bullet points
- Categorize stories: generally positive (P); negative(N); or neutral (0) in their overall tone (in your opinion)
- Brief point-form summary of overall findings – initial reaction, surprises, etc.

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Teacher Notes: Proof the world is getting better day-by-day

### Appendix B

#### Catholic Social Activism

- According to James T. Mulligan CSC, a prominent Canadian Catholic priest, writer and educator... there is a 'Cult of Impotence' and 'There is No Alternative' attitude among young people in our society
- Father Mulligan suggests that young people must learn appropriate responses to negative elements in our culture which advocates racism, consumerism, sexism, militarism, avarice, an unrestrained sexuality, a culture which reconciles massive inequality and creates the conditions for class conflict
- Furthermore, he suggests that this attitude contradicts everything that we believe in... the promotion of the Common Good... and that we have an imperative to challenge unjust structures and transform society.

Source: *Catholic Education: The Future Is Now*, James Mulligan, CSC, Novalis, St. Paul University ISBN 2-89507-003-2

#### The News Media

- Within modern society, the communications media play a major role in information, cultural promotion and formation
- Society has a right to information based on truth, freedom, justice, and solidarity
- Users... will want to form enlightened and correct consciences... to more easily resist unwholesome influences.

Guiding question for students: *Does information provided by news media serve the Common Good?*

Source: *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II*. 2nd ed. Vatican City: Libreria Editrice Vaticana, 1997

#### Negative Bias in the News Media

- We are often overwhelmed by vast amounts of information and misinformation through the news media
- We would agree that the world is not a perfect place... bad things do happen... often unexpectedly without reason or merit – sometimes planned
- As Catholics we have a responsibility to acknowledge information, based on the truth, but more importantly we have a responsibility to express the hope that is within us!

Guiding question for students: *Is negative bias in the news media consistent with the Catholic perspective?*

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix C**

**Case Study: Proof the world is getting better day-by-day**

**Case Study: Proof the world is getting worse day-by-day**

- On Sunday, September 4, 2005 the Toronto Star published the first of many monthly features in the Ideas Section of their newspaper entitled: Proof the world is getting worse day-by-day
- As illustrated in the two PDF files dated Sunday, September 4, 2005 and Sunday, December 4, 2005 (located at the end of Appendix C in original PDF and in Word files) the reader is presented with negative global news stories for each day of these particular months; accompanied and emphasized by complimentary graphic images
- Although it is factual, professional, eye-catching, and attention-grabbing in its overall effect – it can be argued that Proof the world is getting worse day-by-day communicates a negative world view that is contrary to the Catholic perspective – as an unjust structure which promotes the “common bad” rather than the Common Good.
- Guiding question for students: *What response is required?*

**Required Response: Proof the world is getting better day-by-day**

- Our challenge is to respond to the Toronto Star and all news media by producing a factual, professional, and attractive presentation; Proof the world is getting better day-by-day; which communicates a positive world view that is consistent with the Catholic perspective – create a just structure which expresses the hope that is within us, and thus promotes the Common Good
- Students will carry out research to source positive world news stories with a focus on prominent international business themes like globalization; and aiming to effectively incorporate stories related to equity and inclusion within a business or socio-economic context
- Design and lay out your findings in an attractive text and/or graphic format to share a more positive world view that the world is getting better day-by-day.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

IDEAS || WORSE | OFF THE RACK

### Proof the world is getting worse day-by-day

August

1. 2008-09, OECD member countries... (text continues)
2. A new survey... (text continues)
3. ... (text continues)
4. ... (text continues)
5. ... (text continues)
6. ... (text continues)
7. A... (text continues)
8. ... (text continues)
9. ... (text continues)
10. ... (text continues)
11. ... (text continues)
12. ... (text continues)
13. ... (text continues)
14. ... (text continues)
15. ... (text continues)
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18. ... (text continues)
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20. ... (text continues)
21. ... (text continues)
22. ... (text continues)
23. ... (text continues)
24. ... (text continues)
25. ... (text continues)
26. ... (text continues)
27. ... (text continues)
28. ... (text continues)
29. ... (text continues)
30. ... (text continues)
31. ... (text continues)

OFF THE RACK | Tasty reads from the newstand

NEWSCIENTIST, BLEND, Technology Review, FP, CHAIRMAN YAO

RANDOM HAPPINESS

... (text continues)

Appendix C Continued

IDEAS || THE WORSENING | OFF THE RACK

### Proof the world is getting worse day-by-day

November

1. ... (text continues)
2. ... (text continues)
3. ... (text continues)
4. ... (text continues)
5. ... (text continues)
6. ... (text continues)
7. ... (text continues)
8. ... (text continues)
9. ... (text continues)
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22. ... (text continues)
23. ... (text continues)
24. ... (text continues)
25. ... (text continues)
26. ... (text continues)
27. ... (text continues)
28. ... (text continues)
29. ... (text continues)
30. ... (text continues)

OFF THE RACK | Tasty reads from the newstand

THE BIG IDEAS OF 2006, BOSTON COMPANY, explore, SANDALS Coolest Escapes

RANDOM HAPPINESS

... (text continues)

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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**D2 H TORONTO STAR H SUNDAY, SEPTEMBER 4, 2005**

**Appendix C Continued**

Proof the world is getting worse day-by-day

August by Malene Arpe

1 3000-hit, 500-homer Oriole Rafael Palmeiro gets suspended for steroid use and tries to make us believe he was an unwitting victim of some screw-up. At least it explains why he's on Viagra.

2 A German woman accused of killing nine newborns says she can't remember how they died, as she was always drunk during labour. The babies were found buried in flowerpots and a fish tank.

3 South Korean scientists announce they've cloned an Afghan hound. Its name is Snuppy. That's short for Seoul National University Puppy.

4 Discovery commander Eileen Collins says she can see widespread ecological destruction on Earth as the shuttle orbits.

5 Says Jessica Simpson: "To play Daisy Duke, I mean, that's like an iconish... is that a word... iconic figure."

6 Greenpeace activists fail to paint the word "Legal?" on an Icelandic bottom-trawling fishing boat.

7 A Macedonian man leaves his wife at an Italian service station and only realizes he's driven off without her six hours later.

8 Two of the jurors who voted to acquit Michael Jackson of molestation say they regret their decision and only went along with the others after a jury foreman threatened to remove them. Both have book deals.

9 "The people of Niger look well-fed, as you can see," says President Mamadou Tandja and refers to reports of widespread hunger as "false propaganda." The skeletal children don't have the energy to correct him.

10 A judge extends a temporary restraining order barring Colin Farrell's ex from selling a tape of them having sex.

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11 Grizzly bears that eat salmon have higher contaminant levels in their bodies than those that eat mostly berries, plants and insects. Researchers find the fish-eating bears loaded with PCPs, pesticides and flame-retardants— possibly explaining why there are so few reports of burning bears.

12 A Russian book publisher claims the original version of Gulliver’s Travels was a pornographic novel featuring Gulliver in steamy encounters with Lilliputians and working as a sex toy for giants.

13 North Korea criticizes military exercises involving South Korea and the United States, saying the maneuvers are a final preparation for an attack on the communist state.

14 Paris Hilton exchanges Tinkerbell for a smaller dog called Bambi. “She only likes them when they were very small, and Tinkerbell got too big,” an unnamed someone explains.

15 Two pit bulls burrow under a fence at a Michigan children’s zoo and kill two goats and a rooster. Nine more animals are injured.

16 An exciting new computer worm wreaks havoc with systems at several large news organizations causing CNN to show extended footage of their tech support staff looking bewildered.

17 The BTK killer tells court that he found killing to be hard work and had to exercise to keep up his strength.

18 British troops in Iraq are issued germ-fighting underwear.

19 Storm, twisters, hail, tornados, flooding, torrential downpour. GTA roads ripped up. No locusts.

20 A boy falls off a ride at the Ex.

21 The Tigers complete a sweep of the Jays with resounding 17-6 pounding. That was that seas

22 About 30 wildfires burn out of control in drought-stricken Portugal.

23 A study finds only those Americans living in Oregon did not get fatter between 2002 and 2004.

24 Another Snowbird falls into the taxpayer sinkhole.

25 A British teen invents a hamster wheel cell phone charger.

26 Hurricane Katrina kills 11 in Florida.

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27 The debate begins as to whether Metro's 43rd murder victim of the year, Delroy Daring, may have had it coming to him. He did, after all, have 10 kids with four different women.

28 Jack Layton asks Paul Martin to recall Parliament early for debate on the most boring issue ever in the history of this country: Softwood lumber.

29 Six New Yorkers plead guilty to selling thousands of phony LiveStrong wristbands and have turned over almost \$112,000 to the Lance Armstrong Foundation.

30 Eleven people are injured and a large number of elderly people are pushed to the ground during the annual Hong Kong handout of "peace rice" to the poor.

31 The water continues to rise in New Orleans two days after Katrina hit and 80 per cent of the city now flooded.

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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**D2 H TORONTO STAR H SUNDAY, DECEMBER 4, 2005**

**Appendix C Continued**

Proof the world is getting worse day-by-day

November by Malene Arpe

1 Greenpeace's Rainbow Warrior II hits a world-heritage-site coral reef. Pay a fine of one endangered tiger cub and do not pass go.

2 Paris is burning.

3 The Bay cuts 825 jobs. Quick! Stock up on those super-attractive striped blanket jackets before it's too late.

4 Sam Peckinpah's The Wild Bunch is going to be remade. That's excellent, because, you know, the original wasn't brilliant or anything.

5 Pirates, armed with guns and grenades, attack a cruise ship off the Horn of Africa. Arrrrr!

6 France is burning.

7 White Stripes singer Jack White decides to change his name. He now wants to be known as Three Quid. I personally would like to be known as the Goddess Queen of the Realm of Gloxnack. Neither is likely to happen.

8 A study shows that Canadians on average have some 44 very icky chemicals in their blood.

9 Paris Hilton is unhurt after a Hollywood car accident.

10 An anonymous buyer pays \$27,300 for an upper right canine believed to have come from the mouth of Napoleon Bonaparte.

11 Fox Television announces it will not be ordering a full third season of Arrested Development.

12 A torso found today in Parkdale matches a leg found yesterday in North York.

13 The Raptors are 0-6.

14 Christmas election...blah, blah...tax cuts...untenable...blah, blah...moral high ground...blah, blah...voice of the people...



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15 Director of Thailand's Chiang Mai Night Safari Zoo announces that guests at the official opening on New Year's Eve will have the opportunity to dine on tiger, lion, elephant and giraffe.

16 The Raptors are now 0-8, but at least they're not planning a Christmas election.

17 Two Russian brothers are charged with killing a friend in a drunken brawl and, with their mother, eating his innards. "They cut open the body, took out the heart and liver, and fried them up on the stove along with some potatoes," an investigator says.

18 An Etobicoke man refuses to give a stranger a cigarette and ends up shot.

19 Tropical storm Gamma kills six in Central America.

20 It's bye-bye birdie, as 60,000 ducks and geese in B.C. are ordered destroyed because they have the sniffles.

21 The number of people living with HIV worldwide stands at 40.3 million. That abstinence plan is really working out.

22 Tom Cruise buys a sonogram machine to better monitor what's going on inside his incubator.

23 A Dutch mall Santa is fired after slapping a beard-pulling child.

24 A study shows that there is more carbon monoxide in the atmosphere than at any other point in the last 650,000 years.

25 Poor Bono is "crushed" that Paul Martin hasn't come through on international aid.

26 It's the fourth day without running water for four million residents of China's Harbin city after a chemical plant explosion and a spill of benzene into the river.

27 The director of Russia's Lenin Museum says the ghost of the dictator is haunting the building. "We can often smell apple cake, which was his favourite food, even though there is no bakery near here."

28 Jingle bell, election hell/Campaigning all the way/Oh what fun it is to hear/ What Harper has to say/Jingle bell, election hell/Campaigning all the way/ Oh what fun it is to see/Jack Layton every day.

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29 Italian scientists find that love is indeed fleeting. A molecule called NGF is responsible for feelings of euphoria, but it sadly dissipates after a year with the same person. So, you know, don't start picking out china patterns.

30 The worst hurricane season ever — most named storms, most hurricanes, most category 5 storms — ends with tropical storm Epsilon.

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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix D**

**Assignment Outline: Proof the world is getting better day-by-day**

- Working individually or in pairs, students will research and report on one particular month (specific timeframe to be determined by teacher)
- Research reliable news sources to select relevant stories that reflect a positive perspective. Students are advised that it will be a challenge to find relevant news stories for every day of the month assigned
- Use the format presented in the original Toronto Star case study OR come up with an alternative presentation format that achieves the intended outcome but in a different or more personal manner (negotiated with teacher)
- Write a short (100 word max.) reflection that incorporates specific Catholic Social Teachings, applicable business terms and effectively communicates your overall perspective that the world is getting better day-by-day
- Collaborate with other groups to develop a consistent and compatible class product that could potentially be presented to a guest speaker, published on a school website or incorporated into a student portfolio (subject to teacher requirements)

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Rubric: Proof the world is getting better day-by-day

Appendix E

<b>Content</b>	<b>Level 4</b>	<b>Level 3</b>	<b>Level 2</b>	<b>Level 1</b>
Product is topical and complete – stories are global in scope or relevance.	All stories are global in scope or relevant; presented effectively; compelling; impactful.	Topical - most stories global in scope and relevant; presented in context – enlightening.	Incomplete/inconsistent regarding topics/content; some stories global in scope and relevant; informative.	Incomplete; only a few topical or relevant stories, facts, comments or opinions are provided.
<b>Faith Context</b> Focus on Common Good; conveys a positive world view consistent with Catholic perspective – product expresses hope within us; incorporates stories related to equity & inclusion within business and socio-economic contexts.	<b>Level 4</b> Highly focused in conveying a positive world view; clearly consistent with Catholic perspective – expresses hope within us in a compelling manner as stories are insightful, diverse in theme and topic; significant equity & inclusion content.	<b>Level 3</b> Well focused in terms of conveying a positive world view, and consistent with Catholic perspective – product expresses the hope that is within us in convincing manner as stories are interesting/relevant; relevant equity & inclusion content.	<b>Level 2</b> Topical and relevant in terms of conveying a positive world view, and somewhat with Catholic perspective – product expresses the hope that is within us in a coherent manner as stories are interesting and relevant; limited equity & inclusion content.	<b>Level 1</b> There is limited evidence that a faith context has been embedded into this product;  Little or no effort has been made to address the central issue of the Common Good or the hope that is within us; no equity & inclusion content.
<b>Business Language</b> Use of vocabulary, terms, spelling, grammar, context and conventions.	<b>Level 4</b> Excellent use of CST & business language and conventions; no significant errors.	<b>Level 3</b> Good use of CST & business language and conventions; some significant errors.	<b>Level 2</b> Adequate use of CST & business language and conventions; many significant errors.	<b>Level 1</b> Poor use of CST & business language and conventions; frequent and significant errors.
<b>Layout and Design</b> Drawings, text and illustrations add to the purpose and interest of product – creative/original.	<b>Level 4</b> Exceptional creativity and originality to accomplish the overall purpose; compelling product.	<b>Level 3</b> Highly creative/original; effective use of layout and design to accomplish the overall purpose; convincing product.	<b>Level 2</b> Some creativity/originality;  Good use of layout and design to accomplish overall purpose; coherent product.	<b>Level 1</b> Limited creativity; design efforts accomplish limited in accomplishing the overall purpose; poor product.

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**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy</b> <b>Code: HZT 4U</b></p> <p><b>Lesson Title:</b> The Common Good</p> <p>Suggested length of time: 150 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching principle of the Common Good and Community. It will invite students to examine various major philosophers and their work in light of this principle.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Philosophy HZT4U</b></p> <p><b>Strand:</b> G. Supplementary Topics: Social and Political Philosophy</p> <p><b>Overall Expectations:</b> G1. Understanding Social and Political Philosophy: demonstrate an understanding of the main questions in social and political philosophy, and of the positions of major philosophers and schools of philosophy with respect to some of these questions; G2. Exploring Social and Political Philosophy: demonstrate an understanding of theories in social and political philosophy, and evaluate</p>	<p>The <b>Catholic Social Teachings</b> evident in this lesson: <b>The Common Good and Community</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b> 1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.</p>

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<p>responses to some of the main questions in social and political philosophy by major philosophers and schools of philosophy;                  G3. Making Connections to Social and Political Philosophy: demonstrate an understanding of connections between social and political philosophy and other areas of philosophy, other subject areas, and various aspects of society, including everyday life;                  G4. Philosophical Reasoning in Social and Political Philosophy: use philosophical reasoning skills to develop, communicate, and defend their own responses to questions in social and political philosophy.</p> <p><b>Specific Expectations:</b>                  G1.1 demonstrates an understanding of some of the main questions in social and political philosophy (<i>e.g., What are the just limits of state authority? Do all people have the right to equal treatment? What are an individual's rights and responsibilities?</i>)                  G1.2 summarize the positions of various major philosophers on some of the main questions in social and political philosophy                  G2.1 explain different theories in social and political philosophy with reference to some classic and contemporary texts                  G2.2 compare how different philosophers and/or schools of philosophy approach the same questions/issues in social and political philosophy                  G3.1 demonstrate an understanding of the influence that ideas related to social and political philosophy have on their everyday life                  G4.1 formulate and explain, using philosophical reasoning skills, their own clear and cogent responses to some of the main questions in social and political philosophy</p>	<p><b>A Reflective, Creative and Holistic Thinker Who:</b></p> <p>3 (b) Creates, adapts, and evaluates new ideas in light of the Common Good.</p> <p>3 (f) Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Guiding Questions from the Framework**

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

Catholic Social Teaching:

- How can we create a society that directly affects humanity and the capacity of persons to grow in community?
- How might we move beyond indifference to concern for others?

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Common Good and Community, call us to respond or act:
  - As a discerning believer?
  - As a reflective, creative, holistic thinker?
- Scriptural passage that inspires this lesson:  
Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' (Matthew 25:45)
- Papal Quote that inspires this lesson:  
An excellent program for our lives: the Beatitudes and Matthew Chapter 25. (Pope Francis Tweeted August 21<sup>st</sup>, 2013)

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

**LEARNING GOALS**

At the end of this lesson, students will know, understand and/or be able to:

- Understand the Catholic Social Principle Common Good and Community;
- Recognize that the Common Good is at the heart of a just and healthy society/community;
- Evaluate social and political philosophical views in light of the Common Good and Community;
- Consider how the Common Good and Community can be used as a guideline to forming laws and the behavior of individuals.


**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning:</b></p> <p>Completion of Strand D, Ethics, would be beneficial (D1.1 demonstrate an understanding of some of the main questions in ethics e.g. <i>How should I live my life? What is a good life?</i>)</p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have an understanding of the expectations of Strand G: Understanding Social and Political Philosophy.</p> <p><b>Student Readiness:</b> Prior to this lesson, the student have studied much of Strand G: Social and Political Philosophy</p> <p><b>Terminology:</b> Common Good, Individualism, Communitarianism, Authority, Socialism, Laissez-Faire Capitalism</p>	<p><b>Materials:</b></p> <p>Student Text (chapters on Social and Political Philosophy)  Appendix A Venn Diagram: Yours, Mine and Ours  Appendix B Catholic Social Teaching: The Common Good  Appendix C Scripture and the Common Good  Appendix D Philosophical Views and the Common Good  Appendix E The Common Good in our Society</p> <p><b>Internet Resources:</b></p> <p><b>Scarboro Foreign Missions on the Golden Rule:</b>  <a href="http://www.scarboromissions.ca/Golden_rule/">http://www.scarboromissions.ca/Golden_rule/</a></p> <p><b>Compendium of the Social Doctrine of the Church</b>  <i>(The Principle of the Common Good. paragraphs 164-170) cf.</i>  <a href="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</a></p> <p>The Catechism of the Catholic Church (<i>The Common Good. Paragraphs 1905-1912</i>)</p> <p><i>Jean Vanier on How We Can Make our World a Better Place</i>  7b  <a href="http://www.youtube.com/watch?v=k8Mf4Mq4XEs&amp;feature=g-upl">http://www.youtube.com/watch?v=k8Mf4Mq4XEs&amp;feature=g-upl</a></p> <p>Various Encyclicals related to the CST</p>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**


MINDS ON	CONNECTIONS
<p><b>Whole Group</b></p> <p>Invite students to independently brainstorm (rejecting no thoughts) and record a list of all the things they believe necessary to lead a good life in the community. Encourage them to go beyond material needs and to think of their whole self – spiritually, physically, intellectually, emotionally and socially.</p> <p>Note: In case students believe money is all they need – there are a number of studies that show having money (i.e. winning the lottery) does not lead to happiness. An internet search on ‘lottery winnings and happiness’ or ‘lottery winners and health concerns’ will produce a number of articles and studies to support this.</p> <p>Also Note: Without naming things specifically, it may be necessary to provide the students with an example.</p> <p>e.g. Consider the things need to get to school today: people, infrastructure (water, sewage, electricity, roads, health care), etc.</p> <p>It may be helpful to watch <i>Jean Vanier on How We Can Make our World a Better Place 7b</i>  <a href="http://www.youtube.com/watch?v=k8Mf4Mq4XEs&amp;feature=g-upl">http://www.youtube.com/watch?v=k8Mf4Mq4XEs&amp;feature=g-upl</a>.</p> <p>In this video Vanier notes that though we are all different, we share the common needs: to love, to learn, to belong, to grow, to share, to be appreciated, to be collaborative etc.</p> <p><b>Pairs or Small Group</b></p> <p>Have students create Venn Diagrams or use Appendix A Yours, Mine &amp; Ours that represents each person’s list placing all items that they hold in common in the overlapping (“ours”) section of the diagram.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation (Learning Skills)</li> <li>— Seek opportunities to guide student thinking and understanding</li> <li>— Offer oral feedback when appropriate</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation (Learning Skills)</li> <li>— Offer descriptive (oral) feedback</li> <li>— In small groups students can offer peer-to-peer feedback</li> </ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"> <li>— Students may collate their work electronically.</li> </ul>


**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Whole Class:</b></p> <p>Create a class list of all those items in the “ours” portion of each group’s/pair’s Venn diagrams.</p> <p>List all those items that sit outside the “ours” portion.</p> <p>Consider if those needs are represented in some way in the “ours” portion (e.g. a student may need to use a wheel chair and has placed this outside the “ours” portion, yet it is represented by the label health care in the “ours” portion).</p> <p>Consider if all those “needs” are truly needs or simply wants.</p> <p>Consider the “ours” list in light of the Golden Rule (Treat others the way that you would want to be treated yourself cf. <a href="http://www.scarboromissions.ca/Golden_rule/">http://www.scarboromissions.ca/Golden_rule/</a>) and/or in light of Kant’s Categorical Imperative (Ethics Unit): Act in such a way that you desire for yourself what you can at the same time will for all others.</p> <p>Invite students to consider: <i>Is this the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily?</i> (Catechism of the Catholic Church, #1906); <i>What responsibility do we have, do institutions have, do governments have to ensure that all people enjoy these needs?</i> (Catechism of the Catholic Church, #1905-1912 examines the Principle of the Common Good)</p>	
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ACTION	CONNECTIONS
<p><b>Small Groups:</b></p> <p>Students are invited to examine Appendix B: Catholic Social Teaching: The Common Good; and, in light of Sacred Scripture Appendix C: Scripture and the Common Good.</p> <p>In Small Groups students are invited to: Examine Catholic Social Teaching (cf. Appendix B) and create a succinct working definition for the Common Good.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes B and C</li> <li>— Observation</li> <li>— Oral Feedback</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes B and C</li> <li>— Observation</li> <li>— Oral Feedback</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>Examine Sacred Scripture Appendix C and by answering the assigned questions come to an understanding of how we called to promote the Common Good.</p>	 Differentiation of Learning: <ul style="list-style-type: none"> <li>— demonstrating/collating their work (e.g. inviting students with devices to track their work electronically) and encouraging them to build in links/images into their work</li> </ul>
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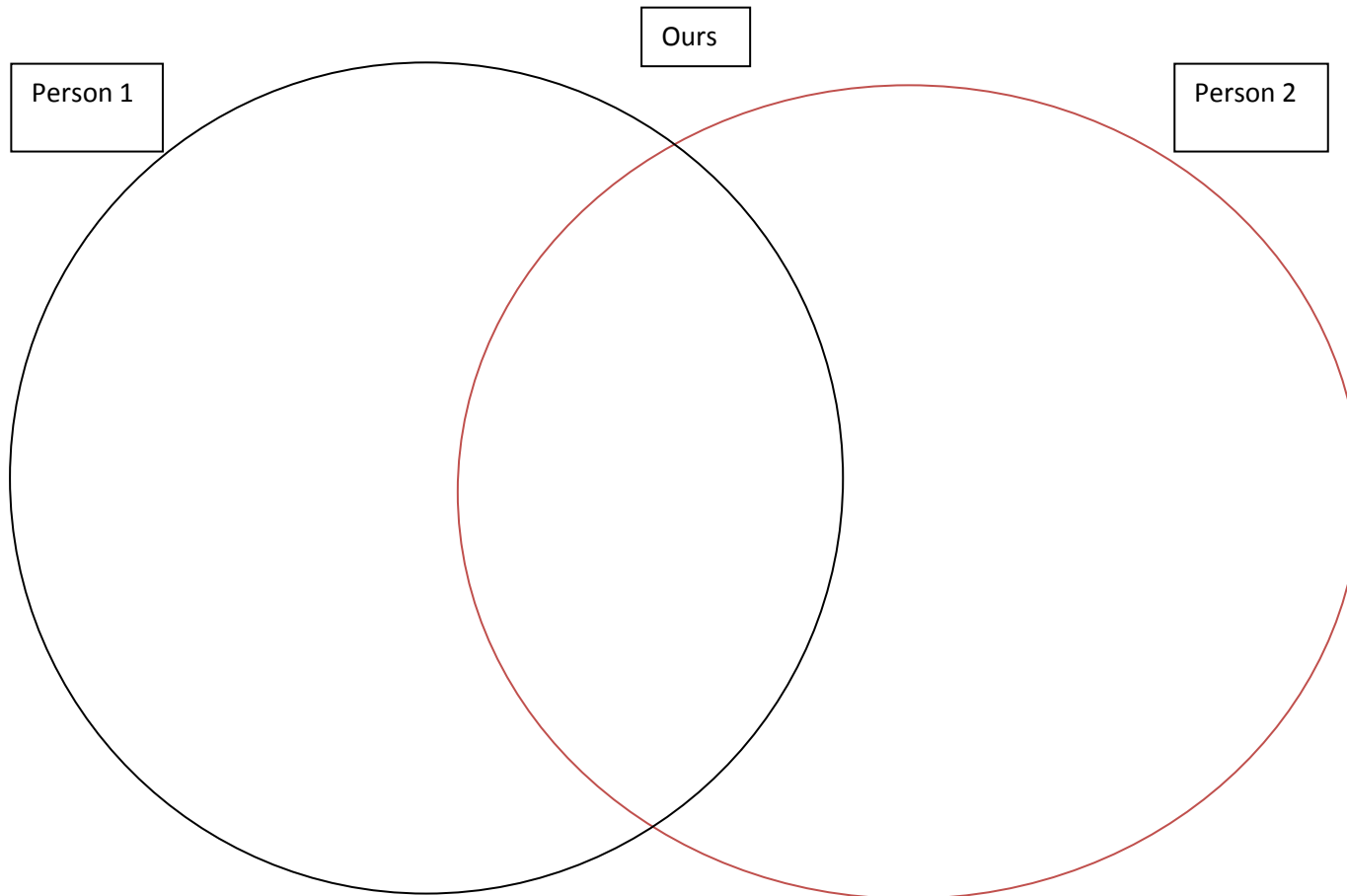
CONSOLIDATION	CONNECTIONS
<p><b>Individual Work:</b></p> <p>Invite students to work independently to complete Appendix D Philosophical Views and the Common Good. Having studied various Social and Political views of philosophers, students are now asked to look at various philosophical views in light of the Common Good.</p> <p><b>Pair Work:</b></p> <p>Students working in pairs (think/pair/share) complete Appendix E The Common Good in our Society.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Completion of Appendix D and E</li> <li>— Oral Feedback as students complete the work</li> <li>— Assistance as needed</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Submission of Appendix D and E</li> </ul>  Differentiation of Learning: <ul style="list-style-type: none"> <li>— Think/pair/share</li> <li>— Group work</li> </ul>

CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Inviting students to name and research companies that consider the Common Good in their business dealings (10,000 Villages, The Body Shop, Credit Unions, Cooperatives, etc.)</li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix A

Venn Diagram: Yours, Mine and Ours



## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Appendix B

#### Catholic Social Teaching: The Common Good

- **Pope Benedict** *Caritas In Veritate* (#7)

7. Another important consideration is the Common Good. To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is linked to living in society: the Common Good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it. To desire the *Common Good* and strive towards it *is a requirement of justice and charity*. To take a stand for the Common Good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *pólis*, or "city". The more we strive to secure a Common Good corresponding to the real needs of our neighbours, the more effectively we love them. Every Christian is called to practise this charity, in a manner corresponding to his vocation and according to the degree of influence he wields in the *pólis*. This is the institutional path — we might also call it the political path — of charity, no less excellent and effective than the kind of charity which encounters the neighbour directly, outside the institutional mediation of the *pólis*. When animated by charity, commitment to the Common Good has greater worth than a merely secular and political stand would have. Like all commitment to justice, it has a place within the testimony of divine charity that paves the way for eternity through temporal action. Man's earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family. In an increasingly globalized society, the Common Good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the *earthly city* in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided *city of God*.

- **Pope John Paul** *Sollicitudo Rei Socialis* (#38)

38. One would hope that also men and women without an explicit faith would be convinced that the obstacles to integral development are not only economic but rest on more profound attitudes which human beings can make into absolute values. Thus one would hope that all those who, to some degree or other, are responsible for ensuring a "more human life" for their fellow human beings, whether or not they are inspired by a religious faith, will become fully aware of the urgent need to change the spiritual attitudes which define each individual's relationship with self, with neighbour, with even the remotest human communities, and with nature itself; and all of this in view of higher values such as the Common Good or, to quote the felicitous expression of the Encyclical *Populorum Progressio*, the full development "of the whole individual and of all people."

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

- **Compendium of the Social Doctrine of the Church** (*The Principle of the Common Good*, paragraphs 164-170) cf.  
[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)
  
- The Catechism of the Catholic Church (*The Common Good*, Paragraphs 1905-1912) cf.  
<http://www.scborromeo.org/ccc/p3s1c2a2.htm#l1>

The Common Good:

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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix C**

**Scripture and the Common Good**

1. Read Matthew 25:31:45
  
2. Answer the following questions:
  - a. Why do you think one group did not recognize the hungry, the thirsty, the stranger, the naked or the imprisoned, while the other group tended to their needs?
  
  - b. The group that did tend to the hungry, the thirsty, the stranger, the naked or the imprisoned did not know when they served the “Son of Man”. Why do you think this is their response?
  
  - c. According to this passage, tending to the hungry, the thirsty, the stranger, the naked or the imprisoned has eternal implications. Consider:
    - i. What does this tell us about eternal life?
    - ii. What are the temporal implications of tending to the hungry, the thirsty, the stranger, the naked or the imprisoned?
    - iii. In the prayer *Our Father*, we pray for God’s Kingdom to come on earth as it is in heaven. As people of God, we are called to build God’s Kingdom on earth. In light of this biblical passage, what practical steps and initiatives might you take to fulfill this call?
  
  - d. The passage ends with Jesus saying: “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.” What does this tell us about our relationship to others and the need to consider the Common Good?
  
3. The Acts of the Apostles talks of how the Common Good was at the heart of the early Christian Church community. Read Acts 2:42-47 and Acts 4:32-35 and in light of the Common Good give a brief summary of these passages.
  
4. Consider how the early Church community built up a welcoming loving, praying and learning environment. What words, attitudes, behaviours and actions found in these biblical passages am I invited to imitate? How did the early church practice equity and inclusion?

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Philosophical Views and the Common Good**

**Appendix D**

Philosopher/Philosophical View	Incorporation of the Common Good
St. Thomas Aquinas	
Individualism	
Communitarianism	
Laissez-Faire Capitalism	
Libertarianism	
Socialism	



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix E**

**The Common Good in our Society**

Living a life guided by the principle of the Common Good (“Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me” – Matthew 25:45) means that we need to evaluate all that we do in light of how it affects all people. With that in mind we consider:

What are the just limits of state authority?

We have been in the habit of evaluating all that we do in light of how the markets will respond. What else should we consider? Make a list of the questions that corporations/businesses should be asking to ensure they protect the Common Good, equity and inclusion?

Do all people have the right to equal treatment? What might we have to do to ensure that all people have their needs taken care of? What might you do?

What limits, if any, should be put on the freedom of an individual citizen?

When we consider the Common Good, what are an individual’s rights and responsibilities?

In light of Jesus’ words, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me”, why is equity and inclusion necessary in a healthy community?

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**DIGNITY OF THE HUMAN PERSON**

*“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.”*

*The Assembly of Catholic Bishops of Ontario, Fundamental Principles of Catholic Social Teaching  
<http://www.acbo.on.ca>*

Each person is created in the image of God. The inherent dignity of the human person which comes from God, and the right to have that dignity respected from conception to natural death, is at the core of all moral and social teachings which are rooted in scripture and the teachings and traditions of our Catholic faith.

**Sample Lessons Using the Dignity of the Human Person Framework**

Grade, Subject, Code	
Lesson Topic	Lesson Summary
Grade 9 English Eng1P/D I Have a Dream	This lesson will introduce students to the Catholic Social Teaching, Dignity of the Human Person. Learners will view/read a variety of texts to create meaning, share thinking and deepen their understanding of human dignity. Students will write two different poems in response.
Grade 11 Media Arts ASM 30 Created in the Image of God	This lesson will introduce students to the Catholic Social Teaching, Dignity of the Human Person, and will provide continued learning opportunities for students to deepen their understanding of this teaching through the creation of a digital collage media art work.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Guiding Questions: Dignity of the Human Person**

*“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)*

**The Catholic Social Teachings**

- How can we demonstrate our understanding that all life is sacred?
- How can we recognize that the human person is the clearest reflection of God’s presence in the world?
- As someone created in God’s image, recognizing each person’s dignity, how can we live and contribute to the community, to be in ‘communion’ with others?
- Do we understand that human dignity comes from God and not from human accomplishments or attributes?
- How can I show that I understand and act in a way that recognizes that each person has rights that flow from their dignity; and that rights are accompanied by responsibility?
- Through actions and words, how do we bear witness to the dignity of each person?

**The Equity and Inclusive Education Strategy**

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

**DIGNITY OF THE HUMAN PERSON**

**Critical Literacy**

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

**The Ontario Catholic Graduate Expectations**

- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, Dignity of the Human Person, call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 9**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: English</b> <b>Code: Eng1P/D</b></p> <p><b>Lesson Title:</b> I Have a Dream</p> <p>Suggested length of time: approximately 200 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Dignity of the Human Person. Learners will view/read a variety of texts to create meaning, share thinking and deepen their understanding of human dignity. Students will write two different poems in response to their learning.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>English Eng1P/D</p> <p><b>Overall and Specific Expectations:</b> <b>Oral Communication:</b> 2. Speaking to Communicate: use speaking skills and strategies appropriately to communicate with different audiences for a variety of purposes; 2.1 communicate orally for several different purposes, using language suitable for the intended audience</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Dignity of the Human Person</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include: <b>A Discerning Believer Formed in the Catholic Faith Community Who:</b> 1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p><b>Reading:</b></p> <p><b>1.</b> Reading for Meaning: read and demonstrate an understanding of a variety of informational, literary, and graphic texts, using a range of strategies to construct meaning;</p> <p><b>1.3</b> identify the most important ideas and supporting details in texts, including increasingly complex texts</p> <p><b>1.5</b> extend understanding of texts, including increasingly complex texts, by making appropriate connections between the ideas in them and personal knowledge, experience, and insights; other texts; and the world around them</p> <p><b>Writing:</b></p> <p><b>2.</b> Using Knowledge of Form and Style: draft and revise their writing, using a variety of informational, literary, and graphic forms and stylistic elements appropriate for the purpose and audience;</p> <p><b>2.1</b> write for different purposes and audiences using a few different informational, graphic, and literary forms</p> <p><b>2.3</b> use appropriate descriptive words, phrases, and expressions to make their writing clear for their intended audience</p> <p><b>Media:</b></p> <p><b>1.</b> Understanding Media Texts: demonstrate an understanding of a variety of media texts;</p> <p><b>1.1</b> explain how simple media texts and some teacher-selected complex media texts are created to suit particular purposes and audiences</p> <p><b>1.2</b> interpret simple media texts and some teacher-selected complex media texts, identifying some of the overt and implied messages they convey</p> <p><b>1.5</b> identify the perspectives and/or biases evident in a few simple media texts and teacher-selected complex media texts and comment on any questions they may raise about beliefs, values, and identity</p>	<p><b>An Effective Communicator Who:</b></p> <p>2 (a) Listens actively and critically to understand and learn in light of gospel values</p> <p>2 (b) Reads, understands and uses written materials effectively.</p> <p><b>A Collaborative Contributor Who:</b></p> <p>5 (a) works effectively as an interdependent team member</p> <p>5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b></p> <p>7 (b) accepts accountability for one's own actions</p>
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## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Guiding Questions from the Framework	
	<p>These guiding questions have been selected from the framework focusing on:</p> <p><b>Equity and Inclusive Education:</b></p> <ul style="list-style-type: none"><li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li><li>• How can we recognize and value the gifts of others?</li><li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li></ul> <p><b>Catholic Social Teaching:</b></p> <ul style="list-style-type: none"><li>• How can we demonstrate our understanding that all life is sacred?</li><li>• Do we understand that human dignity comes from God and not from human accomplishments or attributes?</li><li>• Through actions and words, how do we bear witness to the dignity of each person?</li></ul> <p><b>Ontario Catholic Graduate Expectations:</b></p> <ul style="list-style-type: none"><li>• What scriptural reference might guide our thinking in this Catholic Social Teaching? "God created us in his own image...male and female he created us." (Genesis 1:27)</li></ul> <p><b>Critical Literacy:</b></p> <ul style="list-style-type: none"><li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li><li>• How can we challenge our assumptions?</li><li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li></ul> <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>


Learning Goals	
	<p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none"><li>• Communicate their understanding of the Catholic Social Teaching, Dignity of the Human Person;</li><li>• Articulate how our faith calls us to respect the dignity of all through our words and actions;</li><li>• Interpret simple and complex media texts and identify some of the overt and implied messages they convey;</li><li>• Use descriptive words and phrases to write poetry for an intended purpose and audience;</li><li>• Share thinking orally and listen to and build on others' ideas.</li></ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have introduced students to poetry (or include poetry in the lesson)</p> <p>It would be helpful if the teacher had some background knowledge of:</p> <ul style="list-style-type: none"> <li>• Catholic Social Teaching, especially human dignity</li> <li>• collaborative / productive group work elements and skills</li> <li>• reading comprehension strategies and critical literacy skills</li> </ul> <p><b>Student Readiness:</b> Prior to this lesson, students will have some back ground knowledge on poetry.</p> <p><b>Terminology</b></p> <p>Catholic Social Teaching, human dignity, exit cards, equity, racism, critical literacy, poetry,</p>	<p><b>Materials:</b></p> <p>A standard (or larger version) deck of cards Appendix A I Am Poem Appendix B The Changing Face of Ontario</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf">http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf</a></p> <p><a href="http://www.readwritethink.org/files/resources/lesson_images/lesson391/i-am-poem.pdf">http://www.readwritethink.org/files/resources/lesson_images/lesson391/i-am-poem.pdf</a></p> <p><a href="http://www.youtube.com/watch?v=5BZlyxS37Kk">http://www.youtube.com/watch?v=5BZlyxS37Kk</a></p> <p><b>Resources:</b></p> <p>Cavert, C. &amp; Frank, L. (1999). <i>Games (&amp; other stuff) for Teachers</i>. Oklahoma City: Wood ‘N’ Barnes Publishing.</p> <p><b>NOTE:</b></p> <p>Will need to do an internet search for King’s “I Have a Dream” speech (written and audio version).</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

MINDS ON	CONNECTIONS
<p><b>Whole Group:</b></p> <p>Note: The activity, Poker Face*, requires students to mingle and chat with each other. Students will most likely need some prompts and practice in order to do this with some comfort. If so, brainstorm questions students could ask each other or topics to talk about in order to create some conversation with a number of peers as well as a review of expected behaviour.</p> <p>To ‘play’ this activity you need to clear the centre of the classroom so students can comfortably move around. Explain that you will be handing out a playing card to every student (you may wish to “stack” the deck to make sure some of the more popular students get a low card), but they must not look at the face of it at any point during this activity! Give each student a card face down. Ask them to hold their card against their forehead so that the face shows (students can see their peers’ cards but not their own card). Explain that students are to mix and mingle, but they are to treat each other according to the value of the cards they are seeing. For example, students with an ace or king are to be treated like royalty while those with 3s and 2s are not given the time of day (help students get the idea). Let students participate a sufficient amount of time; be sure to observe their behaviours.</p> <p>Ask students to stop talking and to listen to further instructions (still without looking at their own cards). Tell them to line up (without looking at others’ cards) according to what they believe is the value of their card (how they felt they were treated). Establish a line where royalty begins. When everyone has a spot ask them to look at the cards around them and then their own. How did they do?</p> <p><b>Independent:</b></p> <p>Ask students to sit down and take out their notes in order to jot down some reflections/thoughts. Have the following questions available and ask students to answer a number of them (point form is fine).</p> <ul style="list-style-type: none"> <li>• <i>How was this activity for you? What are some feelings you experienced?</i></li> <li>• <i>How were you aware of your ‘position’ compared to others?</i></li> </ul>	<div data-bbox="1133 384 1192 428" style="text-align: center;">  </div> <p>Differentiation of learning:</p> <ul style="list-style-type: none"> <li>— ‘Stack’ the deck to make sure some of the more popular students get a low card or a shy quiet student gets a higher card</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observe student behaviour and listen to what they say in both small and large groups in order to know what the next step should be (e.g. practise taking turns, active listening, making connections, sharing thinking, etc.)</li> </ul> <ul style="list-style-type: none"> <li>— Student responses</li> </ul>



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- *Did you want to quit and look at your card? When?*
- *Did you seek out the high cards? Did others seek you out? How did this make you feel?*
- *On what basis were you judging and being judged?*
- *In what ways is this like the world we live in? Your community? Our school?*
- *Did you get a lot of attention? What was it like?*
- *Did you get very little attention? What was it like?*
- *If you had a choice, would you like more or less attention from others?*
- *What are some good/bad ways we get attention from others?*
- *How much attention do you need from friends? Peers? Teachers? Parents? Adults?*

Source: Poker Face\* adapted from *Games (& other stuff) for Teachers*.

**Pairs:**

When most students have finished jotting down their responses to several questions, have them share some of their thinking with a partner. Ask each pair to identify themselves as A or B.; identifying them as A, Awesome and B, Brilliant is to help ensure that both partners talk about each question. (The teacher may need to assign time for Awesome to speak and then Brilliant to make certain all students are all participating.)

**Whole Class:**

Debrief as a whole class; have students share popcorn style. Encourage them to build on (e.g. add to, question, disagree with, etc.) what their peers share instead of just saying what they want to share.

End the conversation by telling students that we will be focusing on the Catholic Social Teaching principle, Human Dignity, recognizing that we all have God-given dignity. (The inherent dignity of the human person which comes from God and the right to have that dignity respected from conception to natural death is core to the Gospel. Human life is sacred, for each person is made in the image of God.) Scripture tells us that, "God created us in his own image...male and female he created us." (Genesis 1:27)



Differentiation of learning:

- Flexible pairings- students may choose their own partner or teacher strategically matches students.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

ACTION	CONNECTIONS
<p><b>Whole Class:</b></p> <p>Explain that the following questions can help guide our thinking as we try to deepen our understanding of human dignity, as well as the rights and responsibilities that go along with this gift.</p> <ul style="list-style-type: none"> <li>• <i>What gifts do I bring to share with my classmates and how will I use these gifts to support my learning and the learning of others?</i></li> <li>• How can we recognize and value the gifts of others?</li> <li>• <i>In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</i></li> </ul> <p>Copy them on chart paper so they can be used as an anchor chart to refer to again.</p> <p>Search You Tube for “I am Special” with Sesame Street or try (<a href="http://www.youtube.com/watch?v=Gms-Yk7mzv4">http://www.youtube.com/watch?v=Gms-Yk7mzv4</a>)</p> <p>Before this clip, help students to activate prior knowledge by asking them if they watched Sesame Street when young. Ask students to keep track of all the ways Grover is special (purpose for viewing). Watch and enjoy the 3 minute video clip, “I am Special”. Share at the end. Be sure to talk about the message (both overt and covert) of the clip including--what message do you think the creators want us to take away? Who is the target audience? Is it an effective message? How so? Why not?</p> <p><b>Independent:</b></p> <p>Ask students to think about all that makes them special. Explain that they are to write a poem about themselves following the I Am Poem* as outlined in Appendix A; You may give some students the choice of writing their own free (open) verse if they wish. The purpose for this poem is to inform your peers (audience) about some of your specialness and how we are all unique. Students are to include images to bring their poem to life. Encourage them to be creative in the words and images they choose! Remind them of the gifts God has given them (some students may need help believing they are special). Access to technology would be beneficial for some, but great for all.</p>	

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	<p>Note: Before students begin to write, be sure to create success criteria together so learners know what free verse and I am poetry looks and sounds like, what the purpose is (i.e. to inform), and who the audience will be. Also, students need to understand what the teacher will be looking for.</p> <p>Source: I Am Poem* adapted from <a href="http://www.readwritethink.org">http://www.readwritethink.org</a></p> <p><b>Whole Class:</b></p> <p>Search You Tube “It’s You I Like” with Mr. Rogers (the one with a young boy in striped shirt) or try <a href="http://www.youtube.com/watch?v=CP_cLHIYGil">http://www.youtube.com/watch?v=CP_cLHIYGil</a></p> <p>Watch the 6 minute video clip, “It’s You I Like”. Ask students to look for the specific ways (words and actions) Mr. Rogers treats Jeff with dignity (purpose for viewing). Share and debrief at the end.</p> <p>Ask students to think about a time when:</p> <ul style="list-style-type: none"> <li>• <i>you were treated with dignity (what did the person do? how did you feel?)</i></li> <li>• <i>you were not treated with dignity (what did the person do? how did you feel?)</i></li> <li>• <i>you did not treat someone with dignity (what did you do? how did you feel?)</i></li> <li>• <i>you treated someone with dignity (what did you do? how did you feel?)</i></li> </ul> <p>Watch the clip again and take the opportunity to help students to practice critical literacy skills with these sample questions.</p> <ul style="list-style-type: none"> <li>• <i>What does Mr. Rogers value? How do you know?</i></li> <li>• <i>Whose perspectives are we seeing? Whose voice is missing?</i></li> <li>• <i>When was this video created? How might it look today?</i></li> <li>• <i>How can we challenge our assumptions?</i></li> <li>• <i>How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</i></li> </ul> <p><b>Pairs:</b></p> <p>Explain that there are rights and responsibilities that go with human dignity. We have a duty to value our own dignity and to become the person God calls us to become, but also to always respect the dignity and rights of others. Ask pairs to create a t-chart; the left side title is</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observe student behaviour and listen to what they say in both small and large groups in order to know what the next step should be (e.g. practice taking turns, active listening, making connections, sharing thinking, etc.)</li> </ul>
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### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

“Things we Need to Keep our Dignity Intact” and the right side title is Things that Take Away from our Dignity. Brainstorm ideas for both sides. When finished each pair meets up with another pair to share and add to each other’s lists. Give each group four different coloured markers and a piece of chart paper. Have students take turns writing down their combined lists. Hang the lists up around the room.

**Whole Class:**

Debrief lists as a large group. *What do they all have in common? What is missing? How does the behaviour in the classroom compare to the lists? Think about how you just worked with your group members—did you encourage all to participate? listen to everyone’s ideas? speak positively? What happens in the classroom that empowers us? What happens in the classroom that takes away a person’s dignity? What about the hallways? Cafeteria? What we text? What we post on social media sites? What is one way each of us could improve?*

Together create an anchor chart of words and actions that will help build a welcoming classroom and learning environment.

Search the internet for a written copy of Martin Luther King’s I Have a Dream speech. Have the section that begins with "I say to you today, my friends," visible to the students. Before reading the poem excerpt, ask students to share any prior knowledge they may have. Explain to students that their purpose for listening is to jot down their thinking (i.e. questions they have, connections they can make, clarifications, comments, etc.) as they follow along. Ask students to listen to an audio version (also available on line) or you may wish to read the speech excerpt to the students. They will have to read it again on their own in order to record all their thinking (i.e. questions, confusing parts, etc.).

**Pairs:**

After students have had time to read through the text and create some meaning put them in pairs and ask them to share their questions, connections, etc. with each other. Ask each pair to decide who part A, Awesome is and who will take part B, Brilliant. Pairs need to make sure that both partners talk about a few questions and their

Assessment *as* and *for* learning:



- T-chart work reflection



Differentiation of learning:

- Guided Listening/ Reading may be helpful for some students.

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	<p>responses. (The teacher may need to assign time for Awesome to speak and then Brilliant to ensure all students are all participating.) Can they help each other out with any of their questions or clarifications?</p> <p><b>Whole Group (might also include pairs and individual time):</b> Initiate a popcorn discussion. Ask students to share what they talked about with their partner. Randomly picking out popsicle sticks (with all students’ names) is a quick way to boost accountability and ensure that more students are included.</p> <p>Be sure to clear up any misconceptions. Questions might include: <i>What kind of issues of equity, power and social justice addressed by Martin Luther King? Ask students what has changed? How do they know? What has stayed the same? How does Canada compare? Ontario? Local community?</i></p> <p>Once students have some understanding of this speech (and related issues), explain to them that they will use the message of this text to write a free verse (open) poem with a similar message, but one that represents Ontario today. The purpose of their poem is twofold: to inform high school students of the need to respect the dignity of all and provide examples of the diversity of our province. As they read King’s speech again, they are to pick out key words and phrases that speak to them and that they feel are important. Instruct them to write down these words and phrases as they will need them later.</p> <p>Hand out Appendix B, The Changing Face of Ontario, (found online at <a href="http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf">http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf</a>). To assist with the diversity information of the poem, students are to use the Changing Face of Ontario information to write a poem relevant to Ontarians today. (The teacher may encourage students to do some of their own research too.) Students are to use their chosen words and phrases from King’s speech to begin to write a poem.</p> <p>Note: It is important to model and create a few lines together as a class <i>before</i> they begin to write so students understand the process. Creating success criteria together around what needs to be in the poem is also essential so learners know what the poem looks and sounds like, what the purpose is (i.e. to inform), and who the</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Cooperatively taking turns, working together and helping each other out</li> </ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"> <li>— Some students may require more scaffolding in order to write their poems.</li> </ul> <p>Assessment <b>for</b> (and possibly <b>of</b>) learning:</p> <ul style="list-style-type: none"> <li>— Poems</li> </ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"> <li>— Some students may also do research</li> <li>— Choice (or teacher suggestion) to work alone or with a partner</li> </ul>
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	<p>audience will be to understand what the teacher will be looking for.</p> <p>Lastly, students need to reference King’s “I Have a Dream” speech and any other sources they use.</p> <p><b>Independent or Pairs:</b></p> <p>Students may choose to work on their poems alone or with a partner.</p>	
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	CONSOLIDATION	CONNECTIONS
	<p><b>Independent:</b></p> <p>Ask students to look at our guiding questions and reflect on their learning during the last few days. They are to complete an Exit Card (a plain piece of paper works) using the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What gifts do I bring to share with my classmates and how will I use these gifts to support my learning and the learning of others?</i></li> <li>• <i>How can I recognize and value the gifts of others?</i></li> <li>• <i>What do you feel is the most important message you have learned?</i></li> </ul>	<p>Assessment of learning:</p> <p>— Exit Card</p>

	CONTINUED LEARNING OPPORTUNITIES
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Thinking about and evaluating a variety of real and fictional characters’ treatment of human dignity (their own and others)</li> <li>• Encouraging students to question all texts they encounter using critical literacy skills</li> <li>• Learning more about stereotyping and ‘othering’ (<a href="http://mediasmarts.ca/sites/default/files/pdfs/lesson-plan/Lesson_First_Person.pdf">http://mediasmarts.ca/sites/default/files/pdfs/lesson-plan/Lesson_First_Person.pdf</a>)</li> <li>• Exploring human dignity in video games <a href="http://mediasmarts.ca/sites/default/files/pdfs/lesson-plan/Lesson_First_Person.pdf">http://mediasmarts.ca/sites/default/files/pdfs/lesson-plan/Lesson_First_Person.pdf</a></li> <li>• Watching the clip “Love is Louder” and creating a follow up clip of specific examples <a href="http://www.youtube.com/watch?v=URQp6aW7azU">http://www.youtube.com/watch?v=URQp6aW7azU</a></li> </ul>

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**I Am Poem**

**Appendix A**

FIRST STANZA

I am (name)

I am (2 special characteristics you have)

I love (people you appreciate)

I believe (something you put faith in or think is true)

I feel (a feeling you have often)

I dislike (something you do not approve of)

I appreciate (something you are thankful for)

I am (the first line of the poem repeated)

SECOND STANZA

I am (2 more characteristics you have)

I do (things you do for others)

I wonder (something of curiosity)

I worry (something that bothers you)

I cry (something that makes you sad)

I wish (something you wish would come true)

I am (the first line of the poem repeated)

THIRD STANZA

I am (2 things you are good at)

I understand (something that is true)

I dream (something you dream about)

I would like (an actual desire)

I try (something you really make an effort about)

I hope (something you hope for)

I am (the first line of the poem repeated)

Source: Adapted from [http://www.readwritethink.org/files/resources/lesson\\_images/lesson391/I-am-poem.pdf](http://www.readwritethink.org/files/resources/lesson_images/lesson391/I-am-poem.pdf)

## THE CHANGING FACE OF ONTARIO

**Language:** Ontarians reported more than 200 languages, as "mother tongue". The proportion of Ontarians reporting English or French as a mother tongue is declining. In 2006, 69.1% of Ontarians reported English as their mother tongue, and 4.2% of the population reported French as their mother tongue.

**Aboriginal peoples:** Between 2001 and 2006, Ontario's Aboriginal population grew nearly five times faster than the non-Aboriginal population. The Aboriginal population is also younger than the non-Aboriginal population. More than a third (35.7%) of the Aboriginal population consists of children and teenagers aged 19 and under.

**Families:** Between 2001 and 2006, the number of lone-parent families increased by 11.2%.

**Same-sex couples:** Between 2001 and 2006, the number of self-identified same-sex couples increased by 40%.

**Newcomers:** Ontario continued to be the province of choice for more than half (52.3%) of the 1.1 million newcomers who arrived in Canada during the 2001–2006 period. More than half of these newcomers will settle in areas outside of Toronto.

**Visible minorities:** The 2006 Census enumerated an estimated 2.7 million Ontarians who identified themselves as members of the visible minority population, representing more than half of Canada's total visible minorities. Between 2001 and 2006, Ontario's visible minority population increased more than four times faster than the population as a whole (not counting those who self-identified as Aboriginal).

**Religion:** By 2017, about one-fifth of our population will be members of diverse faith communities including Islam, Hinduism, Buddhism, and Judaism, in addition to a growing number of individuals without a religious affiliation.

(Source: 2006 Census of Canada;  
Statistics Canada, March 2005, p. 63)



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**GRADE 11**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject:</b> Media Arts <b>Code:</b> ASM30</p> <p><b>Lesson Title:</b> Created in the Image of God</p> <p>Suggested length of time: 75-150 Minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Dignity of the Human Person, and will provide continued learning opportunities for students to deepen their understanding of this teaching through the creation of a digital collage media art work.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Media Arts Grade 11</b></p> <p><b>Strands:</b></p> <p>A. Creating, Performing and Presenting B. Reflecting Responding, and Analyzing</p> <p><b>Overall Expectation:</b></p> <p>A1. The Creative Process: apply the creative process to create media art works, individually and/or collaboratively</p> <p><b>Specific Expectations:</b></p> <p>A1.1 use a variety of strategies to generate and explore ideas for solutions to creative problems</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Dignity of the Human Person</b></p> <p>The <b>Ontario Catholic School Graduate Expectation</b> evident in this lesson:</p> <p><b>A Self-Directed, Responsible, Lifelong Learner Who:</b></p> <p>4 (a) Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.</p> <p><b>A Responsible Citizen Who:</b></p> <p>7 (d) Promotes the sacredness of life.</p>

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	<p>A1.2 develop plans that address a range of creative problems</p> <p>A1.3 produce and refine media art works, using experimentation, input and reflection</p> <p><b>Overall Expectation:</b></p> <p>B1. The Critical Analysis Process: demonstrate an understanding of the critical analysis process by examining, interpreting, assessing and reflecting on media art works</p> <p><b>Specific Expectation:</b></p> <p>B1.1 identify and explain their initial responses to media art works</p> <p><b>Overall Expectation:</b></p> <p>B2. Identity and Values: demonstrate an understanding of how media art works reflect personal and cultural identity, and affect personal, cultural, and community values and their awareness of those values</p> <p><b>Specific Expectations:</b></p> <p>B2.1 identify and explain ways in which media art works reflect artists’ personal identities</p> <p>B2.2 explain ways in which media art works reflect cultural identity</p> <p>B2.3 identify and explain ways in which media art works can influence community or societal values</p>	
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	<b>Guiding Questions from the Framework</b>	
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• How can we recognize and value the gifts of others?</li> </ul>	

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Catholic Social Teaching:

- How can we demonstrate our understanding that all life is sacred?
- How do we recognize that the human person is the clearest reflection of God's presence in the world?

### Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Dignity of the Human Person, call us to respond or act:
  - As a self-directed, responsible, lifelong learner?
  - As a responsible citizen?

### Critical Literacy:

- How can I challenge my assumptions?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

## LEARNING GOALS

By the end of this lesson, we will:

- Use the Critical Analysis Process to judge how a photo reflects the values which express the Catholic Social Teaching, Dignity of the Human Person;
- Use the Creative Process to create a digital collage that expresses the values based on the Catholic Social Teaching, Dignity of the Human Person.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria helps students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

### Sample Success Criteria

I can:

- Examine and reflect on the theme of human dignity found in media art works using the Critical Analysis Process in both oral and written form
- Develop and revise a plan to create a digital collage, based on the theme of human dignity, using the Creative Process that includes self-reflection and the feedback of others
- Produce and refine my digital collage based upon my own reflections and teacher and peer feedback
- Articulate how my digital collage reflects the Catholic Social Teaching, Dignity of the Human Person in both oral and written form

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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher should:</p> <ul style="list-style-type: none"> <li>• review the Thinking Routines provided throughout and prepare lesson materials</li> <li>• have some experience with the Creative Process and the Critical Analysis Process</li> <li>• knowledge of the elements and principles of design</li> </ul> <p><b>Student Readiness:</b> Prior to this lesson, students will learn/review the basic tools in Adobe Photoshop and review the elements and principles of design.</p> <p><b>Terminology:</b> human dignity, sacred, reflection, thinking routine, digital collage, creative commons</p> <p><b>Scriptural passage that inspires this lesson:</b></p> <p><i>And they shall see his face: and his name shall be on their foreheads. Rev 22:4</i></p>	<p><b>Materials:</b></p> <p>Appendix A Photos (2 copies)  Appendix B Reading a Photo The Critical Analysis Process (class set)  Appendix C CST: Dignity of the Human Person (class set)  Appendix D Scriptural Passages: Finding the Face of God in the Bible (class set)</p> <p>Glue sticks/tape, markers, notebook paper, class set of Bibles or access to on-line Bible</p> <p><b>Continued Learning Opportunities:</b></p> <p>Appendix E The Learning Contract: Digital Collage (class set)  Appendix F Assessment and Evaluation Tracking Sheet (class set)</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.flickr.com/creativecommons">www.flickr.com/creativecommons</a></p> <p><b>NOTE:</b> For additional thinking routines for use in the Arts, go to: <a href="http://www.pzartfulthinking.org">www.pzartfulthinking.org</a></p> <p><b>Print Resources:</b></p> <p>All Thinking Routines taken from:  <i>Making Thinking Visible</i>, by Ritchhart, Church, Morrison, Jossey-Bass, 2011</p>

MINDS ON	CONNECTIONS
<p><b>Small Group:</b> Matching Activity</p> <p>Print off one copy (preferably in colour) of Appendix A Photos. There are five photos in total. Teachers may wish to print off a second copy for reference.</p>	


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<p>For each of the photographs in Appendix A, cut the images into 4-6 puzzle type pieces depending upon the number of students in your class so that each student will have one piece of one of the photos. Each set of pieces should make a complete photo.</p> <p>Note: The photos found in Appendix A were taken on a student mission trip to the Dominican Republic. The students built a house for a needy family and these are some of the people they met on their journey. The photos focus on the human face as a theme. Teacher may substitute other photos of the human face if desired.</p> <p>Have students find each other and form a group by matching the pieces and gluing/taping them together onto another sheet of paper. Have students look at the image and discuss their first impressions.</p> <p><b>Individual Work:</b> Appendix B The Critical Analysis Process</p> <p>Distribute Appendix B to each student and have each student complete Appendix B while referencing the photo in their small group.</p> <p><b>Small Group:</b> Discussion</p> <p>Once Appendix B is complete, students can share their responses in their small group. Have one person in each group designated as the spokesperson for the group for sharing back to the large group when prompted.</p> <p><b>Whole Group:</b> Discussion</p> <p>Have one student from each group report back to the whole group on the answers to the following questions:</p> <p><i>What do you think the photographer knows, cares about or believes? What makes you say that? Are there any assumptions in your thinking that may need to be challenged?</i></p> <p>Capture student responses by recording answers on chart paper or black/smart board. Student responses may include such ideas as: people, portraits, humans, the human face, etc. Students to remain in their groups.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"><li>— Observation</li><li>— Assessment and Evaluation Tracking Sheet Appendix F</li></ul>
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<p><b>Group Activity:</b> Chalk Talk</p> <p>This thinking routine asks learners to consider ideas or questions by silently responding in writing to both the prompt and the thoughts of others.</p> <p>Post the following question on a piece of ledger or chart paper, for each group: <i>Prompt: How can the human face be a reflection of God’s presence in the world?</i></p> <p>Round One: Invite each student to think about their reaction to the prompt and to record their responses on the Chalk Talk paper provided. (Tips: Students may use their own pens or you may wish to provide a variety of coloured markers. Monitor the amount of time students need to think, reflect and express for each round of Chalk Talk.)</p> <p>Round Two: Have each group switch papers with another group and have students record their answers on the Chalk Talk paper for the following question: <i>What connections can you make to others’ responses?</i></p> <p>Round Three: Have each group switch Chalk Talk papers once again with another group and record their answers to this question: <i>What questions arise as you think about the ideas and consider the responses and comments of others?</i></p> <p>Round Four: Have students return to their original paper to read and review what others have written on their group’s “Chalk Talk” paper. Ask the group what themes they noticed emerging. Where did they see common responses and questions? Debrief the Chalk Talk process, asking the students how their thinking developed over the course of the activity.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"><li>— Small group discussion of Appendix B</li><li>— Whole group discussion of Appendix B-Peer Feedback (Chalk Talk)</li><li>— Assessment and Evaluation Tracking Sheet Appendix F</li></ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"><li>— Students have opportunities to think/talk about/identify their interests</li><li>— Students seek feedback and respond to suggestions</li></ul>
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ACTION	CONNECTIONS
<p><b>Whole Class Instruction</b></p> <p>Introduce the Catholic Social Teaching: Dignity of the Human Person. Use definition from Appendix C.</p> <p><b>Teacher Prompt:</b>  <i>What do you think you know about this topic?</i> Discuss.  <i>How do you think this topic is connected to the activities that we just completed?</i> Discuss.</p> <p>If opting for Continued Learning Opportunity Appendix E, let students know that they will eventually be creating a media art work based upon the Catholic Social Teaching: Dignity of the Human Person.</p> <p><b>Individual Work:</b> One Phrase and One Word</p> <p>Distribute Appendix C CST: Dignity of the Human Person.</p> <p>Have students complete Appendix C individually.</p> <p><b>Individual/ Partner/Small Group Work:</b> Appendix D Scriptural Passages</p> <p>Remind students of their conversations from Chalk Talk. Students may refer to their Talk Chalk sheets. Emphasize the theme of the human face as being the clearest reflection of God’s presence in the world.</p> <p>Have students complete Appendix D Scriptural Passages. Allow students a choice in working: they may do so individually, in partners, or in small groups. Students will need access to Bibles or to an online Bible.</p> <p>When finished, debrief the activity by inviting students to share their favourite scriptural passage from the choices provided.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Assessment and Evaluation Tracking Sheet Appendix F</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Guided discussion</li> <li>— Assessment and Evaluation Tracking Sheet Appendix F</li> </ul> <p> Differentiation of learning:</p> <p>Instructional Strategy:</p> <ul style="list-style-type: none"> <li>— Cooperative learning (working with a partner or small group)</li> </ul> <p>Key Feature:</p> <ul style="list-style-type: none"> <li>— Choice (working with a partner or small group or individually) based on readiness and the student’s preferred condition for learning</li> </ul> <p>Shared Responsibility for Learning:</p> <ul style="list-style-type: none"> <li>— Students advocate for conditions that support their learning</li> </ul>

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CONSOLIDATION	CONNECTIONS
<p><b>Individual:</b> Exit Card</p> <p>I Used to Think..., Now I Think... This thinking routine allows students to reflect on their thinking and explore how and why that thinking has changed.</p> <p>Have students write and respond to the following on a slip of paper and hand in at the end of class:</p> <p>About Human Dignity:</p> <ol style="list-style-type: none"> <li>a) I used to think...</li> <li>b) Now I think...</li> <li>c) This new learning will influence my words and actions in recognizing and valuing the gifts of others by...</li> </ol> <p>Collect and review exit card responses. Look for patterns in student responses that indicate how the students' thinking has grown, deepened, shifted or changed. Use this student learning to plan for the next lesson. Consider using responses from the third statement to create a class agreement/vision for learning that can be posted.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Exit Card</li> <li>— Assessment and Evaluation Tracking Sheet Appendix F</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Exit Card</li> <li>— Assessment and Evaluation Tracking Sheet Appendix F</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Creative Process Log Appendix E</li> <li>— Digital Collage Appendix E</li> <li>— Assessment and Evaluation Tracking Sheet Appendix F</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— DI Structure: Learning Contract Appendix E</li> </ul>

CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Appendix E: Learning Contract: Creating a Digital Collage</li> <li>• Appendix F: Assessment and Evaluation Tracking Sheet</li> <li>• Co-constructing success criteria with students for Digital Collage Assignment</li> </ul>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix A Photo One**



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Appendix A Photo Two



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Appendix A Photo Three



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Appendix A Photo Four



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Appendix A Photo Five



Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Reading a Photo

Appendix B

<b>The Critical Analysis Process</b> <i>Use the steps of the Critical Analysis Process to analyze your group's photo.</i>	
<b>Initial Reaction</b>	1. What is your first impression of this photo? What do you see?
	2. What does this photo bring to mind? What emotions does this work evoke?
<b>Analysis &amp; Interpretation</b>	1. What do you think is the subject and theme of the photo?
	2. What attitudes, interpretations and conclusions has the photographer built into the photo?
	3. How does the photo challenge your assumptions?
<b>Cultural Context</b>	1. What might the photographer know or care about or believe that may have influenced this photo?
<b>Ongoing Reflection</b>	1. What does this photo make you wonder?
	2. How can these photos help you to recognize and value the gifts of others?

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Catholic Social Teaching: Dignity of the Human Person**

**Appendix C**

**Student Name** \_\_\_\_\_ **Date:** \_\_\_\_\_

Each person is created in the image of God. The inherent dignity of the human person which comes from God, and the right to have that dignity respected from conception to natural death, is at the core of all moral and social teachings which are rooted in scripture and the teachings and traditions of our Catholic faith.

*Read the following points for the ST on **Dignity of the Human Person**. For each of points select/highlight one phrase and one word from each point that speaks to you in some way and record them here.*

<b>By learning about this Catholic Social Teaching, it is hoped that students will...</b>	<b>One Phrase</b>	<b>One Word</b>	<b>How is this word or phrase connected to what you already know or think? What question or wonderings do you have about this phrase or word?</b>
<i>demonstrate an understanding that all of human life is sacred</i>			
<i>recognize that any vision of society should begin with the recognition of the dignity of the human person</i>			
<i>demonstrate an understanding that they are known and loved by God</i>			
<i>recognize that human dignity does not have to be earned- everyone possesses dignity because they are created in the image of God</i>			
<i>recognize that the human person is the clearest reflect of God's presence in the world</i>			

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Scriptural Passages: Finding the Face of God in the Bible**

**Appendix D**

Look up the following biblical references and jot down the main idea/quote in the scriptural passage containing the word “face”. You may work with a partner, in a small group, or on your own.

<b>Biblical References</b>	<b>Main Idea/Quote</b>
<b>Rev 22:4</b>	
<b>1 Chronicles 16:11</b>	
<b>Psalm 27:8</b>	
<b>Psalm 17:15</b>	
<b>Psalm 80:19</b>	
<b>Psalm 105:4</b>	
<b>Acts 2:25</b>	
<b>2 Corinthians 3:18</b>	
<b>Genesis 33:10</b>	
<b>Exodus 33:11</b>	



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Deuteronomy 5:4</b>	
<b>Deuteronomy 34:10</b>	
<b>Judges 6:42</b>	
<b>Job 22:26</b>	
<b>Psalms 27:9</b>	
<b>Psalms 67:1</b>	
<b>Psalms 80:3</b>	
<b>Psalms 88:14</b>	
<b>Psalms 13:1</b>	
<b>Psalms 143:7</b>	
<b>Micha 3:4</b>	
<ol style="list-style-type: none"><li>1. Highlight the above biblical quote(s) that speaks to you.</li><li>2. What do you like about that quote(s) and how do you connect it to your current understanding of the Catholic Social Teaching: Dignity of the Human Person, Appendix C?</li></ol>	

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix E**

<b>Learning Contract: Digital Collage</b>
<i>A digital collage is a combination of elements that forms a whole single image to give the illusion that the elements belonged together originally. The combination of images and texts into one new single image often creates a new meaning.</i>
<b>Task:</b> Create a Digital Collage, using Photoshop that clearly conveys your understanding of the Catholic Social Teaching, Human Dignity of the Person.
<b>Non-negotiable Task</b> You must: <ul style="list-style-type: none"><li>• create a digital collage based upon the theme of Human Dignity of the Person</li><li>• select one or more of the points of Human Dignity of the Person, Appendix B, phrase(s) and/word(s) and convey the text(s) in your digital collage</li><li>• select one or more scriptural passages, Appendix D, and convey the text(s) in your digital collage</li><li>• use 5-10 photographic images to convey your message about Human Dignity in your digital collage</li><li>• log your use of the Creative Process in written form (paper or electronic log)</li><li>• revise your digital collage based on the feedback of teacher and peers</li><li>• be able to explain your understanding of Human Dignity through your digital collage in written and oral form</li></ul>
<b>Individual Choice</b> You may choose: <ul style="list-style-type: none"><li>• the Photoshop tools and filters you will use to create your digital collage</li><li>• the size of your collage</li><li>• the orientation of your collage: portrait or landscape</li><li>• pictures that you have taken or pictures selected from <a href="http://www.flickr.com/creativecommons">www.flickr.com/creativecommons</a> (If you are using pictures from a creative commons artist, you must credit the source.)</li><li>• any other course approved tools/programs</li></ul>
<b>Optional Task</b> You may wish to: <ul style="list-style-type: none"><li>• present your digital collage to the class</li><li>• upload your completed assignment to our class website</li><li>• share your digital collage with others outside of our classroom such as your religion teacher, school chaplain etc. for further feedback</li></ul>

Conference with Teacher: Date(s): \_\_\_\_\_

Feedback to/from Peer Date(s): \_\_\_\_\_

Final Assignment Due Date: \_\_\_\_\_

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Assessment and Evaluation Tracking Sheet

Appendix F

Student Name: \_\_\_\_\_ Date: \_\_\_\_\_

Tasks	Complete	Incomplete	Comment
The Critical Thinking Process (Appendix B)			
Dignity of the Human Person (Appendix C)			
Scriptural Passages (Appendix D)			
Creative Process Log			

**Learning Goals Observed:**

**Comments**

<i>Responsibility</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>
<i>Organization</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>
<i>Independent Work</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>
<i>Collaboration</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>
<i>Initiative</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>
<i>Self Regulation</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>

Creative Process/ Final Product	Complete	Incomplete	Comments/ Overall Level Achieved
Conference with Teacher			
Conference with Peers			
Digital Collage			

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**ECONOMIC JUSTICE**

*“Give to the one who asks of you, and do not turn your back on one who wants to borrow.” Matt. 5:42*

Economic Justice is the equitable distribution of wealth – sufficient to enable all human persons to live a life of dignity and community. Economic Justice must provide for responsible stewardship of natural resources. The prevailing economic system of our time, capitalism, is based on the legal right of private property. Economic Justice demands that the rights of the commons be balanced with and not usurped by the rights of private ownership and the profit motive. No profit is justifiable if it is derived from economic activity that consistently places private interests ahead of the common good. Economic Justice demands that labour which is derived directly from the human person; is pre-eminent in relation to all economic inputs and must be valued accordingly. All workers have a right to productive work, decent and fair wages, safe working conditions; and the right to organize and form unions.

**Sample Lessons Using the Economic Justice Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 10 Introduction to Business BBI20  SWOT Equity in the Common Good	Through this assignment students will consider how Economic Justice can be served. Students will carry out a traditional SWOT analysis of a publicly traded company on the Toronto Stock Exchange; making a special effort to research and incorporate company policies and practices dealing with equity and inclusion. SWOT analysis is a useful management tool for auditing an organization and its environment.
Grade 10 Mathematics MPM2P  Is income fairly distributed amongst countries of the world?	The analysis will lead to discussions about Economic Justice. This lesson will allow students to apply their understanding of quadratic and linear relations in order to analyze income data from the 20 <sup>th</sup> century for pairs of countries.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Guiding Questions: Economic Justice**

*“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being”  
(Compendium of Social Doctrine 67)*

**The Catholic Social Teachings**

- Given the right choices made by human persons, how is Economic Justice achievable?
- How might capitalism be sustainable and/or consistent with Catholic values?
- Consider balance: How much is enough? How much is too much?
- How can people employ the principles of Economic Justice in their business or life? Do we recognize that these internal motivating factors which lead to success are gifts from God (e.g. initiative, creativity, opportunism, organizational skills)?
- When we see injustices that are derived from improper economic activity – to what extent are we obligated as Catholics to respond, challenge, protest, and change?

**The Equity and Inclusive Education Strategy**

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

**ECONOMIC JUSTICE**

**Critical Literacy**

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

**The Ontario Catholic Graduate Expectations**

- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, Economic Justice call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

GRADE 10

**Equity and Inclusive  
Education:  
From the Lens of the  
Catholic Social Teachings**

**Subject: Introduction to Business**

**Code: BBI20**

**Lesson Title:** SWOT Equity in the Commons

Suggested length of time: introductory lesson is 75 minutes with follow-up time to complete assigned tasks

**Lesson Overview:**

SWOT analysis is a useful management tool for auditing an organization and its environment; and focusing on key issues. SWOT stands for strengths, weaknesses, opportunities, and threats. Students will carry out a traditional SWOT analysis of a publicly traded company on the Toronto Stock Exchange, making a special effort to research and incorporate company policies and practices dealing with equity and inclusion.

Students will then extend their range of thinking to analyze and judge the practices of the company in the context of investments in the Common Good – special initiatives (tangible and measurable) under-taken by the company leading to redistribution of income, community investment, charitable initiatives, etc. This extension is: **SWOT Equity in the Commons.**

Through this assignment students will consider how Economic Justice can be served; when companies focus on equity and inclusion; as well as redirect financial/other resources towards the Common Good, the social and economic impact of these investments can be both substantial and significant.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Introduction to Business BBI20</b></p> <p><b>Strands:</b></p> <p>A. Business Fundamentals B. Functions of a Business</p> <p><b>Overall Expectations:</b> By the end of this course, students will:</p> <p>A3. demonstrate an understanding of ethics and social responsibility in business; B3. demonstrate an understanding of sound management practices in business</p> <p><b>Specific Expectations:</b></p> <p>A3.1 explain the concepts of ethics and social responsibility as they apply to business (e.g., workplace safety, antidiscrimination issues, accessibility issues for people with disabilities, environmental responsibility, respect for labour laws, fair trade); A3.2 describe the impact of business on the local community; A3.4 explain controversial business issues from a local, national, and international perspective (e.g., accounting scandals, environmental impact of some business practices, insider trading, fraud); B3.1 describe the role of management in business; B3.3 explain the importance of ethical behaviour with respect to employees, the environment and communities.</p>	<p>The <b>Catholic Social Teaching(s)</b> evident in this lesson: <b>Economic Justice</b>, as well as Common Good and Community</p> <p>The prevailing economic system of our time, capitalism, is based on the legal right of private property. Economic Justice demands that the rights of the commons be balanced with and not usurped by the rights of private ownership and the profit motive. Although Economic Justice is the focal point, the key concept of the Common Good and Community is a natural link.</p> <p>As members of the community we are called to promote the Common Good. The Common Good requires us to ensure that the goods of the earth are to be enjoyed by all so that each person can respond to God’s call, reach their full potential, and contribute to the life in society.</p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community who:</b> 1(d) develops attitudes and values founded on Social Teaching and acts to promote social responsibility, human solidarity and the Common Good;</p> <p><b>An Effective Communicator who</b> 2 (e) 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.</p>

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

	<p><b>A Reflective and Creative Thinker who</b> 3(b) creates, adapts, and evaluates new ideas in light of the Common Good; 3(e) adopts a holistic approach to life by integrating learning from various subject areas and experience;</p> <p><b>A Collaborative Contributor who</b> 5(d) finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good.</p>
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	<b>Guiding Questions from the Framework</b>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"><li>• How can we recognize the gifts of others and value them?</li><li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li></ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"><li>• Given the right choices made by human persons, how is Economic Justice achievable?</li><li>• How can people employ the principles of Economic Justice in their business or life?</li></ul> <p>Ontario Catholic Graduate Expectations: How does the Catholic Social Teaching, Economic Justice, call us to respond or act:</p> <ul style="list-style-type: none"><li>• As an effective communicator</li><li>• As a reflective, creative, holistic thinker</li><li>• As a collaborative contributor</li><li>• As a responsible citizen</li></ul> <p>Critical Literacy:</p> <ul style="list-style-type: none"><li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li><li>• What types of actions and/or responses are appropriate in the subject?</li></ul> <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> <li>• Identify, evaluate, and analyze the strengths, weaknesses, opportunities, and threats associated with a company whose shares are traded publicly on the Toronto Stock Exchange;</li> <li>• Develop a broader understanding of how corporations go about the business of solving business problems, developing opportunities, growing and evolving to remain profitable and relevant, developing and implementing strategies, etc;</li> <li>• Develop a basic sense of how to make wise and ethical investments in a publicly traded company (or potentially other types of business entities) that considers both traditional management issues, as well as other tangibles/intangibles that reflect its internal culture and response to the Common Good;</li> <li>• Begin to build a basic moral and ethical foundation that will help guide them in making future business decisions and investments.</li> <li>•</li> </ul>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p>This activity could be assigned after students complete the Business Fundamentals unit; however, it could also be scaled into a more challenging activity if assigned after students acquire a broader foundation of learning by completing the Functions of a Business, and Finance units.</p> <p><b>Teacher Readiness:</b></p> <p>Prior to this lesson, teacher would have completed the Business Fundamentals Unit; and introduced students to the basics of how company stocks/shares are traded on the Toronto Stock Exchange; as well as the purpose of and how to read Annual Reports.</p> <p>The teacher will also draw students’ attention to meaningful sections of the Annual Report such as:</p>	<p><b>Materials:</b></p> <p>Appendix A SWOT Analysis Template  Appendix B Teacher Notes: : SWOT Equity in the Commons  Appendix C Descriptors: SWOT Equity in the Commons  Appendix D Corporate Examples: SWOT Equity in the Commons  Appendix E Assignment Outline: SWOT Equity in the Commons  Appendix F Rubric: SWOT Equity in the Commons</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.tmx.com/en/index.html">http://www.tmx.com/en/index.html</a></p> <p><a href="http://www.investopedia.com/terms/s/swot.asp">http://www.investopedia.com/terms/s/swot.asp</a></p> <p><a href="http://en.wikipedia.org/wiki/SWOT_analysis">http://en.wikipedia.org/wiki/SWOT_analysis</a></p> <p><a href="http://www.ge.com/ar2003/tools_guide.jsp">http://www.ge.com/ar2003/tools_guide.jsp</a></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**


<ul style="list-style-type: none"><li>• management’s explanation of events affecting the company’s performance</li><li>• expectations for coming year</li><li>• core businesses and strategy</li><li>• key performance drivers</li><li>• capabilities (capital and other) to deliver results</li><li>• results – historical/expected</li><li>• risks that may affect results</li></ul> <p><b>Student Readiness:</b></p> <p>Prior to this lesson, students will have explored the Internet resources; and considered potential companies for their SWOT analysis assignment.</p> <p><b>Terminology</b></p> <p>Annual Report, Shareholders, Stock market, SWOT analysis, Internal and External factors, Strategic analysis and planning, Management team, SWOT Equity in the Commons</p>	<p><a href="http://www.ge.com/ar2003/citizenship/index.jsp">http://www.ge.com/ar2003/citizenship/index.jsp</a></p> <p><a href="http://www.sedar.com/">http://www.sedar.com/</a></p> <p><b>Resources:</b></p> <p>Use of school-based computers and software including access to the Internet; and a variety of network applications such as Paint or MS Word, MS Publisher, Smart Ideas 8 (mind mapping) as well as more advanced design applications such as Photoshop, etc. (subject to student ability).</p> <p>If technology is not an option, then students could complete the work by hand and present their product on bristol board, journal, or in some other tangible manner suitable to the circumstances.</p> <p><b>NOTE:</b></p> <p>Past experience has indicated that students with even modest computer skills are able to access and use on-line versions of Annual Reports; however, it would be useful if the teacher had hard copies of Annual Reports in the classroom for distribution to students – enabling them to use highlighter markers, post-its and sticky notes during their reading.</p> <p>All companies that are publicly traded on the Toronto Stock Exchange manage company web sites that will have an Investor Relations link; as well as internal/external links to press releases and news stories related to their business activities.</p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

MINDS ON	CONNECTIONS
<p><b>Challenging Statement</b></p> <p>Teacher asks students to consider how they feel about injustices that are derived from improper economic activity by posing the questions: <i>To what extent are we obligated as Catholics to respond, challenge, protest, and change?</i></p> <p>If students struggle to respond the teacher might suggest relating this statement to their own personal experience: <i>Have you ever had experiences in part-time or summer jobs where you witnessed wrongs being committed? How did you respond?</i></p> <ol style="list-style-type: none"> <li>1. Teacher holds up a pair of Nike shoes or Nike T-Shirt OR</li> <li>2. Teacher holds up an empty Starbucks coffee cup OR</li> <li>3. Teacher holds up a Wal-Mart ad (happy face) OR</li> <li>4. Other another choice of a more accessible product or image (prop) that is commonly associated with a prominent company or brand</li> </ol> <p>In doing so, teacher asks students to respond to the following question: <i>What immediately comes to mind when you see this (these) prop(s)?</i></p> <p>Students outline their thoughts, ideas, facts, opinions, etc. in point-form. While students are doing so the teacher sketches a simple chart on whiteboard with 4 sections (quadrant) as follows:</p> <ul style="list-style-type: none"> <li>• Top Left = what you like... what you think is good...</li> <li>• Bottom Left = what you dislike... what you think is bad...</li> <li>• Top Right = what you think could be improved if...</li> <li>• Bottom right = what you think could go wrong if...</li> </ul> <p><b>Charting Student Feedback</b></p> <p>Teacher instructs students to come up to the whiteboard to write up their response in the correct area of the quadrant and summarizes results.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observe student participation in questions about the purpose or outcome of this activity</li> <li>— Determine if students can identify next step</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Student realizes that all business analysis has to be based on subjective and objective thinking (informed opinions and critical analysis)</li> <li>— Students consider the variety of responses and ask their peers to explain</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

		<p><b>Introduction to SWOT Analysis</b></p> <p>Once completed, teacher distributes Appendix A SWOT Analysis Template that illustrates strengths, weaknesses, opportunities, and threats in their proper quadrant. The teacher also provides a basic definition of these terms – consistent with the initial step in the exercise.</p> <p><b>Application of SWOT Analysis – convert feedback to criteria</b></p> <p>Teacher instructs students to scribe information from the whiteboard onto the SWOT Analysis Template, and make any additions or improvements that might improve the product. Teacher congratulates students on completing their first official SWOT Analysis (Optional: teacher hands out a business card to each student featuring the title: BUSINESS ANALYST prepared in advance using Microsoft Publisher template or an on-line application).</p> <p>Teacher provides some background on what a Business Analyst does, explaining that anyone involved in business whether they are investors, owners, managers, employees, etc. is actively engaged in the process of analyzing a business for its strengths, weaknesses, opportunities, and threats.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students reflect on the process and come to appreciate that they all possess the basic skills required to become a business analyst (career focus)</li> </ul>
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		ACTION	CONNECTIONS
		<p><b>Lecture and Directed Class Discussion</b></p> <p>Teacher uses Appendix B Teacher Notes: SWOT Equity in the Commons to outline the simple rules for successful SWOT analysis.</p> <p>Teacher uses Appendix C Descriptors: SWOT Equity in the Commons to teach students the business/strategic issues that fall under each of the four categories. Students take notes and ask questions.</p> <p>Teacher uses Appendix D Corporate Examples: SWOT Equity in the Commons to apply SWOT Analysis to one or more of the examples outlined including: Wal-Mart, Starbucks and/or Nike or a corporation selected by the individual, teacher or class.</p>	<p> Differentiated Learning:</p> <ul style="list-style-type: none"> <li>— SWOT Analysis of a product can be presented in a variety of formats including:                             <ul style="list-style-type: none"> <li>— SWOT template</li> <li>— Poster</li> <li>— Collage</li> <li>— Poem</li> <li>— Song</li> <li>— Performance</li> <li>— Journal</li> </ul> </li> </ul> <p>Assessment <b>for</b> and <b>as</b></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>SWOT Trial Run (Optional)</b></p> <p><b>Introduce Assignment</b></p> <p>Teacher uses Appendix E Assignment Outline: SWOT Equity in the Commons to present the assignment in the context of Catholic Social Teachings.</p>	<p>learning:</p> <ul style="list-style-type: none"> <li>— SWOT Trial Run: Students have the opportunity to work with a hard copy of an annual report</li> <li>— Use a highlighter or post-it notes to identify and mark relevant information</li> <li>— Ask the teacher or peers questions to ensure that they are on task</li> </ul>
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	<p><b>CONSOLIDATION</b></p>	<p><b>CONNECTIONS</b></p>
	<p><b>Active Engagement</b></p> <p>Teacher uses Appendix F Assignment Rubric: SWOT Equity in the Commons to explain the assignment in more detail. Review the expectations and answer student questions. Students select a company and begin working on the assigned tasks.</p>	<p>Assessment of learning:</p> <p>Rubric: SWOT Equity in the Commons modified to effectively assess various presentation formats of final product</p>

	<p><b>CONTINUED LEARNING OPPORTUNITIES</b></p>	
	<p><b>Further extensions to this lesson might include:</b></p> <ul style="list-style-type: none"> <li>• Exit Card: Does the subjectivity in a SWOT analysis make it vulnerable to bias?</li> <li>• Sharing the SWOT Analysis findings to their chosen company through the company’s CONTACTS web link; follow-up if necessary to confirm that their message and information was indeed received by the company; and offer to have the BBI20 class provide free business consulting services to the company by conducting a more comprehensive analysis of how the company can benefit by increasing their SWOT Equity in the Commons.</li> </ul>	

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix A

SWOT Analysis Template

Strengths	Weaknesses
Opportunities	Threats

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix B**

**Teacher Notes: SWOT Equity in the Commons**

Simple Rules for Successful SWOT Analysis

- be realistic about the strengths and weaknesses of your organization when conducting SWOT analysis
- SWOT should distinguish between where your organization is today, and where it could be in the future
- SWOT should always be specific – avoid grey areas
- always apply SWOT in relation to your competition – better than or worse than your competition
- keep your SWOT short and simple – avoid complexity and over analysis
- SWOT is subjective

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Descriptors: SWOT Equity in the Commons

### Appendix C

#### Examples of Strengths

- Competitive advantages
- Capabilities – resources, assets, people, knowledge, etc.
- Strength of brand or products
- History of invention or innovation
- Location – network of locations or outlets
- Operational efficiencies – processes, systems, IT, communications, transportation, etc.

#### Examples of Weaknesses

- Poor value proposition of products and/or services
- Gaps in capabilities
- Lack of competitive ability
- History of product failures or recalls
- Operating weaknesses/inefficiency – processes/systems, IT, transportation, supply chain, cash flow, etc.
- Poor morale, commitment, leadership, etc.

#### Examples of Opportunities

- Industry trends/market developments – competitor weaknesses revealed
- Technology developments and innovations – early adaptor
- Global markets expanding – new market niches or geographic locations opening up
- Implementation of new competitive tactics, strategies, campaigns, etc.
- Business and product/service development
- Research and development breakthroughs leading to new products/services or leveraging opportunities

#### Examples of Threats

- Political, social, legal or environmental effects, obstacles or challenges
- Infrastructure decline or inefficiencies
- Competitor intentions or successes
- New technologies, services, ideas, etc.
- Changing priorities or focus of existing partners or collaborators
- Changing economic climate – interest rates, inflation, unemployment, etc.



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**Appendix D**

**Corporate Examples: SWOT Equity in the Commons**

**1. SWOT Case Study: Wal-Mart**

Strengths

Wal-Mart is a powerful multinational retail brand - value for money, convenience and a wide range of products all in one store; profit of approx. \$15.5 billion on revenue of approximately \$467 billion in 2012; extensive supply network; highly efficient and large-scale operating systems.

Weaknesses

World's largest grocery retailer – aggressive corporate culture, centralized control of its operations and management structure make it vulnerable in some areas e.g. high employee turnover, negative publicity, etc.

Opportunities

To take over, merge with, or form strategic alliances with other global retailers, focusing on emerging markets; growth of its own label products.

Threats

Being number one means that you are the target of competition; persistent labour-related challenges; increasing resistance from local communities

**2. SWOT Case Study: Starbucks**

Strengths

Starbucks Corporation is a very profitable organization, with a profit of approximately \$1.4 billion on revenue of approximately \$13 billion in 2012; very strong brand recognition; 150,000 employees at 20,000 locations in more than 60 countries world-wide.

Weaknesses

Profitability is subject to commodity price of coffee; premium pricing limits customer base; negative publicity.

Opportunities

A variety of new products and services can be tested or sold in their locations; e.g. Fair Trade products.

Threats

Starbucks are exposed to rises in the cost of coffee and dairy products; saturated markets in some countries; localized competition from regional and national brands.

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**3. SWOT Case Study: Nike**

Strengths

Nike is the premium global brand for sportswear, clothing, and footwear; strong research and development; high quality = brand loyalty; competitive corporate culture; continuity of leadership – founder Phil Knight is CEO.

Weaknesses

Often criticized with exploitation of child labour in overseas production facilities; premium pricing.

Opportunities

Product development and cross branding across product lines; scope of business and financial clout enables sponsorship of global events and promotional activities involving prominent/iconic sports figures.

Threats

Nike is exposed to aggressive competition from other global and national brands; global economic events can significantly impact profitability.

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**Appendix E**

**Assignment Outline: SWOT Equity in the Commons**

1. Select a company traded publicly on the Toronto Stock Exchange  
Note: each student must select a different company (teacher approval)
2. Carry out a SWOT Analysis of that company as follows:  
  
Identify a minimum of 3 specific strengths, 3 specific weaknesses, 3 specific opportunities and 3 specific threats that are clearly identified in the most recent Annual Report to Shareholders and provide the exact location within the Annual Report where this information is found (page #, section, sub-section)
3. Provide an external perspective of the company:  
  
Research secondary sources such as print and on-line newspapers, magazines, etc. to better understand how the market views the company e.g. analysis or coverage of recent activities, issues, challenges, etc.  
  
Identify a minimum of 2 specific strengths, weaknesses, opportunities, and threats from these various sources (source for each must be identified).
4. Illustrate strengths, weaknesses, opportunities, and threats in the form of a simple SWOT Diagram  
Note: templates can be downloaded from the Internet or students create their own simple chart.
5. SWOT Equity in the Commons: extend your analysis to include company initiatives regarding the redistribution of income, community investment, charitable initiatives, sponsorships, scholarships, equity and inclusion, etc. (tangible/measurable).
6. Recommendations  
Make a minimum of 3 recommendations regarding how the company might more effectively contribute to the Common Good – including at least 1 specific recommendation related to equity and inclusion

*CCC and OECTA Partnership Teaching Resource*  
**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Rubric: SWOT Equity in the Commons**

**Appendix F**

<b>SWOT Content</b>	<b>Level 4</b>	<b>Level 3</b>	<b>Level 2</b>	<b>Level 1</b>
Focus on traditional business analysis	SWOT Analysis contains 3 or more points for each quadrant. A compelling explanation provided for each point.	SWOT Analysis contains 3 points for each quadrant. A convincing explanation provided for each point to explain its inclusion.	SWOT Analysis contains 2 points for each quadrant. A coherent explanation may or may not be provided for each point to explain its inclusion.	SWOT Analysis contains 0 - 1 point for each segment. Few or no relevant comments or opinions provided to explain its inclusion.
<b>SWOT Content</b> Focus on the Common Good – community investments, charitable initiatives that redistribute income (tangible efforts)	<b>Level 4</b> SWOT Analysis contains more than 2 Common Good points for each quadrant. A compelling explanation provided for each point to explain its inclusion.	<b>Level 3</b> SWOT Analysis contains 2 Common Good points for each quadrant. A convincing explanation is provided for each point to explain its inclusion.	<b>Level 2</b> SWOT Analysis contains less than 2 Common Good points for each quadrant. A coherent explanation may or may not be provided for each point to explain its inclusion.	<b>Level 1</b> SWOT Analysis contains no Common Good points for each segment. Only a few or no relevant comments or opinions are provided for each point to explain its inclusion.
<b>Business Language</b> Use of vocabulary, terms, spelling, grammar, conventions, and context	<b>Level 4</b> Excellent use of vocabulary, terms, spelling, grammar, context – no errors	<b>Level 3</b> Good use of vocabulary, terms, spelling, grammar, conventions and context – few errors	<b>Level 2</b> Adequate use of vocabulary, terms, spelling, grammar, conventions and context – many errors	<b>Level 1</b> Poor use of vocabulary, terms, spelling, gram-mar, conventions and context full of errors
<b>Recommendations</b> Identifying how the company effectively contributes to the Common Good and relates to equity and inclusion	<b>Level 4</b> Assignment has 3 recommendations based on SWOT Analysis. Clear and compelling presentation.	<b>Level 3</b> Assignment has 3 recommendations NOT clearly associated with SWOT Analysis. Somewhat clear and convincing presentation.	<b>Level 2</b> Assignment has 1 or 2 recommendations NOT clearly associated with SWOT Analysis. Legible and coherent presentation.	<b>Level 1</b> No specific or relevant recommendations.

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**GRADE 10**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Mathematics</b> <b>Code: MPM2P</b></p> <p><b>Lesson Title:</b> Is income fairly distributed amongst countries of the world?</p> <p>Suggested length of time: 75-150 minutes</p>
	<p><b>Lesson Overview</b> The analysis will lead to discussions about Economic Justice. This lesson will allow students to apply their understanding of quadratic and linear relations in order to analyze income data from the 20<sup>th</sup> century for pairs of countries.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Mathematics MPM2P</b> <b>Strands:</b> LR. Modelling Linear Relations QR. Quadratic Relations</p> <p><b>Overall and Specific Expectations:</b> LR1. Manipulate and solve algebraic equations, as needed to solve problems LR1.02 determine the value of a variable in the first degree, using a formula (i.e., by isolating the variable and then substituting known values; by substituting known values and then solving for the variable. LR2 Graph a line and write the equation of a line from given information</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Economic Justice</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>An effective communicator who:</b> 2 (c) presents information and ideas clearly and honestly and with sensitivity to others.</p> <p><b>A reflective, creative and holistic thinker who:</b></p>

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	<p>LR2.06 determine the equation of a line, given its graph, the slope and y-intercept, the slope and a point on the line, or two points on the line.</p> <p>QR2. Identify characteristics of quadratic relations</p> <p>QR2.01 collect data that can be represented as a quadratic relation, from experiments using appropriate equipment and technology, or from secondary sources; graph the data and draw a curve of best fit, if appropriate, with or without the use of technology</p> <p>QR3. Solve problems by interpreting graphs of quadratic relations</p> <p>QR3.01 solve problems involving a quadratic relation by interpreting a given graph or a graph generated with technology from its equation</p>	<p>3 (c) thinks reflectively and creatively to evaluate situations and solve problems.</p> <p><b>A collaborative contributor who:</b> 5 (d) finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good.</p> <p><b>A responsible citizen who:</b> 7 (f) respects and affirms the diversity and interdependence of the world’s peoples and cultures.</p>
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	<p><b>Guiding Questions from the Framework</b></p>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> </ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"> <li>• What type of economic system might be consistent with Catholic values, respecting the dignity of all?</li> <li>• Consider balance: How much is enough? How much is too much?</li> <li>• When we see injustices that are derived from improper economic activity – to what extent are we obligated as Catholics to respond, challenge, protest, and change?</li> </ul> <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none"> <li>• How does the Catholic Social Teaching, Economic Justice, call us to respond or act:             <ul style="list-style-type: none"> <li>• as an effective communicator who presents information and ideas clearly and honestly and with sensitivity to others?</li> </ul> </li> </ul>

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- as a reflective, creative and holistic thinker who thinks reflectively and creatively to evaluate situations and solve problems?
- as a collaborative contributor who finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good?
- as a responsible citizen who respects and affirms the diversity and interdependence of the world's peoples and cultures?

A scripture reading that inspired this lesson: "The righteous care about justice for the poor, but the wicked have no such concern." Proverbs 29:7

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

#### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- With and without technology, model secondary data using appropriate linear and quadratic models;
- Make predictions (extrapolation) using the line and curve of best fit;
- Validate predictions using additional data and defend choices using proper mathematical terminology.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the "look-fors") in relation to curriculum expectations.

#### Sample Success Criteria

I can:

- Create scatter plots from secondary data and determine if a linear or quadratic model is appropriate to describe the trend
- With or without technology, determine the equation of the line, or curve, of best fit
- Use the equation to make predictions (extrapolate)
- Judge the validity of the prediction using additional secondary data
- Make convincing arguments using secondary data


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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have:</p> <ul style="list-style-type: none"> <li>• Familiarity using technology to create scatter plots, lines and curves of best fit</li> <li>• Comfort with students working in groups and facilitating whole group discussions where students share and debate</li> </ul> <p><b>Student Readiness:</b> Prior to this lesson, students will have:</p> <ul style="list-style-type: none"> <li>• Created scatter plots, lines of best fit and quadratic curves of best fit using technology</li> <li>• Determine the equation of the line of best fit from a graph without technology</li> <li>• Manipulate and solve first degree equations</li> </ul> <p><b>Terminology</b> Common Good, Equity vs. Equality, Data trends, correlation, Line or curve of best fit, Extrapolation</p>	<p><b>Materials:</b></p> <p>Appendix A Matching Activity Appendix B Sets of Data (Group Work) Appendix C Analysis Task Appendix D Reflection and Exit Ticket Appendix E Teacher Resources to Support Function Modeling using Technology</p> <p>Handheld graphing technology (TI 83/84 or Nspire) or computer access (Fathom or Excel)</p> <p>Grid paper for scatter plots</p> <p><b>Internet Resources:</b></p> <p>See Appendix E Teacher Resources to Support Function Modeling using Technology</p> <p>Data from GapMinder World (<a href="http://www.gapminder.org/data/">http://www.gapminder.org/data/</a>)</p>

MINDS ON	CONNECTIONS
<p><b>Whole Class → Discussion to set the context</b></p> <p>Define Common Good as how the community strives to ensure the benefit of everyone in the community. Discuss ways how the school community strives to benefit the Common Good.</p> <p>Discuss how the scripture "The righteous care about justice for the poor, but the wicked have no such concern" applies to how countries conduct their economies and help other countries.</p>	




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	<p><b>Whole Class → Grouping Strategy</b></p> <p>Using Appendix A Matching Activity randomly distribute the cards so each student gets one card. Students form triads by matching the equation, graph and table of values for a particular linear relation. There are cards for 9 linear relations in Appendix A. (If the class has more than 27 students make additional copies of cards.)</p> <p><b>Triads → Think/Pair Share</b></p> <p>Pose the following questions one at a time:</p> <p style="padding-left: 40px;"><i>What is the difference between equality and equity?</i></p> <p style="padding-left: 40px;"><i>How could you measure the average income per person for a country?</i></p> <p>Record the important points on the blackboard/whiteboard/chart paper and retain for later use.</p>	 Differentiation of learning: <ul style="list-style-type: none"> <li>— Readiness as some students may require support understanding the terms.</li> </ul>
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	ACTION	CONNECTIONS
	<p><b>Whole Class → Setting the Context</b></p> <p>Each group will analyze average income for a pair of countries from the same part of the world. The data for each country is the average income per person (in USD) for each decade in the 20<sup>th</sup> century. The source is the data is GapMinder and income is defined as the country's GDP / population for each year given.</p> <p>Distribute the data sets from Appendix B Sets of Data (Group Work) so each group has a pair of countries. You can assign data sets, randomly assign them, or have students make the choice. Ensure that students understand the meaning of GDP / population.</p> <p><b>Triads → Technology Application</b></p> <p>Assign roles for the members of the group to ensure equitable distribution of work (i.e. recorder, technology specialist, reporter)</p>	 Differentiation of Learning: <ul style="list-style-type: none"> <li>— By student interest as students can choose a set of data to analyze</li> </ul>  Differentiation of learning: <ul style="list-style-type: none"> <li>— By readiness since one data set (Namibia &amp; South Africa) has fewer data points</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Distribute Appendix C Analysis Task for students to record their analysis as they model the data for their pair of countries. Each pair of countries usually has a country that a linear model is appropriate and the other country that a quadratic model is appropriate.</p> <p>Encourage students to graph both sets of data on one scatter plot so comparisons can be made. Some students may require support to accomplish this using technology.</p> <p>After students complete Appendix C, monitor that they have chosen appropriate models and made predictions for 2010 using their equations. If they are ready to proceed, distribute Appendix D Reflection and Exit Ticket and have them validate the accuracy of their prediction using 2010 data for their country.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Monitor pairs during activity to check for application of scatter plots, lines and curves of best fit</li> <li>— Provide descriptive feedback as necessary</li> </ul>
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CONSOLIDATION	CONNECTIONS
<p><b>Whole Class → Sharing &amp; Discussion</b></p> <p>Invite groups to share their analysis, predictions and validation. Students should be able to offer reasons why their prediction was different from the 2010 data.</p> <p>Students need to see that sometimes countries in close proximity can have very different income levels. Students should be able to offer reasons why their two countries have different incomes. Record on the blackboard/whiteboard/chart paper a brief summary.</p> <p><b>Individual → Reflection/Exit Ticket</b></p> <p>Briefly review the summary for the Minds On discussion. On Appendix D Reflection and Exit Ticket students write a 100-200 word reflection.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— By writing a reflection, students understand that they are responsible to address inequities between countries.</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Based on interest since students can reflect on ways they can make a change</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

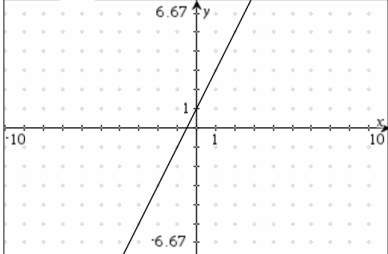
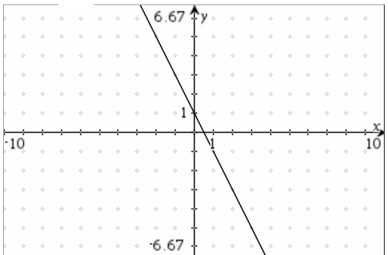
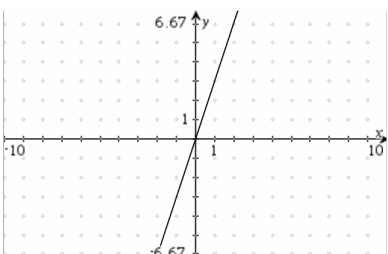
CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Further analysis of World Bank Indicator data found at <a href="http://www.gapminder.org/data/">http://www.gapminder.org/data/</a></li><li>• Cultivating an interest in projects ensure equitable distribution of wealth in the school, community or internationally such as:<ul style="list-style-type: none"><li>○ <a href="http://www.sharelife.org/Public/Home.aspx">http://www.sharelife.org/Public/Home.aspx</a></li><li>○ <a href="http://www.ccare.ca/">http://www.ccare.ca/</a></li><li>○ <a href="http://care.ca/">http://care.ca/</a></li><li>○ <a href="http://www.acdi-cida.gc.ca/acdi-cida/acdi-cida.nsf/eng/home">http://www.acdi-cida.gc.ca/acdi-cida/acdi-cida.nsf/eng/home</a></li><li>○ <a href="http://www.idrc.ca/EN/Pages/default.aspx">http://www.idrc.ca/EN/Pages/default.aspx</a></li></ul></li><li>• Contact local community organizations for data on income disparity in the community.</li></ul>

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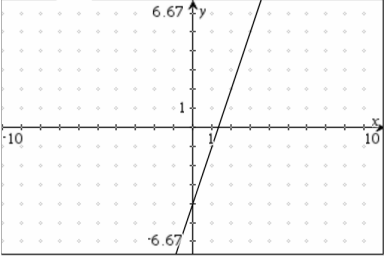
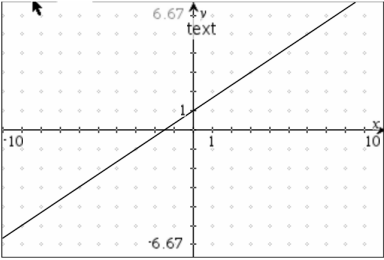
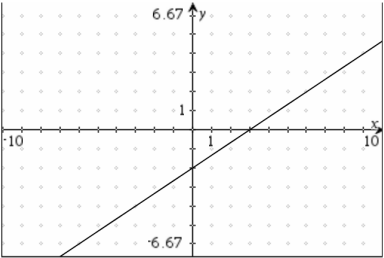
Appendix A

Matching Activity

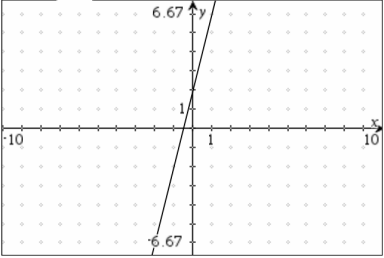
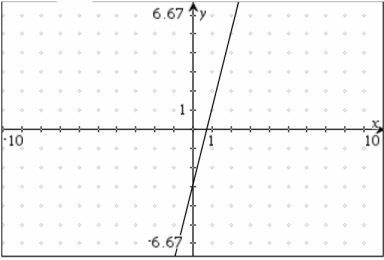
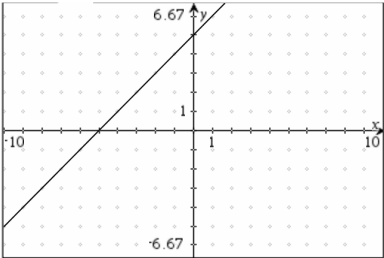
Directions: Cut the following table into to 27 slips of paper

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		2	5
		3	7
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		0	1
		1	-1
		2	-3
		3	-5
$y = 3x$		<b>x</b>	<b>y</b>
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		0	0
		1	3
		2	6
		3	9

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Appendix B

Sets of Data (Group Work)

**Directions:** Each group gets one pair of countries to analyze. Cut the table in to 9 pieces.

Year	Australia	Malaysia
1900	5432	
1910	7051	
1920	6450	1382
1930	6372	2036
1940	8345	1590
1950	10031	1940
1960	11898	1904
1970	16273	2587
1980	19506	4551
1990	23152	6386
2000	29242	10161

**Source:** Gapminder: Income per person (GDP/capita)

Year	Canada	Mexico
1900	4225	1709
1910	5900	2102
1920	5604	2395
1930	6981	2096
1940	7790	2403
1950	10581	3294
1960	12701	4433
1970	17487	6451
1980	23474	9320
1990	27387	9103
2000	32449	10895

**Source:** Gapminder: Income per person (GDP/capita)

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Year	China	Japan
1900	802	1736
1910	810	1883
1920	892	2403
1930	1016	2572
1940	861	3958
1950	394	2645
1960	583	5489
1970	685	13375
1980	934	18488
1990	1647	25870
2000	3012	28560

**Source:** Gapminder: Income per person (GDP/capita)

Year	Finland	Russia
1900	2293	2109
1910	2620	2379
1920	2536	1014
1930	3664	2555
1940	4426	3782
1950	5846	5013
1960	8563	6960
1970	13162	9835
1980	17797	11517
1990	23181	12633
2000	27172	8571

**Source:** Gapminder: Income per person (GDP/capita)



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Year	Germany	Hungary
1900	4684	3206
1910	5253	3812
1920	4387	3257
1930	6235	4581
1940	8478	5005
1950	6090	4726
1960	12091	6954
1970	17009	9582
1980	22148	12019
1990	24996	12309
2000	29727	13592

**Source:** Gapminder: Income per person (GDP/capita)

Year	India	Singapore
1900	604	2181
1910	692	2702
1920	622	1911
1930	701	3016
1940	654	3245
1950	580	3533
1960	696	3426
1970	791	6994
1980	844	14104
1990	1160	23143
2000	1648	36835

**Source:** Gapminder: Income per person (GDP/capita)

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Year	North Korea	South Korea
1900	788	673
1910	819	699
1920	1067	910
1930	990	845
1940	1531	1307
1950	870	743
1960	1200	1137
1970	2262	2141
1980	3373	4331
1990	3373	9764
2000	1690	16996

**Source:** Gapminder: Income per person (GDP/capita)

Year	Morocco	Spain
1900		2677
1910		2840
1920		3263
1930		3927
1940		3118
1950	1683	3280
1960	1537	4603
1970	1869	9470
1980	2628	13791
1990	3002	18065
2000	3073	23410

**Source:** Gapminder: Income per person (GDP/capita)

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<b>Year</b>	<b>Namibia</b>	<b>South Africa</b>
<b>1950</b>	2389	4575
<b>1960</b>	2893	5546
<b>1970</b>	3674	7669
<b>1980</b>	4167	8577
<b>1990</b>	3472	7787
<b>2000</b>	4023	7454

**Source:** Gapminder: Income per person (GDP/capita)

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Analysis Task**

**Appendix C**

**Is income per person fairly distributed between countries located near each other?**

**Action:**

Gapminder is an organization that gathers data on countries around the world so that comparisons can be made. For each country, the average income per person (\$US) for each decade from 1900 until 2000 has been gathered. Average income is calculated by dividing a country's Gross Domestic Product (GDP in USD) by its population.

**Analysis Task:**

Each group will analyze data from a pair of countries located in the same geographic part of the world. You will apply your knowledge of linear and quadratic functions in order to compare the income per person in the countries. You will answer each question below. Be prepared to share you analysis with the whole class.

1. Using technology, create a scatter plot of income vs. year. Graph both sets of data on one scatter plot. Make a sketch of your scatter plot.
2. Would a linear or a quadratic model be appropriate to describe the trend in each country's set of data. For each country, provide reasons for your choice.
3. If you chose a quadratic model, determine the regression equation using technology. Write the equation.
4. If you chose a linear model, determine the equation of the line of best fit either:
  - a. using technology, **or**
  - b. choosing two representative points on the scatter plot and using them to find the equation of the line of best fit without technology
5. Using the equations you found for each country, make a prediction of the income for 2010 without using technology. Show your work.

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Appendix D

Reflection and Exit Card

Average Income per person for 2010

Australia	34885	India	2961	North Korea	1549
Canada	35219	Japan	30732	Russia	14208
China	8143	Malaysia	13185	Singapore	48325
Finland	31053	Mexico	11391	South Africa	9322
Germany	32887	Morocco	4263	South Korea	25080
Hungary	16983	Namibia	5160	Spain	26780

Source: Gapminder: Income per person (GDP/capita)

1. For each of your countries, compare the prediction you made using the equation with the actual income from the table above. How accurate was your prediction?
2. If your prediction was not close to the actual income offer reasons why there could be a difference?
3. Your two countries are from the same part of the world but they have very difference incomes per person. Provide some reasons why the incomes for the two countries are very different.

**Reflection:**

Economic Justice is the equitable distribution of wealth. This means that every person should have enough to live a life with dignity. What can you do in your class, school, community and internationally to support Economic Justice? Describe as many specific actions as possible. (100-200 words expected)

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**Appendix E**

**Teacher Resources to Support Function Modeling using Technology**

**TI 83/84 Graphing Calculator**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-1>

See Atomic Learning videos in *C. Working with Lists*

[http://mthsc.clemson.edu/ug\\_course\\_pages/view\\_item.py?id=82](http://mthsc.clemson.edu/ug_course_pages/view_item.py?id=82)

[http://fym.la.asu.edu/~tturner/MAT\\_117\\_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm](http://fym.la.asu.edu/~tturner/MAT_117_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm)

<http://www.pstcc.edu/facstaff/jahrens/calculator/stats83.pdf>

<http://www.online.math.uh.edu/GraphCalc/> (See videos 17-20)

**TI Nspire Handheld (Non-CAS or CAS version)**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-0>

See Atomic Learning videos in “C. Lists and Spreadsheets”

<http://mathbits.com/MathBits/TINSection/Statistics2/ExponentialModel.html>

**Computer Software (Fathom, Excel & Graphmatica)**

<http://www.keycurriculum.com/products/fathom>

<http://www.edugains.ca/resources/LearningMaterials/TechnologySupports/SoftwareSupport/FathomResources.pdf>

[http://staff.district87.org/powelln/Calculus/Chapter1/modeling\\_howto.doc](http://staff.district87.org/powelln/Calculus/Chapter1/modeling_howto.doc)

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**PREFERENTIAL OPTION FOR THE POOR and VULNERABLE**

*“The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty.”* Tweeted July 25, 2013 by Pope Francis

The Preferential Option, or love of the poor and vulnerable, is a perspective on the world that maintains that we can measure the quality of justice in any society by the way its most poor and vulnerable are treated. This Catholic Social Teaching calls us to discern, listen, see and respond to the cry of the poor through our words and actions. By doing so, we are not making a gift of what is ours to the poor, but we are giving back what is rightfully theirs. We put those affected by poverty first.

**Sample Lessons Using the Preferential Option for the Poor and Vulnerable Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 10 Drama ADA 20 The Social Justice Stations of the Cross	Students will examine the Catholic Social Teaching Preferential Option for the Poor and Vulnerable through a project based approach, and will use this new learning to create a whole class drama work, The Social Justice Stations of the Cross.
Grade 12 Philosophy HZT 4U Ethics, duty and the preferential option for the poor	Students will be introduced to the Catholic Social Teaching Preferential Option for the Poor and Vulnerable. They will evaluate different ethical and philosophical views in light of this principle.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

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<b>Guiding Questions: Preferential Option for the Poor and Vulnerable</b> <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i>	
<p><b>The Catholic Social Teachings</b></p> <ul style="list-style-type: none"> <li>• In our class, school, community and beyond who are the poor, lost and marginalized?</li> <li>• How can we evaluate our social and economic activity when thinking about those affected by poverty, those who feel vulnerable or powerless?</li> <li>• How can we ensure that the needs of the people who are poor take priority over the needs/wants of the rich?</li> <li>• How might the gifts of the earth and the fruits of our labour help respond to those in need?</li> <li>• How can we become more aware of the needs of those living in poverty or those who may be vulnerable; how can we respond with love and support the Common Good?</li> <li>• How do our habits prohibit or encourage us to be people of justice?</li> </ul>	<p><b>The Equity and Inclusive Education Strategy</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize and value the gifts of others?</li> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p><b>PREFERENTIAL OPTION FOR THE POOR &amp; VULNERABLE</b></p> </div>	
<p><b>Critical Literacy</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li> <li>• How can we challenge our assumptions?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul>	<p><b>The Ontario Catholic Graduate Expectations</b></p> <ul style="list-style-type: none"> <li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li> <li>• How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act:             <ul style="list-style-type: none"> <li>• As a discerning believer?</li> <li>• As an effective communicator?</li> <li>• As a reflective, creative, holistic thinker?</li> <li>• As a self-directed responsible life-long learner?</li> <li>• As a collaborative contributor?</li> <li>• As a caring family member?</li> <li>• As a responsible citizen?</li> </ul> </li> </ul>



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**GRADE 10**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject:</b> Drama <b>Code:</b> ADA20</p> <p><b>Lesson Title:</b> The Social Justice Stations of the Cross</p> <p>Suggested length of time: 75-300 Minutes</p>
	<p><b>Lesson Overview:</b> In this lesson, students will examine the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable through a project based approach, and will use this new learning to create a whole class drama work, The Social Justice Stations of the Cross, based upon this theme.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Drama ADA20</b></p> <p><b>Strands:</b> A. Creating, Performing and Presenting B. Reflecting Responding, and Analyzing C. Foundations</p> <p><b>Overall Expectation:</b> A1.The Creative Process: use the creative process and a variety of sources and forms, both individually and collaboratively, to design, and develop drama works</p>	<p>The <b>Catholic Social Teachings</b> evident in this lesson: <b>Preferential Option for the Poor and Vulnerable</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b> 1 (a) Illustrates a basic understanding of the saving story or our Christian faith.</p>

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<p><b>Specific Expectations:</b> A1.1 develop interpretations of issues from contemporary or historical sources A1.2 select and use appropriate forms to present identified issues from a variety of perspectives</p> <p><b>Overall Expectation:</b> A2. Elements and Conventions: use the elements and conventions of drama effectively in creating individual and ensemble drama works including works based on a variety of sources</p> <p><b>Specific Expectations:</b> A2.1 select and combine the elements of drama to achieve a variety of purposes in ensemble presentations A2.2 use a variety of conventions to create a distinct voice that reflects a particular global, social, or personal perspective</p> <p><b>Overall Expectation:</b> A3. Presentation Techniques and Technologies: use a variety of presentation techniques and technological tools to enhance the impact of drama works and communicate for specific audience and purposes</p> <p><b>Specific Expectations:</b> A3.3 use a variety of technological tools to enhance the impact of drama works</p> <p><b>Overall Expectation:</b> B2. Drama and Society: demonstrate an understanding of how societies present and past use or have used drama, and of how creating and viewing drama can benefit individuals, groups and communities</p>	<p><b>A Collaborative Contributor Who:</b> 5 (a) Works effectively as an interdependent team member. 5 (e) Respects the rights, responsibilities and contribution of self and others. 5 (g) Achieves excellence, originality, and integrity in one’s own work and supports these qualities in the work of others.</p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Specific Expectation:</b> B2.3 describe ways in which different types of dramatic exploration and drama presentations contribute to the school and broader community</p> <p><b>Overall Expectation:</b> C2.Contexts and Influences: demonstrate an understanding of the origins and development of drama and theatre arts and their influence on past and present societies</p> <p><b>Specific Expectation:</b> C2.2 describe how drama is used for various purposes in a range of social contexts</p>	
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	<b>Guiding Questions from the Framework</b>	
	<p>These guiding questions have been selected from the framework focusing on:</p> <p><b>Equity and Inclusive Education:</b></p> <ul style="list-style-type: none"> <li>• How do you see yourself as a valued and contributing member of this class, school, community and society?</li> </ul> <p><b>Catholic Social Teaching:</b></p> <ul style="list-style-type: none"> <li>• In our class, school, community and beyond, who are the poor, lost and marginalized?</li> <li>• How can we ensure that the needs of the people who are poor take priority over the needs/wants of the rich?</li> </ul> <p><b>Ontario Catholic Graduate Expectations:</b></p> <ul style="list-style-type: none"> <li>• How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act:             <ul style="list-style-type: none"> <li>○ as a discerning believer formed in the Catholic faith community?</li> <li>○ as a collaborative contributor?</li> </ul> </li> </ul> <p><b>Critical Literacy:</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul> <p>Note: Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>	

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> <li>• Use the creative process, collaboratively to create a drama work;</li> <li>• Use the Stations of the Cross as a dramatic form to reflect the needs of the poor and vulnerable and call others to action.</li> </ul> <p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Collaborate with my peers and use the elements of tableaux to create a performance for our school community</li> <li>• Select and use modern and biblical sources to develop a narrative that interprets an issue related to the Catholic Social Teaching Preferential Option for the Poor and Vulnerable</li> <li>• Articulate the connection between the suffering of Jesus and the suffering of the Poor and Vulnerable in our world today and invite others to make that connection</li> </ul>	



INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning:</b> Student should be familiar with the Creative Process. Students will need a good working knowledge of the elements of tableaux: focus/indirect focus, levels, planes, facial expression, and solid freeze. Students should also be familiar with the Stations of the Cross as a form of prayer and as one of our Catholic traditions.</p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have taught/reviewed the elements of tableaux. Teacher will need to review lesson and prepare all materials.</p>	<p><b>Materials:</b></p> <p>Appendix A Significant-Connect-Question Protocol (SCQ)</p> <p>Appendix B CST: Preferential Option for Poor and Vulnerable</p> <p>Appendix C Pope Francis Text WYD Rio 2013</p> <p>Appendix D The Social Justice Stations of the Cross Script Example</p> <p>Appendix E Script Formula &amp; Use of Tableaux</p> <p>Appendix F The Social Justice Stations of the Cross Cast and Crew List</p> <p>Chart paper, markers, tape</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Student Readiness:</b> Prior to this lesson, students should be familiar with using music, lighting, sound effects, narration, and costumes in creating and preparing presentations.</p> <p><b>Terminology:</b> stations of the cross, poor, vulnerable, stabat mater, transitions This lesson is inspired by the scriptural passage from Matthew 25:31-46, <i>The Judgment of the Nation</i>.</p>	<p>Use of internet</p> <p>Use of word processing</p> <p><b>Internet Resources:</b>  <a href="http://www.educationforjustice.org">www.educationforjustice.org</a>  <a href="http://www.pzartfulthinking.org">www.pzartfulthinking.org</a>  <a href="http://www.catholicworldreport.com/Blog/2452/pope_francis_prays_stations_of_the_cross_at_wyd_full_text.aspx">http://www.catholicworldreport.com/Blog/2452/pope_francis_prays_stations_of_the_cross_at_wyd_full_text.aspx</a></p> <p><b>Resources:</b>  <a href="http://www.edugains.ca/newsite/literacy2/adolescent/additionalresources.html#buildingbackground">http://www.edugains.ca/newsite/literacy2/adolescent/additionalresources.html#buildingbackground</a></p> <p><b>NOTE:</b> There are various versions of Social Justice Stations of Cross that can be researched and used as models.</p>
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MINDS ON	CONNECTIONS
<p><b>Whole Group: Discussion</b></p> <p>Ask students to complete the following sentences:</p> <ul style="list-style-type: none"> <li>• <i>When I was hungry you gave me _____.</i></li> <li>• <i>When I was thirsty you gave me _____.</i></li> <li>• <i>Whatever you do to the least of my brothers _____.</i></li> </ul> <p>Determine students’ background knowledge with regard to their responses. (Students may be familiar with these sentences from a hymn or from studying the Bible.)</p> <p>Organize students into groups of four.</p> <p><b>Group Work: Significant-Connect-Question Protocol (SCQ)</b></p> <p>This protocol provides a structure for discussing text that allows students to connect new ideas to prior knowledge and question the text. This protocol can be found in the Facilitator’s Guide for the Adolescent Literacy Guide.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Pause to guide student thinking</li> <li>— Pause to check for student understanding</li> </ul>

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	<p>Distribute Appendix A SQC and/or provide students with Bibles. Have each student individually read Matthew 25:31-46, <i>The Judgment of the Nation</i>.</p> <p>Refer to Appendix A or write these questions on the black/smart board or on chart paper and have students respond individually in writing:</p> <ul style="list-style-type: none"> <li>• <i>What is <b>significant</b> in the passage?</i></li> <li>• <i>What <b>connections</b> do you make with the passage?</i></li> <li>• <i>What <b>questions</b> do you have after reading the passage?</i></li> </ul> <p>Move into Small Group Discussion with a maximum of 1 minute per participant for rounds 1-3. Teacher may wish to time and monitor each round.</p> <p>First Round- each participant explains one of the <b>significant</b> points from the text. Participants do not have to identify why they found the point significant.</p> <p>Second Round- participants take turns identifying one of the <b>connections</b> they have after reading the text.</p> <p>Third Round- participants take turns identifying one of the <b>questions</b> they have after reading the text.</p> <p>Fourth Round- participants take turns responding to the significant points, connections and questions shared by the group.</p> <p>Teacher will monitor time as needed by the groups.</p> <p><b>Whole Group Discussion:</b> Debrief/Record Answers on Smart board, blackboard or chart paper</p> <ul style="list-style-type: none"> <li>• <i>What questions were identified by your group?</i></li> <li>• <i>How did this protocol help your understanding of the scriptural passage?</i></li> <li>• <i>How did this protocol help your discussion about the scriptural passage?</i></li> </ul> <p><b>Individual Work:</b> Appendix B CST: Preferential Option for the Poor and Vulnerable</p> <p>Introduce the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable. Use definition from Appendix B.</p> <p>Discuss:</p> <ul style="list-style-type: none"> <li>• <i>What does it mean to be poor or vulnerable?</i></li> <li>• <i>Who are the poor; who are the vulnerable?</i></li> </ul>	<div style="text-align: center;">  </div> <p>Differentiation of learning: Strategy:</p> <ul style="list-style-type: none"> <li>— Use of cooperative learning SCQ Protocol Appendix A</li> </ul>  <div style="text-align: center;">  </div> <p>Differentiation of learning: Strategy:</p> <ul style="list-style-type: none"> <li>— Use of thinking routine One Phrase One Word Appendix B</li> </ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Have students complete Appendix B selecting the most important words and phrases from each point.</p> <p>When students are finished, discuss their responses for most important word for each point. Ask students the following question: <i>How can we ensure that the needs of the poor take priority over the needs of the rich?</i></p> <p>Note: one way is to create awareness about this Catholic Social Teaching through the Stations of the Cross.</p> <p>Let the students know that based upon the scriptural passage from Matthew 25 and this new learning about the Catholic Social Teaching, Option for the Poor and Vulnerable, they are going to be creating script for a whole class presentation on the Stations of the Cross from a social justice perspective. It will be called The Social Justice Stations of the Cross.</p>	
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ACTION)	CONNECTIONS
<p><b>Whole Group:</b> Discussion</p> <p>Share the history of the Stations of the Cross with students. (Began in the 1500’s as a form of devotion for people to walk the way of cross and to reflect on the suffering of Jesus.)</p> <p>Explore the full text of Pope Francis in his address to the young pilgrims at the World Youth Day (WYD) Way of the Cross on Copacabana Beach, Rio de Janeiro, July 26, 2013, Appendix C. Also, see link provided under Internet Resources.</p> <p>As a class, extract words or phrases from the text such as: <i>“be smitten by His love”</i> or <i>“And you? Who are you like? Like Pilot? Like Simon? Like Mary?”</i> and post on larger paper to display in your classroom for inspiration.</p> <p>Guiding Questions for class discussion:</p> <ul style="list-style-type: none"> <li>• <i>How do our habits prohibit or encourage us to be people of justice?</i></li> <li>• <i>How can the Stations of the Cross express the needs of those most poor and vulnerable in our society and around the world?</i></li> </ul> <p>Answer: We will create a Stations of the Cross text narrative that</p>	<p>Assessment <b>for</b> learning:</p> <p>— Observation</p>

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	<p>encourages the viewers to be people of justice and will reflect the needs of the poor and vulnerable.</p> <p><b>Teacher Prompt:</b> <i>Let's start by brainstorming issues that are connected with the poor and vulnerable. (Teacher to record responses.) Let's start with the poor: (these are possible examples)</i></p> <p><b>The Poor:</b></p> <ul style="list-style-type: none"> <li>Lack of affordable housing</li> <li>Homelessness</li> <li>Unemployment</li> <li>Lack of education</li> <li>Lack of health care</li> <li>Lack of clothing, food, water, transportation</li> <li>Lack of necessities</li> <li>Poor in spirit</li> </ul> <p><b>The Vulnerable:</b></p> <ul style="list-style-type: none"> <li>Lack of affordable housing</li> <li>Homelessness</li> <li>Unemployment</li> <li>Lack of education</li> <li>Lack of health care</li> <li>Lack of necessities</li> <li>Struggles with burdens such as mental health, debt</li> <li>Family breakdown</li> </ul> <p>Teacher to review Appendix D, The Social Justice Stations of the Cross Script Example, with students to introduce the process for writing the narration for each station.</p> <p>Discuss how to formulate thoughtful questions. Zoom in on the Question Matrix with students and point out how it is used in the example. <i>(A Question Matrix is a thinking routine that can be used to help students develop good questions and to think deeply about a topic. To learn more about this thinking routine and others go to <a href="http://www.pzartfulthinking.org">www.pzartfulthinking.org</a>)</i></p> <p>Teacher may wish to model the process by writing one of the stations together as a class, following the example in Appendix D.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Pause to guide student thinking</li> <li>— Pause to check for student understanding</li> <li>— Use of peer editing</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Written narration</li> <li>— Evaluation of learning skill</li> </ul> <p> Differentiation of Learning: Strategy - using an advance organizer (Appendix D)</p>
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	<p>Divide class into small groups of 2-3.</p> <p><b>Group Work:</b> Writing the Narration</p> <p>Assign station numbers to each of the groups so that each of stations from 1-14 will be addressed. (Teacher may opt not to assign Station #10 and to use the example already created for Station #10 in Appendix D.)</p> <p>The Stations of the Cross:</p> <ul style="list-style-type: none"><li>1 - Jesus is condemned to death</li><li>2 - Jesus carries his cross</li><li>3 - Jesus falls for the first time</li><li>4 - Jesus meets his afflicted mother</li><li>5 - Simon helps Jesus carry his cross</li><li>6 - Veronica wipes the face of Jesus</li><li>7 - Jesus falls the second time</li><li>8 - Jesus meets the women of Jerusalem</li><li>9 - Jesus falls a third time</li><li>10 - Jesus is stripped of his clothes</li><li>11 - Jesus is nailed to the cross</li><li>12 - Jesus dies on the cross</li><li>13 - Jesus is taken down from the cross</li><li>14 - Jesus is laid in the tomb</li></ul> <p>Have students select an issue that affects the poor and vulnerable from the brainstormed list that would work with their station. This should be decided as a class so that the teacher can check to see that each of the groups is selecting different issues so that the final script will have a variety of issues included.</p>	
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	<p>Have students compose a piece of narration that ties the issue in with their station, using Appendix C as a guide. (Note: students may require technology to research quotes, scripture passages and facts on the issues.) Allow time for draft writing and for peer editing.</p> <p>Invite students to post their final narration on chart paper. Teacher to display all chart paper work around the room in the order of the stations. Class to review chart papers together to determine any problems in the narration and to see the flow ideas from one station to the next.</p> <p>Teacher to make final edits, collate the writing and compile the script for the class as outlined in Appendix D.</p>	
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CONSOLIDATION	CONNECTIONS
<p><b>Reflection Journal</b></p> <p>Have students complete the following question in journal format:</p> <p><i>How did I value others in the process of creating the narration for The Social Justice Stations of the Cross?</i></p> <p><i>How was I a contributing member of this class and/or of our school community while creating /and or performing in The Social Justice Stations of the Cross?</i></p> <p>Respond to student journals with affirmation and feedback. Use student responses to check for understanding and for consideration in planning future lessons.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Reflection journal</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Reflection journal</li> </ul> <p> Differentiation of Learning: Reflection Journal</p>

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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Reading the text used for the WYD Rio 2013 Stations of the Cross, viewing the liturgy book by clicking here: <a href="http://wydcentral.org/rio-2013-liturgy-book/">http://wydcentral.org/rio-2013-liturgy-book/</a> .</li><li>• Viewing the once live stream of the WYD Rio 2013 Stations of the Cross, click here: <a href="http://wydcentral.org/stations-of-the-cross-with-pope-francis/">http://wydcentral.org/stations-of-the-cross-with-pope-francis/</a></li><li>• Create a tableau to go with their station.</li><li>• Creating and incorporating a Movement Play immediately following the last station. Each of the cast members can be brought to life in the tableau, one at a time and then exit one at a time, concluding with the risen Christ. (Music Suggestion: Samuel Barber’s Adagio for Strings) See Appendix D.</li><li>• Rehearse and then performing the Social Justice Stations of the Cross in front of the school community and special guests. (Appendix E Cast and Crew List)</li><li>• Taking photos of the student performance for each tableau/station and laminating cards to create a classroom set of stations that can be displayed or used in a future PowerPoint.</li><li>• Creating a booklet version of the Social Justice Stations of the Cross, Preferential Option for the Poor and Vulnerable that can be used by others to read, perform or use a model for writing another version of The Social Justice Stations of the Cross with a focus on a different Catholic Social Teaching.</li></ul>

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Appendix A

Significant-Connect-Question Protocol (SQC)

**Read the following passage from Matthew 25: 31- 46, The Judgment of the Nation, and answer the questions that follow:**

<sup>31</sup> 'When the Son of man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory.

<sup>32</sup> All nations will be assembled before him and he will separate people one from another as the shepherd separates sheep from goats.

<sup>33</sup> He will place the sheep on his right hand and the goats on his left.

<sup>34</sup> Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take as your heritage the kingdom prepared for you since the foundation of the world.

<sup>35</sup> For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome,

<sup>36</sup> lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me."

<sup>37</sup> Then the upright will say to him in reply, "Lord, when did we see you hungry and feed you, or thirsty and give you drink?

<sup>38</sup> When did we see you a stranger and make you welcome, lacking clothes and clothe you?

<sup>39</sup> When did we find you sick or in prison and go to see you?"

<sup>40</sup> And the King will answer, "In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me."

<sup>41</sup> Then he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels.

<sup>42</sup> For I was hungry and you never gave me food, I was thirsty and you never gave me anything to drink,

<sup>43</sup> I was a stranger and you never made me welcome, lacking clothes and you never clothed me, sick and in prison and you never visited me."

<sup>44</sup> Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or lacking clothes, sick or in prison, and did not come to your help?"

<sup>45</sup> Then he will answer, "In truth I tell you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me."

<sup>46</sup> And they will go away to eternal punishment, and the upright to eternal life.'

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Significant-Connect-Question Protocol (SCQ)

Name: \_\_\_\_\_ Date: \_\_\_\_\_

1. What is **significant** in the passage?
2. What **connections** do you make with the passage?
3. What **questions** do you have after reading the passage?

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**Catholic Social Teaching: Preferential Option for the Poor and Vulnerable Appendix B**

**Student Name** \_\_\_\_\_ **Date:** \_\_\_\_\_

The preferential option or love of the poor and vulnerable is a perspective on the world that maintains that we can measure the quality of justice in any society by the way its most poor and vulnerable are treated. This Catholic Social Teaching calls us to discern, listen, see and respond to the cry of the poor through our words and actions. By doing so, we are not making a gift of what is ours to the poor, but we are giving back what is rightfully theirs. We put the poor first!

*Read the following points for the CST on **Option for the Poor and Vulnerable**. For each point select/highlight one phrase and one word from each point that speaks to you in some way and record them here.*

By learning about this Catholic Social Teaching, it is hoped that students will...	One Phrase	One Word	How is this word or phrase connected to what you already know or think?  What question or wonderings do you have about this phrase or word?
<i>Identify the marginalized in their community and recognize the dignity of all persons</i>			
<i>Recognize that “justice for all” means that the marginalized in society must be given the same rights as all others</i>			
<i>Treat others in a way that reflects the command to love one’s neighbour as one’s self</i>			
<i>Evaluate social and economic activity from the viewpoint of the poor and powerless</i>			
<i>Give special attention to those with needs and to those who are poor and on the margins of society</i>			

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**Appendix C**

**Pope Francis, July 26<sup>th</sup>, Copacabana Beach**

**World Youth Day Rio 2013**

We have come here today to accompany Jesus on his journey of sorrow and love, the Way of the Cross, which is one of the most intense moments of World Youth Day. At the end of the Holy Year of Redemption, Blessed John Paul II chose to entrust the Cross to you, young people, asking you “to carry it throughout the world as a symbol of Christ’s love for humanity, and announce to everyone that only in the death and resurrection of Christ can we find salvation and redemption” (Address to Young People, 22 April 1984). Since then, the World Youth Day Cross has travelled to every continent and through a variety of human situations. It is, as it were, almost “steeped” in the life experiences of the countless young people who have seen it and carried it. No one can approach and touch the Cross of Jesus without leaving something of himself or herself there, and without bringing something of the Cross of Jesus into his or her own life. I have three questions that I hope will echo in your hearts this evening as you walk beside Jesus: What have you left on the Cross, dear young people of Brazil, during these two years that it has been crisscrossing your great country? What has the Cross of Jesus left for you, in each one of you? Finally, what does this Cross teach us?

1. According to an ancient Roman tradition, while fleeing the city during the persecutions of Nero, Saint Peter saw Jesus who was travelling in the opposite direction, that is, toward the city, and asked him in amazement: “Lord, where are you going?” Jesus’ response was: “I am going to Rome to be crucified again.” At that moment, Peter understood that he had to follow the Lord with courage, to the very end. But he also realized that he would never be alone on the journey; Jesus, who had loved him even unto death on the Cross, would always be with him. Jesus, with his Cross, walks with us and takes upon himself our fears, our problems, and our sufferings, even those which are deepest and most painful. With the Cross, Jesus unites himself to the silence of the victims of violence, those who can no longer cry out, especially the innocent and the defenceless; with the Cross, he is united to families in trouble, those who mourn the loss of their children, or who suffer when they see them fall victim to false paradises, such as that offered by drugs. On the Cross, Jesus is united with every person who suffers from hunger in a world where tons of food are thrown out each day; on the Cross, Jesus is united with those who are persecuted for their religion, for their beliefs or simply for the colour of their skin; on the Cross, Jesus is united with so many young people who have lost faith in political institutions, because they see in them only selfishness and corruption; he unites himself with those young people who have lost faith in the Church, or even in God because of the counter-witness of Christians and ministers of the Gospel. The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: “Have courage! You do not carry your cross alone! I carry it with you. I have overcome death and I have come to give you hope, to give you life” (cf. Jn 3:16).

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2. And so we can answer the second question: What has the Cross given to those who have gazed upon it or touched it? What has it left in each one of us? It gives us a treasure that no one else can give: the certainty of the unshakable love which God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love which enters into death to conquer it and to save us. The Cross of Christ contains all the love of God, his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe. Dear young people, let us entrust ourselves to Jesus, let us give ourselves over entirely to him (cf. *Lumen Fidei*, 16)! Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: he has transformed the Cross from an instrument of hate, defeat and death into a sign of love, victory and life.

The first name given to Brazil was “The Land of the Holy Cross”. The Cross of Christ was planted five centuries ago not only on the shores of this country, but also in the history, the hearts and the lives of the people of Brazil and elsewhere. The suffering Christ is keenly felt here, as one of us who shares our journey even to the end. There is no cross, big or small, in our life which the Lord does not share with us.

3. But the Cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to always look upon others with mercy and tenderness, especially those who suffer, who are in need of help, who need a word or a concrete action which requires us to step outside ourselves to meet them and to extend a hand to them. How many people were with Jesus on the way to Calvary: Pilate, Simon of Cyrene, Mary, the women.... Sometimes we can be like Pilate, who did not have the courage to go against the tide to save Jesus’ life, and instead washed his hands. Dear friends, the Cross of Christ teaches us to be like Simon of Cyrene, who helped Jesus to carry that heavy wood; it teaches us to be like Mary and the other women, who were not afraid to accompany Jesus all the way to the end, with love and tenderness. And you? Who are you like? Like Pilate? Like Simon? Like Mary?

Dear friends, let us bring to Christ’s Cross our joys, our sufferings and our failures. There we will find a Heart that is open to us and understands us, forgives us, loves us and calls us to bear this love in our lives, to love each person, each brother and sister, with the same love. Amen!



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Appendix D

The Social Justice Stations of the Cross Script Example

**Narrator:** The 10<sup>th</sup> Station: Jesus is Stripped of His Garments

*Insert sound effect of ripped cloth. (This can be done live or pre-recorded)*

**Narrator:** We adore you, O Christ and we praise you...

**Keep this part of the script the same for each station. If opting for one reader, combine the texts for Reader 1 and Reader 2.**

**All respond:** Because by your holy cross you have redeemed the world.

**Narration (Reader 1):** They ripped your clothes, Lord, and stripped them from your body. They were trying to humiliate you. They wanted to show everyone that they were better than you; they were trying to take away your dignity. You could have stopped them, but you didn't. You let them continue so that you could follow your Father's will. How much importance have I placed on the clothes I want on my own back, the ones that I see on the billboards and in the magazines? Do I ever stop to think about how those clothes were made or who made them?

**Meditation (Reader 2):** On November 24<sup>th</sup>, 2012, a fire broke out in a garment factory in Bangladesh. Managers instructed the workers to ignore the fire alarms and to continue working. By the time the workers realized the fire was real, it was too late. Locked inside with no fire extinguishers, one hundred workers perished, sewing clothes for you and for me. How would it be different if we all spoke out about the issue of garment workers and sweatshop labourers? Perhaps company policies would be changed. Perhaps the lives of the poor and the vulnerable would be saved. Perhaps those clothes on the billboards and in the magazines would no longer seem so important.

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Writing Step	Example	My Writing
Insert sound/special effect, where suitable, right after the station is announced.	<i>Clothing being ripped.</i>	
Narration: Restate the name of station using familiar language by emphasizing the key word. (Appendix B) In this case the key word is stripped.	<i>They ripped your clothes, Lord, and <b>stripped</b> them from your body.</i>	
If desired, make an inference (reading between the lines) or add a comment on the action of the station. Reference how Jesus or the others in the station might have been feeling or how it makes the viewers feel.	<i>They were trying to humiliate you. They wanted to show everyone that they were better than you;</i>	
Connect the main idea to one of the points from the definition for Option for the Poor and Vulnerable. In this case, dignity. (Appendix B)	<i>...they were trying to take away your <b>dignity</b>.</i>	
Make a personal connection between the station and something significant in our lives. In this case, the clothing of Jesus is compared to our clothing.	<i>How much importance have I placed on <b>the clothes I want on my own back</b>, the ones that I see on the billboards or magazines? Do I ever stop to think about how those clothes were made or who made them?</i>	

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<p>Meditation: Focus in on an issue of the poor- in this case, sweatshops. Build in a piece of research, scripture or a quote to support the station that helps to put a face on the poor, the vulnerable and the marginalized and bring it back to how it affects our lives. For quotes, try Jean Vanier, Mother Teresa, and Pope Francis- someone who is a champion of the poor and vulnerable.</p>	<p><i>On November 24th, 2012, a fire broke out in a garment factory in Bangladesh. Managers instructed the workers to ignore the fire alarms and continue working. By the time the workers realized the fire was real, it was too late. Locked inside with no fire extinguishers, one hundred workers perished, sewing clothes for you and for me.</i></p>	
<p>End by posing a question that makes the listener think deeply about the issue or calls the listener to action in some way, whether in their heart or mind or in their school or community and beyond. Help the viewers to see themselves as valued and contributing members who can make a difference? (Use Question Matrix.)</p>	<p><b><i>How would it be different if we all spoke out about the issue of garment workers and sweatshop labourers? Perhaps company policies would be changed. Perhaps the lives of the poor and the vulnerable would be saved. Perhaps the clothes on the billboards and in the magazines would no longer seem important.</i></b></p>	

**Question Matrix:**

Why?	What are the reasons...?	What if...?
What is the purpose of...?		How would it be different if...?
Suppose that...? What if we knew?		What would change if...?

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### Script Formula and Use of Tableaux

### Appendix E

1. Begin the presentation with a welcome and an opening prayer. If needed, review audience behaviour/etiquette. This can be done by the teacher, principal, school chaplain or a student. Invite viewers to join in on the response after each station is announced. Dim the lights!
2. Announce the first station. (This will be done in the dark so the narrator may need a flashlight or pen light. Actors move into place for the first tableau.)  
**Narrator:** *The First Station: Jesus is Condemned to Death*
3. Insert sound/ special effect if appropriate for the station. (Suggestions: Station #10- ripping sound, Station #11- hammering sound, Station 12- thunder and lightning effect and a moment of silence after the station is announced (readers should kneel during the silence))
4. **Narrator:** *We adore you, O Christ and we praise you...*  
**All respond:** Because by your holy cross you have redeemed the world.  
(Suggestion: print the response on large poster or banner paper and post where all can see.)  
Now, lights up on first tableau.
5. **Reader #1** reads the narration followed by **Reader #2** who reads the meditation. (Having two readers allows for more student involvement.)
6. Allow for a pause after the Reader(s) are finished so that the viewers can have a final look at the scene. Lights slowly fade on a consistent count for each station. (Actors must remain perfectly still when the lights are up and move quietly in the dark only when the lights are down.)
7. While the actors are preparing for the next tableau you can have a choir/singer sing, a capella, verse one of the Stabat Mater. There are many versions of the Stabat Mater. Find one that you like or the choir may sing any other suitable short phrase such as: Jesus Remember Me, Were You There? Etc. This will act as a link between stations and will allow for sufficient time for scene changes.
8. Repeat for Stations 2-13.
9. At the conclusion of Station 14, choir/singer sings for the last time and the lights slowly fade on the scene. You may wish to include an x (cross) fade here so that the last light to go out is the one on the cross. If incorporating a movement play (see Continued Learning Opportunities) with recorded music, the movement play should begin immediately after the choir sings and the lights should remain on until all actors have safely exited. Once all actors have exited, with Jesus being the last, lights slowly fade with the conclusion of the recorded music.

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Appendix F

The Social Justice Stations of the Cross  
Cast and Crew List

<i>Cast Member or Production Role</i>	<i>Student Name</i>
Jesus	
Centurion #1	
Centurion#2	
Pilate	
Mary	
Simon of Cyrene	
Veronica	
Weeping Woman of Jerusalem	1. 2. 3. 4. 5. 6.
Onlookers	1. 2. 3. 4. 5. 6.
Station Announcer	

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<b>Reader(s)</b>	<b>1.</b>
	<b>2.</b>
<b>Stage Manager(s)</b>	<b>1.</b> <b>2.</b>
<b>Costumes/Props</b>	
<b>Lighting</b>	
<b>Sound</b>	

**Production Notes:**

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**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy</b> <b>Code: HZT 4U</b></p> <p><b>Lesson Title:</b> Ethics, duty and the preferential option for the poor</p> <p>Suggested length of time: 225 minutes</p>
	<p><b>Lesson Overview:</b> This lesson will introduce students to the Catholic Social Teaching principle of the Preferential Option for the Poor. They will evaluate different ethical and philosophical views in light of this principle.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Philosophy: Questions and Theories HZT4U</b> <b>Strand:</b> D. Ethics</p> <p><b>Overall Expectations:</b> D1. Understanding Ethics: demonstrate an understanding of the main questions in ethics, and of the positions of major philosophers and schools of philosophy with respect to some of these questions; D2. Exploring Ethics: demonstrate an understanding of theories in ethics, and evaluate responses to some of the main questions in ethics by major philosophers and schools of philosophy; D3. Making Connections to Ethics: demonstrate an understanding of connections</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Preferential Option for the Poor and the Vulnerable</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b> 1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good. 1 (e)Speaks the <i>language of life</i>...“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.”</p>

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	<p>between ethics and other areas of philosophy, other subject areas, and various aspects of society, including everyday life</p> <p><b>Specific Expectations:</b></p> <p>D1.1 demonstrate an understanding of some of the main questions in ethics (<i>e.g., What is duty? What is the nature of responsibility? How should I live my life? What is a good life?</i>)</p> <p>D1.2 summarize the positions of various major philosophers and schools of philosophy on some of the main questions in ethics</p> <p>D2.1 explain, with reference to some classic and contemporary texts, different theories in ethics and the ethical implications underlying various religious texts (<i>the Christian Bible</i>)</p> <p>D2.2 compare how different philosophers and/or schools of philosophy approach the same questions/issues in ethics</p> <p>D3.1 demonstrate an understanding of the influence that ideas related to ethics have on their everyday life</p>	<p><b>An Effective Communicator Who:</b> 3 (a) Listens actively and critically to understand and learn in light of gospel values.</p> <p><b>A Responsible Citizen Who:</b> 7 (d) Promotes the sacredness of life. 7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.</p>
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	<p><b>Guiding Questions from the Framework</b></p>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• In building a welcoming learning environment what words and actions demonstrate respect for the dignity of all?</li> </ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"> <li>• How can we become more aware of the needs of those living in poverty or those who may be vulnerable; how can we respond with love and support the Common Good?</li> </ul> <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none"> <li>• How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act:             <ul style="list-style-type: none"> <li>○ As a discerning believer?</li> <li>○ As a reflective, creator and holistic thinker?</li> <li>○ As a responsible citizen?</li> </ul> </li> </ul>



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- Scriptural passage that inspires this lesson:  
*“Am I my brother’s keeper?”* Genesis 4:9  
*“...from the one to whom much has been entrusted, even more will be demanded.”* Luke 12:48
- Papal Quote that inspires this lesson:  
*The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty.* (Pope Francis Tweeted July 25<sup>th</sup>, 2013)

Critical Literacy:

- How does our faith influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

**LEARNING GOALS**

At the end of this lesson, students will know, understand and/or be able to:

- Understand the Catholic Social Principle - Preferential Option for the Poor and Vulnerable;
- Recognize the call to care for our neighbour, our brother and sister;
- Evaluate ethical and philosophical views in light of the option for the poor and vulnerable.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

**INSTRUCTIONAL COMPONENTS AND CONTEXT**

<p><b>Prior Learning:</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have an understanding of the expectations of Strand D: Ethics.</p>	<p><b>Materials:</b></p> <p>Student Philosophy Text (chapters on Ethics)  Appendix A - I am Responsible  Appendix B - Who is my Brother, Sister, Neighbour?  Appendix C - Preferential Love for the Poor</p>
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<p><b>Student Readiness:</b> Prior to this lesson, the student have studied much of Strand D: Ethics</p> <p><b>Terminology:</b> Preferential Option for the Poor, stoicism, hedonism, utilitarianism, existentialism, nihilism, ethical relativism, moral particularism, the schools of virtue ethics and theistic normative ethics</p>	<p>Appendix D - Reflection Questions Appendix E - Philosophical Views and the Preferential Option for the Poor Appendix F – United Nations’ Millennium Goals</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important">http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important</a></p> <p>Gateway Bible <a href="http://www.Biblegateway.com/">http://www.Biblegateway.com/</a> (NRSV Catholic Edition)</p> <p><i>Catechism of the Catholic Church</i> <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p><i>Compendium of the Social Doctrine of the Church</i> <a href="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</a></p> <p>Blessed John Paul II, <i>The Gospel of Life (Evangelium Vitae )</i> <a href="http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html">http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html</a></p> <p>Pope Benedict’s encyclical <i>Charity in Truth (Caritas in Veritate)</i> <a href="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</a></p> <p><b>United Nations’ Millennium Goals</b> <a href="http://www.un.org/millenniumgoals/">http://www.un.org/millenniumgoals/</a></p>
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		<p><b>Resources:</b></p> <p>Bible</p> <p>Brown, Raymond Edward, Joseph A. Fitzmyer, and Roland E. Murphy. <i>The Jerome Biblical Commentary</i>. Englewood Cliffs, NJ: Prentice-Hall, 1968. Print. (ISBN 0-13-509612-X)</p> <p>Catholic Diocese of Ballarat Education site offers a brief explanation (page 4)  <a href="http://www.ceoballarat.catholic.edu.au/media/uploads/rec_godlyplay_scripts/TheGoodsamaritan.pdf">http://www.ceoballarat.catholic.edu.au/media/uploads/rec_godlyplay_scripts/TheGoodsamaritan.pdf</a></p> <p><b>NOTE:</b> The Gospel of Life and Appendix F – United Nations’ Millennium Development Goals can be used as Continued Learning Opportunities</p>
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MINDS ON	CONNECTIONS
<p><b>Individual:</b></p> <p>Invite students to consider for whom they are responsible. Using Appendix A – I am Responsible, students will consider all those persons/groups for whom/which they offer care, for whom/which they are responsible. In the inner circles, place the names (or a symbol) representing those to whom they are most responsible. In the outer circle place the names (or a symbol) representing those for whom they are less responsible. At this time, let students know they will be discussing and/or sharing Appendix A with other students.</p> <p>After they have completed Appendix A, students consider what their responsibility is for the different groups. For example:</p> <ol style="list-style-type: none"> <li>1. Inner most circle: I provide (e.g. safety, basic needs, etc.)</li> <li>2. Next circle: I provide...</li> <li>3. Third circle: I provide...</li> <li>4. Outer most circle: I provide (because they are outside my sphere of influence I provide attention, courtesy, compassion, etc.)</li> </ol>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation (Learning Skills)</li> <li>— Check for opportunities to guide student thinking and understanding</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation (Learning Skills)</li> <li>— Offer descriptive (oral) feedback</li> <li>— When working in small groups students can offer peer-to-peer feedback</li> </ul>

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	<p><b>Small Group:</b></p> <p>In small groups (or pairs) students compare their work (Appendix A). As students share their work and explain their decisions, some students may wish to update their work.</p> <p>Invite the students to discuss:  <i>How is caring for others a gift, an opportunity to grow?</i>  <i>How are we responsible for those who are far away from us because of</i></p> <ol style="list-style-type: none"> <li>a. <i>Distance</i></li> <li>b. <i>Time (e.g. generations to come)</i></li> <li>c. <i>Socio-Economic sphere (those without the same advantages we have, those richer or poorer than us)?</i></li> </ol> <p><b>Whole Class:</b></p> <p>Teacher leads a whole class discussion that invites students to review the work they have done – Appendix A and the group discussion. The discussion could lead students to understand/discover:</p> <ol style="list-style-type: none"> <li>a. We are all responsible for others</li> <li>b. Responsibility is a gift</li> <li>c. That this gift may see overwhelming at times. We need to remember we are not alone that God grace’s is available to us in many ways including from members of the community and that we need to take care of ourselves so that we can respond to the needs of others (balance is important)</li> <li>d. The difference between sphere of control and sphere of influence – that the inner circles concern those areas of responsibility where we can often have greater impact (the sphere of control) and how the outer circles may sit outside my control but within my sphere of influence (i.e. my attitude, voice, actions and decisions are important!). Think globally and act locally!</li> </ol>	<div style="display: flex; align-items: center;">  <p>Differentiation of learning:</p> </div> <ul style="list-style-type: none"> <li>— Students may collate their work electronically.</li> </ul>
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	ACTION	CONNECTIONS
	<p><b>Whole Class:</b></p> <p>Am I my brother’s keeper? Read Genesis 4: 1-16</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes B and D</li> </ul>

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<p>Some background notes to this passage:</p> <ul style="list-style-type: none"><li>- This is a story of two brothers. We see many such stories in scripture (e.g. Isaac and Esau, Joseph and his many brothers, The Prodigal Son).</li><li>- We do not know why one gift is accepted by God while the other is not – the author gives no explanation.</li><li>- Note how Cain’s countenance fell – how before he kills his brother, he sees himself as not being favoured, as lacking approval. Feeling “hard done by” or as if he has been denied something, Cain will be tempted to do something wrong. God’s voice, his conscience, warns him and reminds him that he has a choice: “... sin is lurking at the door; its desire is for you, but you must master it” (verse 7). Here we are reminded that we are not alone: that God is with us, God speaks to us (through our conscience, church teachings and others), that even if things are not going well, we still have choices (to do the loving thing or the “unloving” thing). Finally we can see that sometimes we enter the “path of sin”, of doing the unloving thing, by first feeling we are not blessed, not accepted or not loved.</li></ul> <p>It will be helpful to refer to <i>The Jerome Biblical Commentary</i> for more information.</p> <p>Teacher points out:</p> <ul style="list-style-type: none"><li>- In response to God’s question “Where is your brother Abel?” Cain asks his own question, “Am I my brother’s keeper?” God’s next words (<i>What have you done?</i>) after Cain’s question makes it clear that the answer is a resounding “Yes, you are your brother’s keeper!”</li><li>- Cain’s question is really our question, a question that we all ask: what is my duty to others, how am I called to love, for whom am I responsible, what is the loving thing to do?</li></ul> <p><b>In Pairs:</b></p> <ul style="list-style-type: none"><li>- Invite students to discern, in light of the Gospel, Appendix B – Who is my Brother, Sister, Neighbour?</li></ul> <p><b>Whole Class:</b></p> <ul style="list-style-type: none"><li>- Invite the students to share their responses to Appendix B.</li></ul>	<ul style="list-style-type: none"><li>– Observation</li><li>– Oral Feedback</li></ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"><li>– demonstrating/collating their work</li><li>– inviting students to track work electronically</li><li>– encouraging them to build in links/images when appropriate</li></ul>
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Background information for discussing the Parable of the Good Samaritan.

The lawyer then asks, “Who is my neighbour?” *Why do you think Jesus answers this question by telling a parable?*

- The parable is a literary form that speaks to all people. It is a short, easy to remember story that teaches us a lesson about life (about ourselves). These stories include a twist that drives home the point of the lesson.
- Jesus wants to speak to the hearts of the audience. He wants them to move beyond their preconceived answers. At times, we, like the listeners may want to convince ourselves that our answer to the question “Who is our neighbour?” This is a subjective and/or emotional answer (e.g. whoever I want to love today).
- Jesus’ answer is that everyone is our neighbour, brother and sister.

*Why is the Samaritan chosen to extend the loving caring response?*

- The Samaritans are a despised people. For a detailed explanation go to <http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important>
- This answer challenges us to expand our understanding of who is our brother, sister, neighbour. Jesus invites us to include those people who we might be tempted to distance ourselves from and/or those we despise and/or those we feel are ‘beneath us’.

The offence happens on the road between Jerusalem and Jericho. This was a real road that had a lot of twists and turns and, while commonly used, was also a place where one’s safety was compromised. *Why do you think it is important that the offence happens here and not in a built up city or town?*

- This man on the road has placed himself in a vulnerable position. He is travelling alone (this is a road where thieves could easily hide and they preyed on those who travelled alone). He is outside the built up area and thus out of earshot. He may even be showing off his wealth (they stole his clothes! He might have been dressed in a way that showed he had money.) This could lead Jesus’ audience to

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conclude that the man is the cause of his own demise – that he was somewhere alone he should not have been, that he was dressed in a way that was inviting problems, and that he was at “fault”. By painting this picture, the audience could “justify” why the Priest and the Levite were right in passing by and doing nothing (though they probably passed by because of the purity laws they had to fulfill and/or maybe for their own safety). Some may feel that it is not like he is a true victim, he asked for trouble and he got what he deserved. We sometimes think this way – the victim (as long as it is not ourselves or those we choose to love), got what they deserved!

- Regarding the purity laws the Catholic Diocese of Ballarat Education site offers a brief explanation (page 4) [http://www.ceoballarat.catholic.edu.au/media/uploads/rec\\_godlyplay\\_scripts/TheGoodSamaritan.pdf](http://www.ceoballarat.catholic.edu.au/media/uploads/rec_godlyplay_scripts/TheGoodSamaritan.pdf)

*By having the Samaritan as the one who acts like a neighbour, what is Jesus trying to tell us?*

- We are called to love all! Everyone, including those we despise, is our neighbour! Note: the cost of caring for the man was very expensive – at least two denarii (approximately two days wages).


The Parable of the Prodigal and His Brother ([Luke 15:11-32](#)):

*How is the Father carelessly generous with all that he has, with his love and forgiveness? (Give evidence)*

- He gives his son what he asks for. When the younger son asks for his share of the inheritance, he is really saying: “Dad, let us pretend that you are dead. Give me my inheritance now.” The father plays along.
- When the son is on his way home, the Father goes out to his son even when his son is a far way off (physical and spiritually)
- He forgives his son
- He throws a lavish party for the younger son
- He loves the older son even though (it appears) that the older son stayed out of duty and does not welcome back his younger brother.

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	<p><b>Whole class:</b></p> <ul style="list-style-type: none"> <li>- Teacher introduces the students to the Catholic Social Teaching – Preferential Option for the Poor and Vulnerable. Teacher can use the notes found at Appendix C Preferential Love for the Poor.</li> <li>- Teacher could have the students reflect on the implications of this Social Teaching by using Appendix D – Reflection Questions.</li> </ul>	
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CONSOLIDATION	CONNECTIONS
<p><b>Individual Work:</b></p> <p>Invite students to work independently to complete Appendix E Philosophical Views and the Preferential Option for the Poor. Having studied various ethical views of philosophers, students are now asked to evaluate them in light of the Preferential Option for the Poor.</p> <p><b>Pair Work:</b></p> <p>Students working in pairs (think/pair/share) complete Appendix E The Common Good in our Society</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix E Observation</li> <li>— Oral Feedback</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix E</li> <li>— Observation</li> <li>— Oral Feedback</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix E</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)</li> </ul>

CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Reviewing chapter one of Blessed John Paul II’s encyclical The Gospel of Life (<i>Evangelium Vitae</i> <a href="http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html">http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html</a>) which offers a wonderful exegesis of the Cain and Abel story. The class may enjoy exploring, studying and reflecting on this chapter.</li> <li>• Examining Pope Benedict’s encyclical Charity in Truth (<i>Caritas in Veritate</i></li> </ul>



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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). It examines how we are called to serve others in Love and Truth:

*“It falls prey to contingent subjective emotions and opinions, the word “love” is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in the God of the Bible, who is both Agápe and Lógos: Charity and Truth, Love and Word” (#3).*

Chapter Two: Human Development in Our Time (#21-33) examines the plight of the poor and calls for development and aid that respects the needs of those who go without.

Chapter Five: The Cooperation of the Human Family (especially #53-61) stresses: the fact that we, the human race, is one family – the human family, and we cannot role faith plays in this family (#53-56); the principle of Subsidiarity (#57-58); and, the need for the richer countries to assist in the full development, in love and truth, of poorer countries (#59-61).

- Researching the Millennium Goals will give students an opportunity to see the effects of poverty throughout the world. The assignment outlined in Appendix F invites the students to see the knowledge leads to action – that we need both words and actions to demonstrate respect for the dignity of all.

In small groups, students are invited to examine one of the United Nations Millennium Goals and prepare a report.

In a two page report:

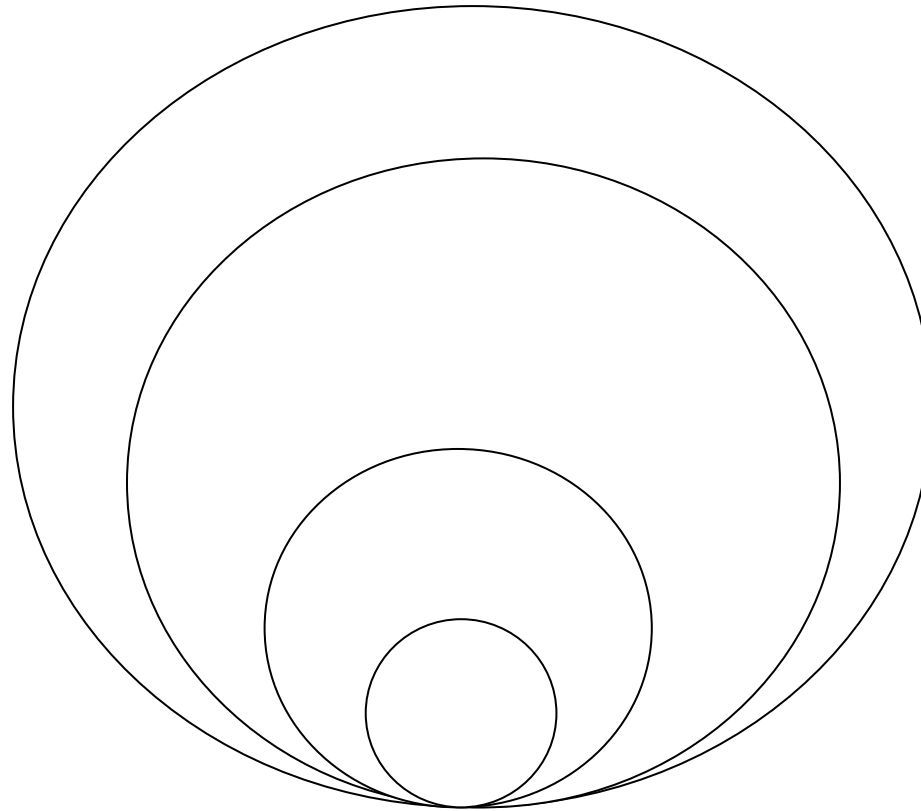
- a. Give a brief overview of the goal.
- b. Report on the progress and other pertinent information you can find for your goal.
- c. Discuss briefly how the fulfillment of this goal contributes to the Preferential Option for the Poor.
- d. Find a media article that discusses either how this goal is being met or the fact that we have to address this issue further. Include a brief summary of the article.
- e. How might we, from where we are right now, contribute to the fulfillment of this goal and choose to prefer those affected by poverty. (Think Globally, Act Locally!)
- f. Include in your report a bibliography and the newspaper article that is related to your Millennium Goal.

Be prepared to give a 15 minute report to your classmates.

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**I am Responsible**

**Appendix A**



- a. Inner Circle: I provide... representing those to whom they are responsible in the greatest way
- b. Next Circle: I provide... representing those to whom they are responsible in a great way
- c. Third Circle: I provide...representing those to whom they are responsible to a lesser degree
- d. Outer Circle: I provide.... representing those for whom they are less responsible.

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**Who is my Brother, Sister, Neighbour?**

**Appendix B**

1. Read [Matthew 22:34-40](#) (The Greatest Commandment)  
Note how we can sometimes think that loving God and loving Neighbour are two different commandments that are not connected to each other and can even be pitted against each other (i.e. if I love God, I do not have to love my neighbour; if I love neighbour, I do not have to love God).

If the *greatest commandment* is a love of God and love of neighbour how am I called to live?

2. Read [Luke 10:25-37](#) (The Good Samaritan)
  - a. What is Jesus' response when the lawyer asked, "Teacher what must I do to inherit eternal life?"
  - b. The lawyer then asks, "Who is my neighbour?" Why do you think Jesus answers this question by telling a parable?
  - c. Why is the Samaritan chosen to extend the loving caring response? By having the Samaritan as the one who acts like a neighbour, what is Jesus trying to tell us?
  - d. The offence happens on the road between Jerusalem and Jericho. This was a real road that had a lot of twists and turns and, while commonly used, was also a place where one's safety was compromised. Why do you think it is important that the offence happens here and not in a built up city or town?

3. Read [Luke 15:11-32](#) (The Parable of the Prodigal and His Brother)

This parable, another story of two brothers, is often referred to as the Prodigal Son story. The word prodigal means carelessly generous. When we look at the Father figure in this parable, we can see it is the Father who is prodigal – carelessly generous in his love and forgiveness. We might want to call this The Prodigal Father story!

- a. How is the Father carelessly generous with all that he has, with his love and forgiveness? (Give evidence)
- b. What does this story teach us about how we are called to love?

Consider: In light of Jesus' parables, how am I invited to build a welcoming (learning) environment - what words, attitudes and actions are needed to promote respect for the dignity of all, especially those who are poor, lost, marginalized?

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### Preferential Love for the Poor

### Appendix C

This Catholic Social Teaching is an invitation to choose first (to prefer) those who experience poverty, who are pushed to the margins (not part of the “in crowd”), and who have trouble finding their way. *How do we treat those members of our society that are most vulnerable – people who are poor, weak, marginalized, and/or sick?*

“I was with a little group of about one hundred young people. There was an American Indian woman in the group and she said, “ I was happy until I got to the age of five and then I discovered that people saw me as different and I have always felt humiliated to be who I am since then.” When we talk about a compassionate society, what are we talking about? We are talking about how to see people behind the label. How to see that vulnerable heart” (Jean Vanier, *Address to the Business Community, April 05*).  
<http://jeanvanier.typepad.com/thoughts/page/37/>

Jesus invites us to follow his example – to stand on the side of the poor. This option for the poor is so essential that we often refer to it as the ‘fundamental’ and ‘preferential’ option for the poor. When expressed in a healthy manner this option affects all our words and actions so that they favour the poor. When we practice this option for the poor we acknowledge that the dignity of all, especially those affected by poverty, must be promoted. At the same time, we are saying that we are all brothers and sisters and we are “our brothers’ and sisters’ keepers”!

Cf. The Catechism of the Catholic Church paragraphs 2443-2449.

(<http://www.scborromeo.org/ccc/p3s2c2a7.htm#VI><http://www.scborromeo.org/ccc/p3s2c2a7.htm#VI>)

Cf. The Compendium of the Social Doctrine of the Church. *The universal destination of goods and the preferential option for the poor*. Paragraphs 182-184.

([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))

#### **We Believe:**

- that God has called us to serve the needs of those who are poor
- that when we serve those who are affected by poverty, those who are marginalized, those who are lost, we serve Jesus
- that when we serve those who are poor, lost, marginalized, vulnerable and/or sick, we become truly who we are called to be
- that as members of the church, we truly live the Gospel when we care for God’s dear ones
- poverty has many forms (material, religious/spiritual, social, cultural)
- that our possessions belong to all people
- that the demands of justice must be enjoyed by all
- that we are called to ensure that justice is not replaced by charity
- that social action has *two feet* – charity and social justice
- we are called to feed the hungry, shelter the homeless, clothe the naked, visit the sick and imprisoned, and bury the dead
- that we are called to have a love that *prefers* those who are oppressed by poverty
- the goods of the earth are to serve the needs of all people

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**Reflection Questions**

**Appendix D**

**Reflection Questions:**

- How do I ensure that I am ready to serve those who are poor?
- How do I, and the communities I belong to, participate in the corporal works of mercy (feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead)?
- *“You shall not steal”* – This commandment asks me to be a person of justice and charity. How do my habits prohibit or encourage me to be a person of justice?
- Do I see that the fruits of the earth and the fruits of our labour are to be enjoyed by all?
- Do my shopping habits consider practices of fair trade, the rights of the workers, fair wages, etc.?
- Do I respond in great love to those who are poor, marginalized and/or lost?
- Do I prefer to respond to the needs of those who are poor?
- Are my habits, attitudes, policies, and procedures addressing the needs of those who are poor?
- Can I identify those who are poor, lost, marginalized?
- How can practicing this Preferential Option for the Poor and Vulnerable, be a benefit to the whole of society and create a culture that promotes equity and inclusion?

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**Philosophical Views and the Preferential Option for the Poor**

**Appendix E**

<b>Philosophical View</b>	<b>Summarize the Philosophical View and Critique in light of the Preferential Option for the Poor</b>
Stoicism	
Hedonism	
Utilitarianism	
Existentialism	

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Nihilism	
Ethical relativism	
Moral particularism	
Schools of Virtue ethics and Theistic normative ethics	

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**United Nations' Millennium Development Goals**

**Appendix F**

**D3.1** demonstrate an understanding of the influence that ideas related to ethics have on students' everyday life

Building a welcoming learning environment what words and actions demonstrate respect for the dignity of all.

The Preferential Option for the Poor and the United Nations' Millennium Development Goals (<http://www.un.org/millenniumgoals/>):

The United Nations have set 8 goals:

- Eradicate Extreme Poverty and Hunger;
- Achieve Universal Primary Education;
- Promote Gender Equality and Empower Women;
- Reduce Child Mortality;
- Improve Maternal Health;
- Combat HIV/AIDS and Other Diseases;
- Ensure Environmental Sustainability; and,
- Global Partnership for Develop

In small groups, students are invited to examine one of the United Nations Millennium Development Goals and prepare a report.

In a two page report:

- a. Give a brief overview of the goal.
- b. Report on the progress and other pertinent information you can find for your goal.
- c. Discuss briefly how the fulfillment of this goal contributes to the Preferential Option for the Poor and Vulnerable.
- d. Find a media article that discusses either how this goal is being met or the fact that we have to address this issue further. Include a brief summary of the article.
- e. How might we, from where we are right now, contribute to the fulfillment of this goal and choose to prefer those affected by poverty. (Think Globally, Act Locally!)
- f. Include in your report a bibliography and the newspaper article that is related to your Millennium Goal.

Be prepared to give a 15 minute report to your classmates.

Assigned Millennium Goal: \_\_\_\_\_



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**PRINCIPLE OF SUBSIDIARITY**

Pope Benedict XVI's teaching, *Caritas in Veritate*: "Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others."

The Principle of Subsidiarity encourages us to recognize the role that each person and community has in building up a just world and contributing to the Common Good. Respecting the gifts of others and their contributions to society, we do not take away the rights, responsibilities and freedoms of others; we do not take over what others can do for themselves. Instead, we encourage all to participate, to be accountable to each other, and take part in the cultural, economic, political, and social life of the civil community as we search for the Common Good.

**Sample Lessons Using the Principle of Subsidiarity Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 11 Philosophy HZB3M A Just Society: Examining and respecting our differences	This lesson will introduce students to the Catholic Social Teaching, Principle of Subsidiarity, and will introduce students to the philosophical question, what is a just society? Students will examine these two concepts through an in depth analysis of identity and the theory the veil of ignorance. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the creation of rights and freedoms and will reflect on how they can personally work for the betterment of others, self and society.
Grade 12 Philosophy HZT 4U Social and Political Philosophy through the lens of Catholic Social Teaching	This lesson will introduce students to the Catholic Social Teaching Principle of Subsidiarity and will provide students the opportunity to evaluate Social and Political Philosophy in light of this principle.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Guiding Questions: Principle of Subsidiarity</b> <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i>	
<p><b>The Catholic Social Teachings</b></p> <ul style="list-style-type: none"> <li>• How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need our help?</li> <li>• Do we work for the betterment of others, self and society?</li> <li>• If we believe that students have a right &amp; responsibility to participate (informed student voice) and work for the Common Good, what might that look like?</li> <li>• Does our personal worldview project bias and promote individualism (“me first attitude”) and/or competition (using others to succeed)?</li> <li>• How can we make informed decisions that will contribute to the Common Good?</li> </ul>	<p><b>The Equity and Inclusive Education Strategy</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize and value the gifts of others?</li> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p><b>PRINCIPLE OF SUBSIDIARITY</b></p> </div>	
<p><b>Critical Literacy</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li> <li>• How can we challenge our assumptions?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul>	<p><b>The Ontario Catholic Graduate Expectations</b></p> <ul style="list-style-type: none"> <li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li> <li>• How does the Catholic Social Teaching, Principle of Subsidiarity, call us to respond or act:                         <ul style="list-style-type: none"> <li>• As a discerning believer?</li> <li>• As an effective communicator?</li> <li>• As a reflective, creative, holistic thinker?</li> <li>• As a self-directed responsible life-long learner?</li> <li>• As a collaborative contributor?</li> <li>• As a caring family member?</li> <li>• As a responsible citizen?</li> </ul> </li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 11**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy: The Big Questions</b> <b>Code: HZB3M</b></p> <p><b>Lesson Title:</b> A Just Society: Examining and respecting our differences</p> <p>Suggested length of time: 75 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Principle of Subsidiarity, and will introduce students to the philosophical question, what is a just society? Students will examine these two concepts through an in depth analysis of identity and the theory the veil of ignorance. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the creation of rights and freedoms and will reflect on how they can personally work for the betterment of others, self and society.</p>

<b>CURRICULUM CONNECTIONS</b>	<b>CATHOLIC SOCIAL TEACHINGS &amp; ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS</b>
<p><b>Philosophy HZB3M</b> <b>STRANDS:</b></p> <ul style="list-style-type: none"> <li>A. Research and Inquiry Skills</li> <li>B. Philosophical Foundations</li> <li>C. Philosophical Skills</li> <li>D. The Relevance of Philosophy</li> </ul> <p><b>Overall Expectations:</b></p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Principle of Subsidiarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>A1. Exploring: explore topics related to philosophical questions and/or issues, and formulate questions to guide their research;                  B1. Identifying the Big Questions: describe the main areas of philosophy and identify the big questions that arise in each area;                  B3. Defining Terms and Concepts: demonstrate an understanding of terms and concepts central to discussions of the big questions of philosophy, and of how these terms and concepts are used in various philosophical traditions.                  C2. Evaluating Philosophical Responses to Big Questions: analyse, using their own philosophical reasoning skills as well as the arguments of other critics, the strengths and weaknesses of the responses of major philosophers or schools of philosophy to some of the big questions of philosophy;                  D1. The Relevance to Everyday Life and Society: demonstrate an understanding of the relevance of philosophical questions, theories, and skills to their everyday life and to the community and broader society</p> <p><b>Specific Expectations:</b>                  A1.1 explore a variety of topics related to philosophical questions and/or issues (e.g., Does a meaningful life require that there be a divine plan? Do people living in the present have a moral obligation to redress the wrongs done by their ancestors – for example, against Aboriginal peoples? Is science the best way to gain knowledge? Can a work of art be beautiful even if it portrays evil or ugly things? Can a society that is divided between the very rich and the very poor be just?) to identify topics</p>	<p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b>                  1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.                  1 (h) Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p><b>A Collaborative Contributor Who:</b>                  5(a) Works effectively as an interdependent team member.                  5 (c) Develops one’s God-given potential and makes a meaningful contribution to society.                  5 (d) Finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good.                  5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b>                  7 (a) Acts morally and legally as a person formed in Catholic traditions.                  7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.                  7 (f) Respects and affirms the diversity and interdependence of the world’s peoples and cultures.                  7 (g) Respects and understands the history, cultural heritage and pluralism of today’s contemporary society.                  7 (h) Exercises the rights and responsibilities of Canadian citizenship.                  7 (j) Contributes to the Common Good.</p>
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<p>for research and inquiry</p> <p>A1.2 identify key concepts (e.g., through discussion, brainstorming, use of visual organizers) related to their selected topics</p> <p>A1.3 formulate effective questions to guide their research and inquiry</p> <p>A4.3 clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, use language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., generate notes and/or references using APA, MLA, Chicago, or Turabian style)</p> <p>B1.2 identify the big questions associated with each of the main areas of philosophy (e.g., metaphysics: Is there a supreme being? What is the nature of reality? What is the meaning of life? ethics: What is a good person? Are there just wars? If so, what makes them just?; epistemology: What is truth? Is it possible to know the world as it truly is?; philosophy of science: What distinguishes science from other ways of knowing? What is the nature of scientific evidence? Is it ever possible, or desirable, for a scientist to be objective? social and political philosophy: What are the limits of state authority? What is the best form of government? Why? What is social justice? Aesthetics: What is beauty? Is censorship ever justified?)</p> <p>B3.1 define terms central to philosophical discussions of the big questions (e.g., personal identity, nihilism, skepticism, a priori, a posteriori, personhood, essence, feminism, consciousness, altruism, Socratic</p>	
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<p>method, pluralism, determinism, perception, causality, freedom, soul, knowledge, truth, virtue, morality, objectivity, subjectivity, wisdom, social contract, justice, the ideal state, rights and responsibilities, representational art, formalist art)</p> <p>C2.1 summarize arguments that critics have used to support, critique, or refute responses of major philosophers or philosophical traditions to some of the big questions of philosophy</p> <p>C3.1 develop and defend, using philosophical reasoning and critical-thinking skills, their own response to one or more of the big questions of philosophy examined in this course</p> <p>C3.2 apply philosophical reasoning and critical-thinking skills to analyse arguments encountered in everyday life (e.g., in letters to the editor, newspaper editorials, news reports, formal debates, face-to-face or online discussions among peers) and to develop a response to them</p> <p>D1.1 explain the relevance of some of the big questions of philosophy to their own experiences in everyday life (e.g., questions about power in relation to the issue of bullying, about social responsibility in decisions to engage in social action, about the existence of a supreme being and their approach to religion, about the self and others in their relationships with family and friends)</p> <p>D1.2 explain the relevance of some of the big questions of philosophy to their community and the broader society (e.g., questions about the obligations of citizens and governments in Canadian and global politics; about equality</p>	
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	and justice in policies regarding women, poor people, and ethnocultural minorities, including Aboriginal people; about ethics in debates about issues such as abortion, euthanasia, genetically modified organisms; about the relationship between nature and human beings in debates about environmental policy; about aesthetics and censorship in cultural industries)	
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	<b>Guiding Questions from the Framework</b>	
	These guiding questions have been selected from the framework focusing on:	
	Equity and Inclusive Education:	
	<ul style="list-style-type: none"><li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li><li>• How can we recognize and value the gifts of others?</li></ul>	
	Catholic Social Teaching:	
	<ul style="list-style-type: none"><li>• How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?</li><li>• Do we work for the betterment of others, self and society?</li><li>• How can we make informed decisions that will contribute to the Common Good?</li></ul>	
	Ontario Catholic Graduate Expectations:	
	<ul style="list-style-type: none"><li>• What scriptural reference might guide our thinking in this Catholic Social Teaching? Proverbs 29:2 “When the righteous thrive, the people rejoice; when the wicked rule, the people groan.”</li></ul>	
	Psalm 91:2 “Will say to the Lord, My refuge and my fortress; my God, in whom I trust.”	
	<ul style="list-style-type: none"><li>• How does the Catholic Social Teaching, Subsidiary, call us to respond or act:<ul style="list-style-type: none"><li>○ As a discerning believer formed in the Catholic Faith Community who?</li><li>○ As a collaborative contributor?</li><li>○ As a responsible citizen?</li></ul></li></ul>	

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- Apply the Catholic Social Teaching, the Principle of Subsidiarity, and how it relates to their everyday lives and decision-making;
- Be able to define and identify key concepts and terms associated with equity and inclusivity;
- Formulate effective questions and responses to defend their opinion on a topic;
- Describe the effects and ongoing challenges of decision making;
- Have an understanding of social location and how it affects us individually and collectively as a society.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

#### Sample Success Criteria

I can:

- Formulate an opinion on topic
- Analyse information
- Explain how the Principle of Subsidiarity and social location are connected
- Discuss, dialogue, articulate and present my opinion to the class
- Interpret and make connections




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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have reviewed all material included in the lesson</p> <p><b>Student Readiness:</b> Prior to this lesson, students will have:</p> <ul style="list-style-type: none"> <li>-An understanding of the following key terms; politics, power, privilege, poverty, charity, rights and freedoms.</li> <li>-Students should have an understanding of different types of government and decision making processes.</li> <li>- Students should have prior understanding of connections between power, privilege, and oppression.</li> </ul> <p><b>Terminology</b></p> <p>Identity, Just Society, Veil of Ignorance</p>	<p><b>Materials:</b></p> <p>Appendix A My Social Location Web  Appendix B Jesus’ Social Location Web  Appendix C The Principle of Subsidiarity  Appendix D The Society  Appendix E The Invisible Veil Deck of Cards  Appendix F My Pledge</p> <p><b>Internet Resources:</b></p> <p>Peoples’ Experiences of Oppression  <a href="http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm">http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm</a></p> <p>Anglican-Roman Catholic Justice and Peace Commission, Kingston.  <a href="http://www.romancatholic.kingston.on.ca/Fundamentals%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf">http://www.romancatholic.kingston.on.ca/Fundamentals%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf</a></p> <p><b>Resources:</b></p> <p>Rawls, John. <i>A Theory of Justice</i>. Revised ed. Cambridge Massachusetts: Harvard University Press, 1999. Print.</p>

MINDS ON	CONNECTIONS
<p><b>Whole Group – Brainstorm, Discussion</b></p> <p>Brainstorm with students, the meaning of the word identity</p> <p>Discuss the following questions as a class</p> <ul style="list-style-type: none"> <li>- <i>What shapes your identity?</i></li> <li>- <i>What are some physical and non-physical aspects to identity?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Formative assessment of student social location charts.</li> </ul>

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<ul style="list-style-type: none"><li>- <i>How do we express our identity?</i></li><li>- <i>What identity do you portray on social media sites? Is it accurate? Why or why not?</i></li><li>- <i>What does our faith say about identity?</i></li><li>- <i>Is identity complex? Are there challenges?</i></li><li>- <i>Why is identity important?</i></li><li>- <i>How would you feel if you were forced to hide aspects of your identity to others?</i></li><li>- <i>How do we make everyone in our classroom feel respected, safe, and included?</i></li><li>- <i>How would you feel if an aspect of your identity wasn't accepted in society?</i></li></ul> <p>Introduce student to the term social location. Share with students the following definition from the Peoples' Experiences of Oppression website. <a href="http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm">http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm</a></p> <p><b>Social Location</b></p> <p>Social Location might be defined as a group of people who belong or are associated because of their place or position in history and society. All people have a social location that is defined by their gender, race, social class, age, ability, religion, sexual orientation, and geographic location. Each group membership confers a certain set of social roles and rules, power, and privilege (or lack of), which heavily influence our identity and how we see the world.</p> <p><b>Independent Work – Graphic Organizer</b></p> <p>Introduce students to Appendix A My Social Location Web and have students fill out their own social location web. Model for students what social location is by sharing with them your own social location web or creating a social location web for Jesus, See Appendix B Jesus' Social Location Web, for example.</p> <p>When completed have students share that web with a partner and discuss.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"><li>— Students monitor their own learning through the use of graphic organizers</li><li>— Use feedback from teacher to whole group discussions</li></ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"><li>— Graphic organizers</li><li>— Group discussion</li></ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Allow students to share some aspects of their social location web with the whole class in a group discussion.</p> <p>Have a class discussion using the following questions:</p> <ul style="list-style-type: none"> <li>- <i>Why is it important to understand your own social location?</i></li> <li>- <i>Why is it important to understand and be aware of other people’s social location?</i></li> <li>- <i>Did you find any shared experiences between your social location and someone else’s?</i></li> <li>- <i>In what ways, or through what aspects of your social location, do you experience privilege? How does this impact your life?</i></li> <li>- <i>In what ways, or through what aspects of your social location, do you experience oppression? How does this impact your life?</i></li> <li>- <i>How can we recognize the gifts of others and value them?</i></li> </ul>	
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ACTION	CONNECTIONS
<p><b>Whole Class Instruction</b></p> <p>Place the following quote on the board and have students interpret the meaning of this quote by Pope Francis:</p> <p><i>“Politics is a noble activity. We should revalue it; practice it with vocation and a dedication that requires testimony, martyrdom, that is to die for the Common Good.”</i></p> <p>Teacher prompts:</p> <ul style="list-style-type: none"> <li>- <i>What does Pope Francis mean by the Common Good?</i></li> <li>- <i>What does he call us to do?</i></li> </ul> <p>Introduce students to the Catholic Social Teaching, Principle of Subsidiarity. Discuss with students how knowing and understanding the constructs of identity and social location allow us to recognize the role that each person and community has in building up a just world. Further explain that we are called to encourage all to participate, to be accountable to each other, and take part in the cultural, economic, political, and social life of the civil community as we search for the Common Good.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Use student responses to discussion questions to gage where students are in their learning of this topic and where they need to go.</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Work in groups to understand the topic</li> </ul>

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<p>Explain to students that as members of the community we are called to promote the Common Good. Remind students that we are all created in the likeness and image of God and that the inherent dignity of the human person which comes from God and the right to have that dignity respected is an important gospel value.</p> <p>Hand out a copy of the Fundamental Principles of Catholic Social Teaching Number 3: Subsidiarity by the Anglican-Roman Catholic Justice and Peace Commission, Kingston. Have students read independently and discuss the following questions.</p> <p><a href="http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf">http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf</a></p> <p>Discussion questions</p> <ul style="list-style-type: none"><li>- <i>How can we as individuals contribute to the Principle of Subsidiarity?</i></li><li>- <i>How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?</i></li><li>- <i>How can I recognize my own unearned power and privilege and use it to promote the Common Good?</i></li><li>- <i>How might we move beyond indifference to concern for others?</i></li><li>- <i>Why is it important that we honour and respect peoples differences?</i></li><li>- <i>How is identity and social location important in understanding the Principle of Subsidiarity?</i></li><li>- <i>How can we make informed decisions that will contribute to the Common Good?</i></li></ul> <p><b>Small Group – Debate Discuss Create</b></p> <p>Recap with students what our rights and freedoms are. Students should have been introduced to these topics in a previous lesson.</p> <p>In groups of 4 or 5 have students create a list of 5 rights and freedoms. Inform students that they are now their own society and that they no longer belong to Canadian society. Instead, they</p>	<p> Differentiation of Learning:</p> <ul style="list-style-type: none"><li>- Class discussion</li><li>- Group work</li><li>- Graphic Organizers</li><li>- Four Corners Debate and discuss</li></ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

are in a hypothetical situation where they are the decision makers for a new society of 100 people. Students will brainstorm, discuss, and create a list of rights and freedoms and present their society to the class. Students can complete this using the Appendix D Society Rights and Freedoms handout.

Once students have completed their list, groups will delegate a representative who will rotate to each group in the classroom. While in other groups, the group representative to explain and present their rights and freedoms.

Introduce students to the Theory of Justice: The Invisible Veil by John Rawls.

Background Information: A Theory of Justice by John Rawls.

It is a method of determining the morality of a certain issue. The veil of ignorance is based upon the following principle: imagine that societal roles were completely re-fashioned and redistributed and that from behind the veil of ignorance, one does not know what role they will be reassigned. Only then can one truly consider the morality of an issue. *For example, whites in the southern United States, pre-Civil War, did indeed condone slavery, but they most likely would not have done so had there been a re-fashioning of society so that they would not know whether they would be the ones enslaved.*

An important feature of this thought experiment is that one doesn't get to keep any aspects of their current role, even aspects that are an integral part of their self. For example, in the imaginary society, one might or might not be intelligent, rich, or born into a preferred class. Since one may occupy any position in the society once the veil is lifted, this theory encourages thinking about society from the perspective of all members.

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*... "no one knows his place in society, his class position or social status; nor does he know his fortune in the distribution of natural assets and abilities, his intelligence and strength, and the like."*  
(Rawls, A Theory of Justice)

Have students discuss whether or not aspects of their new social location is represented and protected in the rights and freedoms chart that they created. Discuss why or why not.

Using a deck of cards hand out one card to from the pack to each student. Provide each group with a copy of Appendix E The Invisible Veil Deck of Cards. Students will find their new social location using the legend and the card they were assigned. Students should take turns explaining their new social location to the group. Remind students that they no longer have any aspects from their real social location, just what has been assigned to them through the deck of cards.

Have students in groups share their identities and discuss whether or not the laws are inclusive and equitable for all members of the group.

**Whole Group – Discussion, Four Corners Debate**


Ask students if they would make any changes to the chart now that they have a different social location? Allow time for students to make alterations to the chart.

Discuss with students the following questions:

- *Do you think that is important for policy and decision makers to use this method?*
- *How does Rawl's theory make us responsible citizens'?*
- *What kinds of issues of equity, power and social justice are relevant to the topic?*
- *In your first draft of rights and freedoms did you select rights and freedoms based on your own social location or did you consider the social location of the other 95 people living in your society?*
- *What changes did you make and why?*

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	<p>Conduct a <i>four corners</i> debate activity that will encourage students to consider the most effective methods for change. Label the classroom with four points of view; Agree, Disagree, Strongly Agree, Strongly Disagree. Ask students whether they agree or disagree with John Rawls theory, the Veil of Ignorance. Students will move to the various locations of the room that correspond with their opinion. Have students share their reasoning and allow for debate and conversation.</p>	
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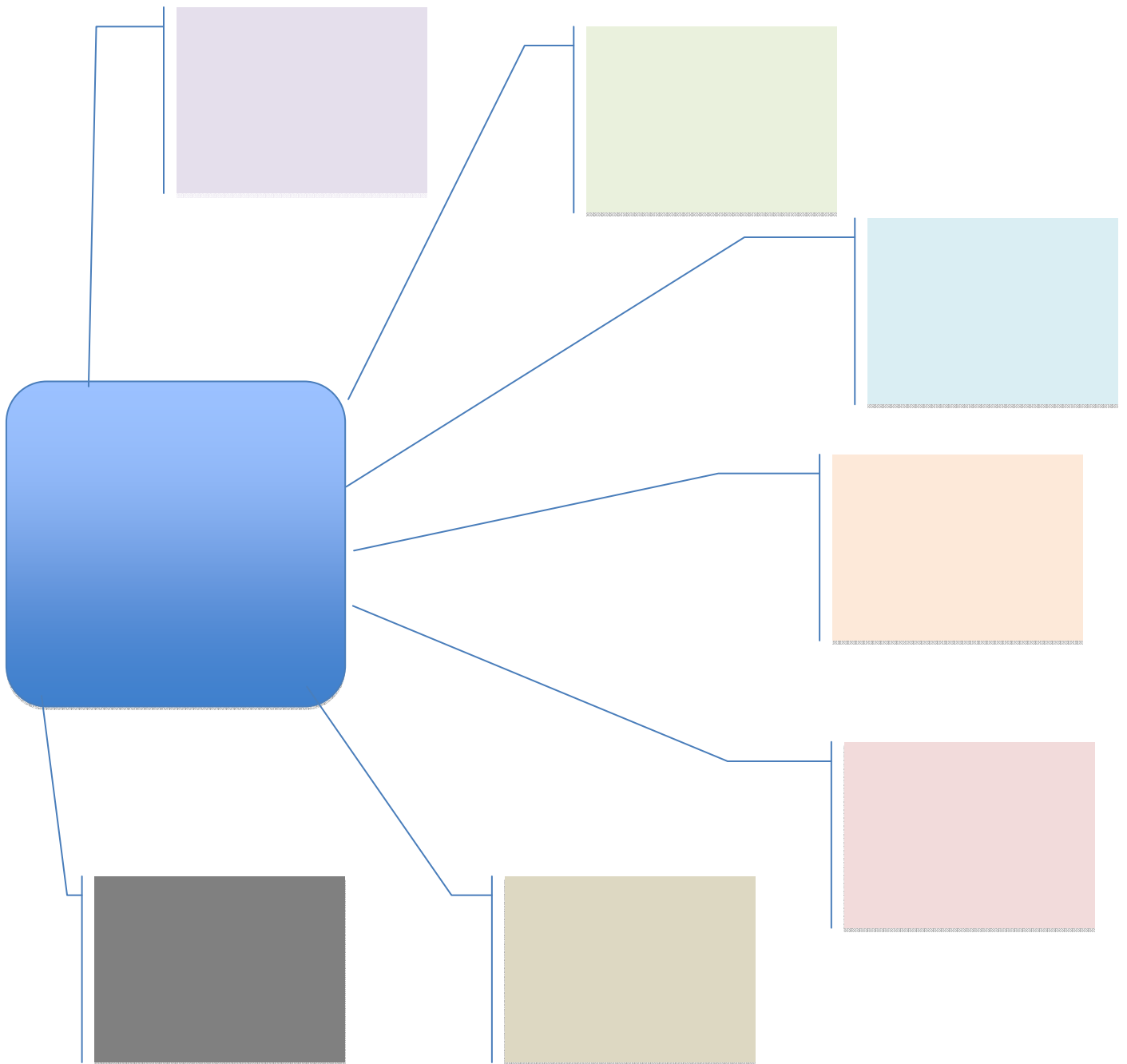
CONSOLIDATION	CONNECTIONS
<p><b>Individual – Pledge Card Exit Card</b></p> <p>Have students give a personal response to the question below. Have students post their response on the wall in the classroom that you have designated as a pledge wall. You can use this wall for other activities throughout the year to establish personal self reflection and action. See Appendix F My Pledge for example template.</p> <p>Give a personal response to the following question: <i>How will I work for the betterment of others, self and society?</i></p>	<p>Assessment <b>for</b> learning:</p> <p>Based on student responses on the pledge card exit card, the teacher will determine whether or not more time is required</p> <p> Differentiation of Learning: Exit card – Pledge Wall</p>

CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Examining different groups in biblical times; Pharisees, Sadducees, Maccabees, The Apostles, The Hasidic community, Pagans, The Romans, etc</li> <li>• Exploring the catechism and key connections to topics in this activity</li> <li>• Exploring and discussing philosophical understanding of democracy and how governments work with party lines that may at times go against community interests (subsidiarity)</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix A**

**My Social Location Web**

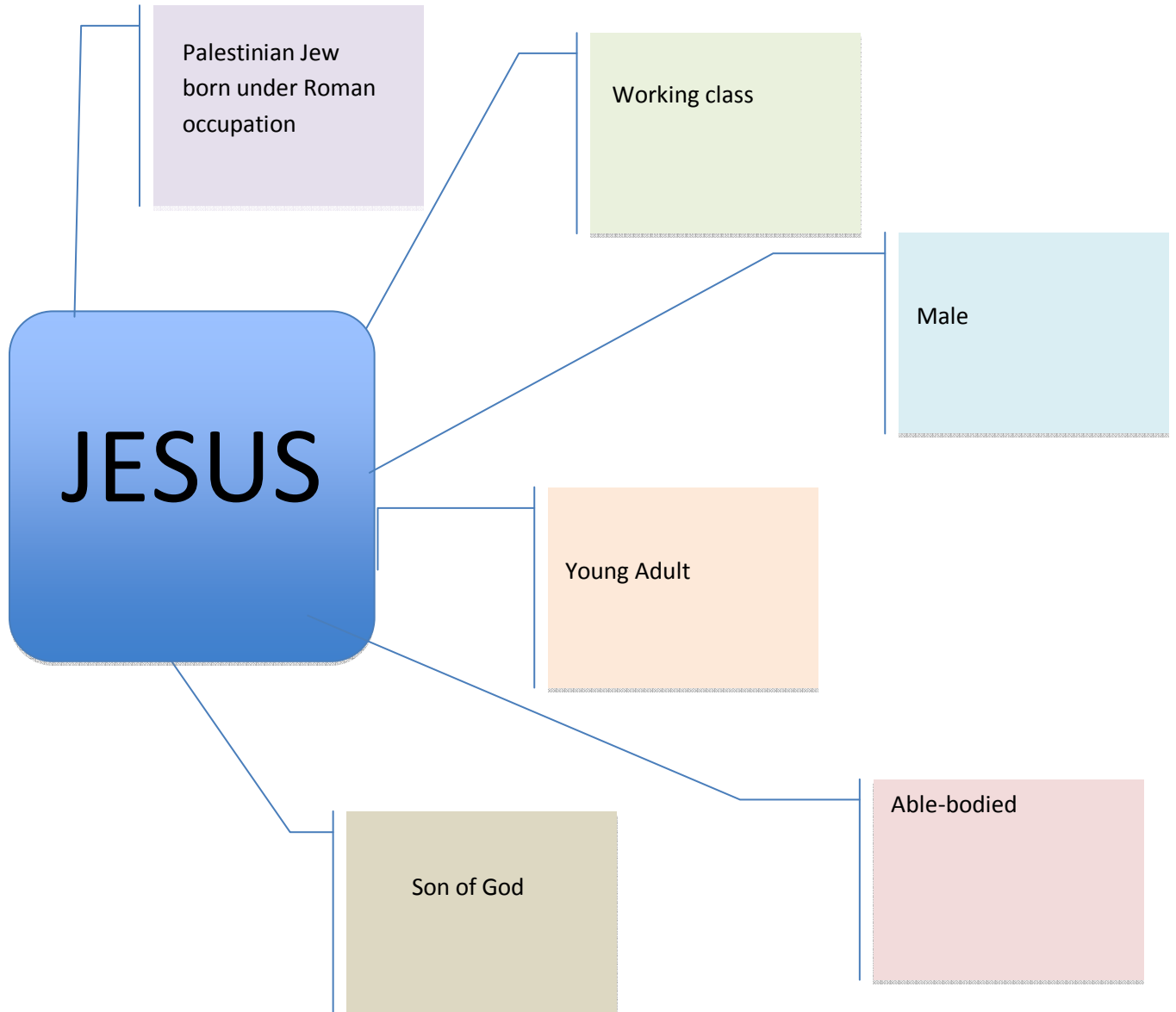




Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix B

Jesus' Social Location Web



Principles of Subsidiarity

Fundamental Principles of Catholic Social Teaching



# Number 3: 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)

"Nor is the body to be identified with one of its many parts. ..Now you together are Christ's body; but each of you is a different part of it." (1 Cor. 12: 14, 27)

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.

Subsidiarity promotes the establishment and flourishing of intermediate groups and organizations between government and the individual, so necessary to a vital society. Society should be based on the interrelationship of subordinate and coordinate groups all working for the common good.

Just as the parts of the human body each fulfill their proper function while being united with the rest of the body and contributing to the common good of the whole body, so also there is needed intermediate bodies and organizations in society which function in the same manner within the whole of society as subsidiary organs.

## REFLECTIONS

Pope Pius stated:

"Every social activity ought to furnish help to the members of the social body and never destroy or absorb them. Just as it is gravely wrong to take from Individuals what they can accomplish by their own Initiative and give it to the community, so also it is an injustice to assign to a greater and higher association what lesser organizations can do."

Pius XI:  
Restoration of the Social Order  
# 79

"Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility."

Benedict: Love in Truth # 57

## Questions

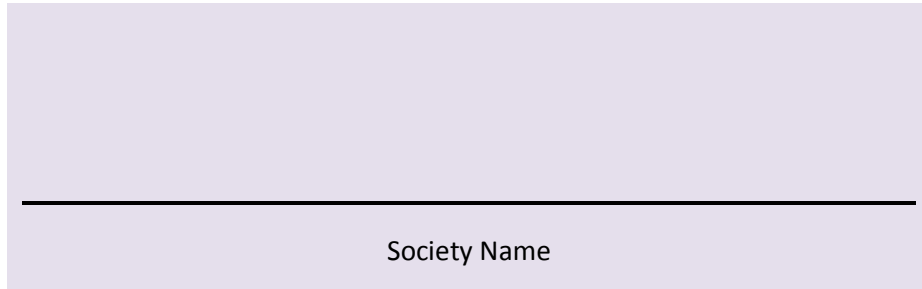
Do you see what individuals and groups can do for themselves, being taken over by other individuals or groups?

What are the benefits to a group in resolving disagreements themselves without turning to a higher authority?

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix D**

**The Society**



Society Name





**RIGHTS & FREEDOMS**

1.
2.
3.
4.
5.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**The Invisible Veil Deck of Cards**

**Appendix E**

	Cash Poor (living below poverty line)
	Working Class
	Middle Class
	Upper Class
RED CARD – MALE	
BLACK CARD - FEMALE	



1	Age (0-20) Immigrant from the Global South
2	Age (0-20) Born in Canada
3	Age (0-20) Able bodied
4	Age (20-35) Living with a mental health issue
5	Age (20-35) Living with a physical disability
6	Age (20-35) Student in post secondary
7	Age (20-35) Belong to a religion or faith that has a visible marker
8	Age (36-65) Living in Foster Care
9	Age (36-65) Visually Impaired
10	Age (36-65) Belong to the LGBT Community
K	Age (36-65) Racialized/ Person of Colour
Q	Age (66 plus) Refugee
J	Age (66 plus) First Nations, Metis, Inuit
A	Age (66 plus) Living with a debilitating disease, hospitalized and bed ridden
JOKER	Age (66 plus) Practice a minority religion in Canada

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Appendix F

My Pledge

<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>	<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>
<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>	<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy</b></p> <p><b>Code: HZT 4U</b></p> <p><b>Lesson Title:</b> Social and Political Philosophy through the lens of Catholic Social Teaching</p> <p>Suggested length of time: 225 - 300 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching Principle of Subsidiarity and will provide students the opportunity to evaluate Social and Political Philosophy in light of this principle.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Philosophy: Questions and Theories HZT4U</b></p> <p><b>Strand:</b> G. Supplementary Topics: Social and Political Philosophy</p> <p><b>Overall Expectations:</b> G1. Understanding Social and Political Philosophy: demonstrate an understanding of the main questions in social and political philosophy, and of the positions of major philosophers and schools of philosophy with respect to some of these questions; G2. Exploring Social and Political Philosophy: demonstrate an understanding of theories in</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>The Principle of Subsidiarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Reflective and Creative Thinker Who:</b> 3 (d) Makes decisions in light of gospel values with an informed moral conscience. 3 (f) Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>social and political philosophy, and evaluate responses to some of the main questions in social and political philosophy by major philosophers and schools of philosophy;  G4. Philosophical Reasoning in Social and Political Philosophy: use philosophical reasoning skills to develop, communicate, and defend their own responses to questions in social and political philosophy.</p> <p><b>Specific Expectations:</b>  G1.1 demonstrate an understanding (<i>e.g., in class discussions, debates, presentations, written work</i>) of some of the main questions in social and political philosophy  G1.2 summarize the positions of various major philosophers  G2.1 explain different theories in social and political philosophy with reference to some classic and contemporary texts  G2.2 compare how different philosophers and/or schools of philosophy approach the same questions/issues in social and political philosophy  G2.3 evaluate the strengths and weaknesses of philosophical responses to some of the main questions in social and political philosophy  G4.2 evaluate and defend, in philosophical exchanges with others, their own responses to some of the main questions in social and political philosophy, and anticipate and respond logically to counter-arguments  G4.3 correctly use terminology related to social and political philosophy</p>	<p><b>A Collaborative Contributor Who:</b>  5 (d) Finds meaning, dignity, fulfilment and vocation in work which contributes to the Common Good.  5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b>  7 (a) Acts morally and legally as a person formed in Catholic traditions.</p>
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## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- How do you see yourself as a valued and contributing member of this class, school, community, and society?

Catholic Social Teaching:

- How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?
- Does my personal worldview project bias and promote individualism (“me first attitude”) and/or competition (using others to succeed)?
- How can we make informed decisions that will contribute to the Common Good?

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Principle of Subsidiarity, call us to respond or act:
  - As a reflective, creative, holistic thinker?
  - As a collaborative contributor?
  - As a responsible citizen?

Scripture Passage that inspires this lesson: I Corinthians 12:12-31

Papal Quote that inspires this lesson:

- If we wish to follow Christ closely, we cannot choose an easy, quiet life. It will be a demanding life, but full of joy (Pope Francis Tweeted July 10<sup>th</sup>, 2013)

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

At the end of this lesson, students will:

- Know, understand and/or be able to examine theories of Social and Political Philosophy through the lens of Catholic Social Teaching;
- Understand the Catholic Social Teaching Principle of Subsidiarity;
- Become familiar with different philosophers and/ or schools of philosophy and understand the role of government;
- Evaluate social and political philosophy in light of the Principle of Subsidiarity.



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning:</b></p> <ul style="list-style-type: none"> <li>Practice exploring topics related to philosophy and the ability to identify key concepts</li> <li>an introduction to the Understanding Social and Political Philosophy strand</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have an understanding of the expectations of strand G: Understanding Social and Political Philosophy</p> <p><b>Student Readiness:</b> Prior to this lesson, the student will have received an introduction to strand G: Understanding Social and Political Philosophy</p> <p><b>Terminology:</b> Subsidiarity, Social Contract, Legitimate Authority, Utopianism, Machiavellian, Negative Freedom, Positive Freedom, Totalitarianism, Individualism, Libertarianism, Institutionalism, Communism, (Laissez-Faire) Capitalism, Socialism, Democracy, Natural Law, Communitarians, General Will, Neo-Liberalism*</p>	<p><b>Materials:</b></p> <p>Student Text (chapters on Social and Political Philosophy)            Appendix A – Discussion: The Role of Authority            Appendix B – The Role of Authority Summary            Appendix C – An Introduction to the Principle of Subsidiarity            Appendix D – Principle of Subsidiarity in Catholic Teaching            Appendix E – Exit Card            Appendix F – What we Believe: Subsidiarity            Appendix G – Subsidiarity and Social/Political Philosophy            Appendix H – Terminology            Appendix I – Subsidiarity: Church Teaching in Context</p> <p><b>Internet Resources:</b></p> <p>Murray, Andrew. What is Subsidiarity?  <a href="http://www.cis.catholic.edu.au/Files/Murray-WhatisSubsidiarity.pdf">http://www.cis.catholic.edu.au/Files/Murray-WhatisSubsidiarity.pdf</a></p> <p>Miner, Brad. Subsidiarity: A Primer.  <a href="http://www.catholiceducation.org/articles/social_justice/sj0215.htm">http://www.catholiceducation.org/articles/social_justice/sj0215.htm</a></p> <p>Clark, Meghan. Subsidiarity is a Two-sided Coin.  <a href="http://catholicmoraltheology.com/subsidiarity-is-a-two-sided-coin/">http://catholicmoraltheology.com/subsidiarity-is-a-two-sided-coin/</a></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>This list may vary depending on the resources available to the teacher/students (e.g. student text, internet) and/or the Social and Political Philosophical Viewpoints the students review when completing Appendixes F and G</p>	<p>Subsidiarity: Brief Anthropology. Institute <i>Regionale Di Ricerca Della Lombardia</i>.  <a href="http://irer.org/convegni/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity.-brief-anthology/">http://irer.org/convegni/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity.-brief-anthology/</a></p> <p>Assembly of Catholic Bishops. “Fundamental Principles of Catholic Social Teaching” (page 5)  <a href="http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf">http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf</a></p> <p>Pope Benedict’s encyclical Charity in Truth (<i>Caritas in Veritate</i>)  <a href="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</a>)</p> <p>Catechism of the Catholic Church  <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p><b>Resources:</b></p> <p>Various Encyclicals related to the Catholic Social Teachings</p>
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MINDS ON	CONNECTIONS
<p><b>Small Group</b> Appendix A – Discussion: The Role of Authority</p> <p>Invite students to form groups (4-5) and discuss the following questions and prepare a succinct written statement recorded at the bottom of Appendix A. This will be shared with the class to summarize their discussion.</p> <p>Pose the following questions:</p> <ul style="list-style-type: none"> <li>- <i>Do we need rules (in our families, in our schools, in our communities, faith communities/churches? Why? Why not?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation: Learning Skills</li> <li>— Working with small Groups</li> </ul>

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- *Should we be told what to do? Who should make the rules?*
- *Who determines what is right and/or wrong and has a voice in creating public policy?*
- *What is the purpose of having people in authority?*
- *What are the limits to authority?*
- *Should authority work towards fulfilling the needs of the people? Do people have any responsibility in fulfilling their own needs?*
- *What are an individual's rights and responsibilities?*
- *Should government simply adhere to the will of the majority? What about the views of the minority?*

**Whole Group/Class** – Discussion: Appendix B - The Role of Authority Summary

After each group has submitted their written response, invite each group to present their summary to the whole class.

As the groups present, the rest of the students listen and consider the point of view from which each group is presenting. They will fill in the various points as shown in Appendix B:

- Does their response reflect all members of the group?
- What evidence do you have that minority viewpoints were included?
- What evidence do you have that differing viewpoints (e.g. those in authority and those who are subject to authority) were included?
- How is authority seen by the class?
- What was considered to be the role of authority?

At the end of the presentations invite the students to summarize the different viewpoints expressed in the group work. The teacher helps in the summary. Some points that they may make include:

- The need for some authority and some just laws
- The responsibility of the authority towards the people
- The role and responsibility of the people to be involved in society
- The need for balance of power

Assessment **as** learning:


- Collect Appendix A
- Collect Appendix B




Differentiation of learning:

- Collaborative Group work
- students have opportunities to think, talk and create responses

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

ACTION	CONNECTIONS
<p><b>Small Group</b></p> <p>Referring to Appendixes C An Introduction to the Principle of Subsidiarity and Appendix D Principle of Subsidiarity in Catholic Teaching students will work collaboratively to construct an understanding of the Principle of Subsidiarity.</p> <p>Invite students to work in pairs or in small groups to read over Appendixes C and D to discern the meaning of this Principle. Together they will construct a brief definition of the Principle of Subsidiarity (see below)</p> <p>Note: Teachers may want to use Appendix C as background for teacher led learning. To reduce the amount of reading, Appendix D can be completed in a “jigsaw” learning activity – where each group member reviews one or two specific references, write his/her own definition and then work with the whole small group to complete a group definition.</p> <p>Note: Definition - The subsidiarity principle establishes that in all levels of human coexistence, predominant individuals and communities must not replace the smaller ones in the exercise of their functions, but on the contrary they should help them (from Latin “<i>subsidium afferre</i>”) in the fulfillment of this task. (Subsidiarity: Brief Anthropology, page 5)</p> <p>In addition: The Catholic Social Teaching on the Principle of Subsidiarity does not support the views: that authority is a necessary evil; that smaller government is desirable; that taxation is a violation of the principle; and/or government assistance should be discontinued. It is important to balance the positive and negative aspects of this principle and to understand that the Principle of Subsidiarity promotes good government and the rights and responsibility of all citizens. At the same time the Principles of Solidarity and the Common Good are closely associated to the Principle of Subsidiarity.</p> <p>Also see Appendix F – What we Believe: Subsidiarity</p> <p>Students complete Appendix E Exit Card.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation: Learning Goals</li> <li>— Check for opportunities to guide student thinking and understanding</li> <li>— Conferencing with groups and offering feedback</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— When working in small groups students can offer peer-to-peer feedback</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Exit Card E</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Cooperative learning- working with a partner or small group</li> <li>— Employing a jigsaw learning approach to completing Appendixes C and D</li> <li>— Engaging students in critical literacy</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

CONSOLIDATION	CONNECTIONS
<p><b>Individual or Pair Work</b> - Appendix G Subsidiarity and Social/Political Philosophy and Appendix H Terminology</p> <p>Ask students to work together in pairs to complete Appendix G. Here they will study the Social and Political views of philosophers. They are asked to summarize the thoughts of these philosophers and to evaluate these thoughts in light of the Principle of Subsidiarity.</p> <p>Appendix H is meant to help the students to become familiar with the terminology of the strand (Social and Political Philosophy). As they work through Appendixes G and H, they should be able to associate the terms with the philosopher(s) and demonstrate their understanding of the principle.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes G and H</li> <li>— Observation</li> <li>— Oral Feedback</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes G and H</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Demonstrating/collating their work</li> <li>— Encouraging them to build in links/images into their work</li> </ul>

CONTINUED LEARNING OPPORTUNITIES	
<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Researching the context in which the papal teachings of subsidiarity were written (cf. Appendix I (Subsidiarity: Church Teaching in Context))</li> <li>• Exploring the question: What are the criteria for determining a legitimate authority? <a href="#">Catechism of the Catholic Church #1897-1904</a></li> <li>• Inviting students to look at rules (e.g. school handbook) and laws (municipal, provincial and/or federal) and evaluate them in light of the Principle of Subsidiarity.</li> </ul>	

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix A**

**Discussion: The Role of Authority**

Group #: \_\_\_\_\_

Members: \_\_\_\_\_

In small groups of four-five students, discuss the following questions and prepare a succinct written statement that will be shared with the class that summarizes their discussion.

- Do we need rules (in our families, in our schools, in our communities, faith communities (churches))? Why? Why not?
- Should we be told what to do? Who should make the rules?
- Who determines what is right and/or wrong and has a voice in creating public policy?
- What is the purpose of having people in authority?
- What are the limits to authority?
- Should authority work towards fulfilling the needs of the people? Do people have any responsibility in fulfilling their own needs?
- What are an individual's rights and responsibilities?
- Should government simply adhere to the will of the majority? What about the views of the minority?

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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**The Role of Authority Summary**

**Appendix B**

As the groups present, listen and consider the point of view from which each group is presenting:

Group	Does their response reflect all members of the group?	What evidence do you have that minority viewpoints were included?	What evidence do you have that differing viewpoints (e.g. those in authority and those who are subject to authority) were included?	How is authority seen by the class?	What was considered to be the role of authority?

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### An Introduction to the Principle of Subsidiarity

### Appendix C

Notes from the *New Catholic Encyclopedia*<sup>1</sup>

- “The principle of subsidiarity is broadly concerned with the limits and the right and duty of the public authority to intervene in social and economic affairs” (page 762)
- This principle has its roots in the writings of St. Thomas Aquinas and, while taught by Pope Leo XIII, was not named in an encyclical until 1931 by Pope Pius XI. In his encyclical, *Quadragesimo Anno*, Pope Pius XI stresses the negative aspect of this principle – when an authority is not to intervene:  
Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them (#79).
- However, this “...principle contains a positive statement of the right and duty of the public authorities to intervene was recognized by John XXIII in *Mater et Magistra*: (#53).
- Often the principle is taken out of context by those who want to get rid of all authority/state intervention, promoting a form of liberalism. Here they highlight the negative aspect of the principle without taking into account the context of Pope Pius’ encyclical or the positive aspect that is highlighted in *Mater et Magistra*.

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*Pope Benedict (excerpt from the Pope’s comments to the Pontifical Academy of Social Sciences)*<sup>2</sup>

*When we examine the principles of solidarity and subsidiarity in the light of the Gospel, we realize that they are not simply “horizontal”: they both have an essentially vertical dimension. Jesus commands us to do unto others as we would have them do unto us (cf. Lk 6:31); to love our neighbour as ourselves (cf. Mat 22:35). These laws are inscribed by the Creator in man’s very nature (cf. Deus Caritas Est, 31). Jesus teaches that this love calls us to lay down our lives for the good of others (cf. Jn 15:12-13). In this sense, true solidarity - though it begins with an acknowledgment of the equal worth of the other - comes to fulfillment only when I willingly place my life at the service of the other (cf. Eph 6:21). Herein lies the “vertical” dimension of solidarity: I am moved to make myself less than the other so as to minister to his or her needs (cf. Jn 13:14-15), just as Jesus “humbled himself” so as to give men and women a share in his divine life with the Father and the Spirit (cf. Phil 2:8; Mat 23:12).*

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<sup>1</sup> The Catholic University of America. “Subsidiarity” *New Catholic Encyclopedia*. Volume 13. 1967. 762-263. Print.

<sup>2</sup> O’Halloran, Nathan S.J. “Benedict on Solidarity and Subsidiarity”. *Under A Chindolea*. May 6, 2008. Web. July 16, 2013. <http://underachindolea.blogspot.ca/2008/05/benedict-on-solidarity-and-subsidiarity.html>

Original news article can be found at: Pope: Trinity Reflected in Solidarity, Subsidiarity: Urges Social Sciences Academy to see Principle’s linked to God. Zenith: The World Seen from Rome. May 04, 2008. Web. July 16, 2013. <http://www.zenit.org/en/articles/pope-trinity-reflected-in-solidarity-subsidiarity>.



## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Similarly, subsidiarity - insofar as it encourages men and women to enter freely into life-giving relationships with those to whom they are most closely connected and upon whom they most immediately depend, and demands of higher authorities respect for these relationships - manifests a “vertical” dimension pointing towards the Creator of the social order (cf. Rom 12:16, 18). A society that honours the principle of subsidiarity liberates people from a sense of despondency and hopelessness, granting them the freedom to engage with one another in the spheres of commerce, politics and culture (cf. Quadragesimo Anno, 80). When those responsible for the public good attune themselves to the natural human desire for self-governance based on subsidiarity, they leave space for individual responsibility and initiative, but most importantly, they leave space for love (cf. Rom 13:8; Deus Caritas Est, 28), which always remains “the most excellent way” (cf. 1 Cor 12:31).

### Vertical” and “horizontal” subsidiarity<sup>3</sup>

Two main meanings of subsidiarity have been identified (...).

The first one, more popular and already mentioned at the beginning of the document, is called “vertical subsidiarity” and concerns the correct relationship between the various levels of sovereignty and institutional competence: in the ambit of public power (local, regional, national and supranational authorities), higher levels must not replace the lower ones, but help them, starting from local examples all the way up to the supranational ones. The higher institutions protect the lower ones in two ways: a) via active intervention and support, when the lower institutions are not able to guarantee alone the adequate continuation of the social purpose in question; b) via obedience and guarantee of the autonomies when this purpose is already achievable through the resources available at a lower level.

The second meaning, closer to the original significance of the word, is the “horizontal subsidiarity”. This refers to the sharing of competences, functions and services between the public and social subjects and recognizes the priority of society and intermediate bodies over the state, creating the opportunity to realize new interactions, with different expressions from those typically associated with modern statism. A “public” function does not necessarily need to be carried out by a state person. On the contrary, the reason for being of public bodies is the optimization of society and its ability to provide answers to one’s own needs. The state exists not to replace society but to carry out public functions or provide support only when society alone is not capable of looking after itself. In such perspective, intermediate social bodies among individual citizens and public institutions, from family to associations, from corporate firms to non-profit organizations, acquire a new role and significance, paving the way for a radical review of the concept of modern State. (Page 5-6)

(Also note: this document also offers a summary of the philosophical use of the principle of Subsidiarity. This can be found on pages 11 and 12)

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<sup>3</sup> Subsidiarity: Brief Anthropology. Institute *Regionale Di Ricerca Della Lombardia*. June 24, 2009. Web. July 15, 2013. <http://irer.org/convegna/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity-brief-anthology/>

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Appendix D

#### Principle of Subsidiarity in Catholic Teaching

- **Pope Pius XI *Quadragesimo Anno*** (#79-80)

As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.

The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of "subsidiary function," the stronger social authority and effectiveness will be the happier and more prosperous the condition of the State.

- **Pope John XXIII *Pacem In Terris*** (#: 140-141)

The same principle of subsidiarity which governs the relations between public authorities and individuals, families and intermediate societies in a single State, must also apply to the relations between the public authority of the world community and the public authorities of each political community. The special function of this universal authority must be to evaluate and find a solution to economic, social, political and cultural problems which affect the universal Common Good. These are problems which, because of their extreme gravity, vastness and urgency, must be considered too difficult for the rulers of individual States to solve with any degree of success.

But it is no part of the duty of universal authority to limit the sphere of action of the public authority of individual States, or to arrogate any of their functions to itself. On the contrary, its essential purpose is to create world conditions in which the public authorities of each nation, its citizens and intermediate groups, can carry out their tasks, fulfill their duties and claim their rights with greater security.

- **Catechism of the Catholic Church** (#:1883 and 1885)

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

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"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."

The principle of subsidiarity is opposed to all forms of collectivism. It sets limits for state intervention. It aims at harmonizing the relationships between individuals and societies. It tends toward the establishment of true international order.

- **Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. (#: 185-188)**

*Subsidiarity is among the most constant and characteristic directives of the Church's social doctrine and has been present since the first great social encyclical. It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth. This is the realm of *civil society*, understood as the sum of the relationships between individuals and intermediate social groupings, which are the first relationships to arise and which come about thanks to "the creative subjectivity of the citizen". This network of relationships strengthens the social fabric and constitutes the basis of a true community of persons, making possible the recognition of higher forms of social activity.*

*The necessity of defending and promoting the original expressions of social life is emphasized by the Church in the Encyclical *Quadragesimo Anno*, in which the principle of subsidiarity is indicated as a most important principle of "social philosophy". "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them".*

*On the basis of this principle, all societies of a superior order must adopt attitudes of help ("subsidiarity") — therefore of support, promotion, development — with respect to lower-order societies. In this way, intermediate social entities can properly perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place.*

Subsidiarity, understood *in the positive sense* as economic, institutional or juridical assistance offered to lesser social entities, entails a corresponding series of *negative* implications that require the State to refrain from anything that would de facto restrict the existential space of the smaller essential cells of society. Their initiative, freedom and responsibility must not be supplanted.

The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfill their duties. This principle is

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imperative because every person, family and intermediate group has something original to offer to the community. Experience shows that the denial of subsidiarity or its limitation in the name of an alleged democratization or equality of all members of society limits and sometimes even destroys the spirit of freedom and initiative.

The principle of subsidiarity is opposed to certain forms of centralization, bureaucratization, and welfare assistance and to the unjustified and excessive presence of the State in public mechanisms. “By intervening directly and depriving society of its responsibility, the Social Assistance State leads to a loss of human energies and an inordinate increase of public agencies, which are dominated more by bureaucratic ways of thinking than by concern for serving their clients, and which are accompanied by an enormous increase in spending”. An absent or insufficient recognition of private initiative — in economic matters also — and the failure to recognize its public function, contribute to the undermining of the principle of subsidiarity, as monopolies do as well.

In order for the principle of subsidiarity to be put into practice there is a *corresponding need* for: respect and effective promotion of the human person and the family; ever greater appreciation of associations and intermediate organizations in their fundamental choices and in those that cannot be delegated to or exercised by others; the encouragement of private initiative so that every social entity remains at the service of the Common Good, each with its own distinctive characteristics; the presence of pluralism in society and due representation of its vital components; safeguarding human rights and the rights of minorities; bringing about bureaucratic and administrative decentralization; striking a balance between the public and private spheres, with the resulting recognition of the *social* function of the private sphere; appropriate methods for making citizens more responsible in actively “being a part” of the political and social reality of their country.

*Various circumstances may make it advisable that the State step in to supply certain functions* [401]. One may think, for example, of situations in which it is necessary for the State itself to stimulate the economy because it is impossible for civil society to support initiatives on its own. One may also envision the reality of serious social imbalance or injustice where only the intervention of the public authority can create conditions of greater equality, justice and peace. In light of the principle of subsidiarity, however, this institutional substitution must not continue any longer than is absolutely necessary, since justification for such intervention is found only in the *exceptional nature* of the situation. In any case, the Common Good correctly understood, the demands of which will never in any way be contrary to the defence and promotion of the primacy of the person and the way this is expressed in society, must remain the criteria for making decisions concerning the application of the principle of subsidiarity.

- Pope Benedict XVI *Caritas In Veritate* (#: 57-58)

Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others. By

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considering reciprocity as the heart of what it is to be a human being, subsidiarity is the most effective antidote against any form of all-encompassing welfare state. It is able to take account both of the manifold articulation of plans — and therefore of the plurality of subjects — as well as the coordination of those plans. Hence the principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. In order not to produce a dangerous universal power of a tyrannical nature, *the governance of globalization must be marked by subsidiarity*, articulated into several layers and involving different levels that can work together. Globalization certainly requires authority, insofar as it poses the problem of a global Common Good that needs to be pursued. This authority, however, must be organized in a subsidiary and stratified way if it is not to infringe upon freedom and if it is to yield effective results in practice.

*The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa*, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need. This general rule must also be taken broadly into consideration when addressing issues concerning *international development aid*. Such aid, whatever the donors' intentions, can sometimes lock people into a state of dependence and even foster situations of localized oppression and exploitation in the receiving country. Economic aid, in order to be true to its purpose, must not pursue secondary objectives. It must be distributed with the involvement not only of the governments of receiving countries, but also local economic agents and the bearers of culture within civil society, including local Churches. Aid programmes must increasingly acquire the characteristics of participation and completion from the grass roots. Indeed, the most valuable resources in countries receiving development aid are human resources: herein lies the real capital that needs to accumulate in order to guarantee a truly autonomous future for the poorest countries. It should also be remembered that, in the economic sphere, the principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets, thus making it possible for these countries to participate fully in international economic life. Too often in the past, aid has served to create only fringe markets for the products of these donor countries. This was often due to a lack of genuine demand for the products in question: it is therefore necessary to help such countries improve their products and adapt them more effectively to existing demand. Furthermore, there are those who fear the effects of competition through the importation of products — normally agricultural products — from economically poor countries. Nevertheless, it should be remembered that for such countries, the possibility of marketing their products is very often what guarantees their survival in both the short and long term. Just and equitable international trade in agricultural goods can be beneficial to everyone, both to suppliers and to customers. For this reason, not only is commercial orientation needed for production of this kind, but also the establishment of international trade regulations to support it and stronger financing for development in order to increase the productivity of these economies.

- Assembly of Catholic Bishops. “Fundamental Principles of Catholic Social Teaching” (page 5) found at <http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf>



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**What we believe: Subsidiarity**

**Appendix F**

**With regard to the Principle of Subsidiarity, we believe:**

- we are social beings who need to live & work together as brothers & sisters
- through service & dialogue we respond to our vocation & develop our potential
- the human person is the subject and end of all social institutions
- we are meant to work together to improve the self, each other & society
- each person performs for one self what he/she is capable of doing; it is wrong to take from a person and give to the community, what they can accomplish by their own initiative and industry
- to protect basic justice, government should undertake only those initiatives which exceed the capacities of private groups or individuals acting independently; governments should not replace or destroy smaller communities and individual initiative
- by its nature every social activity should serve the members of the body; it should never destroy and/or absorb them
- good government intervention (urging, restraining, regulating economic activity as necessary) truly helps other social groups contribute to the Common Good
- when basic needs cannot adequately be met at the lower level, then it is necessary & imperative that higher levels of government intervene
- people have a right & responsibility to participate in political institutions so that governments can work for the Common Good

**Reflection Questions**

- Do I keep my relationships in good order?
- Do I search for truth or do I need to win all debates?
- Do I pray for those in positions of responsibility?
- Do I make the effort to participate in political institutions?
- Do I vote?
- Do I encourage others through my word and actions to do their best?
- Do I assist those in need or am I tempted to take over?
- Do I love my neighbour?
- Do I love God?
- Do I work for the betterment of others, self and society?
- Do I use my gifts wisely?
- Do I develop my potential?
- Do I try to know God's will?
- How am I affected by individualism and competition?
- Do I see, in light of this principle, the value of equity and inclusion?

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**Subsidiarity and Social/Political Philosophy**

**Appendix G**

Philosophers (Record labels associated with their Social/Political Philosophy)	Summary of Social and Political Philosophical View	Does this Philosophical Viewpoint support or go against the Principle of Subsidiarity (give evidence)
<b>Plato</b> <b>(The Republic)</b>		
<b>Aristotle</b> <b>(Politics)</b>		
<b>Aquinas</b>		



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<b>More (Utopia)</b>		
<b>Machiavelli (The Prince)</b>		
<b>Rousseau (Social Contract)</b>		
<b>Hobbes (Leviathan)</b>		
<b>Locke (Two Treatises of Government)</b>		

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<b>Marx</b> <b>(Communist Manifesto)</b>		
<b>Rawls</b> <b>(Theory of Justice)</b>		
<b>Nozick</b> <b>(Anarchy, State &amp; Utopia)</b>		
<b>Taylor</b> <b>(Multiculturalism and the Politics of Recognition)</b>		

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**Terminology**

Appendix H

Terms:

Social Contract:

Legitimate Authority:

Utopianism:

Machiavellian:

Negative Freedom:

Positive Freedom:

Totalitarianism:

Individualism:

Libertarianism:

Institutionalism:

Communism:

(Laissez-Faire) Capitalism:

Socialism:

Democracy:

Natural Law:

Communitarian:

General Will:

Neo-Liberalism:

\*This list may vary depending on the resources available to the teacher/students

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**Appendix I**

**Subsidiarity: Church Teaching in Context**

Research the historical, economic and political context of the times in which the Principle of Subsidiarity was developed in Church Teachings. The context in which the Popes wrote helped form the emphasis they gave to the principle. For example, some stressed the negative aspect of the term and others the positive aspect. As you work through this, you will see how Church teaching has evolved.

Pope Leo XIII (1891): Note: While referring to the concept in *Rerum Novarum*, he does not name the principle.

Pope Pius XI (1931):

Pope John XXIII (1961):

Pope Paul VI (1965): Note: Pope Paul refers to subsidiarity in his Declaration on Christian Education.

Pope John Paul II (1991):

Catechism of the Catholic Church (1997):

Compendium of the Social Doctrine of the Church (2004):

Pope Benedict XVI (2009):

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**PROMOTION OF PEACE**

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

Peace is much more than the absence of war; it represents the fullness of life. It is predicated on a vision of all things being rightly ordered, of all persons living with dignity and in harmony with one another and with God. To promote peace, we are called to be peacemakers as a requirement of our faith.

**Sample Lessons Using the Promotion of Peace Framework**

Grade and Subject Code	Lesson Summary
Grade 12 English Eng3C/U Blessed are the Peacemakers	This lesson will introduce students to the Catholic Social Teaching, Promotion of Peace. Learners will read a couple of articles (create meaning) and orally share their thinking using protocols that structure their conversations to negotiate their understanding of peacemakers.
Grade 12 Physics SPH4U Modern Physics - Mass and Energy	This lesson will introduce students to the Catholic Social Teaching, Promotion of Peace, as a positive, action-oriented concept. Scientists must use their knowledge and skills not only for technological advancement but as active promoters of peace when scientific advancement (atomic energy) can be used as weapons. There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

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**Guiding Questions: The Promotion of Peace**

*“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)*

**The Catholic Social Teachings**

- What is the relationship between peace as the fruit of justice and all things being rightfully ordered?
- What are the threats to peace and why?
- How do we promote peace within ourselves?
- What actions promote peace?
- How are we called to be peacemakers?
- How can we be builders of peace in my home, school and community?

**The Equity and Inclusive Education Strategy**

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

**PROMOTION OF PEACE**

**Critical Literacy**

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

**The Ontario Catholic Graduate Expectations**

- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, Promotion of Peace, call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

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**GRADE 11**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject:</b> English <b>Code:</b> Eng3C/U</p> <p><b>Lesson Title:</b> Blessed are the Peacemakers</p> <p>Suggested length of time: approximately 140 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Promotion of Peace. Learners will read a couple of articles (create meaning) and orally share their thinking using protocols that structure their conversations to negotiate their understanding of peacemakers and write a response.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>English 3C/U</p> <p><b>Overall and Specific Expectations:</b></p> <p><b>Oral Communication:</b></p> <p>2. Speaking to Communicate: use speaking skills and strategies appropriately to communicate with different audiences for a variety of purposes;</p> <p>2.1 communicate orally for several different purposes, using language suitable for the intended audience</p> <p>2.2 demonstrate an understanding of several different interpersonal speaking strategies and</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Promotion of Peace</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b></p> <p>1 (d) Develops attitudes and values founded on Catholic Social Teaching and</p>

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	<p>adapt them to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences</p> <p><b>Reading:</b></p> <p>1. Reading for Meaning: read and demonstrate an understanding of a variety of informational, literary, and graphic texts, using a range of strategies to construct meaning;</p> <p>1.3 identify the most important ideas and supporting details in texts, including increasingly complex texts</p> <p>1.5 extend understanding of texts, including increasingly complex texts, by making appropriate connections between the ideas in them and personal knowledge, experience, and insights; other texts; and the world around them</p> <p>1.8 identify and analyse the perspectives and/or biases evident in texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power</p> <p><b>Writing:</b></p> <p>2. Using Knowledge of Form and Style: draft and revise their writing, using a variety of informational, literary, and graphic forms and stylistic elements appropriate for the purpose and audience;</p> <p>2.2 establish an identifiable voice in their writing, modifying language and tone to suit the form, audience, and purpose for writing</p>	<p>acts to promote social responsibility, human solidarity and the Common Good.</p> <p><b>An Effective Communicator Who:</b></p> <p>2 (a) Listens actively and critically to understand and learn in light of gospel values</p> <p>2 (b) Reads, understands and uses written materials effectively.</p> <p><b>A Collaborative Contributor Who:</b></p> <p>5 (a) works effectively as an interdependent team member</p> <p>5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b></p> <p>7 (b) accepts accountability for one’s own actions</p>
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	<p><b>Guiding Questions from the Framework</b></p>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p><b>Equity and Inclusive Education:</b></p> <ul style="list-style-type: none"> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>



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### Catholic Social Teaching:

- What are the threats to peace and why?
- How do we promote peace within ourselves?
- What actions promote peace?

### Ontario Catholic Graduate Expectations:

- What scriptural reference might guide our thinking in this Catholic Social Teaching?  
The Beatitudes (Mathew 5)
- How does the Catholic Social Teaching, Promotion of Peace, call us to respond or act:
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a collaborative contributor?
  - As a responsible citizen?

### Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

## LEARNING GOALS

By the end of this lesson, students will know, understand and/or be able to:


- Identify and analyse the perspectives and/or biases evident in a variety of texts;
- Explain how the Promotion of Peace calls each of us to action as peacemakers in our daily lives;
- Read for meaning and orally communicate thinking (questions, knowledge, experiences and insights) in small group conversations using protocols;
- Write a reflection that establishes an identifiable voice around the Promotion of Peace.

Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning:</b></p> <ul style="list-style-type: none"> <li>• some background knowledge of Catholic Social Teaching, especially human dignity and the promotion of peace</li> <li>• collaborative / productive group work elements and skills</li> <li>• knowledge of reading comprehension strategies</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have to:</p> <ul style="list-style-type: none"> <li>• make sure students are familiar with a variety of reading comprehension strategies (predicting, asking questions, clarifying meaning/understanding, making connections, visualizing, comparing and contrasting, summarizing, recognizing the author’s purpose)</li> <li>• teach/review collaborative/productive group work skills</li> </ul> <p><b>Student Readiness:</b> Prior to this lesson, students will have to:</p> <ul style="list-style-type: none"> <li>• learn about the purpose and use of protocols</li> </ul> <p><b>Terminology:</b> Catholic Social Teaching, negative and positive peace, structural violence, protocol, anticipation guide, voice</p>	<p><b>Materials:</b></p> <p>Appendix A Comparison List &amp; Anticipation Guide</p> <p>Appendix B What Do We Mean by “Peace” Anyway?</p> <p>Appendix C Significant-Connect-Question (SCQ) Protocol</p> <p>Appendix D Penny for Your Thoughts Protocol</p> <p>Appendix E The Seville Statement</p> <p>Appendix F It Says, I Say and So Protocol</p> <p>Penny for Your Thoughts—requires 3 pennies (or other small discs/items) per student</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.educationforjustice.org">www.educationforjustice.org</a></p> <p><a href="http://www.cultivatingpeace.ca/pdfs/CP_TakingActionEN.pdf">http://www.cultivatingpeace.ca/pdfs/CP_TakingActionEN.pdf</a></p> <p><a href="http://www.unesco.org/cpp/uk/declarations/seville.pdf">http://www.unesco.org/cpp/uk/declarations/seville.pdf</a></p> <p><a href="http://www.edugains.ca/resourcesLIT/AdolescentLiteracy/AL_Resources/ALG_FacilitatorsGuide.pdf">http://www.edugains.ca/resourcesLIT/AdolescentLiteracy/AL_Resources/ALG_FacilitatorsGuide.pdf</a> (Protocols)</p> <p><b>Resources:</b></p> <p>Choose Your Voice: Antisemitism in Canada Education Program FAST-Fighting Antisemitism Together 2011</p>

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MINDS ON	CONNECTIONS
<p><b>Independent:</b></p> <p>Hand out Appendix A Comparison List and Anticipation Guide and ask students to independently complete the top chart (Lists 1 and 2)</p> <p><b>Pairs:</b></p> <p>When most students are finished their lists, display the following questions so that pairs of students can discuss their responses. Ask each pair to identify themselves as A or B (who is Awesome and who is Brilliant) to help ensure that both partners talk about each question. The teacher may need to assign time for Awesome to speak and then Brilliant to make certain all students are all participating.</p> <p>Follow up questions:</p> <ul style="list-style-type: none"> <li>● <i>Were there any differences in the amount of information you were able to fill in on each list?</i></li> <li>● <i>How do you think these messages about violence influence our everyday actions?</i></li> <li>● <i>What do your responses reflect about our culture?</i></li> <li>● <i>Does the absence of war or violence mean that we have peace? Why or why not?</i></li> <li>● <i>Do you think that students should study peace and the underlying causes of violence in school? Why or why not?</i></li> <li>● <i>What do you think is needed for our country or our world to create a culture of peace?</i></li> <li>● <i>Do you think that violence and aggression are a natural part of human behaviour and therefore will always be part of our culture?</i></li> </ul> <p><b>Whole Class:</b></p> <p>Initiate a popcorn discussion after students have had time to discuss the above questions. Randomly picking out popsicle sticks (with all students names) is a quick way to boost individual accountability.</p> <p><b>Independent:</b></p> <p>Ask students to complete the first 3 columns of the anticipation guide on the bottom half of Appendix A, Anticipation Guide.</p>	 Differentiation of learning: <ul style="list-style-type: none"> <li>— Purposeful consideration of pairs</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observe student behaviour and listen to what they say in both small and large groups in order to know what the next step should be (e.g. taking turns, active listening, making connections, gaps in understanding, etc.)</li> </ul>

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	<p>Encourage students to record their reasons (thinking) before we proceed and hopefully deepen our understanding of Promotion of Peace.</p> <p><b>Whole Class:</b></p> <p>Initiate a popcorn discussion after students have had time to work on their anticipation guide. Randomly choose students.</p>	
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ACTION	CONNECTIONS
<p><b>Whole Class:</b></p> <p>Remind students that being a Catholic requires us to live out our faith through action-not just being a believer. Introduce the term Catholic Social Teaching (see introductory pages of this resource). Explain that we will be focusing our learning on the social teaching, Promotion of Peace. To help students link to prior knowledge, read and review the scripture passage, Matthew 5 on the Beatitudes (specifically Blessed are the Peacemakers), to give students a context and to connect to the teaching of Jesus (students may remember this from grade 9 Religion program).</p> <p>Share how the following questions can help guide our thinking as we try to deepen our understanding.</p> <ul style="list-style-type: none"> <li>• <i>In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</i></li> <li>• <i>How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</i></li> <li>• <i>How do we promote peace within ourselves?</i></li> <li>• <i>What actions promote peace?</i></li> </ul> <p>Copy them on chart paper so they can be used as an anchor chart to refer to again. Refer back to the Minds On activities and ask students to make any connections they can.</p> <p>Give each student Appendix B, the article, What Do We Mean by “Peace” Anyway? As a pre-reading activity ask students to scan for new terms, and predict what the article may be about. Record the terms on the board.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Continue to observe student behaviour and listen to what students say in both small and large groups in order to decide next steps (e.g. more instruction or modelling is required around using a protocol or there are gaps in the understanding of some of the new terms)</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Opportunity for flexible groupings based upon readiness</li> <li>— Some students may benefit from guided reading</li> </ul>


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	<p><b>Independent:</b>                  Explain to students that their purpose while reading is twofold; they are to record their thinking (what they feel is significant, any connections they can make, and questions they may have—show them Appendix C, the SCQ protocol) as well as defining the terms written on the board. In order to be able to reuse the article, students can use small sticky notes to make jot notes beside the appropriate places in the text. Another option is have students create two columns on a piece of paper; the column on the left (what the text is about) is for a key word or phrase while the column on the right (what it makes me think about) is for their own notes.</p> <p><b>Small Group:</b>                  After reading, review the steps in Appendix C the Significant-Connect-Question (SCQ) Protocol so students know what will take place after reading. The reason for the protocol is to structure their conversation and to make sure that everyone has a voice. Remind students that they will be randomly chosen to share some key discussion pieces that took place in their group.</p> <p><b>Whole Group:</b>                  After groups have had enough time to talk, randomly choose (e.g. shortest hair, tallest member, etc. or use popsicle sticks with their names) students to share parts of their discussion. Ask the rest of the class if they have anything to add or build on what each group shares. Note: Encourage students to listen to each other instead of just wanting to say something else.</p> <p>It is important to complete the debrief at the end of the protocol (see the last step).</p> <p>Before moving on, ask students to revisit and reflect on the guiding questions presented earlier (on chart paper):</p> <ul style="list-style-type: none"> <li>• <i>In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</i></li> <li>• <i>How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</i></li> <li>• <i>How do we promote peace within ourselves?</i></li> <li>• <i>What actions promote peace?</i></li> </ul>	
		<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Debrief the protocol.</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Student responses</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Ask students to jot down some responses in their notes to be used later on.</p> <p><b>Independent:</b> Ask students to read the text again, but this time the purpose is to reflect on Canada and their own life; jot down their thinking as they read. The following are possible questions to consider:</p> <ul style="list-style-type: none"> <li>• <i>In what ways is Canada similar to the US? How are we different?</i></li> <li>• <i>What are some examples of structural violence in Canada?</i></li> <li>• <i>What are some examples of structural violence in our schools? in our classrooms?</i></li> <li>• <i>How have you been a part of structural violence? Are you more of a “peace lover” or “peacemaker”? Give a specific example.</i></li> </ul> <p><b>Small Group:</b> After reading, review Appendix D, the steps in the Penny for Your Thoughts Protocol; give students a minute or two to think about what they would like to share. The pennies are to encourage all to have a voice at the table. Remind students that they will be randomly chosen to share some key discussion points with others.</p> <p><b>Whole Group:</b> After groups have had enough time to talk (pennies are mostly in the centre of the groups), randomly choose (e.g. nearest birthday, youngest, etc. or use popsicle sticks with their names) students to share parts of their discussion. Ask the class if they have anything to add or build upon as each group shares. Ask if there are any other comments or questions students have before moving onto the second article. Complete the debrief at the end of the protocol (see the last step).</p> <p><b>Independent:</b> Give each student Appendix E, the article, Culture of Peace The Seville Statement and Appendix F the protocol, It Says, I Say, And So. Go over the protocol together so students know how they will share their thinking about this new article. As before, have students record their thinking during the reading.</p>	<div style="text-align: center;">  </div> <p>Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Opportunity for flexible grouping</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Student responses</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Debrief the protocols.</li> </ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Small Group followed by Whole Group:</b></p> <p>Follow the same steps as above only this time students will use the It Says, I Say, And So protocol to carry out their learning conversations.</p> <p><b>Whole Class:</b></p> <p>Ask students to think about the life (remember from scripture and the fact that Romans occupied Palestine) and teachings of Jesus. What did he do that honoured individual’s dignity? How did he challenge the current thinking and promote peace? As a class, create a list of specific examples of Jesus as a peacemaker.</p> <p>To bring the Catholic Social Teaching principle, Promotion of Peace to a more personal level, ask students to quietly reflect on (you may want them to jot notes down) some of the questions in the following activity called <b>Have you ever...?</b></p> <ul style="list-style-type: none"> <li>• <i>Have you ever heard someone make fun of someone else because s/he seemed different?</i></li> <li>• <i>Have you ever seen someone big pick on someone smaller?</i></li> <li>• <i>Have you ever made fun of someone because of his/her clothes/shoes/hair/accent?</i></li> <li>• <i>Have you ever thought that some groups of people are better than others?</i></li> <li>• <i>Have you ever heard or shared a joke that made fun of a person or group of people of a different background?</i></li> <li>• <i>Have you ever called or heard someone called “gay” because s/he made a mistake or looks different?</i></li> <li>• <i>Have you ever believed that you were laughed at because you are different?</i></li> <li>• <i>Have you ever been the target of name calling because of your background, religion, race, or gender?</i></li> <li>• <i>Have you ever hurt someone because that person was different from you?</i></li> <li>• <i>Have you ever apologized to someone for making him/her feel less special than you?</i></li> <li>• <i>Have you ever stood up for someone who was being made fun of?</i></li> <li>• <i>Have you ever encouraged peers to not use the word “gay” when describing something negative?</i></li> <li>• <i>Have you ever invited someone sitting alone to sit with you and your friends?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Student responses</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Post questions.</li> <li>— Have students choose questions to reflect on.</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Jot notes (responses)</li> </ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	Source: Adapted from Choose Your Voice: Antisemitism in Canada Education Program	
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	CONSOLIDATION	CONNECTIONS
	<p><b>Independent:</b> As a way to consolidate learning ask students to take out their Anticipation Guide (Appendix A) in order to revisit it and complete the remaining two columns to see if any of their thinking has changed or new learning has occurred (synthesis).</p> <p>Ask students to reflect on their reading, thinking, talking, and listening over the last couple of days. Use the guiding questions, reflections, and the two articles (return articles to students) to write a 1-2 page response (focus on creating voice) including any combination of the following:</p> <ul style="list-style-type: none"> <li>• new learning / thinking/ wonderings related to Catholic Social Teaching on the Promotion of Peace</li> <li>• a personal experience (being included /excluded/ reaching out-being inclusive/ being a peacemaker etc.)</li> <li>• a description of a welcoming, inclusive, safe, and harmonious school and classroom (or workplace)</li> </ul> <p>Note: Before students begin to write, create success criteria together so learners know what a response looks and sounds like, what the purpose is (i.e. to inform), who the audience will be and what voice in writing means. Also, students need to understand what the teacher will be looking for.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Revisiting their anticipation guide</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Reflection</li> </ul>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Adding names of peace examples of movies, video games, etc. as the semester unfolds</li><li>• Continuing to read (and practise a variety of reading comprehension strategies) or view a variety of texts (Genocide, Peacekeeping, Child Soldiers, Human Trafficking, Colonialism, Residential Schools, Blood Diamonds, etc.) to better understand issues related to the challenge of peace and nonviolence (or other Catholic Social Teachings)</li><li>• Starting a class blog on the Promotion of Peace and having students populate it with new learning, challenges, ideas, peacemakers, current events, etc.</li><li>• Continuing to make explicit links between promoting peace (or other Catholic Social Teachings) and other texts students will be viewing, listening to, or reading</li><li>• Having students come up with a question (inquiry) they wonder about and do some research</li><li>• Researching (practice summary writing) people/organizations who have found nonviolent ways to promote peace (i.e. Inter Pares, Conscience Canada, Lincoln Alexander, Gandhi, Rosa Parks, Bishop Carlos Belo, Henry David Thoreau, etc.) in order to create informational graphic texts or digital products</li><li>• Encouraging students to search out examples of peers who live as peacemakers and creating a photo essay</li><li>• Creating public service announcements on promoting peace in the home/school/community to share with the school community</li></ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Comparison List and Anticipation Guide</b>		Appendix A
<b>List 1</b>	<b>List 2</b>	
1. Name a movie about war or violence.	1. Name a movie about peace.	
2. Name a war-like toy.	2. Name a peace toy.	
3. Name a high-school course where you study war.	3. Name a high-school course that studies peace.	
4. Picture a war painting.	4. Picture a peace painting.	
5. Name a television show about war or violence.	5. Name a television show about peace.	
6. Name a war hero.	6. Name a peace hero.	
7. Name a video game based on war.	7. Name a video game based on peace.	

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Scale: A = agree strongly a = agree somewhat d = disagree somewhat D = disagree strongly</b> Write the letters A, a ,d, or D (choose the one that best represents your current thinking) under the column “Before Learning. Repeat later-after learning.				
<b>Before Learning</b>		<b>Thinking Before</b>	<b>After Learning</b>	<b>Thinking After</b>
	Some issues are just too big to change. There is no point worrying about them.			
	Human beings are wired to be aggressive and violent, so there really isn’t anything we can do to move towards a peaceful world.			
	I feel overwhelmed by the amount of bad news I hear in the media.			
	A lot of change in our world has come about because of the actions of individuals.			
	I can’t make changes in the world, but I can make changes locally.			
	Being a Catholic has nothing to do with peace in the world.			
	I don’t have to worry about what I do; there are organizations and other people out there working to change things for the better.			
Source: Adapted from Cultivating Peace: <a href="http://www.cultivatingpeace.ca/pdfs/CPTakingActionEN.pdf">http://www.cultivatingpeace.ca/pdfs/CPTakingActionEN.pdf</a>				

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

## What Do We Mean by “Peace” Anyway?

## Appendix B

**PEACE****What Do We Mean by “Peace” Anyway?**

By John Kleiderer

*In All Things*, A Jesuit Journal of the Social Apostolate  
([www.inallthings.org](http://www.inallthings.org))

“Blessed are the peacemakers.” Two thousand years later we still celebrate these words, now with the irony of having Peacemaker missiles. Peace - we hear it often. Popes, poets, presidents and dictators, secular and religious, conservatives and liberals, speak of it. We say “peace be with you” on Sundays. Nixon made the peace sign his signature gesture before boarding a plane. Peace is a word much used, and abused.

What are some ways, then, that we can begin thinking about peace?

**Positive and Negative Peace**

It might be helpful to distinguish first between negative and positive peace. “Negative” peace? The mere absence of violence constitutes a negative peace. The Cold War is one example, insofar as the United States and the Soviet Union never engaged directly in war. Positive peace moves beyond the mere absence of direct violence to include efforts to work for sustainable peace and the reduction of structural violence. Sociologist Johan Galtung, founder of peace studies as an academic discipline, defines positive peace as a “pattern of cooperation and integration between major groups.” It could also be understood as the absence of structural violence. If justice is understood as the right ordering of relationships, then positive peace can be closely associated with social justice.

**Structural Violence**

While a society may not be beset by overt acts of physical violence, it may still be considered violent. Do we live in a violent society in the United States? How do we define that?

Structural violence doesn’t easily command our attention because it’s not focused on a single event. The nightly news cannot lead with a story on structural violence, there is no shooting or other vicious crime, but still it occurs, through social, political or economic structures that cause suffering. The “quiet” violence of racism, poverty and hunger are prime examples of structural violence. Pope Paul VI’s oft-quoted phrase, “If you want peace, work for justice,” illustrates the call to work for positive peace by addressing underlying issues of justice and structural violence.

**Peace at Any Cost?**

Human rights are an essential component of peace building, but can be a potential source of tension during negotiations to end wars and violent conflicts. The conundrum is this: should war be stopped at the earliest possible moment, even if it means awarding amnesty to those who have committed serious human rights abuses? Impunity for political and military leaders can be an incentive to sign an armistice and end a war, but if amnesty is not provided, peace negotiations might break down, and thus the war and killing would continue. In cases of ethnic wars especially, the human rights community contends that providing amnesty makes a mockery of justice and lays the groundwork for the eventual resumption of war because justice has not been served. It is better, they say, to bring about a just peace than to sign a hasty peace treaty to end the conflict sooner. Ending the war might bring “peace,” but at what cost? On the other

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix B continued

# PEACE

hand, insistence on bringing leaders to justice might bring about a just peace in the end, but at what cost if it means the war continues and thus more people are killed? There are no easy answers. . .

### Building a Culture of Peace

We are challenged to ask how we might contribute to building a culture of peace, and where there might be opportunities for us to grow, explore, and reflect. Peacebuilding can take place at different levels, some of which are addressed in this issue – the individual, within one’s soul; the societal, within or between groups/communities; and the international, among countries or nations. . .

2003 marked the 40<sup>th</sup> anniversary of the papal encyclical *Pacem in Terris* and the 20<sup>th</sup> anniversary of the U.S. Catholic Bishops’ letter *Challenge of Peace*. [To read *Pacem in Terris*, go to: <http://www.osjspm.org/cst/pt.htm>. Excerpts from the *Challenge of Peace* can be found at: <http://www.usccb.org/sdwp/peace/peace2.htm>.]

### Final Thought

This comment from a recent discussion gave me pause: “Jesus said, *Blessed are the peacemakers*. He did not say, *Blessed are the peace lovers*.” Peacemaking involves more than wishing for peace; it involves action. This is the challenge to each of us: how can we be peacemakers, beyond mere peace lovers?

From: John Kleiderer, *In All Things*, A Jesuit Journal of the Social Apostolate, Spring 2004. Website address: [www.inallthings.org](http://www.inallthings.org). Reprinted with permission.

### Discussion Questions

1. What is the difference between positive and negative peace? How does this relate to the quote by Pope Benedict XVI in the box to the right?
2. How can peace making happen at the a) individual, b) societal, and c) international levels?
3. What can you do to be a peace maker, not just a peace lover, in 2006?

“From all parts of the world news arrives about conflicts. This morning, I would like to make a new appeal to all leaders of nations and all human beings of good will to unite to halt violence, which disfigures humanity and mortgages the growth of peoples and the hope of many populations. . . . Without the commitment of all to peace, to the creation of an atmosphere of pacification and a spirit of reconciliation at all levels of social life, beginning with the family realm, it is not possible to advance on the path of a pacified society. . . . It is not enough to opt for peace to attain it. To achieve it, it is necessary to contribute all the means at the concrete level, at all levels of society.”

Pope Benedict XVI. Message to 11 Ambassadors at the Holy See, Vatican: Dec. 1, 2005.



SCQ Protocol

The graphic features a white background with a decorative border of blue circles and arcs on the left and bottom. A large blue circle on the right contains the text 'Purpose of the Protocol'. A blue horizontal bar contains the text 'To provide a structure for discussing text. To connect new ideas to prior knowledge and question the text.' The main title 'Significant-Connect-Question (SCQ) Protocol' is centered at the top. The protocol steps are listed below, including individual reading, small group discussion (with four rounds), whole group discussion, and a debrief.

## Significant-Connect-Question (SCQ) Protocol

**Purpose of the Protocol**

To provide a structure for discussing text. To connect new ideas to prior knowledge and question the text.

Groups of 4 participants.

1. Individually read the text. Answer the questions:
  - What is **SIGNIFICANT** in the text?
  - What **CONNECTIONS** do you make with the text?
  - What are the **QUESTIONS** you have after reading the text?
2. Small Group Discussion (maximum of 2 minutes per participant):
  - First round  
Each participant explains one of the **SIGNIFICANT** points from the text. *Participants do not identify why they found the point significant.*
  - Second round  
Participants take turns identifying one of the **CONNECTIONS** they have after reading the text.
  - Third round  
Participants take turns identifying the **QUESTIONS** they have after reading the text.
  - Fourth round  
Participants take turns responding (for a maximum of 3 minutes) to the significant points, connections and questions shared by the group. The time may need to be monitored during this part.
3. Whole group open discussion around questions, such as:
  - What questions were identified by your group?
  - How can you use this text to support the work you do?
4. Debrief the SCQ Protocol:
  - How did this protocol help your understanding of the text?
  - How did the protocol help your discussion about the text?

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Penny for Your Thoughts Protocol

The graphic is titled "Penny for Your Thoughts Protocol" and includes a source attribution, a purpose statement, a list of steps, and a debriefing section. It features decorative blue circles and a "LiteracyGAINS" logo.

## Penny for Your Thoughts Protocol

Source: Unknown

**To provide a structure for discussing a topic or prompt that promotes equity in participant voice.**

**Purpose of the Protocol**

Groups of 4-6 participants.


1. Provide three pennies (tokens or slips of paper also work) to each participant.
2. Share the topic or prompt with participants. Provide the group with a few minutes to individually record thoughts about the topic or prompt.
3. Group Discussion. You may want to place a time limit on the response for each coin (e.g., 1 minute per coin).  
Participants respond to the topic/prompt. Each time a participant contributes to the discussion, one of his/her pennies is placed in the centre of the table.  
*NOTE: Participants can only contribute if they have a penny to surrender. Once all participants run out of pennies you can divide up the pennies and start over.*
4. Debrief the *Penny for Your Thoughts* Protocol:
  - How did the protocol help support equity in the group?
  - How did the protocol help your discussion about the topic or prompt?

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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Culture of Peace, The Seville Statement



**CULTURE OF PEACE**

**THE SEVILLE STATEMENT**

**INTRODUCTION**

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognising that science is a human cultural product which cannot be definitive or all encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO, we, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open, considered rejection of these misstatements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak.

We state our position in the form of five propositions. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

**FIRST PROPOSITION**

**IT IS SCIENTIFICALLY INCORRECT** to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intraspecies fighting between organised groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intraspecies violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

The fact that warfare has changed so radically over time indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the co-ordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix E Continued

**SECOND PROPOSITION**

IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualised only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

**THIRD PROPOSITION**

IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfil social functions relevant to the structure of that group. 'Dominance' involves social bondings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions. When such experimentally-created hyperaggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

**FOURTH PROPOSITION**

IT IS SCIENTIFICALLY INCORRECT to say that humans have a 'violent brain.' While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialised. There is nothing in our neurophysiology that compels us to react violently.

**FIFTH PROPOSITION**

IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts,' to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process.

**CONCLUSION**

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

It Says, I Say and So Protocol

# It Says, I Say, And So Protocol

*Adapted from Kyliene Beers When Kids Can't Read What Teachers Can Do: A Guide for Teachers 6-12 and the Ontario Ministry Of Education Think Literacy Documents.*

**To provide a structure for discussing and making connections with a text.**

## Purpose of the Protocol

*Note: The words, sentences or ideas that a participant chooses are not as important as the discussion that develops from the selection.*

Groups of 3-4 participants.

1. Individually - Each participant reads the text silently and identifies words, passages, ideas, and/or images that stand out.
2. Continue in rounds until each participant takes a turn as the presenter.  
One round consists of the presenter using up to 3 minutes to:
  - It Says:** Read aloud the word, sentence, idea selected from the text.
  - I Say:** Say what s/he already knows about the selection from her/his experiences, interpretations, or connections using specific examples (words, pictures, stories, etc.).
  - And so:** What does the presenter conclude, think, judge or predict based on their selection? What does the selection mean for their work?The group responds (for a maximum of 2 minutes) to what has been said. The time may need to be monitored during this part.
3. Follow the same pattern until all members of the group have had a chance to be the presenter and to discuss their selection.
4. Debrief the *It Says, I Say, And So* Protocol:
  - How did the protocol help your understanding of the text?
  - How did the protocol help your discussion about the text?

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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix F Continued

<b>It Says</b> <ul style="list-style-type: none"><li>• What words, phrases, ideas, or images stand out when reading?</li></ul>	<b>I Say</b> <ul style="list-style-type: none"><li>• What do you already know about the selection from your own experiences, interpretations, or connections? Use specific examples (words, pictures, stories, etc.).</li></ul>	<b>And So...</b> <ul style="list-style-type: none"><li>• What do you conclude, think, judge or predict based on your selection?</li><li>• What does the selection mean for your work?</li></ul>

Ontario Ministry Of Education Think Literacy Documents <http://www.edu.gov.on.ca/eng/studentssuccess/thinkliteracy/files/thinklitenglish.pdf>

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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: University Physics</b> <b>Code: SPH4U</b></p> <p><b>Lesson Title:</b> Modern Physics - Mass and Energy</p> <p>Suggested length of time: 75 Minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Promotion of Peace. Catholic Social Teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Physics SPH4U</b></p> <p><b>Strand:</b> F. Revolutions in Modern Physics: Quantum Mechanics and Special Relativity</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Promotion of Peace</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p>

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<p><b>Overall Expectations:</b> F1. analyse, with reference to quantum mechanics and relativity, how the introduction of new conceptual models and theories can influence and/or change scientific thought and lead to the development of new technologies; F2. investigate special relativity and quantum mechanics, and solve related problems; F3. demonstrate an understanding of the evidence that supports the basic concepts of quantum mechanics and Einstein’s theory of special relativity.</p> <p><b>Specific Expectations:</b> F1.2 assess the importance of relativity and quantum mechanics to the development of various technologies (e.g., nuclear power; light sensors; diagnostic tools such as magnetic resonance imaging [MRI], computerized axial tomography [CAT], positron emission tomography [PET]) F2.1 use appropriate terminology related to quantum mechanics and special relativity, including, but not limited to: quantum theory, photoelectric effect, matter waves, time dilation, and mass-energy transformation F2.4 conduct a laboratory inquiry or computer simulation to analyse data (e.g., on emission spectra, the photoelectric effect, relativistic momentum in accelerators) that support a scientific theory related to relativity or quantum mechanics F3.3 identify Einstein's two postulates for the theory of special relativity, and describe the evidence supporting the theory (e.g., thought experiments, half lives of elementary particles, relativistic momentum in accelerators, the conversion of matter into energy in a nuclear power plant)</p>	<p><b>An Effective Communicator Who:</b> 2 (b) Reads, understands and uses written materials effectively.</p> <p><b>A Reflective, Creative and Holistic Thinker Who:</b> 3 (e) Adopts a holistic approach to life by integrating learning from various subject areas and experience.</p> <p><b>A Self-Directed, Responsible, Lifelong Learner Who:</b> 4 (b) Demonstrates flexibility and adaptability.</p>
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## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

Catholic Social Teaching:

- What are the threats to peace and why?
- How do we promote peace within ourselves?
- What actions promote peace?
- How are we called to be peacemakers?
- How can we be builders of peace in my home, school and community?

Ontario Catholic Graduate Expectations:

- How does this Catholic Social Teaching, Promotion of Peace, call us to respond or act:
  - as an effective communicator who reads, understands and uses written materials effectively.
  - as a reflective, creative and holistic thinker who adopts a holistic approach to life by integrating learning from various subject areas and experience.
  - as a self-directed, responsible, lifelong learner who demonstrates flexibility and adaptability.
- Ecclesial resource that inspires this lesson:  
*"If you want peace, work for justice"* (World Day of Peace Message, 1972) Pope Paul VI

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- What types of actions and/or responses are appropriate in the subject?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

By the end of this lesson, we will:

- Understand the Catholic Social Teaching of Promotion of Peace;
- Understand the difficult moral issues scientific development introduces.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the "look-fors") in relation to curriculum expectations.

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	<p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Explain how the equation <math>E=mc^2</math> relates to everyday objects</li> <li>• Describe ways that human actions can make this equation a powerful force for destruction</li> <li>• Give an example of how the Catholic Social Teaching, Promotion of Peace, reminds us that peace through force is impossible.</li> </ul>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
	<p><b>Prior Learning:</b> Experience the Critical Analysis Process</p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have introduced the students to Einstein’s postulates and the Special Theory of Relativity.</p> <p><b>Student Readiness:</b> Prior to this lesson, students will be able to read and interpret perspectives on scientific literature and theological literature.</p> <p><b>Terminology:</b> kinetic energy, potential energy, radiation, mass, energy, fission and fusion.</p>
	<p><b>Materials:</b></p> <p>Appendix A <math>E = mc^2</math> (class set)</p> <p>Appendix B Need for Disarmament (one copy)</p> <p>Appendix C Causes of the Arms Race (one copy)</p> <p>Appendix D CST: Promotion of Peace (class set)</p> <p>Appendix E Peace: What is Pugwash? (class set)</p> <p>Appendix F Peace: Pugwash - The Goal(class set)</p> <p>Appendix G Peace: Pugwash - The Results (class set)</p> <p><b>Internet Resources:</b></p> <p><a href="http://phet.colorado.edu/en/contributions/view/3079">http://phet.colorado.edu/en/contributions/view/3079</a></p> <p><a href="http://phet.colorado.edu/en/simulation/greenhouse">http://phet.colorado.edu/en/simulation/greenhouse</a></p> <p><b>Print Resources:</b></p> <p>All Thinking Routines are taken from:  <u>Making Thinking Visible</u>, by Ritchhart, Church, Morrison, Jossey-Bass, 2011</p> <p><i>The Early Days of Pugwash</i>, Rotblat, J. Physics Today, June 2001, American Institute of Physics, AIP Publishing (Reprinted with permission)</p>

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MINDS ON	CONNECTIONS
<p><b>Small Group</b>-Matching Activity</p> <p>Distribute Appendix A <math>E = mc^2</math> to each student and have each student complete the questions. Once complete, students can share their responses in their small group.</p> <p>Have the students discuss the implications of these energies. Make sure they comprehend the energy stored in even small amounts of mass.</p> <p>Show the video  <a href="http://www.youtube.com/watch?v=uTO1kxxlkpw">http://www.youtube.com/watch?v=uTO1kxxlkpw</a></p> <p>Ask the students to make a list of the positive and negative uses of this mass energy conversion.</p> <p>Teacher questions: <i>Do you know all the positive uses? How can human actions make this equation a powerful force for destruction? Why would a holistic approach to life and learning be an important consideration when considering using the destructive power of the atom?</i></p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Appendix A</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Guided discussion</li> <li>— Appendix A</li> </ul>

ACTION	CONNECTIONS
<p>To understand the implications of mass-energy equivalence run this applet for the class. You can build upon the understanding of single fission or go directly to demonstrate the chain reactions happening in nuclear reactors.</p> <p><a href="http://phet.colorado.edu/en/simulation/nuclear-fission">http://phet.colorado.edu/en/simulation/nuclear-fission</a></p> <p>If you start with Fission: One Nucleus  <i>Where is the energy coming from that allows the daughter nucleus and ejected particle to fly off?</i>  <i>Based on the legend given, what particles are flying off?</i>  <i>How do you think Fission is different than Fusion?</i></p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students complete four questions for evaluation</li> </ul>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>If you start with Nuclear Reactor <i>How does the reactor work?</i> <i>What is the point of the control rods?</i> <i>If you remove the control rods completely, what happens?</i> <i>How is the reaction rate related to the temperature?</i> <i>Why is it important to keep the control rods in for managing the reaction?</i></p> <p>Show the video : <a href="http://www.youtube.com/watch?v=XHitaEy-Xtg&amp;playnext_from=TL&amp;videos=N5lqVlgU9hU">http://www.youtube.com/watch?v=XHitaEy-Xtg&amp;playnext_from=TL&amp;videos=N5lqVlgU9hU</a></p> <p>Teacher questions:</p> <p><i>How does this video demonstrate a nuclear bomb or a runaway nuclear reactor? Is there any difference between the two?</i></p> <p><i>In the past twenty years, as we have progressed so much, have we had any incidences of nuclear reactors going beyond our control?</i></p> <p><b>Discussion:</b></p> <p>Stress to the students that nuclear power is the driving force behind nuclear weapons, based on the same technology. This technology after its use at the end of the Second world War terrified all peoples that it would be used again.</p> <p>Although not covered in the media like it once was, there is still concern about using the destructive properties of mass-energy equivalence for active war or as a way of sustaining peace.</p> <p>Introduce Appendix B Need for Disarmament. Introduce Appendix C Causes for the Arms Race.</p> <p>Have the students answer these questions. <i>Why was there a call for banning weapons?</i> <i>What is meant by “the realization that true and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust?”</i> <i>What is the economic concern of stock piling weapons?</i> <i>Why would stock piling weapons cause fear in any society?</i></p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"><li>— Teacher led discussion with whiteboard, overhead or PowerPoint</li><li>— Introduction Appendix B</li><li>— Introduction Appendix C</li></ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"><li>— Group Work</li><li>— Teacher can read aloud the questions or put them on the chalkboard</li><li>— Monitor student responses to gauge understanding and next steps</li></ul>
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CONSOLIDATION	CONNECTIONS
<p><b>Individual Seat Work:</b> One Phrase</p> <p>Distribute Appendix D CST: Promotion of Peace.</p> <p>Have students complete Appendix D individually.</p> <p>The following articles and questions stress the promotion of peace by scientists from all over the world. You can introduce the Pugwash meetings before you distribute the handouts.</p> <p>See <a href="http://www.pugwash.org/">http://www.pugwash.org/</a> for more resources.</p> <p>Hand out a copy of Appendix E – Peace: What is Pugwash? The questions are attached.</p> <p>Hand out a copy of Appendix F – Peace: Pugwash - The Goal. The questions are attached.</p> <p>Hand out a copy of Appendix G – Peace: Pugwash - The Results. The questions are attached.</p> <p><b>Individual:</b> Exit Card</p> <p>This thinking routine allows students to reflect on their thinking and explore how and why that thinking has changed. Have students write and respond to the following on a slip of paper and hand in at the end of class:</p> <p><i>About Promotion of Peace</i></p> <ul style="list-style-type: none"> <li>• I used to think...Now I think...</li> <li>• This new learning will influence my words and actions in educating others about the promotion of peace by...</li> <li>• In building a welcoming learning environment, what words and actions demonstrate my respect for the dignity of all? How do I do this in promoting peace?</li> <li>• The issues of equity, power and social justice relevant to the topic might include...</li> <li>• After understanding the guidelines of the Pugwash society and being introduced to Catholic teachings, I think peace achieved through force is...</li> </ul>	<p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Assessment and Evaluation Appendix D</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Assessment and Evaluation Appendix E, F and G</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Exit Card</li> </ul>

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<p>Collect and review exit cards responses. Look for patterns in student responses that indicate how the students' thinking has grown, deepened, shifted or changed. Use this student learning to plan for the next lesson. Consider using responses from the third statement to create a class agreement/vision for learning that can be posted.</p>	
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<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>At the start you read from John Paul II <i>"Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements."</i> Based on this quote the students can write a report outlining the similarities between the Catholic Church and famous scientists in promoting peace.</p> <p>For help with this see: The Hiroshima Declaration of the Pugwash Council <a href="http://www.pugwash.org/about/declaration95.htm">http://www.pugwash.org/about/declaration95.htm</a></p> <p>For help with this see: The Russell – Einstein Manifesto <a href="http://www.pugwash.org/about/manifesto.htm">http://www.pugwash.org/about/manifesto.htm</a></p> <p>For further understanding the nuclear processes and upcoming curriculum, return to <a href="http://phet.colorado.edu/en/simulation/nuclear-fission">http://phet.colorado.edu/en/simulation/nuclear-fission</a></p> <p>Open the link - <a href="http://phet.colorado.edu/en/contributions/view/3221">http://phet.colorado.edu/en/contributions/view/3221</a></p> <p>From there you can open and print off a lab that works through nuclear processes covered in curriculum(alpha and beta decay)</p> <p>If the students want to research a famous Canadian have them google Vandana Shiva. She is a Nuclear Physics PhD graduate from Western Ontario. She is critical of schools not understanding nor teaching the connection between nuclear power and its impact on human communities.</p> <p>For interested students an excellent extension of these ideas of peace and threats to it are summarized in a speech by Cardinal Ratzinger (before he became Pope Benedict XVI) <a href="http://www.catholiceducation.org/articles/politics/pg0143.htm">http://www.catholiceducation.org/articles/politics/pg0143.htm</a></p>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Mass-Energy Equivalence

Appendix A

$$E = mc^2$$

This equation is probably the most popular equation that most people recognize. It was formulated in the Special Theory of Relativity by the German-born American physicist Albert Einstein (1879-1955).

It means that for mass energy conversion the *energy (E)* equals the *mass (m)* multiplied by the *speed of light(c) squared*. For the metric system the mass is in kilograms the speed of light in meters per second, then the answer will be in the familiar units of Joules.

The implications of this equation are shocking. It states that matter and energy are identical! Matter and energy can be the same? If you could convert a small amount of matter completely, it would yield a *tremendous* amount of energy (like our sun).

Let's use gasoline as an example. If we burned 3 kilograms of gasoline (roughly a little less than a Canadian gallon of gas) it would yield  $1.4 \times 10^8$  Joules, which is a tremendous amount of energy. However, the burning of gasoline only produces a *chemical* change.

Now let's calculate converting those 3 kilograms of gasoline completely into energy using the Einstein's famous equation  $E = mc^2$ . The mass would be 3 kilograms and the speed of light(c) is 299,792,458 m/s.

For most calculations using  $3.0 \times 10^8$  m/s is allowed.

Then  $c^2 = 9 \times 10^{16} \text{ m}^2 / \text{s}^2$  and  $m = 3 \text{ kg}$

So, the energy equals

$$E = 3 \text{ kg} \times 9 \times 10^{16} \text{ m}^2 / \text{s}^2$$

which equals  $27 \times 10^{16} \text{ kg m}^2 / \text{s}^2 = 2.7 \times 10^{17}$  Joules.

The difference between nuclear energy/chemical energy equals  $2.7 \times 10^{17}$  Joules/ $1.4 \times 10^8$  Joules =  $1.9 \times 10^9$

This is almost *2 billion times the energy* we obtained from the "ordinary" burning of 1 gallon of gasoline.

1. Calculate the energy of your body mass.
2. Compare it with other forms of traditional energy.
3. Why is it not that easy to convert mass into energy?
3. Why is nuclear power so dangerous?
4. To directly calculate any mass conversions go to the website <http://www.1728.org/einstein.htm>. The figures used for the numbers above were taken from this site.
5. From this equation how do you think the transporter works in *Star Trek*?

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**Appendix B**

**Need for Disarmament**

112. Hence justice, right reason, and the recognition of man's dignity cry out insistently for a cessation to the arms race. The stock-piles of armaments which have been built up in various countries must be reduced all round and simultaneously by the parties concerned. Nuclear weapons must be banned. A general agreement must be reached on a suitable disarmament program, with an effective system of mutual control. In the words of Pope Pius XII: "The calamity of a world war, with the economic and social ruin and the moral excesses and dissolution that accompany it, must not on any account be permitted to engulf the human race for a third time." (59)

113. Everyone, however, must realize that, unless this process of disarmament be thoroughgoing and complete, and reach men's very souls, it is impossible to stop the arms race, or to reduce armaments, or—and this is the main thing—ultimately to abolish them entirely. Everyone must sincerely co-operate in the effort to banish fear and the anxious expectation of war from men's minds. But this requires that the fundamental principles upon which peace is based in today's world be replaced by an altogether different one, namely, the realization that true and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust. And we are confident that this can be achieved, for it is a thing which not only is dictated by common sense, but is in itself most desirable and most fruitful of good

***PACEM IN TERRIS***

ENCYCLICAL OF POPE JOHN XXIII  
ON ESTABLISHING UNIVERSAL PEACE IN TRUTH,  
JUSTICE, CHARITY, AND LIBERTY

APRIL 11, 1963

[http://www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)

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**Appendix C**

**Causes of the Arms Race**

109. On the other hand, we are deeply distressed to see the enormous stocks of armaments that have been, and continue to be, manufactured in the economically more developed countries. This policy is involving a vast outlay of intellectual and material resources, with the result that the people of these countries are saddled with a great burden, while other countries lack the help they need for their economic and social development.

110. There is a common belief that under modern conditions peace cannot be assured except on the basis of an equal balance of armaments and that this factor is the probable cause of this stockpiling of armaments. Thus, if one country increases its military strength, others are immediately roused by a competitive spirit to augment their own supply of armaments. And if one country is equipped with atomic weapons, others consider themselves justified in producing such weapons themselves, equal in destructive force.

111. Consequently people are living in the grip of constant fear. They are afraid that at any moment the impending storm may break upon them with horrific violence. And they have good reasons for their fear, for there is certainly no lack of such weapons. While it is difficult to believe that anyone would dare to assume responsibility for initiating the appalling slaughter and destruction that war would bring in its wake, there is no denying that the conflagration could be started by some chance and unforeseen circumstance. Moreover, even though the monstrous power of modern weapons does indeed act as a deterrent, there is reason to fear that the very testing of nuclear devices for war purposes can, if continued, lead to serious danger for various forms of life on earth.

***PACEM IN TERRIS***

ENCYCLICAL OF POPE JOHN XXIII  
ON ESTABLISHING UNIVERSAL PEACE IN TRUTH,  
JUSTICE, CHARITY, AND LIBERTY

APRIL 11, 1963

[http://www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix D**

**Catholic Social Teaching: Promotion of Peace**

**Student Name** \_\_\_\_\_ **Date:** \_\_\_\_\_

Peace is much more than the absence of war; it represents the fullness of life. It is predicated on a vision of all things being rightly ordered-of all persons living with dignity and in harmony with one another and with God. To promote peace, we are called to be peacemakers as a requirement of our faith.

*Read the following points for the Catholic Social Teaching on **Promotion of Peace**. From the chapter in the Compendium of the Social Doctrine of the Church that addresses issues of war and peace is entitled “The Promotion of Peace”. The title emphasizes the vocation of the church and all Christians to be peacemakers. (<http://catholicmoraltheology.com/the-promotion-of-peace/>)*

<b>By learning about this Catholic Social Teaching, it is hoped that students will...</b>	<b>One Phrase</b>	<b>One Word</b>	<b>How is this word or phrase connected to what you already know or think? What question or wonderings do you have about this phrase or word?</b>
<i>If peace is a life of fullness, then the social conditions that prevent human beings from achieving a life of flourishing are also obstacles to peace</i>			
<i>In the end, war is the failure of all true humanism, it is always a defeat for humanity</i>			
<i>War is a scourge and is never an appropriate way to resolve problems that arise between nations</i>			
<i>It is hardly possible to imagine that in an atomic era, war could be used as an instrument of justice.</i>			

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Peace: What Is Pugwash?

### Appendix E

Initially when the atomic bomb was being developed (mass energy equivalence) the scientists on both the East and West divides were using the rationale of nuclear deterrence. If you could develop and use the bomb first you would force peace!!

*“The scientists used the rationale of nuclear deterrence: The threat of immediate retaliation was the only way to prevent Hitler from using his bomb against us<sup>1</sup>. As it turned out, this fear was unfounded. The German atom bomb project never got off the ground and was practically abandoned as early as 1942. But even after Hitler was defeated, the tempo of the Manhattan Project continued undiminished (see the article by Stanley Goldberg in PHYSICS TODAY, August 1995, page 38). To a large extent this was due to inertia: Having gone so far, the scientists were eager to see the conclusion of their efforts. In addition, the brutality of the war continuing in the Far East drove some of them to look at the bomb as a means to bring the war to a rapid end.”*

After the bomb was used Bertrand Russell addressed the British government and in a series of steps initiated a group of international scientists to stop this push for nuclear bombs.

*“With prophetic insight, Russell very early assessed the dangers inherent in the discovery of nuclear energy; in a speech to the House of Lords on 28 November 1945—only a few months after the Hiroshima bomb—Russell had forecast the tremendous destructive power of the H-bomb and the resulting threat to civilization.<sup>6</sup>*

*(Russell) became increasingly agitated about the danger of a thermonuclear war and its horrifying consequences, and decided to express his fears in a BBC radio broadcast on 23 December 1954.<sup>6</sup> The radio broadcast made a deep and widespread impression on the public, and Russell received many letters supporting the ideas expressed during the program.*

*Encouraged by this response, Russell decided on a new initiative: to persuade a number of eminent scientists from all over the world to join him in issuing a statement warning governments and the general public about the danger of a thermonuclear war, and calling on the scientific community to convene a conference on steps to avert that danger.”*

In ringing phrases and in beautiful and moving prose from the pen of Russell (after all, he was a Nobel laureate in literature), the Russell Einstein manifesto called on governments and the general public to take heed of the dangerous situation that had arisen from the progress of science in a world engaged in a titanic struggle between communism and anticommunism:<sup>8</sup>

We are speaking on this occasion, not as members of this or that nation, continent or creed, but as human beings, members of the species Man, whose continued existence is in doubt. Almost everybody who is politically conscious has strong feelings about one or more of these issues; but we want you, if you can, to set aside such feelings and consider yourselves only as members of a biological species which has had a remarkable history, and whose disappearance none of us can desire.



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We shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril, and, if the peril is understood, there is hope that they may collectively avert it. We have to learn to think in a new way.

It was a historic encounter, the first time that eminent scientists from East and West met to discuss what essentially were highly sensitive issues, on which there was a wide divergence of views even within the scientific community in the West. Indeed, we were worried that disagreements over viewpoints would be exacerbated in a confrontation with Soviet scientists because of the high political tensions generated by the cold war. When the 22 scientists and their assistants from 10 countries, embracing both sides of the political divide and neutrals (Australia, Austria, Canada, China, France, Japan, Poland, USA, USSR, and UK), met in Pugwash, we had no perception that this was the start of a new world movement.”

Essentially the Pugwash meeting had three main agendas.

*“In a general sense, Pugwash has had three agendas throughout its history: technical, political and ethical. As part of the technical agenda, we use our specialized knowledge to assess the consequences of modern warfare, primarily the effects of nuclear, chemical, and biological weapons. The political agenda, the one that occupies most of our time, involves debates on disarmament and arms control in the nuclear field and discussions of the terms of conventions banning chemical and biological weapons. It also includes a multitude of other issues relating to overcoming war and strife and securing peace and stability on both national and international scales.*

*As part of the ethical agenda, Pugwash, as a movement of scientists, deals with the social and ethical aspects of science. This is a problem of increasing importance today at a time when fast advances in some areas of science and technology are increasingly impinging not only on the material, but also on the cultural, moral, and spiritual values of the community.”*

1. *Why was Pugwash needed?*
2. *Is it still needed today?*
3. *Should science look at its’ social and ethical role it plays in the development or deterrence of peace? Would that be more or less relevant today? Why?*

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[http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50\\_s1?bypassSSO=1](http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50_s1?bypassSSO=1)

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Peace: Pugwash - The Goal

### Appendix F

Pugwash was set up to have three types of meetings.

**Type A:** a large meeting to deal with general problems in which we would issue resolutions aimed at the world at large

**Type B:** a smaller meeting to clarify the thinking of scientists themselves and to study the social implications of scientific progress

**Type C:** a still smaller meeting to discuss immediate political problems, directed primarily at influencing national governments

**Result:** The great majority was in favor, in about equal numbers, of type B and C meetings; only a few respondents were in favor of type A meetings.

During the cold war, when there was a real danger of it turning into a “hot war,” Pugwash’s main effort went into tackling the immediate danger: Nuclear war had to be averted and the nuclear arms race had to be brought to a halt. This effort necessitated reaching agreement on treaties, such as the Partial Test Ban Treaty, that were of limited scope but acted as brakes on the arms race. We had to wait until the destruction of the Berlin Wall and the end of the ideological divide before resuming efforts toward the total elimination of nuclear arsenals. In 1993 we first published a study of the desirability and feasibility of a nuclear-weapon-free world.<sup>10</sup> Later still, we began to tackle the long-term objective expressed in the statement from the first conference<sup>8</sup>:

*In this age of atomic weapons, the objective of all nations must be the abolition of war and even the threat of war from the life of mankind. War must be eliminated, not merely regulated by limiting the weapons to be used. Elimination of all war was of course the main call of the Russell–Einstein Manifesto<sup>11</sup>:*

*Here, then, is the problem which we present to you, stark and dreadful and inescapable: Shall we put an end to the human race; or shall mankind renounce war?*

*[Editor’s note: Joseph Rotblat and the Pugwash Conferences on Science and World Affairs jointly won the 1995 Nobel Peace Prize for their efforts to eliminate nuclear weapons.]*

1. What type of meeting would be the most realistic in terms of solving our current “peace” crisis?
2. Is the author overdramatic with his final quote? “Here, then, is the problem which we present to you, stark and dreadful and inescapable: Shall we put an end to the human race; or shall mankind renounce war?” With the potential for weapons of mass destruction, be it nuclear, chemical or biological why is this relevant?

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[http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50\\_s1?bypassSSO=1](http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50_s1?bypassSSO=1)

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Peace: Pugwash - The Results?

### Appendix G

#### The Russell-Einstein Manifesto

The Manifesto called on governments and the general public to take heed of the dangerous situation that had arisen from the progress of science in a world engaged in the titanic struggle between Communism and anticommunism:

*We are speaking on this occasion, not as members of this or that nation, continent or creed, but as human beings, members of the species Man, whose continued existence is in doubt...*

*Almost everybody who is politically conscious has strong feelings about one or more of these issues; but we want you, if you can, to set aside such feelings and consider yourselves only as members of a biological species which has had a remarkable history, and whose disappearance none of us can desire. . We shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril, and, if the peril is understood, there is hope that they may collectively avert it.*

*We have to learn to think in a new way.*

In ascribing our success to the fact that we are a group of scientists I am not suggesting that scientists are a superior class of human beings, that they have more wisdom and fewer faults than other groups in society. I put it down to their training in the scientific method, to the scientific tradition of appraising a problem without prejudice, but with respect for facts. It is this that makes scientists well qualified to tackle the kind of issues we take up at Pugwash.

Three kinds of issues were on the agenda of the First Conference, which I regard as the immediate, the long-term, and the fundamental. The three items were: (1) nuclear energy hazards in war and peace; (2) international control of nuclear energy; (3) responsibility of scientists. The first item was highly topical at that time. With the testing of ever larger hydrogen bombs the general public had become greatly concerned about the consequences of nuclear war and the long-term effect of radioactive fall-out. At that time the US and UK governments were keen on testing and tended to pooh-pooh any health hazards from them.

But the role played by Pugwash was attested by many public figures, including Mikhail Gorbachev, who said, "Through its activities, due to its scientific and moral authority, Pugwash has contributed in a unique way to averting the military danger, has helped to stop the 'Cold War' and to achieve profound positive changes in the development of the world."

After the end of the Cold War and the abatement of the immediate danger, we directed our attention to the major objective: the elimination of nuclear war. More and more, we are also concentrating our efforts on the long-term objective: the elimination of all war. The most important acknowledgement of our activities in the nuclear issue--the top accolade--came in 1995 in the award of the Nobel Peace Prize:

*... for their efforts to diminish the part played by nuclear arms in international politics and in the longer run to eliminate such arms. (Norwegian Nobel Committee citation)*

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Epilogue

The acknowledgements and prestigious awards to Pugwash do not mean that we can now 'rest on our laurels. Our job is not yet finished. We have still to convince the governments of the nuclear powers that they, and the rest of the world, will be better off without nuclear weapons; we have still to educate the public to realize that war-any war must be eliminated; we have still to educate the scientific community that it must take responsibility for the outcome of its research. We know what the penalty would be if these objectives were not attained. The last paragraph of the Russell-Einstein Manifesto spells this out:

*There lies before us, if we choose continual progress in happiness, knowledge and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal, as human beings, to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death.*

*The choice is still to be made but the portents are that we will choose life. We are gradually realizing the folly of war; we are slowly and painfully learning to solve our disputes by means other than military confrontation.*

BERTRAND RUSSELL AND THE PUGWASH MOVEMENT: PERSONAL REMINISCENCES, Joseph Rotblat  
<http://digitalcommons.mcmaster.ca/cgi/viewcontent.cgi?article=1199&context=russelljournal&sei-redir=1&referer=http%3A%2F%2Fwww.google.ca%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3Dbertrand%2520russell%2520and%2520the%2520pugwash%2520movement%253A%2520%2520personal%2520reminiscences%26source%3Dweb%26cd%3D1%26cad%3Drja%26ved%3D0CCoQFjAA%26url%3Dhttp%253A%252F%252Fdigitalcommons.mcmaster.ca%252Fcgi%252Fviewcontent.cgi%253Farticle%253D1199%2526context%253Drusselljournal%26ei%3D0FkeUuyUBMqaggGY1YAQ%26usg%3DAFQjCNGQFBnDKM7oPyG8nlbQ2jmSYMwnhw%26bvm%3Dbv.51156542%2Cd.aWc#search=%22bertrand%20russell%20pugwash%20movement%3A%20personal%20reminiscences%22>

1. Who is responsible for the promotion of peace?
2. When you read international headlines, in what way is the fear of nuclear weapons still real today as it was sixty years ago?
3. Accordingly to scientists, is the promotion of peace more important than military confrontation? What could be the result of avoiding peaceful solutions to disputes?

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[http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50\\_s1?bypassSSO=1](http://www.physicstoday.org/resource/1/phtoad/v54/i6/p50_s1?bypassSSO=1)

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**RIGHTS AND RESPONSIBILITIES**

*“So God created mankind in his own image, in the image of God he created them; male and female he created them.” Genesis 1:27*

Every person is created in the image of God and has the fundamental right to life until the moment of natural death; and human rights must be guaranteed if human dignity is to be promoted and protected. The right to life and the right to those things required for a dignified life are fundamental to the welfare of the person and therefore the community. Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society. In the context of the larger society, the principle of human rights teaches us that we are to both serve and be served by institutions (locally, nationally, and internationally) ; there is a symbiotic relationship.

**Sample Lessons Using the Rights and Responsibilities Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 10 Academic Science SNC2D Climate Change: The Anthropogenic Affect	Students will be introduced to the Catholic Social Teaching, Rights and Responsibilities and provided with learning opportunities to understand environmental and ecological issues from a scientific understanding. After learning of these anthropogenic contributions, particularly from Canada, students are introduced to the reality that the world’s poor will be the most affected. The students are invited to respond to these environmental challenges in light of the gospel values of responsibility for the poor.
Grade 12 Equity and Social Justice: From Theory to Practice HSE 4M Exploring Contemporary Equity and Social Justice organizations and movements through the Catholic Social Teaching: Rights and Responsibilities	This lesson explores the Catholic Social Teaching, Rights and Responsibilities. Students will research organizations and movements that have been agents of change for equity and social justice issues. In addition, students will reflect on and critically assess their contributions to the Common Good. A case study will be used to explore micro-credit and the work of Prof. Muhammad Yunus’ experiment with social capital, in light of our Catholic values.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Guiding Questions: Rights and Responsibilities</b> <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i>	
<p><b>The Catholic Social Teachings</b></p> <ul style="list-style-type: none"> <li>• Who are we responsible for?</li> <li>• Is our ability to respond (responsibility) informed and formed by love, faith, and hope?</li> <li>• How are we prepared to stand up for the rights of all people?</li> <li>• How do we exercise our rights and responsibilities – balancing personal needs and wants with possible negative impacts on others?</li> <li>• How might we integrate different academic perspectives to develop a more complete understanding of the “whole person” and put it into a better world view context?</li> </ul>	<p><b>The Equity and Inclusive Education Strategy</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize and value the gifts of others?</li> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p><b>RIGHTS And RESPONSIBILITIES</b></p> </div>	
<p><b>Critical Literacy</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li> <li>• How can we challenge our assumptions?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul>	<p><b>The Ontario Catholic Graduate Expectations</b></p> <ul style="list-style-type: none"> <li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li> <li>• How does the Catholic Social Teaching, Rights and Responsibilities, call us to respond or act:             <ul style="list-style-type: none"> <li>• As a discerning believer?</li> <li>• As an effective communicator?</li> <li>• As a reflective, creative, holistic thinker?</li> <li>• As a self-directed responsible life-long learner?</li> <li>• As a collaborative contributor?</li> <li>• As a caring family member?</li> <li>• As a responsible citizen?</li> </ul> </li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 10**

**Equity and Inclusive  
Education:  
From the Lens of the  
Catholic Social Teachings**

**Subject: Grade 10 Academic Science  
Code: SNC2D**

**Lesson Title:** Climate Change – The  
Anthropogenic Affect

Suggested length of time: 150-200 minutes

**Lesson Overview**

This lesson will introduce students to the Catholic Social Teaching, Rights and Responsibilities. This will provide students learning opportunities to understand environmental and ecological issues from a scientific understanding. After learning of these anthropogenic contributions, particularly from Canada, students are introduced to the reality that the world’s poor will be the most affected. The students are invited to respond to these big environmental challenges in light of the gospel values of responsibility for the poor.

“The proper ecological balance will not be found *without directly addressing the structural forms of poverty* that exist throughout the world”<sup>1</sup>

1 John Paul II, Message for the World Day of Peace (January 1, 1990) 11.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Science SNC2D</b></p> <p><b>Strand:</b> D. Earth and Space Science</p> <p><b>Overall Expectations:</b> D1. analyse some of the effects of climate change around the world, and assess the effectiveness of initiatives that attempt to address the issue of climate change; D3. demonstrate an understanding of natural and human factors, including the greenhouse effect, that influence Earth’s climate and contribute to climate change.</p> <p><b>Specific Expectations:</b> D1.1 analyse current and/or potential effects, both positive and negative, of climate change on human activity and natural systems (e.g., loss of habitat for Arctic mammals such as polar bears and loss of traditional lifestyles for Inuit as Arctic ice shrinks; famine as arable land is lost to desertification; an increase in water-borne disease and human resettlement as coastal lands are flooded; expansion of the growing season in some regions) D1.2 assess, on the basis of research, the effectiveness of some current individual, regional, national, or international initiatives that address the issue of climate change (e.g., Drive Clean, ENERGY STAR, . . . ,municipal recycling programs, Intergovernmental Panel on Climate Change [IPCC]) D3.3 describe the natural greenhouse effect, explain its importance for life, and distinguish it from the anthropogenic greenhouse effect</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Rights and Responsibilities</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Who:</b> 1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.</p> <p><b>A Collaborative Contributor Who:</b> 5 (h) Applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.</p> <p><b>A Responsible Citizen Who:</b> 7 (i) Respects the environment and uses resources wisely.</p>



## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- How do you see yourself as a valued and contributing member of this class, school, community, and society?

Catholic Social Teaching:

- Who are we responsible for?
- How do we exercise our rights and responsibilities – balancing personal needs and wants with possible negative impacts on others?

Ontario Catholic Graduate Expectations:

How does this Catholic Social Teaching, Rights and Responsibilities, call us to respond or act:

- as discerning believer Who Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.
- as a collaborative contributor who applies skills for employability, self-employment and entrepreneurship relative to Christian vocation
- as a responsible citizen who respects the environment and uses resources wisely.

Ecclesial resource that inspires this lesson:

*“The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.”* (Pope Benedict XVI, Encyclical Letter Caritas in Veritate, 2009, No. 48)

[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)

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

By the end of this lesson, we will:

- Understand the Catholic Social Teaching of Rights and Responsibilities;
- Understand that to confront climate change means we have to first take responsibility towards the poor.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Explain Canada’s role related to greenhouse gas emissions</li> <li>• Give examples of how human actions contribute to the greenhouse effect</li> <li>• Explain how the Catholic Social Teaching, Rights and Responsibilities, calls us to be responsible and respond to environmental destruction.</li> </ul>
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INSTRUCTIONAL COMPONENTS AND CONTEXT			
	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Prior Learning</b></p> <ul style="list-style-type: none"> <li>• Experience the Critical Analysis Process</li> <li>• Some understanding of chemical terms</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher should review chemicals and relate this lesson to their textbook section on Greenhouse Gases. For additional information about the direct economic effect by greenhouse gases read <a href="http://www.huffingtonpost.com/jim-yong-kim/we-must-confront-climate_b_3479531.html">http://www.huffingtonpost.com/jim-yong-kim/we-must-confront-climate_b_3479531.html</a>. It is by the president of the World Bank Group.</p> <p>Photocopy Stats Can article referenced in Minds On section.</p> <p><b>Student Readiness:</b> Prior to this lesson, students will be able to read and interpret perspectives on scientific literature and theological literature.</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Materials:</b></p> <p>Appendix A Climate Change in Canada (1/4 class set)</p> <p>Appendix B Greenhouse Gas Emissions (1/4 class set)</p> <p>Appendix C Climate Change Impacts (1/4 class set)</p> <p>Appendix D How are we adapting? How are we responding to the challenge? (1/4 class set)</p> <p>Appendix E Quotes on Rights &amp; Responsibilities</p> <p>Appendix F Climate Change Affects the Poor ( ½ class )</p> <p>Appendix G Pope Francis’ Speech on World Environment Day (½ class)</p> <p>Appendix H Why Does the Church Care About Global Climate Change (class set)</p> <p><b>Continued Learning Opportunities:</b></p> <p>Appendix I Catholic Social Teaching: Rights and Responsibilities (class set)</p> </td> </tr> </table>	<p><b>Prior Learning</b></p> <ul style="list-style-type: none"> <li>• Experience the Critical Analysis Process</li> <li>• Some understanding of chemical terms</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher should review chemicals and relate this lesson to their textbook section on Greenhouse Gases. For additional information about the direct economic effect by greenhouse gases read <a href="http://www.huffingtonpost.com/jim-yong-kim/we-must-confront-climate_b_3479531.html">http://www.huffingtonpost.com/jim-yong-kim/we-must-confront-climate_b_3479531.html</a>. It is by the president of the World Bank Group.</p> <p>Photocopy Stats Can article referenced in Minds On section.</p> <p><b>Student Readiness:</b> Prior to this lesson, students will be able to read and interpret perspectives on scientific literature and theological literature.</p>	<p><b>Materials:</b></p> <p>Appendix A Climate Change in Canada (1/4 class set)</p> <p>Appendix B Greenhouse Gas Emissions (1/4 class set)</p> <p>Appendix C Climate Change Impacts (1/4 class set)</p> <p>Appendix D How are we adapting? How are we responding to the challenge? (1/4 class set)</p> <p>Appendix E Quotes on Rights &amp; Responsibilities</p> <p>Appendix F Climate Change Affects the Poor ( ½ class )</p> <p>Appendix G Pope Francis’ Speech on World Environment Day (½ class)</p> <p>Appendix H Why Does the Church Care About Global Climate Change (class set)</p> <p><b>Continued Learning Opportunities:</b></p> <p>Appendix I Catholic Social Teaching: Rights and Responsibilities (class set)</p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Terminology:</b> climate, weather, Infrared radiation, ultraviolet radiation, visible light, greenhouse gases , global warming</p>	<p><b>Internet Resources:</b>  <b>Stats Canada Site</b>  <a href="http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm">http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm</a>                      or  <a href="http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf">http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf</a></p> <p><b>Print Resources:</b>                      All Thinking Routines are taken from:  <u>Making Thinking Visible</u>, by Ritchhart, Church, Morrison, Jossey-Bass, 2011</p>
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MINDS ON	CONNECTIONS
<p><b>Small Group</b> – Questions on Canada’s Role in Climate Change</p> <p>These questions are related to a document put out by the government titled: Human Activity and the Environment: Annual Statistics. 2007 and 2008  <a href="http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf">http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf</a></p> <p>You will need to photocopy the first thirty pages, or use it as an internet assignment. This is an excellent resource that is worth the initial time taken to photocopy since it is making direct connections to our country and communities.</p> <p>Break the class into four groups. Each group will become the expert after they synthesize and present.</p> <ul style="list-style-type: none"> <li>— Group One: Appendix A Climate Change in Canada</li> <li>— Group Two: Appendix B Greenhouse Gas Emissions</li> <li>— Group Three: Appendix C Climate Change Impacts</li> <li>— Group Four: Appendix D How are we adapting? How are we responding to the challenge?</li> </ul> <p>Each group is to answer the questions, as much as possible using their own words. Then present to the class 3 to 5 findings balancing needs and wants and greenhouse gas emissions.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Jigsaw</li> <li>— Synthesize and present</li> <li>— Each group has to fill in their respective Appendix A, B , C or D</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Guided discussion on Appendix A to Appendix D</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

ACTION	CONNECTIONS
<p>The students are introduced to the effect of climate change on the poor Appendix E Quotes on Rights and Responsibilities</p> <p>Ask the students to respond:</p> <p><i>1. What kinds of issues of equity, power and social justice are relevant to the topic?</i></p> <p><i>2. “The environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.” (Pope Benedict XVI, Encyclical Letter Caritas in Veritate, 2009, No. 48 ) Why does this quote and the article state that poor people are more dependent on natural resources? What does it mean to say that they are vulnerable? In what ways are poor people more vulnerable than us?</i></p> <p><b>Group Work:</b></p> <p>Split the class into two homework groups (for Appendix F and Appendix G.</p> <p>Half of the students are given Appendix F Climate Change Affects the Poor. Students read and respond to questions.</p> <p>Half the students are given Appendix G Pope Francis’ Speech on World Environment Day. Students read and respond to questions.</p> <p>As follow-up, the next day each group must share key learnings with the whole class. Students may make a connection to the guiding question: <i>As a valued and contributing member of our world, how can we make a difference?</i></p> <p><b>Reflection:</b></p> <p>Students are presented Appendix H Why Does the Church Care About Global Climate Change.</p> <p>Students will complete the two questions at the bottom of Appendix H for homework.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Teacher led discussion with whiteboard, overhead or PowerPoint</li> <li>— Introduction Appendix E</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Think-Pair-Share</li> <li>— Teacher asks the students to be thinking of their rights and responsibilities and the rights and responsibilities of those directly affected by greenhouse gases</li> <li>— Appendix F: Students complete questions for sharing</li> <li>— Appendix G: Students complete questions for sharing</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Guided discussion on Appendix H</li> <li>— Teacher led discussion with whiteboard, overhead or PowerPoint</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Debrief the answers to these questions based on homework responses:</p> <ol style="list-style-type: none"> <li>1. List three key points from the Catholic Social Teaching that apply to the Church’s concern for the environment?</li> <li>2. Why do the Bishops in the United States have special concern for the poor? (You might consider the Church’s Preferential Option for the Poor or the awareness of the vulnerability of those who are poor.)</li> </ol>	
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CONSOLIDATION:	CONNECTIONS
<p><b>Individual:</b> Appendix I and Exit Card</p> <p>Students complete Appendix I CST: Rights &amp; Responsibilities to submit for assessment as well as the Exit Card outlined below.</p> <p>Exit Card</p> <p>I Used to Think..., Now I Think... This thinking routine allows students to reflect on their thinking and explore how and why that thinking has changed.</p> <p>Have students write and respond to the following on a slip of paper and hand in at the end of class:</p> <p><i>About Rights and Responsibilities:</i></p> <ul style="list-style-type: none"> <li>• I used to think... Now I think...</li> <li>• This new learning will influence my words and actions in responding to the challenges of global warming by ...</li> <li>• As a valued member of this class how could you change attitudes in Ontario, or your town about greenhouse gases?</li> <li>• What kinds of issues of equity, power and social justice are relevant to the topic? Think of this in terms of the rights and responsibilities of those who have power and privilege regarding CO<sup>2</sup> emissions versus the rights of the poor.</li> </ul> <p>Collect and review exit cards responses. Look for patterns in student responses that indicate how the students’ thinking has grown, deepened, shifted or changed. Use this student learning</p>	<p>Assessment of learning:</p> <ul style="list-style-type: none"> <li>— Appendix I Rights and Responsibilities</li> <li>— Exit Card</li> </ul>

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	to plan for the next lesson. Consider using responses from the third statement to create a class agreement/vision for learning that can be posted.	
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CONTINUED LEARNING OPPORTUNITIES		
	<p>The students can read an excellent article that further integrates Canada’s questionable environmental actions and a response by many Canadian Churches.</p> <p><a href="http://www.dennisgruending.ca/2011/12/canadian-churches-climate-change-and-durban/">http://www.dennisgruending.ca/2011/12/canadian-churches-climate-change-and-durban/</a></p> <p>Another powerful international voice on assisting the poor looks directly at carbon dioxide emissions. The mission of Carbon Offsets To Alleviate Poverty (COTAP) is to empower individuals in developed countries to simultaneously tackle the world’s biggest environmental challenge (global warming) and the world’s biggest humanitarian challenge (extreme poverty).</p> <p><a href="http://cotap.org/home/mission/">http://cotap.org/home/mission/</a></p> <p>A Possible <b>Making Connections</b> based question for the Climate Change unit test.</p> <p>Extension: “Sample issue: Scientists are researching changes in climate patterns as possible contributing factors to an increase in the number of smog days in Ontario and elsewhere in Canada. As the air quality worsens, people may curtail their outdoor activities, and those with respiratory problems may require medical attention, increasing health care costs.” This quote from the curriculum expectations directly incorporates the Pope Francis’ message in Appendix G. What do you see as possible solutions to Ontario’s smog problems?</p> <p>Extension: From the curriculum expectations: How have recent extreme weather events such as heat waves in Europe or drought in southern Africa affected habitats in these regions? How might predicted changes to global temperature and precipitation affect agriculture in Ontario, Canada, or different areas around the world? How might the continuing reduction of the polar ice cap influence domestic and international transportation and shipping? (Appendix F)</p> <p>Reflection Question: Is there environmental racism for those who are poor, persons of colour and those without social power. Are these people most at risk in situations of environmental degradation?</p>	

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**Climate Change in Canada**

**Appendix A**

Answer the following questions after reading the opening part of section 1: **Climate change in Canada** (pages 12-14) and section 1.1 **Understanding climate change** (pages 15-18) of the “Climate change in Canada” article. In the online version, this section takes up the first quarter of the screen and ends with the photo of the smokestack and gas pump.

(<http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm>)

(<http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf>)

When possible, use your own words.

1. What is the position of the Intergovernmental Panel on Climate Change (IPCC) concerning the role of human activity in global warming?
2. Chart 1.1 shows the variation of global mean temperatures from 1880 to 2006 relative to the mean temperature during the base period from 1951 to 1980. What trend does the chart illustrate? Would the magnitude of the trend increase or decrease if annual mean temperature was plotted against a base period from 1881 to 1910? Consider how the base period that is selected impacts on the visual presentation of the data.
3. What is one of the greatest concerns associated with climate change?
4. In addition to extreme weather events, what other weather changes are associated with climate change?
5. Canada only has about 0.5% of the world’s population, but contributes about 2% of the total global greenhouse gas emissions. What are some explanations for this?
6. What is the greenhouse effect?
7. What is the global warming potential of methane in comparison to carbon dioxide? What other information would we need to know before deciding which of these two gases has the most overall impact on climate change?

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**Greenhouse Gas Emissions, 1990-2005**

**Appendix B**

Answer the following questions after reading section 1.2: **Greenhouse gas emissions** (pages 19-30).

When possible use your own words to answer the questions. In the online version, this section begins after the photo of the smokestack and gas pump and ends with the photo of the polar bear.

<http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm>

<http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf>

1. What are the six categories of greenhouse gas emissions as classified by Canada's 2007 National Inventory Report?
2. In 2005, what amount of CO<sub>2</sub> equivalent of greenhouse gases did Canadians emit to the atmosphere?
3. Based on Table 1.3 and Chart 1.3, how much greenhouse gas did Canadians emit to the atmosphere in 1990? In 1995? In 2000? What trend do these data reveal?
4. What is Canada's Kyoto target? Are we approaching it?
5. Using the classifications in question one, what is the largest source of greenhouse gas emissions in Canada, accounting for more than 80% of total emissions in 2005?
6. Table 1.3 illustrates the breakdown of Canada's sources of greenhouse gas emissions. Create a pie chart of the greenhouse gas emissions by source in 2005, using the categories from question 1 and omitting land use, land use change and forestry.
7. Transportation is a major source of greenhouse gases. The section entitled "Contributions from energy production and consumption" includes the following text:  
*"Transportation activity is a major source of emissions related to the combustion of fossil fuels, and accounted for 33% of emissions and 37% of growth in energy-related emission sources since 1990. Of particular note was the 109% increase in the emissions from light-duty gasoline trucks (from 21.3 Mt in 1990 to 44.5 Mt in 2005), reflecting the growing popularity of sport-utility vehicles, vans and light trucks."*  
Look at Table 1.3 and show how the calculations were done to arrive at the percentage change values above.
8. Table 1.3 illustrates a negative value for the final category: land use, land – use change and forestry. Explain what this negative value means (Tip: see the section 'Non-energy emissions').

**Putting greenhouse gas emissions into context**

9. List possible reasons why Canada ranked first in growth of greenhouse gas emissions from 1990-2004 of all the G8 countries, and explain why these factors are related to increased emissions.



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**Climate Change Impacts**

**Appendix C**

Answer the following questions after reading section 1.3: **Climate change impacts** (pages 31-40). In the online version, this section is about half way down the screen, after the photo of the polar bear.

(<http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm>)

(<http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf>)

When possible, answer the questions in your own words.

1. How is climate change predicted to affect weather in Canada?

**Canada's climate**

2. According to Table 1.6, which weather station reports the warmest average annual temperature? The coldest?
3. Which weather station reports the highest amount of total average precipitation annually? The lowest?
4. From 1948 to 2007 Canada has experienced a \_\_\_\_\_ °C *increase* in annual temperature.

**Impacts on snow and ice**

5. What might less snowfall mean for Canada?
6. Where are glaciers most commonly found in Canada?
7. How much of Canada's land mass is covered by glaciers?
8. What are three reasons why glacier reduction is accelerating in Canada?
9. What industries are heavy users of water in Canada?

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**Appendix D**

**How are we adapting? How are we responding to the challenge?**

Answer the following questions after reading section 1.4: **How are we adapting? How are we responding to the challenge?** (pages 41-50). In the online version, this section is about three quarters of the way down the screen, after the photo of wind turbines.

(<http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm>)

(<http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf>)

1. Explain the two main strategies to deal with climate change and give an example of each.

**Mitigation: Domestic activities**

2. Give some examples of how communities in British Columbia are becoming 'carbon neutral' by reducing their greenhouse gas emissions.
3. What are the two key steps in the process of reducing greenhouse gas emissions?
4. What have provincial and federal governments done to assist in the reduction of greenhouse gas emissions in Canada?

**Mitigation: Industry Response**

5. Based on Table 1.11, which types of industries were more likely to have brought in new/improved systems and equipment and which were not? Which type of industry had the highest impact on emissions?

**Mitigation: Renewable energy**

6. How much of Canada's electricity is produced using renewable energy?
7. List six kinds of renewable energy used in Canada.
8. Which provinces are producing the most hydroelectricity based on Table 1.14? Which has the greatest installed wind capacity based on Table 1.15?

**Innovations**

9. What are four ways you can help lower greenhouse gas emissions?

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**Quotes on Rights and Responsibilities**

**Appendix E**

*Let us protect Christ in our lives, so that we can protect others, so that we can protect creation!*  
(3/19/13)

*The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. (3/19/13)*

*Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. (3/19/13)*

*To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! (3/19/13)*

Quotes by Pope Francis March 19, 2013

<http://catholicclimatecovenant.org/wp-content/uploads/2013/07/POPE-FRANCIS-Quotes-on-Creation-Environment.pdf>

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*"Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. Individual nations must measure their own self-interest against the greater Common Good and contribute equitably to global solutions."*

USCCB, Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, 2001  
<http://www.usccb.org/sdwp/international/globalclimate.shtml>

*"The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole."*

Pope Benedict XVI, Encyclical Letter Caritas in Veritate, 2009, No. 48  
[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)

<http://catholicclimatecovenant.org/wp-content/uploads/2011/02/Climate-Change-and-Catholic-Social-Teaching.pdf>

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God also calls His children to care for one another, most particularly the poor and those who cannot care fully for themselves. Our responsibility to the poor and vulnerable requires that we open our hands and hearts to those in need, taking special care to aid and comfort them (Deut. 15:7-11). We see the face of Christ in the poor, the vulnerable, and those living on the margins of society. By caring for them, we draw closer to the Lord, fulfilling and spreading the message of His love. We will be judged by our responsibility to the least of these. (Matthew 25:35-40). As part of one body in Christ, each believer has an obligation to use our God-given talents for the improvement of the human condition and the attainment of the Common Good (I Cor. 12:7, 12).

<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/why-does-the-church-care-about-global-climate-change.cfm>

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**Climate Change Affects the Poor**

**Appendix F**

**Poverty and Climate Change: Reducing the Vulnerability of the Poor through Adaptation**

<http://www.oecd.org/env/cc/2502872.pdf>

Climate change is a serious risk to poverty reduction and threatens to undo decades of development efforts. As the Johannesburg Declaration on Sustainable Development states, “the adverse effects of climate change are already evident, natural disasters are more frequent and more devastating and developing countries more vulnerable.” While climate change is a global phenomenon, its negative impacts are more severely felt by poor people and poor countries. They are more vulnerable because of their high dependence on natural resources, and their limited capacity to cope with climate variability and extremes.

**Climate Change is Happening and Will Increasingly Affect the Poor**

Today, it is widely agreed by the scientific community that climate change is already a reality. The Intergovernmental Panel on Climate Change (IPCC) has concluded that human activities are altering our climate system and will continue to do so. Over the past century, surface temperatures have increased and associated impacts on physical and biological systems are increasingly being observed. Science tells us that climate change will bring about gradual changes, such as sea level rise, and shifts of climatic zones due to increased temperatures and changes in precipitation patterns. Also, climate change is very likely to increase the frequency and magnitude of extreme weather events such as droughts, floods, and storms. While there is uncertainty in the projections with regard to the exact magnitude, rate, and regional patterns of climate change, its consequences will change the fate of many generations to come and particularly impact on the poor if no appropriate measures are taken. The impacts of climate change, and the vulnerability of poor communities to climate change, vary greatly, but generally, climate change is superimposed on existing vulnerabilities. Climate change will further reduce access to drinking water, negatively affect the health of poor people, and will pose a real threat to food security in many countries in Africa, Asia, and Latin America. In some areas where livelihood choices are limited, decreasing crop yields threaten famines, or where loss of landmass in coastal areas is anticipated, migration might be the only solution. The macroeconomic costs of the impacts of climate change are highly uncertain, but very likely have the potential to threaten development in many countries.

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**Key Questions:**

1. Is climate change a bigger problem than just getting warmer summers?
2. What part of our world will suffer the most from the greenhouse effect?
3. What specific factors will climate change have on peoples?
4. Do you have a responsibility to help the poor? Does Canada have a responsibility to help the poor?
5. Based on your Stats Canada reading, is Canada making a significant effort to change our output of greenhouse gases?
6. After reading this article how do you see yourself as a valued and contributing member of this class, school, community, and society? How can you make a difference?
7. "The proper ecological balance will not be found *without directly addressing the structural forms of poverty* that exist throughout the world" (Pope John Paul II, Message for the World Day of Peace January 1, 1990). What did the Pope John Paul II mean by this statement?

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**Appendix G**

**Pope Francis' Speech on World Environment Day**

Dear brothers and sisters, good morning!

Today I want to focus on the issue of the environment, which I have already spoken of on several occasions. Today we also mark World Environment Day, sponsored by the United Nations, which sends a strong reminder of the need to eliminate the waste and disposal of food.

When we talk about the environment, about creation, my thoughts turn to the first pages of the Bible, the Book of Genesis, which states that God placed man and woman on earth to cultivate and care for it (cf. 2:15). And the question comes to my mind: What does cultivating and caring for the earth mean? Are we truly cultivating and caring for creation? Or are we exploiting and neglecting it? The verb "to cultivate" reminds me of the care that the farmer has for his land so that it bear fruit, and it is shared: how much attention, passion and dedication! Cultivating and caring for creation is God's indication given to each one of us not only at the beginning of history; it is part of His project; it means nurturing the world with responsibility and transforming it into a garden, a habitable place for everyone. Benedict XVI recalled several times that this task entrusted to us by God the Creator requires us to grasp the rhythm and logic of creation. But we are often driven by pride of domination, of possessions, manipulation, of exploitation; we do not "care" for it, we do not respect it, we do not consider it as a free gift that we must care for. We are losing the attitude of wonder, contemplation, listening to creation; thus we are no longer able to read what Benedict XVI calls "the rhythm of the love story of God and man." Why does this happen? Why do we think and live in a horizontal manner, we have moved away from God, we no longer read His signs.

But to "cultivate and care" encompasses not only the relationship between us and the environment, between man and creation, it also regards human relationships. The Popes have spoken of *human ecology*, closely linked to *environmental ecology*. We are living in a time of crisis: we see this in the environment, but above all we see this in mankind. The human person is in danger: this is certain, the human person is in danger today, here is the urgency of human ecology! And it is a serious danger because the cause of the problem is not superficial but profound: it is not just a matter of economics, but of ethics and anthropology. The Church has stressed this several times, and many say, yes, that's right, it's true ... but the system continues as before, because it is dominated by the dynamics of an economy and finance that lack ethics. Man is not in charge today; money is in charge, money rules. God our Father did not give the task of caring for the earth to money, but to us, to men and women: we have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." If you break a computer it is a tragedy, but poverty, the needs, and the dramas of so many people end up becoming the norm. If on a winter's night, here nearby in Via Ottaviano, for example, a person dies, that is not news. If in so many parts of the world there are children who have

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nothing to eat, that's not news, it seems normal. It cannot be this way! Yet these things become the norm: that some homeless people die of cold on the streets is not news. In contrast, a ten point drop on the stock markets of some cities is a tragedy. A person dying is not news, but if the stock markets drop ten points it is a tragedy! Thus people are disposed of, as if they were trash.

This "culture of waste" tends to become the common mentality that infects everyone. Human life, the person is no longer perceived as a primary value to be respected and protected, especially if poor or disabled, if not yet useful - such as the unborn child - or no longer needed - such as the elderly. This culture of waste has made us insensitive even to the waste and disposal of food, which is even more despicable when all over the world, unfortunately, many individuals 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 used to an excess and daily waste of food, to which, at times, we are no longer able to give a just value, which goes well beyond mere economic parameters. We should all remember, however, that throwing food away is like stealing from the tables of the poor, the hungry! I encourage everyone to reflect on the problem of thrown away and wasted food to identify ways and means that, by seriously addressing this issue, are a vehicle of solidarity and sharing with the needy.

A few days ago, on the Feast of Corpus Christi, we read the story of the miracle of the loaves: Jesus feeds the crowd with five loaves and two fishes. And the conclusion of the piece is important: " They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets" (Lk 9:17). Jesus asks his disciples not to throw anything away: no waste! There is this fact of twelve baskets: Why twelve? What does this mean? Twelve is the number of the tribes of Israel, which symbolically represent all people. And this tells us that when food is shared in a fair way, with solidarity, when no one is deprived, every community can meet the needs of the poorest. Human ecology and environmental ecology walk together.

So I would like us all to make a serious commitment to respect and protect creation, to be attentive to every person, to counter the culture of waste and disposable, to promote a culture of solidarity and of encounter. Thank you.

Vatican Radio translation of the Holy Father's catechesis: June 5<sup>th</sup>, 2013.

Text from Vatican website:

[http://en.radiovaticana.va/news/2013/06/05/pope\\_at\\_audience:\\_counter\\_a\\_culture\\_of\\_waste\\_with\\_solidarity/en1-698604](http://en.radiovaticana.va/news/2013/06/05/pope_at_audience:_counter_a_culture_of_waste_with_solidarity/en1-698604)



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**Reflection Questions:**

1. What does cultivating and caring for the earth mean?
2. Are we truly cultivating and caring for creation? Or are we exploiting and neglecting it?
3. What does Pope Francis mean by “We are losing the attitude of wonder, contemplation, listening to creation.”?
4. What does Pope Francis mean by “culture of waste”?
5. After reading this article how do you see yourself as a valued and contributing member of this class, school, community, and society? How can you make a difference?
6. Extension: (From curriculum expectations) Sample issue: Scientists are researching changes in climate patterns as possible contributing factors to an increase in the number of smog days in Ontario and elsewhere in Canada. As the air quality worsens, people may curtail their outdoor activities, and those with respiratory problems may require medical attention, increasing health care costs.”  
These questions directly incorporate the Pope’s message. What do you see as possible solutions to Ontario’s smog problems?
6. Extension: (From the curriculum expectations) How have recent extreme weather events such as heat waves in Europe or drought in southern Africa affected habitats in these regions? How might predicted changes to global temperature and precipitation affect agriculture in Ontario, Canada, or different areas around the world? How might the continuing reduction of the polar ice cap influence domestic and international transportation and shipping?

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### Appendix H

#### Why Does the Church Care about Global Climate Change?

*At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both the human environment and the natural environment. (Global Climate Change: A Plea for Dialogue, Prudence and the Common Good, US Catholic Bishops, 2001)*

#### Introduction

There is increasing discussion of global climate change, also called "global warming," which refers to long-term increases in average global temperatures that result from natural variation and human activities. Although some uncertainty still exists as to the exact nature and effects of global climate change, a broad scientific consensus has developed that some significant warming has occurred, brought about in part by human activities. As the U.S. bishops expressed in their 2001 pastoral statement on climate change, this issue "...is about the future of God's creation and the one human family." To help us address contemporary questions, such as climate change, Catholics bring a long tradition of applying our Church's social teachings to complex issues.

Sacred Scripture calls believers to care for God's creation and all of God's children. As creation unfolded under God's loving hand, God saw all that He had made and found it "very good" (Genesis 1: 31). God created the human person in His "divine image" placing the human creature at the summit of the created order. "Being in the image of God, the human individual possesses the dignity of a person who is not just something but someone." <sup>1</sup> God also blesses the other creatures who share the earth and makes clear the connection that exists between all living things (Genesis 1:27-31). God calls us as His stewards to care for the garden He created. The natural world serves as a source of inspiration for our faith and our love for the Creator. Through Biblical stories, psalms and parables, and the beauty of the natural world, we can come to know God more fully.

Catholic Social Teaching, which is rooted in Scripture and the tradition of the Church, is an instrument of evangelization <sup>2</sup> and expresses the social doctrine of the Church outlining ethical principles to guide the development of a morally just society. These principles are particularly applicable to the many challenging social, political, economic and ecological questions of our times.

There are three themes from Catholic Social Teaching that apply in a particular way to the Church's concern for the environment. First, concern for the environment calls us to respect human life and dignity. Second, as the world becomes increasingly interdependent, we have a call to promote the Common Good and the virtue of solidarity. Finally, in caring for the environment, we have a special responsibility to the poor and vulnerable, who are most affected and least heard. <sup>3</sup>

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### Special Concern for the Poor

God also calls His children to care for one another, most particularly the poor and those who cannot care fully for themselves. Our responsibility to the poor and vulnerable requires that we open our hands and hearts to those in need, taking special care to aid and comfort them (Deut. 15:7-11). We see the face of Christ in the poor, the vulnerable, and those living on the margins of society. By caring for them, we draw closer to the Lord, fulfilling and spreading the message of His love. We will be judged by our responsibility to the least of these. (Matthew 25:35-40). As part of one body in Christ, each believer has an obligation to use our God-given talents for the improvement of the human condition and the attainment of the Common Good (I Cor. 12:7, 12).

1. *Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace, Libreria Editrice Vaticana, 2004, #108.
2. *Centesimus Annus*, no. 54.
3. *Renewing the Earth*, United States Conference of Catholic Bishops, 1991, p. 5.

<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/why-does-the-church-care-about-global-climate-change.cfm>

#### Homework Questions:

1. List three key points from the Catholic Social Teaching that apply to the Church's concern for the environment?

2. Why do the Bishops in the United States have special concern for the poor? (You might consider the Church's Preferential Option for the Poor or the awareness of the vulnerability of those who are poor.)

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**Catholic Social Teaching: Rights and Responsibilities**

**Appendix I**

**Student Name** \_\_\_\_\_ **Date:** \_\_\_\_\_

There is a reciprocal relationship between rights and responsibilities; each right has corresponding responsibilities. Human rights must be guaranteed if human dignity is going to be promoted and protected. This principle teaches us that we are to both serve and be served by the institutions of the world and that we are responsible for each other.

*Read the following points for the Catholic Social Teaching on **Rights and Responsibilities**. For each of the five points, select/highlight one phrase and one word from each point that speaks to you in some way and record them here.*

<b>By learning about this Catholic Social Teaching, it is hoped that students will...</b>	<b>One Phrase</b>	<b>One Word</b>	<b>How is this word or phrase connected to what you already know or think? What question or wonderings do you have about this phrase or word?</b>
<i>Be a voice of change in the world to ensure that every person has the basic necessities of life – food, shelter, clean water, health care and education</i>			
<i>Recognize that, along with their own rights, they have duties of responsibilities to one another , to families, and to the larger society</i>			
<i>Strive to ensure the treatment of others reflects a belief in the equal rights and treatment of all?</i>			
<i>Understand that consumer “wants” may have a positive or negative effect on others?</i>			

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**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Equity and Social Justice: From Theory to Practice</b> <b>Code: HSE 4M</b></p> <p><b>Lesson Title:</b> Exploring Contemporary Equity and Social Justice organizations and movements through the Catholic Social Teaching: Rights and Responsibilities</p> <p>Suggested length of time: 75 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson explores the Catholic Social Teaching, Rights and Responsibilities. Students will research organizations, and movements that have been agents of change for equity and social justice issues. In addition, students will reflect on and critically assess their contributions to the Common Good. A case study will be used to explore micro-credit and the work of Prof. Muhammad Yunus experiment with social capital, in light of our Catholic values.</p>

<b>CURRICULUM CONNECTIONS</b>	<b>CATHOLIC SOCIAL TEACHINGS &amp; ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS</b>
<p><b>Equity and Social Justice HSE4M</b></p> <p><b>STRANDS:</b> A. Research and Inquiry Skills C. Addressing Equity and Social Justice Issues D. Personal and Social Action</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Rights and Responsibilities</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic</b></p>

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<p><b>Overall Expectations:</b></p> <p>A1. Exploring: explore topics related to equity and social justice, and formulate questions to guide their research;</p> <p>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.</p> <p>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;</p> <p>C2. Leadership: evaluate the contributions of individuals and groups and/or movements identified with specific aspects of the struggle for equity and social justice;</p> <p>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;</p> <p><b>Specific Expectations</b></p> <p>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</p> <p>A1.2 identify key concepts (e.g., through discussion, brainstorming, use of visual organizers) related to their selected topics</p> <p>A1.3 formulate effective questions to guide their research and inquiry</p> <p>A4.2 use terms relating to equity and social justice correctly (e.g., equity, equality, marginalization, human rights, diversity, ethics)</p>	<p><b>Faith Community Who:</b></p> <p>1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.</p> <p>1 (e) Speaks the <i>language of life</i>... “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) prayer and worship.</p> <p><b>An Effective Communicator Who:</b></p> <p>2 (a) Listens actively and critically to understand and learn in light of gospel values.</p> <p>2 (c) Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p><b>A Reflective, Creative and Holistic Thinker Who:</b></p> <p>3 (b) Creates, adapts, evaluates new ideas in light of the Common Good.</p> <p>3 (f) Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p> <p><b>A Self-Directed, Responsible, Lifelong Learner Who:</b></p> <p>4 (a) Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.</p> <p><b>A Collaborative Contributor Who:</b></p> <p>5 (a) Works effectively as an interdependent team member.</p> <p>5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b></p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>C1.2 analyse a broad range of current equity and social justice issues in Canada with reference to the underlying social circumstances and potential strategies for addressing the issues</p> <p>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</p> <p>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</p> <p>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?”</p> <p>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, revolutionary movements)</p>	<p>7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.</p> <p>7 (h) Exercises the rights and responsibilities of Canadian citizenship.</p> <p>7 (j) Contributes to the Common Good.</p>
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## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- How do you see yourself as a valued and contributing member of this class, school, community, and society?

Catholic Social Teaching:

- For whom are we responsible?
- How are we prepared to stand up for the rights of all people?
- How do we exercise our rights and responsibilities – balancing personal needs and wants with the Common Good?

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Rights and Responsibilities, call us to respond or act:
  - As a Discerning Believer Formed in the Catholic Faith Community Who?
  - As an Effective Communicator Who?
  - As a Reflective, Creative and Holistic Thinker Who?
  - As a Self-Directed, Responsible, Lifelong Learner Who?
  - As a Collaborative Contributor Who?
  - As a Responsible Citizen Who?

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How does our faith influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- Understand and recognize the importance of Rights and Responsibilities;
- Apply the Catholic Social Teaching, Rights and Responsibilities, and how it relates to their everyday lives and decision-making;
- Be able to define and identify key concepts and terms associated with equity and inclusivity;
- Formulate effective questions and responses to defend their opinion on a topic;
- Describe the success of organizations and movements that support equity and social justice issues.



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b> I can:</p> <ul style="list-style-type: none"> <li>• Formulate an opinion on topic</li> <li>• Analyse information</li> <li>• Discuss, dialogue, articulate and present my opinion to the class</li> <li>• Interpret and make connections</li> </ul>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have to review all materials and videos. Review terminology and prepare appendices handouts.</p> <p><b>Student Readiness:</b> Prior to this lesson, students will have to review basic themes and terminology associated with equity studies.</p> <p><b>Terminology</b></p> <p>Equity, Equality, Social Justice, Human Rights, Natural Law, Rights, Freedoms, Poverty.</p>	<p><b>Materials:</b></p> <p>Appendix A Poverty Place Mat Appendix B Key Terms Appendix C Graphic Organizer Examining Agents of Change Appendix C List of Organizations and Movements</p> <p><b>Internet Resources:</b></p> <p>The Natural Law: The Only Basis for International Order By Andrew M. Greenwell, Esq. on Catholic Online <a href="http://www.catholic.org/hf/faith/story.php?id=43639">http://www.catholic.org/hf/faith/story.php?id=43639</a></p> <p><a href="http://www.catholic.org/politics/story.php?id=47810">http://www.catholic.org/politics/story.php?id=47810</a></p> <p><i>Finding Josephine: Why Poverty?</i> <a href="http://www.whypoverty.net/en/video/130/">http://www.whypoverty.net/en/video/130/</a></p> <p><i>Pennies a Day</i> by Izzit <a href="http://www.youtube.com/watch?v=veaVikY3u98">http://www.youtube.com/watch?v=veaVikY3u98</a></p> <p>Grameen Bank <a href="http://www.grameen-info.org/">http://www.grameen-info.org/</a></p>

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	<p>Encyclical Humanae Vitae, Supreme Pontiff Paul VI  <a href="http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html">http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html</a></p> <p>Catholic Australia  <a href="http://www.catholicaustralia.com.au/page.php?pg=mission-aid3">http://www.catholicaustralia.com.au/page.php?pg=mission-aid3</a></p> <p><b>Resources:</b>                  Audi, R. <i>The Cambridge Dictionary of Philosophy</i>. 2. NY: Cambridge University Press, 1999. Print</p>
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MINDS ON	CONNECTIONS
<p><b>Whole Group-</b> Discussion, Brainstorm, Reflection</p> <p>Place the following quote on the board and have students interpret the meaning of the quote.  <i>"You can't lead the people if you don't love the people. You can't save the people if you don't serve the people." — Cornel West</i></p> <p><b>Independent Work – Graphic Organizer, Group discussion</b></p> <p>Introduce students to the topic of poverty by completing a place mat activity-using Appendix A Poverty Place Mat.                  When complete ask students the following questions:</p> <ul style="list-style-type: none"> <li>- <i>What is poverty?</i></li> <li>- <i>What does poverty look like?</i></li> <li>- <i>What does local poverty and global poverty look like? Is there a difference?</i></li> <li>- <i>What are the causes of poverty?</i></li> <li>- <i>Why is there poverty?</i></li> <li>- <i>Are there people affected by poverty in your community?</i></li> <li>- <i>How is poverty related to the topic of equity and social justice?</i></li> <li>- <i>How was Jesus an advocate for the poor, and an agent of change?</i></li> <li>- <i>Make sure to guide the discussion with specific statistics and information that relate to your schools community.</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Formative assessment of student responses of graphic organizers</li> <li>— Use student responses to discuss questions to gauge where students are in their learning of this topic and where they need to go.</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students monitor their own learning through use of graphic organizers.</li> <li>— Use feedback from teacher to whole group discussion.</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**


	<p><b>Whole Class Instruction</b></p> <p>Review important terms. Reference Appendix B Key Terms which include: equity, equality, social justice, human rights, natural law, rights and freedom.</p> <p><b>Whole Group-</b> Discussion, Brainstorm, Reflection</p> <p>Introduce students to the Catholic Social Teaching, Rights and Responsibilities. Discuss with students the following:</p> <p>Every person is created in the image of God and has the fundamental right to life until the moment of natural death; and human rights must be guaranteed if human dignity is to be promoted and protected. The right to life and the right to those things required for a dignified life are fundamental to the welfare of the person and therefore the community.</p> <p>Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society. In the context of the larger society, the principle of human rights teaches us that we are to both serve and be served by institutions, locally, nationally, and internationally; and that there is a symbiotic relationship.</p> <p>Discussion questions</p> <p>Using sticky notes or a white board and white board markers, have students respond to this question: <i>For whom are we responsible?</i></p> <p>Have students provide a minimum of 2 responses and place them on the board. Take up responses and discuss. Make sure that students move their thinking from a local context into a more global and broader context.</p> <ul style="list-style-type: none"> <li>- <i>What are rights?</i></li> <li>- <i>What does it mean to be responsible?</i></li> <li>- <i>Why must we be responsible with our rights?</i></li> <li>- <i>Who has rights? Who doesn't?</i></li> <li>- <i>Where do rights come from? (Discuss Natural Law)</i></li> <li>- <i>How are we prepared to stand up for the rights of all people?</i></li> <li>- <i>How can we make informed decisions that will contribute to the teachings of rights and responsibilities?</i></li> <li>- <i>Using Appendix A The Poverty Place Mat, ask students what rights and responsibilities have to do with freedom?</i></li> </ul>	<p> Differentiation of learning:</p> <ul style="list-style-type: none"> <li>— Multimedia use</li> <li>— Graphic organizer (place mat)</li> <li>— Group discussion</li> <li>— Individual response</li> </ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Have students watch the following short documentary <i>Finding Josephine</i> that is featured on the Why Poverty? website <a href="http://www.whypoverty.net/en/video/130/">http://www.whypoverty.net/en/video/130/</a></p> <p>Follow up questions:</p> <ul style="list-style-type: none"> <li>- <i>What kinds of issues of equity, power and social justice are relevant to this documentary?</i></li> <li>- <i>What did you like or dislike about the film?</i></li> <li>- <i>Were there any missing voices in the documentary?</i></li> <li>- <i>Who is Mango being responsible to? And why?</i></li> <li>- <i>Are Mango's father's actions a good representation of the Catholic Social Teaching, Rights and Responsibilities?</i></li> <li>- <i>What was the difference between Mango and her mother's understanding of the charity and her father's understanding?</i></li> <li>- <i>What main questions did Mango's father have and what lead to his journey to Uganda?</i></li> <li>- <i>How efficiently was the money being used?</i></li> <li>- <i>How can they ensure fair distribution of money?</i></li> <li>- <i>What power and privilege do Mango and her father have?</i></li> <li>- <i>What values and moral messages does Mango's father try to instill in her?</i></li> <li>- <i>What did the video portray about rights and responsibilities and human dignity?</i></li> <li>- <i>Why was Mango disciplined by her father for not eating her porridge?</i></li> <li>- <i>Is the idea of sponsoring a child dangerously simplistic or a valuable way to help - and to begin to understand what life for poor people is really like?</i></li> </ul>	
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ACTION	CONNECTIONS
<p><b>Individual Work-</b> Independent Research</p> <p>Students will now research and evaluate the achievements of a range of Canadian and international organizations and movements using a graphic organizer. See Appendix C Graphic Organizer Examining Agents of Change for a graphic organizer and critical reflection response and Appendix D for a List of Organizations and Movements (or students can negotiate another organization or movement with teacher approval).</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Work individually to assess to accomplishments and rationale of different equity and social justice movements.</li> <li>— Work with peers to share findings</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Students will critically assess and explain how the combination of circumstances and personal qualities and skills resulted in specific individuals, organizations and collective movements becoming effective agents of change.</p> <p>Assign students an individual, organization or movement and have them complete the graphic organizer and critical reflection response.</p> <p>When students have completed their research on the assigned organization or movement students will reconvene into small groups and will share and discuss their findings. Give students 5 minutes each to present to their small groups.</p> <p>Have student’s hand in their completed copies of Appendix C Graphic Organizer Examining Agents of Change and review for formative assessment.</p>	<p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix C</li> <li>— Completion of research and comprehension of topic</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Individual research</li> <li>— Multimedia use</li> <li>— Small group work</li> <li>— Discussion</li> <li>— Personal choice</li> <li>— Presentation</li> </ul>
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CONSOLIDATION	CONNECTIONS
<p><b>Whole Group</b> – Discussion</p> <p>Introduce students to Nobel Peace Prize winner Prof. Muhammad Yunus, Microcredit and social capital. Use the following websites for teacher resources and information. Show students <i>Pennies a Day</i> by Izzit <a href="http://www.youtube.com/watch?v=veaVikY3u98">http://www.youtube.com/watch?v=veaVikY3u98</a></p> <p>In small focus groups have students discuss the following questions:</p> <ul style="list-style-type: none"> <li>- <i>What is the equity or social justice issue?</i></li> <li>- <i>What is the proposed solution to the problem?</i></li> <li>- <i>What is the impact of microcredit on this community?</i></li> <li>- <i>Is this an effective method in producing effective change? Why or why not?</i></li> <li>- <i>How do organizations and movements like this one, promote the Catholic Social Teaching Rights and Responsibilities?</i></li> <li>- <i>How do organizations and movements work towards the Common Good?</i></li> <li>- <i>Is it fair to give loans and dictate the way in which people live their lives?</i></li> <li>- <i>What restrictions exist in Canada for money borrowing?</i></li> <li>- <i>Are the 16 rules fair to borrowers?</i></li> </ul>	<p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Based on student responses on the exit tweet, the teacher will determine whether or not more time is needed to be spent on this topic</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Multimedia use</li> <li>— Group Discussion</li> <li>— Personal Reflection</li> <li>— Exit Tweet</li> </ul>

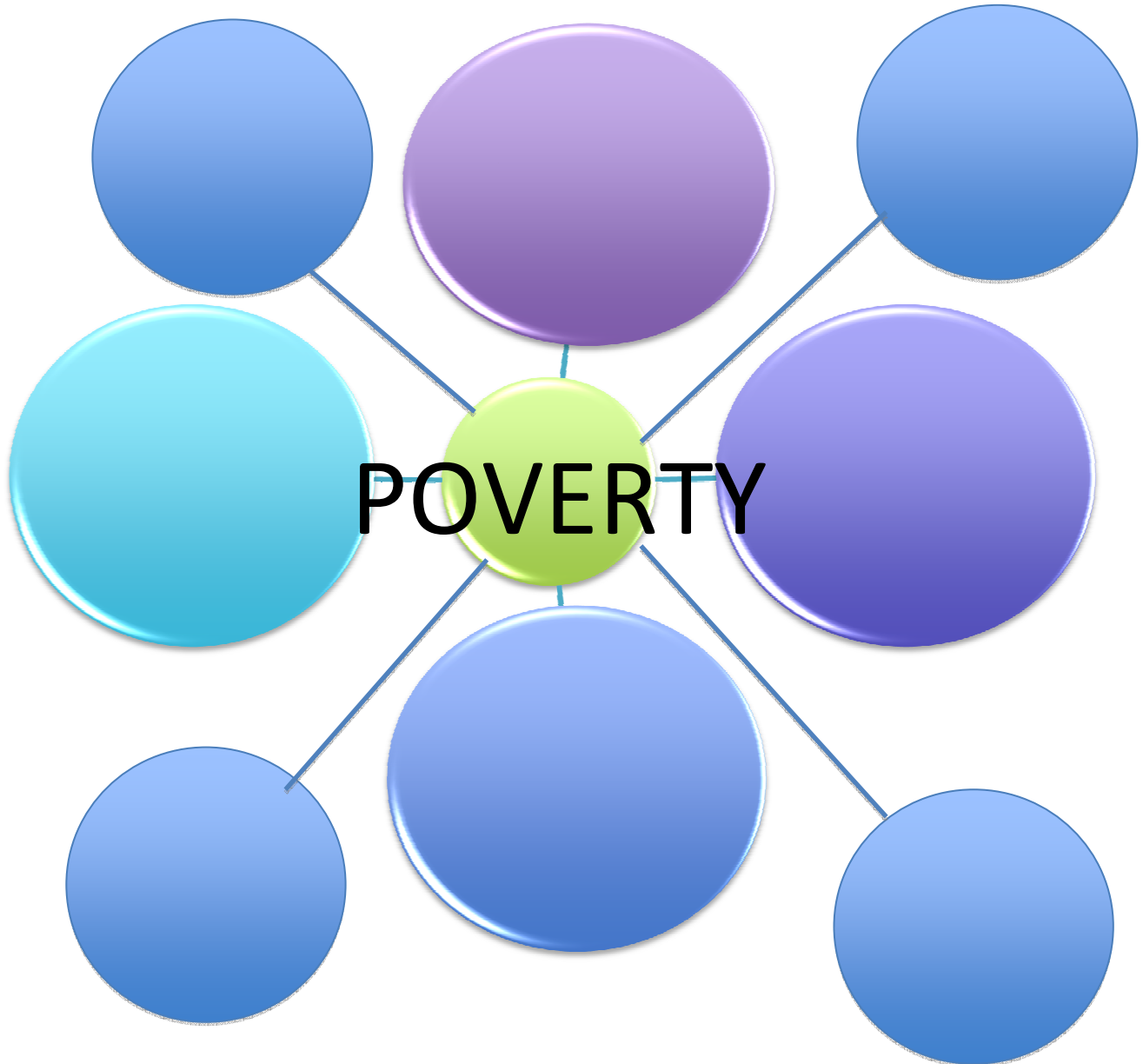
**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>Note to Teacher: Go over the 16 rules of the Grameen Bank with students. The Grameen Bank emphasizes the importance of small families. The church teaches that limits should not be placed on family sizes. See Humanae Vitae for more information. Share and discuss this with students. Discuss the success of the Grameen Bank and other organizations that offer micro-credit and their importance to the poor. Create possible solutions or lending rules that would align with Catholic teachings.</p> <p>For more info see: Grameen Bank <a href="http://www.grameen-info.org/">http://www.grameen-info.org/</a></p> <p>Encyclical Humanae Vitae, Supreme Pontiff Paul VI <a href="http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html">http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html</a></p> <p>Catholic Australia – Micro-credit: Giving Poor People a Chance <a href="http://www.catholicaustralia.com.au/page.php?pg=mission-aid3">http://www.catholicaustralia.com.au/page.php?pg=mission-aid3</a></p> <p><b>Individual – Exit Tweet</b></p> <p>Students will produce an exit tweet on sticky tabs. Students will create a short quote or statement that sums up their learning on organizations and movements in light of our CST Rights and Responsibilities. They should consider why these groups were established and what impact they have had? But more importantly how are you going to exercise your rights and responsibilities while balancing personal needs and wants with the Common Good? Take up quote the next day.</p>	
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<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Discussing how Jesus/Scripture empowered the apostles to work for justice using the issues at hand from the biblical communities. Exploring how St. Paul visited and wrote letters to these communities with different concerns, and how he pulled together an audience to listen, and eventually convincing them they had a responsibility to act justly for salvation</li><li>• Entering a discussion on “isms” and their effects on individuals and society.</li><li>• Developing a culminating activity where students create a social justice movement or organization to support an equity or human rights issue.</li></ul>

Poverty Place Mat

What comes to mind when you hear the word poverty? Place responses in side circles.



## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Appendix B

#### Key Terms

**Equity:** Fair, Inclusive, and respectful treatment of all people. Equity does not mean treating all people the same, without regard for individual difference.

**Equality:** A condition in which all people are treated the same way, regardless of individual differences.

**Social Justice:** A concept based on the belief that each individual and group within a give 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.

**Human Rights:** Rights that recognize the dignity and worth of every person, and provide for equal rights and opportunities without discrimination, regardless of race, ancestry, place of origin, colour, ethic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status, disability, or other similar factors.

**Catholic Definition of Human Rights:** Human rights are not something that man creates out of whole cloth, on mere subjective whim, by social contract, or through popular vote. Human rights are based upon an objective moral order. Human rights are built upon human dignity, which comes from the fact that man is made in the image and likeness of God and is called to communion with God. (Catholic Online <http://www.catholic.org/hf/faith/story.php?id=43639>)

**Natural law:** Also called law of nature, in moral and political philosophy, an objective norm or set of objective norms governing human behaviour, similar to the positive laws of human ruler, but binding on all people alike and usually understood as involving super human legislator. The most enduringly influential natural law writer was Aquinas. On his view God's eternal reason ordains laws directing all things to act for the good of the community of the universe, the declaration of His own glory. The natural law is thus our sharing in the eternal reason to show us the good of the human community. Audi, R. *The Cambridge Dictionary of Philosophy*. 2. NY: Cambridge University Press, 1999. Print. See St. Augustine & St. Thomas Aquinas for more info. For further church teaching on this topic see, The Natural Law: The Only Basis for International Order By [Andrew M. Greenwell, Esq.](http://www.catholic.org/politics/story.php?id=47810) on Catholic Online <http://www.catholic.org/politics/story.php?id=47810>

**Rights and Freedoms:** Those things we are morally or legally entitled to have or to do.



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Graphic Organizer Examining Agents of Change**

**Appendix C**

Fill in the following graphic organizer for your assigned individual, organization or movement.

What are the major achievements of the individual, organization or movement?	What inspired the individual, organization or movement?
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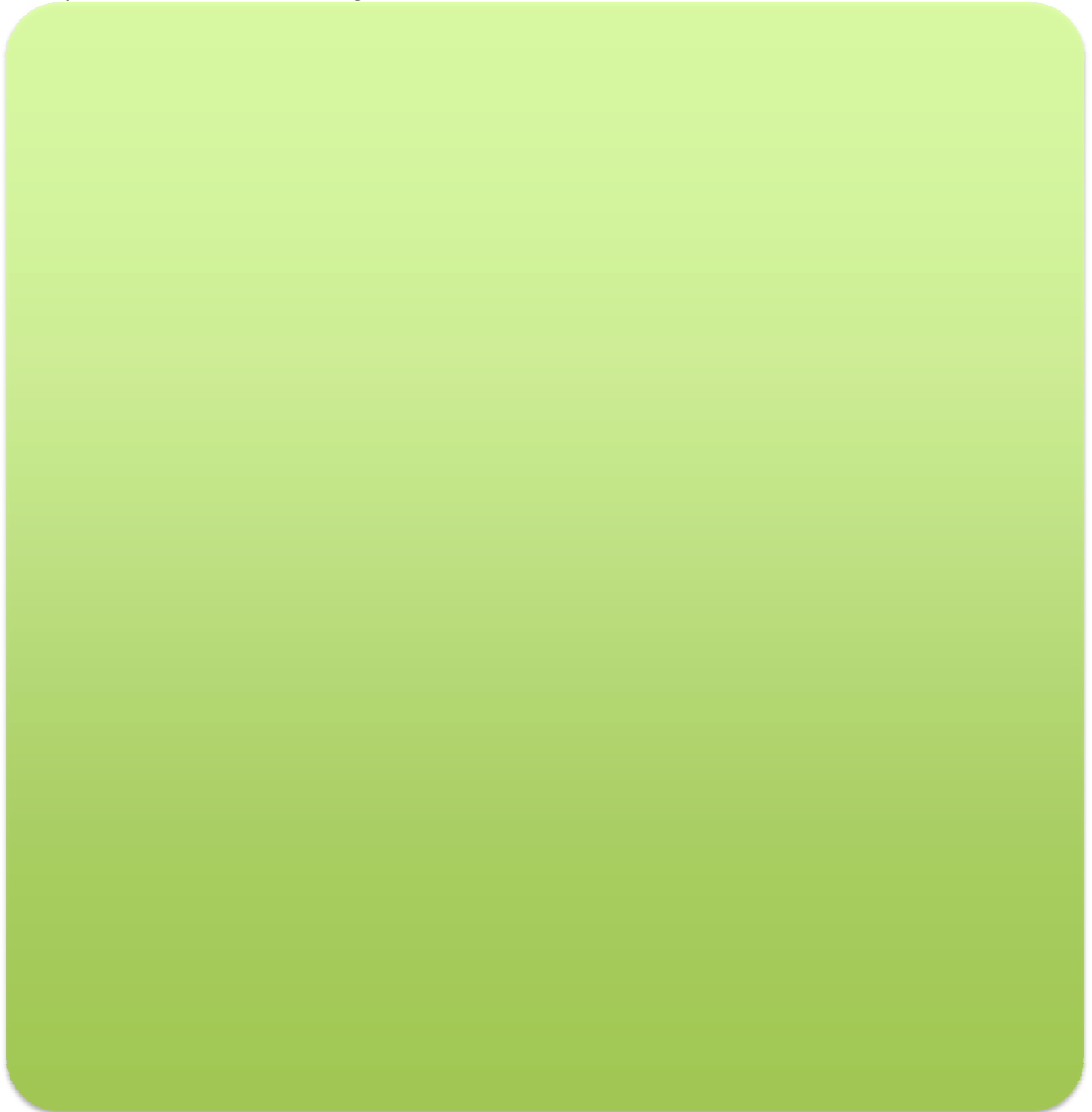
(NAME)

What impact has the individual, organization or movement had?	What has been said about the individual, organization or movement?
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

2. Complete a critical reflection journal in response to the following questions:

- In your own opinion do you support the vision and actions taken by the individual, organization or movement? Do they align with our Catholic values and Church teachings?
- How are they supporting the Catholic Social Teaching: Rights and Responsibilities? Support your response with a minimum of 3 arguments.



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**Appendix D**

**List of Organizations and Movements**

Canadian Catholic Organization for Development and Peace <http://www.devpc.org/en>

Caritas International <http://www.caritas.org/>

Loretto Sisters <http://www.ibvm.ca/about/history/canada>

Franciscans <http://franciscans.org/index.php/en/>

Assembly of First Nations <http://www.afn.ca/>

THE STOP – Food Community <http://www.thestop.org/>

The Scarboro Mission <http://www.scarboromissions.ca/>

Unity Charity <http://www.unitycharity.com/>

Lead Now <http://www.leadnow.ca/>

Pathways to Education <http://www.pathwaystoeducation.ca/en>

Power Shift <http://www.wearepowershift.ca/>

Idle No More <http://www.idlenomore.ca/>

Toronto Women’s City Alliance <http://www.twca.ca/>

EGALE <http://egale.ca/>

Urban Alliance on Race Relations <http://urbanalliance.ca/>

Fair Vote Canada <http://www.fairvote.ca/>

L’Arche Canada <http://www.larche.ca/>

Centre for Social Justice <http://www.socialjustice.org/>

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Lady Bug Foundation <http://www.ladybugfoundation.ca/>

Alliance for the Equality of Blind Canadians <http://www.blindcanadians.ca/>

ShareLife <http://www.sharelife.org/Public/Home.aspx>

United Way <http://www.unitedwaytoronto.com/>

Metrac <http://www.metrac.org/>

Covenant House <http://www.covenanthousetoronto.ca/homeless-youth/Home.aspx>

Birth Right <http://birthright.org/en/>

Catholic Charities <http://www.catholiccharitiestor.org/>

Ploughshares <http://ploughshares.ca/>

Justice for Children and Youth <http://www.jfcy.org/>

Other organizations or movements as negotiated by the student and approved by the teacher.

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**SOLIDARITY**

*“Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of people, but a firm and persevering determination to commit oneself to the common good because we are all responsible for all.” Sollicitudo Rei, Socialis #38, Pope John Paul II*

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, regardless of our national, racial, ethnic, economic or ideological differences. It means that “loving our neighbour” has global dimensions in an interdependent world.

*“Solidarity is a virtue manifested in the distribution of goods, just remuneration for work, and efforts to create a more just social order.” The Common Good or Exclusion a Choice for Canadians #11, CCCB)*

**Sample Lessons Using the Solidarity Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 9 Mathematics MFM1P or MPM1D How do we help the world’s poor?	In this lesson students will investigate solidarity by analyzing world poverty data using scatter plots, linear relations, interpolation and extrapolation. Students will also make predictions and defend choices using proper mathematical terminology in the context of the data.
Grade 10 English Eng10P/D Am I my Brothers’ and Sisters’ Keeper?	This lesson will introduce students to the Catholic Social Teaching, Solidarity. Learners will view/read a variety of texts to create meaning, share thinking, and create a class photo essay which will document practical ways to express solidarity.
Grade 11 The Enterprising Person BDP30 Randy Pausch – The Last Lecture	In this lesson students will learn about the power of solidarity, whereby we are all responsible for all; interdependent and committed to each other’s success and thereby in Randy’s words “enabling the dreams of others”. Could this be Randy’s unique way of teaching us one way of “loving our neighbour”?

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Guiding Questions: Solidarity</b> <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i>	
<p><b>The Catholic Social Teachings</b></p> <ul style="list-style-type: none"> <li>• To what extent do we understand that we are members of the human family?</li> <li>• To what extent do we recognize that we are our brothers' and sisters' keeper?</li> <li>• To what extent do we understand that to love one's neighbour has local and global implications?</li> <li>• How do we provide for peace and the development of others in the global community?</li> <li>• How can we reduce prejudices and biases, based on national, racial, ethnic, economic and ideological differences?</li> </ul>	<p><b>The Equity and Inclusive Education Strategy</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize and value the gifts of others?</li> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p><b>SOLIDARITY</b></p> </div>	
<p><b>Critical Literacy</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li> <li>• How can we challenge our assumptions?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul>	<p><b>The Ontario Catholic Graduate Expectations</b></p> <ul style="list-style-type: none"> <li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li> <li>• How does the Catholic Social Teaching, Solidarity call us to respond or act:             <ul style="list-style-type: none"> <li>• As a discerning believer?</li> <li>• As an effective communicator?</li> <li>• As a reflective, creative, holistic thinker?</li> <li>• As a self-directed responsible life-long learner?</li> <li>• As a collaborative contributor?</li> <li>• As a caring family member?</li> <li>• As a responsible citizen?</li> </ul> </li> </ul>

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**GRADE 9**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Mathematics</b> <b>Code: MFM1P or MPM1D</b></p> <p><b>Lesson Title:</b> How do we help the world’s poor? Suggested length of time: 75-150 minutes</p>
	<p><b>Lesson Overview</b></p> <p>In this lesson students will investigate solidarity by analyzing world poverty data using scatter plots, linear relations, interpolation and extrapolation. Students will also make predictions and defend choices using proper mathematical terminology in the context of the data.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Mathematics MFM1P or MPM1D</b></p> <p><b>Strands:</b></p> <p>LR. Linear Relations (<i>MPM1D &amp; MFM1P</i>) AG. Analytic Geometry (<i>MPM1D</i>)</p> <p><b>Overall and Specific Expectations:</b> LR1. Apply data management techniques to investigate the relationships between two variables. (<i>MPM1D &amp; MFM1P</i>) LR1.04 describe trends and relationships observed in data, make inferences from data,</p>	<p>The <b>Catholic Social Teachings</b> evident in this lesson: <b>Solidarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>An effective communicator who:</b> 2 (c) presents information and ideas clearly and honestly and with sensitivity to others.</p>

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<p>compare the inferences with hypotheses about the data, and explain any differences between the inferences and the hypotheses <i>(MPM1D &amp; MFM1P)</i></p> <p>LR2. Demonstrate an understanding of the characteristics of a linear relation <i>(MPM1D)</i></p> <p>LR2. Determine the characteristics of linear relations <i>(MFM1P)</i></p> <p>LR2.01 construct tables of values and graphs, using a variety of tools (e.g., graphing calculators, spreadsheets, graphing software, paper and pencil), to represent linear relations derived from descriptions of realistic situations <i>(MPM1D &amp; MFM1P)</i></p> <p>LR2.02 construct tables of values, scatter plots, and lines or curves of best fit as appropriate, using a variety of tools (e.g., spreadsheets, graphing software, graphing calculators, paper and pencil), for linearly related and non-linearly related data collected from a variety of sources <i>(MPM1D &amp; MFM1P)</i></p> <p>LR2.05 determine the equation of a line of best fit for a scatter plot, using an informal process <i>(MPM1D)</i></p> <p>LR3. Demonstrate an understanding of constant rate of change and its connection to linear relations <i>(MFM1P)</i></p> <p>LR3.04 express a linear relation as an equation in two variables, using the rate of change and the initial value <i>(MFM1P)</i></p> <p>LR3.05 describe the meaning of the rate of change and the initial value for a linear relation arising from a realistic situation <i>(MFM1P)</i></p> <p>AG3. Solve problems involving linear relations <i>(MPM1D)</i></p>	<p><b>A reflective, creative and holistic thinker who:</b> 3 (c) thinks reflectively and creatively to evaluate situations and solve problems.</p> <p><b>A responsible citizen who</b> 7 (f) respects and affirms the diversity and interdependence of the world's peoples and cultures.</p>
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<p>AG3.03 describe the meaning of the slope and y-intercept for a linear relation arising from a realistic situation (<i>MPM1D</i>)</p> <p>AG3.04 identify and explain any restrictions on the variables in a linear relation arising from a realistic situation (<i>MPM1D</i>)</p>	
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<b>Guiding Questions from the Framework</b>
<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"><li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li></ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"><li>• To what extent do we recognize that we are our brothers' and sisters' keeper?</li><li>• To what extent do we understand that to love one's neighbour has local and global implications?</li></ul> <p>Ontario Catholic Graduate Expectations:</p> <p>How does the Catholic Social Teaching, Solidarity, call us to respond or act:</p> <ul style="list-style-type: none"><li>• as an effective communicator who presents information and ideas clearly and honestly and with sensitivity to others?</li><li>• as a reflective, creative and holistic thinker who thinks reflectively and creatively to evaluate situations and solve problems?</li><li>• as a responsible citizen who respects and affirms the diversity and interdependence of the world's peoples and cultures?</li></ul> <p>A scripture reading that inspired this lesson is: The second is like this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these. Mark 12:31</p> <p>Critical Literacy:</p> <ul style="list-style-type: none"><li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li><li>• How can we challenge our assumptions?</li><li>• What types of actions and/or responses are appropriate in the subject?</li></ul> <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>

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LEARNING GOALS	
<p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none"> <li>• Create scatter plots and lines of best fit using secondary data;</li> <li>• Interpolate and extrapolate values using the equation of the line of best fit;</li> <li>• Make predictions and defend choices using proper mathematical terminology and data in context.</li> </ul> <p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Create scatter plots from secondary data and describe the trend shown</li> <li>• Determine the equation of the line of best fit and explain the significance of the initial value and rate of change in context</li> <li>• Use the equation to make predictions (interpolate and extrapolate)</li> <li>• Make convincing arguments using secondary data</li> </ul>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have:</p> <ul style="list-style-type: none"> <li>• Familiarity using technology to create scatter plots and lines of best fit</li> <li>• Comfort with students working in pairs and facilitating whole group discussions where students share and debate</li> </ul> <p><b>Student Readiness:</b> Prior to this lesson, students will have:</p> <ul style="list-style-type: none"> <li>• Created scatter plots and lines of best fit using technology</li> <li>• Describe the meaning of initial value and rate of change for a linear relation in the context of data</li> </ul>	<p><b>Materials:</b></p> <p>Appendix A How do we help the world’s poor?  Appendix B Student Handout – Poverty Data  Appendix C Teacher Resources to Support Function Modeling Using Technology</p> <p>Handheld graphing technology (TI 83/84 or Nspire) or computer access (Fathom or Excel)</p> <p>Grid paper</p> <p><b>Internet Resources:</b></p> <p>Appendix C resources on using technology</p>


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	<p><b>Terminology</b> Poverty Line, Data trends, correlation, Initial value and rate of change of a linear relation</p>	<p>World Bank Development Indicators: <a href="http://wdi.worldbank.org/table">http://wdi.worldbank.org/table</a></p>
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	MINDS ON	CONNECTIONS
	<p><b>Whole Class → Discussion to set the context</b></p> <p>Teachers should begin by defining “needs” and “wants” and the difference between them.</p> <p>Briefly discuss the scripture “You shall love your neighbor as yourself.” What does this look like in our community?</p> <p><b>Whole Class → Think/Pair/Share</b></p> <p>Pose the following questions one at a time:</p> <ol style="list-style-type: none"> <li>1. <i>What do you spend money on? (Categorize them as needs or wants)</i></li> <li>2. <i>How much money do you spend in a week? Per day?</i></li> <li>3. <i>How much would it cost to feed and house a person in our community?</i></li> <li>4. <i>How much per day would be needed to pay the necessities? (Use this data to define “poverty line”)</i></li> </ol> <p>Record a brief summary on blackboard/whiteboard/chart paper for later use in the lesson.</p>	

	ACTION	CONNECTIONS
	<p>For resources on using technology refer to Appendix C (Teacher Resources to Support Function Modeling) prior to the lesson.</p> <p><b>Whole Class → Discussion</b></p> <p>Distribute Appendix A How do we help the world’s poor?</p> <p>Discuss the two international measures of poverty (\$1.25 and \$2.00) to ensure they understand units</p> <p>Discuss the data in the table and deduce the world’s population in 2005 (6.46 billion)</p>	

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	<p><b>Pairs/Triads → Technology Application</b></p> <p>Distribute handheld technology or arrange access to computer technology. One piece of technology per pair.</p> <p>Pairs will choose to analyze Poverty line vs. Population Below <i>or</i> Poverty Line vs. Population Above. Ensure you have a balance between the two.</p> <p>Students complete task and record their work on Appendix A.</p> <p><b>Whole Class → Sharing/Discussion</b></p> <p>Invite pairs to share their solutions to questions 1 and 2. Comment on differences in equations of lines of best fit.</p> <p>Invite pairs to share their predictions for question 3. Students should be able to explain that the prediction should be the same regardless which column of data they analyzed. (Pairs who analyzed the appropriate data can only answer questions 4 <b>OR</b> 5.)</p> <p>Question 6 is only an expectation for MPM1D. These students should be able to explain the restricted domain for the linear relation. Other possible student responses might include that the relation does not account for countries in the first world that have a poverty line of more than \$10 per day.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Monitor pairs during activity to check for application of scatter plots, lines of best fit.</li> <li>— Provide descriptive feedback</li> </ul> <p> Differentiation of Learning by student interest as they choose a set of data to analyze.</p>
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	CONSOLIDATION	CONNECTIONS
	<p><b>Pairs/Triads → Application &amp; Reflection</b></p> <p>Distribute Appendix B Student Handout – Poverty Data Pairs examine more current poverty line data for individual countries and make recommendations.</p> <p><b>Whole Class → Sharing/Discussion</b></p> <p>Invite pairs to share their recommendations. Encourage proper mathematical terminology and justification for student recommendations. Record on blackboard/whiteboard/chart paper a brief summary.</p>	

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<p><b>Individual → Exit Ticket/Reflection</b></p> <p>Briefly review the summary for the Minds On and summary from the Consolidation.</p> <p>Students write a 100-200 word reflection.</p> <p>This may be used as an exit ticket.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"><li>— By writing a reflection, students understand how “loving they neighbor” has local and global implications</li></ul>
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<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Analyzing further the World Bank Indicator data found at <a href="http://wdi.worldbank.org/table">http://wdi.worldbank.org/table</a></li><li>• Cultivating interest in projects to address poverty in the school, community or internationally such as:<ul style="list-style-type: none"><li>○ <a href="http://www.catholiccharitiestor.org/">http://www.catholiccharitiestor.org/</a></li><li>○ <a href="http://www.sharelife.org/Public/Home.aspx">http://www.sharelife.org/Public/Home.aspx</a></li><li>○ <a href="http://www.povertyfreeontario.ca/">http://www.povertyfreeontario.ca/</a></li><li>○ <a href="http://www.ocap.ca/">http://www.ocap.ca/</a></li></ul></li></ul>

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**How do we help the world's poor?**

**Appendix A**

The World Bank publishes the World Development Indicators Report. The international measure of poverty is the number of people living on \$1.25 per day and \$2.00 per day. From the 2008 report, we have the following data measuring the population of the world at various poverty levels per day, based on 2005 population data.

**World Population (Billions) for various Poverty Line Amounts (USD per day)**

Poverty Line Amount per day (US \$ per day)	World Population below Poverty Line (Billions of People)	World Population above Poverty Line (Billions of People)
\$0.00	0	6.46
\$1.00	0.88	5.58
\$1.25	1.40	5.06
\$1.45	1.72	4.74
\$2.00	2.6	3.86
\$2.50	3.14	3.32
\$3.00	4.72	1.74

Source: World Bank Development Indicators 2008

**Analysis Task:** You and a partner will use your knowledge of linear relations, interpolation and extrapolation of data to analyze the data above. You can choose to analyze either the population *below* the poverty line or the population *above* the poverty line data.

1. With or without technology, create a scatter plot of poverty line amount per day versus population below *or* population above. From your graph, describe the trend in the data using terms like linear relation and correlation. Make a sketch of your scatter plot.
2. Using technology, determine the equation of the line of best fit. Describe the meaning of the initial value and the rate of change for this data.
3. Using the equation of your line of best fit, what poverty line amount per day would have half the world's population above and below it?
4. If you analyzed population *below*, estimate what poverty line amount would have the entire world population below it (i.e. 6.46 billion).
5. If you analyzed population *above*, estimate what poverty line amount would have zero people above it.
6. A linear model does not accurately model the relation between poverty line amount and population. Provide some reasons why it is not a good model.

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**Appendix B**

**Student Handout**

Your first analysis examined world population. We need to dig deeper to find what parts of the world need more support. The table below provides more current data for a sample of 16 countries. Each country has:

- the year the survey was collected
- the percent of the population living on \$1.25 per day or less
- the percent of the populations living on \$2.00 per day or less

**Task:** You and your partner will analyze the data and make recommendations about countries or continents that need the most support. Be prepared to share with the class your recommendations. Support your choices with data and use correct mathematical terminology.

**Poverty Data from World Bank Development Indicators Report 2013 (Table 2.8)**

Country	Continent	Survey Year	Percent of Population living below \$1.25 per day	Percent of Population living below \$2.00 per day
Argentina	South America	2010	1.9%	1.9%
Bangladesh	Asia	2010	43.3%	76.5%
Brazil	South America	2009	6.1%	10.8%
China	Asia	2009	11.8%	27.2%
Columbia	South America	2010	8.2%	15.8%
Dominican Republic	North America	2010	2.2%	9.9%
Egypt	Africa	2008	1.9%	15.4%
Guatemala	North America	2006	13.5%	26.3%
Haiti	North America	2001	61.7%	77.5%
India	Asia	2010	32.7%	68.7%

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Mexico	North America	2010	1.9%	4.5%
Morocco	Africa	2007	2.5%	14%
Peru	South America	2010	4.9%	12.7%
Russia	Asia	2011	1.9%	1.9%
Rwanda	Africa	2011	63.2%	82.4%
South Africa	Africa	2009	13.8%	31.3%

*Source: World Bank Development Indicators 2013*

**Reflection:**

Pope John Paul II said:

*“Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of people, but a firm and persevering determination to commit oneself to the Common Good because we are all responsible for all.”* Based on how much your family spends for basic necessities and you spend on yourself, what are some ways you can commit to the Common Good in developing countries in the world. Describe as many specific actions as possible. (100-200 words expected)



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Appendix C

Teacher Resources to Support Function Modeling using Technology

**TI 83/84 Graphing Calculator**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-1>

See Atomic Learning videos in C. Working with Lists

[http://mthsc.clemson.edu/ug\\_course\\_pages/view\\_item.py?id=82](http://mthsc.clemson.edu/ug_course_pages/view_item.py?id=82)

[http://fym.la.asu.edu/~tturner/MAT\\_117\\_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm](http://fym.la.asu.edu/~tturner/MAT_117_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm)

<http://www.pstcc.edu/facstaff/jahrens/calculator/stats83.pdf>

<http://www.online.math.uh.edu/GraphCalc/> (See videos 17-20)

**TI Nspire Handheld (Non-CAS or CAS version)**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-0>

See Atomic Learning videos in “C. Lists and Spreadsheets”

<http://mathbits.com/MathBits/TINSection/Statistics2/ExponentialModel.html>

**Computer Software (Fathom, Excel & Graphmatica)**

<http://www.keycurriculum.com/products/fathom>

<http://www.edugains.ca/resources/LearningMaterials/TechnologySupports/SoftwareSupport/FathomResources.pdf>

[http://staff.district87.org/powelln/Calculus/Chapter1/modeling\\_howto.doc](http://staff.district87.org/powelln/Calculus/Chapter1/modeling_howto.doc)

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**GRADE 10**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: English</b> <b>Code: Eng10P/D</b></p> <p><b>Lesson Title:</b> Am I my Brothers’ and Sisters’ Keeper? Suggested length of time: approx. 200 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Solidarity. Learners will view/read a variety of texts to create meaning, share thinking, and create a class photo essay which will document practical ways to express solidarity.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>English 10 P/D</p> <p><b>Overall and Specific Expectations:</b></p> <p><b>Oral Communication:</b></p> <p>1. Listening to Understand: listen in order to understand and respond appropriately in a variety of situations for a variety of purposes; 1.2 identify and use several different active listening strategies when participating in a variety of classroom interactions</p> <p>2. Speaking to Communicate: use speaking skills and strategies appropriately to communicate with different audiences for a variety of</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Solidarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b></p> <p>1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.</p>

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<p>purposes; 2.1 communicate orally for several different purposes, using language suitable for the intended audience 2.2 demonstrate an understanding of several different interpersonal speaking strategies and adapt them to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences</p> <p><b>Reading:</b> 1. Reading for Meaning: read and demonstrate an understanding of a variety of informational, literary, and graphic texts, using a range of strategies to construct meaning; 1.5 extend understanding of texts, including increasingly complex texts, by making appropriate connections between the ideas in them and personal knowledge, experience, and insights; other texts; and the world around them</p> <p><b>Writing:</b> 2. Using Knowledge of Form and Style: draft and revise their writing, using a variety of literary, informational, and graphic forms and stylistic elements appropriate for the purpose and audience; 2.3 use appropriate descriptive and evocative words, phrases, and expressions to make their writing clear, vivid, and interesting for their intended audience</p> <p><b>Media</b> 1. Understanding Media Texts: demonstrate an understanding of a variety of media texts; 1.1 explain how simple media texts and some teacher-selected complex media texts are created to suit particular purposes and audiences</p>	<p><b>An Effective Communicator Who:</b> 2 (a) Listens actively and critically to understand and learn in light of gospel values 2 (b) Reads, understands and uses written materials effectively.</p> <p><b>A Collaborative Contributor Who:</b> 5 (a) works effectively as an interdependent team member 5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b> 7 (b) accepts accountability for one’s own actions</p>
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	<p>1.2 interpret simple media texts and some teacher-selected complex media texts, identifying some of the overt and implied messages they convey</p> <p>1.5 identify the perspectives and/or biases evident in a few simple media texts and teacher-selected complex media texts and comment on any questions they may raise about beliefs, values, and identity</p> <p>3. Creating Media Texts: create a variety of media texts for different purposes and audiences, using appropriate forms, conventions, and techniques;</p> <p>3.4 produce media texts for a variety of purposes and audiences, using appropriate forms, conventions, and techniques</p>	
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	<p><b>Guiding Questions from the Framework</b></p>	
	<p>These guiding questions have been selected from the framework focusing on:</p> <p><b>Equity and Inclusive Education:</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> </ul> <p><b>Catholic Social Teaching:</b></p> <ul style="list-style-type: none"> <li>• To what extent do we understand that we are members of the human family?</li> <li>• To what extent do we recognize that we are our brothers' and sisters' keepers?</li> <li>• To what extent do we understand that to love one's neighbour has local and global implications?</li> </ul> <p><b>Ontario Catholic Graduate Expectations:</b></p> <ul style="list-style-type: none"> <li>• What scriptural references might guide our thinking in this Catholic Social Teaching? Cain and Abel (Genesis 4:1-15) and The Good Samaritan (Luke 10:25-37)</li> </ul> <p><b>Critical Literacy:</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> </ul> <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>	

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LEARNING GOALS
<p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none"> <li>• Interpret a variety of texts and be critical viewers and readers;</li> <li>• Listen to and build on others’ ideas in order to gain a deeper understanding of the Catholic Social Teaching, Solidarity;</li> <li>• Explain that our faith calls each of us to be responsible for all of us;</li> <li>• Communicate and share thinking both in written and oral formats;</li> <li>• Produce a powerful and meaningful photo essay.</li> </ul> <p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <ul style="list-style-type: none"> <li>• some background knowledge of Catholic Social Teaching, especially solidarity and human dignity</li> <li>• collaborative / productive group work elements and skills</li> <li>• knowledge of reading comprehension strategies and critical literacy skills</li> <li>• some practice with conversations skills (i.e. active listening, building on what was said, etc.)</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have to</p> <ul style="list-style-type: none"> <li>• introduce students to key concepts of media literacy</li> <li>• make sure students are familiar with a variety of reading comprehension strategies (predicting, asking questions, clarifying meaning/understanding, making connections, visualizing, comparing and contrasting, summarizing, recognizing the author’s purpose)</li> <li>• Do an internet search for “<b>images</b> arthur szyk prints” and have De Profundis ready to show students</li> </ul>	<p><b>Materials:</b></p> <p>Appendix A Looking at our World Appendix B Excerpts from The Gospel of Life, Pope John Paul II</p> <p><b>Internet Resources:</b></p> <p><a href="http://www.scarboromissions.ca/Mission_education/Study_Guides/guide_3.php">http://www.scarboromissions.ca/Mission_education/Study_Guides/guide_3.php</a></p> <p><a href="http://www.educationforjustice.org">www.educationforjustice.org</a></p> <p><a href="https://www.youtube.com/watch?feature=player_embedded&amp;v=NEx5RGmNWbA">https://www.youtube.com/watch?feature=player_embedded&amp;v=NEx5RGmNWbA</a></p> <p><b>NOTE:</b> Need access to computers and the internet</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Student Readiness:</b> Prior to this lesson, students will have some back ground knowledge on media literacy</p> <p><b>Terminology</b> Catholic Social Teaching, solidarity, human dignity, exit cards, equity, media literacy, critical literacy, encyclicals, consumerism,</p>	<p>Need to do an internet search for “<b>images</b> arthur syzk prints” and have De Profundis ready to show students</p>
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MINDS ON	CONNECTIONS
<p><b>Whole Group:</b> Appendix A Looking at our World*</p> <p>Note: Some preparation (e.g. making a visible point) will be required to set this activity up for success. Also, not all students may be comfortable with the physical contact (i.e. sitting on each other’s laps) required.</p> <p>*Source: Adapted from the service project, Accepting Responsibility for Each Other <a href="http://www.educationforjustice.org">www.educationforjustice.org</a></p> <p>Guide follow up class discussion using the following questions:</p> <ul style="list-style-type: none"> <li>• <i>How much do you think (the person on the last chair) makes per year?</i></li> <li>• <i>What is the average annual income for the richest 10% of the world? (The answer is \$27,000—will need to be updated using internet searches as time goes on).</i></li> <li>• <i>Think about how much adults you know make per year. How much does the average Canadian make?</i></li> <li>• <i>Why might such inequity exist in our world?</i></li> <li>• <i>What are some ways young people “buy in” and contribute to this inequity?</i></li> <li>• <i>If poverty and inequality are such enormous problems, why do we rarely hear anything about them?</i></li> </ul> <p><b>Independent:</b></p> <p>Ask students to take out their notes and jot down all the ways we are privileged. What are specific examples?</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observe student behaviour and listen to what students say in both small groups and whole group discussions in order to assess gaps in understanding and plan next steps (e.g. comfort levels, participation, gaps in understanding, etc.)</li> </ul>

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<b>Whole Group:</b>	<p>Create a class list of ways we are privileged by students randomly sharing their examples. More questions to consider could be:</p> <ul style="list-style-type: none"> <li>• <i>What is the difference between needs and wants?</i></li> <li>• <i>What do we take for granted and what should we consider first world problems?</i></li> </ul>
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ACTION	CONNECTIONS
<p><b>Note:</b> There are several parts to the Action section of this lesson. Depending on the class, the teacher may choose to have different groups of students look at the different resources suggested below and have these group share their learning and understanding instead of working through each of these steps as a large group.</p> <p><b>Whole Group:</b> Remind students that being a responsible Catholic requires us to live out our faith through action—not just being a believer. Introduce the term Catholic Social Teaching (see introductory pages of this resource). Explain that we will be focusing our learning on the social teaching principle, Solidarity. Truly, we are all neighbours—interdependent and interconnected. The principle of solidarity encourages us to remove the obstacles that separate us and promote our common humanity. Explain how the following questions can help guide our thinking as we try to deepen our understanding of solidarity:</p> <ul style="list-style-type: none"> <li>• <i>How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</i></li> <li>• <i>To what extent are we our brothers' and sisters' keepers?</i></li> <li>• <i>How does loving one's neighbour have local and global implications?</i></li> <li>• <i>What kinds of issues of equity, power and social justice are relevant to solidarity?</i></li> </ul> <p>Copy them on chart paper so they can be used as an anchor chart to refer to again. Refer back to the Minds On activity and ask students to make any connections they can.</p> <p>Search the web for “What the World Eats” (Time Photos) or try this site, <a href="http://www.time.com/time/photogallery/0,29307,1626519_1373664,00.html">http://www.time.com/time/photogallery/0,29307,1626519_1373664,00.html</a></p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Listen to what students say in both small and whole groups in order to assess gaps in understanding and plan next steps.</li> </ul> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Student responses</li> </ul>


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	<p>Explain that we will look at several images of families from around the world surrounded by a week’s worth of groceries and the cost.</p> <p>Have them jot down some predictions about some countries (i.e. Japan, Germany, United States, Italy, Chad, Kuwait, etc.). Ask them what influences their responses? What are our assumptions/stereotypes based on?</p> <p><b>Independent/Pairs/Whole Group:</b> Ask students think about all the reasons why people might go/be hungry. Have them orally communicate their thinking with a partner. In order to encourage individual accountability, explain that you will randomly choose students (popsicle sticks with students’ names works well) to share what the two of them discussed. Keep a list of their reasons as they are shared.</p> <p><b>Whole Group:</b> Search the web for “Ten Myths pdf - Scarborough Missions” or try this site, <a href="http://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/2003/September/ten_myths.pdf">http://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/2003/September/ten_myths.pdf</a> Share this pamphlet (about world hunger) with the students (Smart Board, LCD projector, handout, or overhead) to compare with the list they just created. Pose the following questions: <i>How accurate were they? How old is this information? How do they think this information has changed? What do they know about the Scarborough Missions? Is this a reliable site/organization? How do they know?</i></p> <p>As a class, check out Hunger Statistics at the United Nations World Food Programme. <a href="http://www.wfp.org/hunger/stats">http://www.wfp.org/hunger/stats</a></p> <p>Try the quiz to test the class’ Hunger IQ. <i>How does this information match? What do they know about the United Nations? Is this a reliable site/organization? How do they know?</i></p> <p>When students have a deeper (and perhaps more accurate) understanding of world hunger ask them about possible connections to the “Looking at our World” activity. Refer to the guiding questions on the chart paper and discuss any new thinking, connections, or</p>	<p> Differentiation of Learning: Some students may need guided reading; some students may need the structure of deciding who takes part A, <b>A</b>wesome is and who takes B, <b>B</b>rilliant to encourage participation and comprehension.</p> <p>Assessment <b>as</b> learning:  Students help each other with comprehension and understanding of the text.</p> <p>Assessment <b>for</b> learning: Student responses</p> <p>Assessment <b>for</b> learning: Exit cards</p>
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	<p>not sure about, etc.). 2. After they have read a paragraph and jotted down some thinking, they are to talk about their thinking with their partner. (Encourage them to listen to each other and have a conversation, not just saying what they wrote down; they need to build on, ask for clarification, agreeably disagree, etc.) They continue this process until they have read the entire text.</p> <p>Note: In order to be able to reuse the article, students can use small sticky notes to make jot notes beside the appropriate places in the text. Another option is have students create two columns on a piece of paper; the column on the left (what the text is about) is for a key word or phrase while the column on the right (what it makes me think about) is for their own notes.</p> <p><b>Whole Group:</b></p> <p>Have a class discussion related to the message of the encyclical by randomly asking students to share parts of their conversations. Again remind students to actively listen and to try and build on what they are hearing. Refer back to the guiding questions so students can reflect and add to their learning and understanding.</p> <p><b>Independent:</b></p> <p>Have students complete an exit card (piece of paper will do or a recipe card) with the following prompts:</p> <ul style="list-style-type: none"> <li>• I believe solidarity is...</li> <li>• I think the most challenging message in the encyclical is...</li> <li>• One way I can respond to/act on this message is...</li> </ul> <p><b>Whole Group:</b></p> <p>Ask students what they remember from Jesus’ parable, The Good Samaritan (Luke 10:25-37)? Are they familiar with the culture of the time (e.g. Purity Codes)? Tell students to listen for reasons why this is an example of living out the Catholic Social Teaching of solidarity as you read the passage to them. Have them randomly share what they heard. Have a discussion using the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What does Jesus want them to realize? Who would the each of the people in the parable be today? What is different today? What is still the same? How does this story connect to our school? our classroom?</i></li> </ul>	<div style="text-align: center;">  </div> <p>Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Some students may need scaffolding (steps, websites, camera) to find images and create captions</li> <li>— Teacher may wish to pair certain students together</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Partners helping each other and reviewing success criteria</li> </ul>
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- *What “rules” do students have that keep them from living in solidarity with each other?*

Search the internet for the Jean Vanier video called “Seeing God in Others” or try [http://www.youtube.com/watch?v=k\\_xDRTXb-o](http://www.youtube.com/watch?v=k_xDRTXb-o). Before viewing ask students to listen for ways that Jean Vanier lives his life in solidarity with others. Possible questions are: *What is his message? How does it contradict our culture? What scripture references does he make? How does what he says challenge us? How does the way he speaks influence you? What about the images used? Does his age make a difference? His appearance? How so?* (You may need to watch it more than once to get the full benefit. Have a different purpose each time you view it.)

Ask students to revisit the guiding questions on the anchor chart. *In what ways do both Jesus and Jean Vanier help us answer these questions?* You may continue with a class discussion or have students complete another exit card, or ask them to record their thinking in their notes for later use.

Explain to students that together we are going to construct a class photo essay (compiled into a slide show or other format that can be shared). Remind students that “What the World Eats” is an example of a photo essay. The goal is to have diverse images that all have the common thread of Solidarity. Look at some sample photo essays on line in order to get the idea (perhaps some students have created a photo essay before) and to come up with specific success criteria.

Possible photo essays to review:

<http://world.time.com/2013/07/24/the-pope-visits-brazil-scenes-from-pontiffs-latin-american-tour/photo/more-galleries/>

<http://moodleshare.org/mod/book/view.php?id=742&chapterid=115>


<http://www.slideshare.net/sgerald/shovels-seeds-and-miracles>

<http://www.english.illinois.edu/maps/depression/photoessay.htm>

Share with the students that the goal and challenge of the photo essay is to answer the guiding questions:

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	<ul style="list-style-type: none"> <li>• <i>How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</i></li> <li>• <i>To what extent are we our brothers' and sisters' keepers?</i></li> <li>• <i>How does loving one's neighbour have local and global implications?</i></li> <li>• <i>What kinds of issues of equity, power and social justice are relevant to solidarity?</i></li> </ul> <p>Work through success criteria with the students so they are clear about what to do and what the teacher is looking for. Possible questions for students to figure out are: How many images per pair of students? What kind of images could answer these questions? What should the caption for each image contain or be about? Who should the audience will be? Should scripture be included? How do the images need to be referenced if they are not their own? The teacher may decide to make some to these decisions and let students make some.</p> <p><b>Pairs:</b></p> <p>Students work together to “create” their assigned number of images. Remind them of the success criteria as they work.</p> <p>Note: The teacher needs to compile the completed images in a way that can be shared with the students and hopefully an authentic audience.</p>	
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	CONSOLIDATION	CONNECTIONS
	<p><b>Independent:</b></p> <p>Show the completed class photo essay so students can enjoy a “gallery walk”.</p> <p>Show it again, but this time each student is to choose two images that they feel really speaks to them about solidarity. They need to write out what solidarity means to them and include an explanation of their thinking by providing specific reasons for the two images they chose.</p>	<p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Written reflection</li> </ul> <p> Differentiation of Learning: students hand in an audio version of their reflection.</p>

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**CONTINUED LEARNING OPPORTUNITIES**

Further extensions to this lesson might include research into ways that solidarity is evident in Canada:

- Development and Peace 2 minute video, International Development: Do it justice.  
[https://www.youtube.com/watch?feature=player\\_embedded&v=NEx5RGmNWbA](https://www.youtube.com/watch?feature=player_embedded&v=NEx5RGmNWbA) (or search YouTube for “International Development: Do it justice”)
- Homelessness  
<http://socialservices.regionofwaterloo.ca/en/inc/resources/HHSS.pdf>
- Residential Schools –apology  
[https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/rqpi\\_apo\\_pdf\\_1322167347706\\_eng.pdf](https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/rqpi_apo_pdf_1322167347706_eng.pdf)

A possible connection to solidarity might be to learn about Leprosy:

- <http://www.catholiccurriculumcorp.org/Units/AnsweringtheCall.pdf>

The following links are Christian organizations working in solidarity with Palestinians and Israelis who want peace:

- <http://www.pilgrimsofibilin.org/>
- <http://www.sabeel.ca>
- <http://www.cpt.org/work/palestine>

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Looking at our World

### Appendix A

This activity is designed to give students a visual representation of 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; the chairs need to be touching each other. Ask for volunteers to sit in each of the chairs.

Explain to the students that these chairs together, represent the world; the people sitting in these chairs represent the entire human population, roughly 6 billion people.

Continue with the line that something with this picture is not quite accurate, however. Turn to the person at one end of the row, and ask \_\_\_\_\_, if s/he wouldn't like a little more space? (You need to be very encouraging. Remind 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 labor, etc. Finish with, "OK good, 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].)

Continue to encourage the students to move over, "Keep scooting down! Feel free to share chairs, sit on each other's laps. We're all friends here. Come on, this is what we're talking about; \_\_\_\_\_ has worked so hard for all 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!

End with, "OK, now this looks much more accurate." Ask the "comfy" person on the end, "How do you feel? Ask someone on the last chair, preferably at the bottom of the pile of people, "And how are you doing? What do you think about this set-up?"

Share that this is our world today. The one 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. The 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 neighbors, we are talking about those who we've stranded on the last chair. We cannot continue to simply pretend that they are not there.

Source: Adapted from Accepting Responsibility for Each Other ([www.educationforjustice.org](http://www.educationforjustice.org))

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**Excerpt from "The Gospel of Life" by Pope John Paul II**

**Appendix B**

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 bloodshed 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 favoured 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.

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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.

(*Evangelium Vitae* Encyclical, 1995; 10, 12, & 19)

Downloaded from

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jpii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jpii_enc_25031995_evangelium-vitae_en.html)



Equity and Inclusion: Through the Lens of the Catholic Social Teachings

GRADE 11

**Equity and Inclusive  
Education:  
From the Lens of the  
Catholic Social Teachings**

**Subject: The Enterprising Person**

**Code: BDP30**

**Lesson Title:** Randy Pausch – The Last Lecture  
Suggested length of time: introductory lesson is 75 minutes with follow-up time to complete assigned tasks.

**Lesson Overview**

Randy Pausch was a highly respected professor at Carnegie Mellon University located in Pittsburgh, Pennsylvania USA. Approximately one month after being diagnosed with terminal pancreatic cancer, Randy presented a lecture entitled: Really Achieving Your Childhood Dreams. Randy gained public fame for what would become known as The Last Lecture - an inspirational speaker and positive role model.

Randy's lecture wasn't about dying – it's about living. He teaches us the importance of having dreams, working hard to bring them to fruition, and how 1 person can truly make a difference.

Randy's enterprising or entrepreneurial approach isn't consistent with contemporary business thinking which espouses the power of the individual as the prime driving force behind the creation/success of new business ventures. On the contrary, it is about the power of solidarity; whereby we are all responsible for all, we are interdependent and committed to each other's success and thereby in Randy's words "enabling the dreams of others"; Perhaps one way of "loving our neighbour".

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CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Entrepreneurship: The Enterprising Person, BDP30</b></p> <p><b>Strands:</b></p> <p>A. The Changing Nature of the Workplace                      B. Entrepreneurship and the Enterprising Employee                      C. Enterprising Skills</p> <p><b>Overall Expectations:</b></p> <p>A3. analyse the characteristics of work environments that promote enterprising behaviour and identify the factors that influence the creation of such an environment;                      B1. identify and describe the characteristics and contributions of an entrepreneur and the factors affecting successful entrepreneurship;                      C2. assess the extent to which they have developed enterprising skills.</p> <p><b>Specific Expectations:</b></p> <p>A3.1 identify the factors within the control of an employer or manager that encourage an enterprising spirit among employees (e.g., method of planning and organizing work, management style, leadership qualities, emphasis on the team approach, decentralized control, delegation of power);                      B1.4 describe the roles of entrepreneurs that benefit communities and society (e.g., agents of change, creators of jobs and wealth, role models of ethical behaviour, advocates for community development);                      C2.4 assess the personal rewards of becoming an enterprising person.</p>	<p>The Catholic Social Teaching evident in this lesson include: <b>Solidarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community who:</b></p> <p>1(d) develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good;                      1(e) 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.”                      1(g) 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.</p> <p><b>An Effective Communicator who:</b></p> <p>2 (e) 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.</p> <p><b>A Reflective and Creative Thinker who:</b></p> <p>3 (a) recognizes there is more grace in our world than sin and that hope is essential;                      3(b) creates, adapts, and evaluates new ideas in light of the Common Good;                      3(e) adopts a holistic approach to life by integrating learning from various subject areas and experience.</p> <p><b>A Collaborative Contributor who:</b></p> <p>5(a) works effectively as an interdependent team member;                      5(d) finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good.</p>

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Guiding Questions from the Framework

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?

Catholic Social Teaching:

- To what extent do we understand that we are members of the human family?
- To what extent do we understand that to love one's neighbour has local and global implications?

Ontario Catholic Graduate Expectations: How does the Catholic Social Teaching, Solidarity, call us to respond or act:

- As an effective communicator
- As a reflective, creative, holistic thinker
- As a collaborative contributor
- As a responsible citizen

Critical Literacy:

- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- Identify significant meaning from the various teachings communicated through The Last Lecture video and apply this towards their own understanding of how to become a more enterprising or entrepreneurial person;
- Relate their own personal experience, as well as those of family, friends, and others; to understand that there is a significant connection between life lessons and how to grow as a person, employee or entrepreneur;
- Come to appreciate the importance of having personal dreams and consider how they might work towards bringing these dreams to fruition;
- Build on previously completed personal self-assessments dealing with skills, qualities, characteristics, strengths, weaknesses, opportunities, work-styles, goals, etc. in the context of being an enterprising or entrepreneurial person;

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

- Based on your own self-assessment, and taking into account what you have learned from The Last Lecture, consider possible changes or improvements in lifestyle choices, personal priorities, financial matters, as well as educational or professional goals;
- With a particular focus on relationships, consider how you might build more constructive and fulfilling relationships which individuals or groups that are normally stereotyped by print and other news media in a negative manner based on race, faith, sexual orientation, etc. Would you be willing to actively support, contribute to, invest in or likewise enable their dreams?
- Reflect on Randy’s life and document specific connections between his choices, experiences, and teachings and those outlined in the Catholic Graduate Expectations and Catholic Social Teaching. Consider these in the context of your own life;
- Create a Personal Mind Map which visually organizes your self-assessment, makes various connections, and illustrates a framework for a personal action plan designed to really achieve your childhood dreams, become a more complete, enterprising or entrepreneurial person, and ultimately contribute to the Common Good.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

**INSTRUCTIONAL COMPONENTS AND CONTEXT**

**Prior Learning**

Students have ideally completed a variety of self-assessment questionnaires such as:

- Discovering Your Entrepreneurial Talent Quiz on the Small Business Town Network website at: [www.smallbusinesstown.com](http://www.smallbusinesstown.com)
- Service Canada Self-Employment Quizzes at: [www.jobbank.gc.ca](http://www.jobbank.gc.ca)
  - Self-Assessment Questionnaire: Am I the Entrepreneur Type?
  - The Entrepreneur Quiz: What Business Should I Start?
  - Business Start-Up Quiz: Are You Ready for Self-Employment?
- General Innovation Skills Aptitude Test (GISAT) of the Conference Board of Canada at [www.conferenceboard.ca](http://www.conferenceboard.ca)

**Materials:**

- Appendix A Scenario Randy Pausch The Last Lecture
- Appendix B Teacher Notes
- Appendix C Assignment Supporting Details
- Appendix D Rubric: Randy Pausch The Last Lecture

**Internet Resources:**

Use of school-based computers and software including access to the Internet; and a variety of network applications such as Paint or MS Word, MS Publisher, Smart Ideas 8 (mind mapping) as well as more advanced design applications such as Photoshop, etc. (subject to student ability)

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	<p><b>Teacher Readiness:</b></p> <p>Prior to this lesson, the teacher will have had students complete a variety of self-assessment questionnaires related to general aptitude, work-style, entrepreneurship, business start-up, etc. The teacher might have also walked students through some of the tasks and case studies contained in the Future Entrepreneurs: Building skills that last a lifetime resource available in print or at:</p> <p><a href="http://www.ontariocanada.com/ontcan/1medt/smallbiz/en/sb_ye_future_en.jsp">http://www.ontariocanada.com/ontcan/1medt/smallbiz/en/sb_ye_future_en.jsp</a></p> <p><b>Student Readiness:</b></p> <p>Prior to this lesson, students will have completed a variety of self-assessment questionnaires related to general aptitude, work-style, entrepreneurship, business start-up, etc. Students may have also carried out simple entrepreneurial case studies.</p> <p><b>Terminology</b></p> <p>Entrepreneur, Enterprising person, Skills and aptitudes, Enable, Fruition, Business case study</p>	<p><b>NOTES:</b></p> <p>Past experience has indicated that students with even modest computer skills are able to use some of the aforementioned applications to produce an effective and attractive product. In this particular assignment Smart Ideas 8 is the preferred application. If not available on the school network a version of this application can easily be downloaded for free at <a href="http://www.smarttech.com">www.smarttech.com</a></p> <p>If technology is not an option, then students could complete the work by hand and present their product on bristol board, journal, or in some other tangible manner suitable to the circumstances.</p> <p><b>Resources:</b></p> <p><a href="http://www.cs.cmu.edu/~pausch/">http://www.cs.cmu.edu/~pausch/</a></p> <p>The video and transcript is under a "creative commons" license, which enables their use for non-commercial purposes; as long as they are not altered and that attribution is given.</p> <p>Future Entrepreneurs: Building skills that last a lifetime resource available in print or at:</p> <p><a href="http://www.ontariocanada.com/ontcan/1medt/smallbiz/en/sb_ye_future_en.jsp">http://www.ontariocanada.com/ontcan/1medt/smallbiz/en/sb_ye_future_en.jsp</a></p> <p>The Last Lecture authored by Randy Pausch with Jeffrey Zaslow is also available in book form – published by Hyperion ISBN#9781401323257.</p> <p>A highly recommended book featuring profiles of positive role models is:  <i>In Search of Ethics: Conversations with Men and Women of Character</i>, Len Marella, and published by DC Press ISBN#1932021116.</p>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**


MINDS ON	CONNECTIONS
<p><b>Challenging Question – Think-Pair-Share:</b></p> <p>Teacher asks students to consider that Gospel values guide us in leading ethical lives and doing what is right in our daily work. It invites and encourages us to be honest workers who live in solidarity with our peers. God calls each of us to find work that is legitimate and provides us with opportunities to work towards the Common Good.</p> <p>Teacher makes a personal statement on the topic of their childhood dreams; for example, “one of my childhood dreams was to become a quarterback in the Canadian Football league”. Teacher shares background information related to this particular dream; and in doing so, models the types of questions and considerations that might be appropriate when students work together in think-pair-share.</p> <p>Working in pairs, students list some of their childhood dreams and share related background information with their partner. Students explain where the inspiration for these dreams came from, talk about role models or family members who might be involved, consider what challenges might be faced in achieving these dreams, and what resources or supports might be needed. Peers can ask questions that express sincere interest and share suggestions or encouragement.</p> <p><b>Visualization Scenario – Teacher Read</b></p> <p>Teacher reads from Appendix A Scenario: Randy Pausch The Last Lecture to shift the focus of student reflective thinking and discussion to segue to the real life scenario of Randy Pausch.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Student’s use of their imagination to connect and relate to the scenario</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Think-Pair-Share would enable peers to share their thoughts, help each other focus, and provide constructive feedback</li> </ul>

ACTION	CONNECTIONS
<p><b>Real Life Scenario:</b></p> <p>Teacher reads from Appendix B Teacher Notes: Really Achieving Your Childhood Dreams to shift from the visualization scenario to the real life scenario – student feedback?</p>	

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	<p>Teacher reads from Appendix B Teacher Notes: One Person Can Make a Difference to put Randy’s last lecture into a context that high school students can better relate to – student feedback?</p> <p><b>Connecting Randy’s teachings to Catholic Social Teachings</b></p> <p>Teacher reads from Appendix B Teacher Notes: Randy Pausch: Outstanding Role Model to make connections between Randy’s teachings and the equity and inclusion questions related to solidarity.</p> <p>Teacher makes the connection (especially from bullet point 4) between enabling the dreams of others (Randy); and expressing solidarity with others (Catholic Social Teachings).</p> <p>Teacher divides the class into groups of 3 – 4 students each to discuss/answer the following 4 Solidarity Framework questions:</p> <ul style="list-style-type: none"> <li>• <i>How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</i></li> <li>• <i>What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</i></li> <li>• <i>How can we recognize the gifts of others and value them?</i></li> <li>• <i>How do you see yourself as a valued and contributing member of this class, school, community, and society?</i></li> </ul> <p><b>Outline of group and individual tasks</b></p> <p>Teacher reads from Appendix B to outline the groups and/or individual tasks to be completed (supporting details below):</p> <p>View/listen to the Last Lecture, take notes and answer questions related to the specific topics or themes assigned to your group from the list of 20 outlined in the lesson plan (Group Work).</p> <ol style="list-style-type: none"> <li>1. Family – parents and growing up</li> <li>2. Dreams</li> <li>3. When people give up on you</li> <li>4. Leadership</li> <li>5. Sacrifice</li> <li>6. Humility</li> </ol>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>– Group work enables peers to share their thoughts and collaborate to find connections and cooperatively develop answers</li> </ul> <p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>– Groups share their findings and answers as a class and receive feedback from each other as well as the teacher regarding their interpretation of Solidarity Framework questions</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>– Groups share their findings and answers as a class and receive feedback from each other as well as the teacher regarding their interpretation of the topics or themes presented in the Last Lecture</li> <li>– Teacher conferences with groups to guide and ensure theological connections are valid</li> </ul>
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**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<ol style="list-style-type: none"> <li>7. How to learn</li> <li>8. Enabling the dreams of others</li> <li>9. How to live your life</li> <li>10. Working with other people</li> <li>11. Look for the best in everybody</li> <li>12. Don't give up easily</li> <li>13. Don't be afraid to do something new</li> <li>14. Thank you</li> <li>15. Loyalty</li> <li>16. Apologies</li> <li>17. Truth</li> <li>18. Communication</li> <li>19. Optimism</li> <li>20. Input of others</li> </ol> <p>Consider what Randy teaches about the specific topics or themes from a Catholic point-of-view, and make specific connections that your group can explain and support; Identify specific Catholic Graduate Expectations or Catholic Social Teachings that may apply or are consistent with his perspective.</p>	 Differentiated Learning: Personal Mind Map product can be presented in a variety of formats including: <ul style="list-style-type: none"> <li>— Smart Ideas 8</li> <li>— Poster</li> <li>— Model</li> <li>— Collage</li> <li>— Diary</li> <li>— Poem</li> <li>— Song</li> <li>— Performance</li> <li>— Journal</li> </ul>
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	CONSOLIDATION	CONNECTIONS
	<p>Students combine what they have learned from the Last Lecture with what they have come to understand about themselves from previous questionnaires and self-assessments and create a visual representation in the form of a Personal Mind Map (Individual Work).</p> <p>Teacher reads, or student copies could be distributed, from Appendix C Assignment Supporting Details to provide more detailed direction. Review Appendix D Assignment Rubric to provide specific expectations and answer student questions.</p>	<p>Assessment of learning:</p> <ul style="list-style-type: none"> <li>— Appendix D Rubric: Personal Mind Map modified to effectively assess various presentation formats of final product</li> </ul>

	CONTINUED LEARNING OPPORTUNITIES
	<p>Further extensions to this assignment might include:</p> <p>Collaborate to produce a whole class product – printed and organized into a portfolio, together with a letter on behalf of the class sent to the family of Randy Pausch in recognition of his influence as a positive role model and agent of change.</p>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix A**

**Scenario: Randy Pausch the Last Lecture**

Scenario

- Imagine that you are 40 years of age... you are married and have two young children.
- You've spent the past 20 years working your way through college or an apprenticeship... and struggled to get your career off on the right foot...
- Perhaps you work for someone else or maybe run your own business...
- Family life is good... you have a good reputation with your co-workers... your work is interesting, challenging, and rewarding...
- You've been very fortunate... your career or business is a success... and are enjoying the financial rewards that come with success...
- You have every expectation that life will continue to get better... when all of a sudden your life goes into crisis mode.

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### Teacher Notes: Randy Pausch the Last Lecture

### Appendix B

#### Really Achieving Your Childhood Dreams

- This was very similar to the scenario that Randy Pausch faced several years ago. In September of 2007 computer science professor Randy Pausch stepped in front of an audience at Carnegie Mellon University to deliver a last lecture called Really Achieving Your Childhood Dreams.
- Randy started his lecture by introducing “the elephant in the room”. With slides of his CT scans projected onto the screen, he told his audience that he had terminal cancer that would claim his life in a matter of months.
- Then he proceeded over the next hour to cheerfully and energetically talk about Really Achieving Your Childhood Dreams.

#### One Person Can Make a Difference

- Randy’s lecture almost instantly evolved into an international phenomenon; as has the book that he wrote based on the same topic.
- He wanted to teach the importance of celebrating the dreams we all strive to turn into reality.
- As high school students exploring how to become more enterprising and entrepreneurial in life; you will be faced with many challenges in trying to take your ideas and bringing them to fruition – this is the same language that Randy used to describe the importance of turning dreams into a reality.

#### Randy Pausch: Outstanding Role Model

- Randy’s last lecture presents a positive world view that is consistent with Catholic Social Teachings.
- He encourages us to think well beyond the selfish notion of achieving our own dreams – to be more selfless and act to enable the dreams of others – this is one way we can express solidarity with others.
- Over the past weeks you have completed various questionnaires, and self-assessments – trying to better understand your work-style, what defines a positive and enterprising person, as well as whether you have what it takes to be an entrepreneur.
- While Randy teaches us to use our gifts to achieve our dreams as well as enable the dreams of others; Catholics Social Teachings tell us to use God’s gifts to achieve, and express solidarity with others.

#### Outline of group and individual tasks

1. View/listen to the Last Lecture, take notes and answer questions related to the specific topics or themes assigned to your group from the list of 20 outlined in the lesson plan (Group Work);
2. Consider what Randy teaches about these topics or themes from a Catholic point-of-view, and make specific connections that your group can explain and support (Group Work);
3. Students combine what they have learned from the Last Lecture with what they have come to understand about themselves from previous questionnaires and self-assessments and create a visual representation in the form of a Personal Mind Map (Individual Work).

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix C**

**Assignment Supporting Details: Randy Pausch the Last Lecture**

Students will use Smart Ideas 8 to create a Personal Mind Map that features your unique set of qualities, characteristics, skills, interests, values, beliefs, potential, dreams, etc; and creatively/graphically illustrates the connections and relationships that exist.

This product will be a visual representation of how you see yourself as an individual, in the context of enterprising person, and as potential entrepreneur.

In creating this product, you will specifically consider your relationships with others; current classmates, future co-workers, colleagues, associates, partners, customers, etc.

More specifically, you will consider how to express solidarity with individuals and/or groups who are normally stereotyped in a negative manner based on race, faith, sexual orientation, etc. Would you be willing to actively support, contribute to, invest in or likewise enable their dreams?

Design and lay out your findings in an attractive text and/or graphic format.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Rubric: Randy Pausch the Last Lecture**

**Appendix D**

<p><b>Content</b> Product is topical; insightful; complete.</p>	<p><b>Level 4</b> Product topical and complete with insightful and meaningful content; presented in effective, compelling and impactful manner.</p>	<p><b>Level 3</b> Product complete and mostly topical with some questionable content; presented in the right context – informative.</p>	<p><b>Level 2</b> Product intact but incomplete and/or inconsistent in terms of topics and content; in correct order/sequence; informative.</p>	<p><b>Level 1</b> Product incomplete; few relevant facts, insights, comments or opinions provided – lacks connectivity.</p>
<p><b>Faith Context</b> Conveys positive world view; expresses hope – solidarity with individuals and/or groups normally stereo-typed in a negative manner based on race, faith, sexual orientation, etc.</p>	<p><b>Level 4</b> Highly focused and conveys positive world view; in synch with Catholic perspective – product is compelling; distinct/meaningful equity and inclusion pieces; profoundly announces hope within.</p>	<p><b>Level 3</b> Well focused and conveys a positive world view, and clearly consistent with Catholic perspective – product is convincing; contains some meaningful equity and inclusion pieces; enthusiastically announces hope within.</p>	<p><b>Level 2</b> Topical and relevant in terms of conveying a positive world view, and somewhat with Catholic perspective – product expresses the hope that is within us in a coherent manner stories are interesting/relevant; announces hope within us to limited effect.</p>	<p><b>Level 1</b> There is limited evidence that a faith context has been embedded into this product; little effort has been made to address the central issue of the Common Good or hope within us; no stories related to equity and inclusion.</p>
<p><b>Business Language</b> Appropriate use of vocabulary; terms; spelling; grammar; conventions; context.</p>	<p><b>Level 4</b> Excellent use of vocabulary, terms, spelling, grammar and context with no errors.</p>	<p><b>Level 3</b> Good use of vocabulary, terms, spelling, grammar, conventions and context with some errors.</p>	<p><b>Level 2</b> Adequate use of vocabulary, terms, spelling, grammar, conventions, context with many errors.</p>	<p><b>Level 1</b> Poor use of vocabulary, terms, spelling, grammar, conventions and context with frequent errors.</p>
<p><b>Layout and Design</b> Text, illustrations and connections add to the purpose and interest of the product – creative and original; over-all design, use of colour and space.</p>	<p><b>Level 4</b> Text, illustrations and connections add to the purpose/interest of the product with creativity and originality; exceptional use of design, colour and space; compelling product.</p>	<p><b>Level 3</b> Text, illustrations and connections add to the purpose/interest of the product with creativity and originality; strong use of design, colour, and space to effect; convincing product.</p>	<p><b>Level 2</b> Text, illustrations and connections add to the purpose/interest of the product with some creativity and originality; good use of design, colour and space to effect; coherent product.</p>	<p><b>Level 1</b> Limited in overall presentation, design, creativity, and effect; ineffective product.</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**STEWARDSHIP OF GOD’S CREATION**

Pope Benedict XVI: *“Human beings legitimately exercise a responsible stewardship over nature, in order to protect it, to enjoy its fruits and to cultivate it in new ways ...”*

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. In this context, the common good should be conceived as sustenance and flourishing of life for all beings and for future generations. The preferential option for the poor can be extended to include a preferential option for the planet made poorer by human abuse. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

**Sample Lessons Using the Stewardship of God’s Creation Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 10 Dance ATC20 Canticle of the Sun	This lesson will introduce students to the Catholic Social Teaching, Stewardship of God’s Creation, and will provide continued learning opportunities for students to deepen their understanding of this teaching through the creation of a dance art work.
Grade 10 Science SNC2D Understanding The Greenhouse Effect	This lesson will introduce students to the Catholic Social Teaching, Stewardship of God’s Creation. Students will learn about the natural greenhouse effect, and through critical thinking, determine how to respond in light of the Catholic Social Teaching of Stewardship.
Grade 12 Mathematics MDM4U Which country is a good steward?	This lesson allows students to collaboratively analyze data sets on stewardship variables for four countries. Students will analyze the data from one variable and prepare a report for the class. The class will decide which variables are most effective to measure a country’s stewardship.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Guiding Questions: Stewardship of God’s Creation**

*“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being”  
(Compendium of Social Doctrine 67)*

**The Catholic Social Teachings**

- If we believe that all creation is good and sacred, and we are called to be stewards of the earth, what does this lesson call us to do?
- In what ways have we tried to counter the negative impact of human activity on creation with purposeful planning and stewardship in our school, community and the world?
- How is the ecological crisis also profoundly a religious crisis?
- What alliances/supports do you need to implement your stewardship plan?
- What does good stewardship of creation look like?

**The Equity and Inclusive Education Strategy**

- How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?
- What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?
- How can we recognize and value the gifts of others?
- How do you see yourself as a valued and contributing member of this class, school, community, and society?
- In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?

**STEWARDSHIP OF  
GOD’S  
CREATION**

**Critical Literacy**

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?
- How can we challenge our assumptions?
- What types of actions and/or responses are appropriate in the subject?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
- How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?

**The Ontario Catholic Graduate Expectations**

- What scriptural reference might guide our thinking in this Catholic Social Teaching?
- How does the Catholic Social Teaching, Stewardship of God’s Creation, call us to respond or act:
  - As a discerning believer?
  - As an effective communicator?
  - As a reflective, creative, holistic thinker?
  - As a self-directed responsible life-long learner?
  - As a collaborative contributor?
  - As a caring family member?
  - As a responsible citizen?

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 10**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject:</b> Dance <b>Code:</b> ATC20</p> <p><b>Lesson Title:</b> The Canticle of Brother Sun and Sister Moon</p> <p>Suggested length of time: 75-225 Minutes</p>
	<p><b>Lesson Overview:</b> This lesson will introduce students to the Catholic Social Teaching, Stewardship of God’s Creation, and will provide continued learning opportunities for students to deepen their understanding of this teaching through the creation of a dance art work.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Dance ATC20</b></p> <p><b>Strands:</b> A. Creating, Performing and Presenting B. Reflecting Responding, and Analyzing C. Foundations</p> <p><b>Overall and Specific Expectation:</b> A1. The Creative Process: use the creative process, the elements of dance, and a variety of sources to develop movement vocabulary A1.1 use the elements of dance to create</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Stewardship of God’s Creation</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>An Effective Communicator Who:</b> 2 (c) Presents information and ideas clearly and honestly and with sensitivity to others. 2 (e) 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.</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>and perform a variety of movement phrases inspired by sources</p> <p>A1.2 create and perform phrases that manipulate three or more elements of dance</p> <p>A2. Choreography and Composition: combine elements of dance in a variety of ways in composing individual and ensemble dance creations</p> <p>A2.2 construct a dance composition inspired by a source</p> <p>B2. Dance and Society: demonstrate and understanding of how societies present and past use or have used dance, and of how creating and viewing dance can benefit individuals, groups, and communities</p> <p>B2.2 explain how dance exploration can contribute to personal growth and self-understanding</p> <p>C3. Responsible Practices: demonstrate an understanding of safe, ethical, and responsible personal and interpersonal practices in dance</p> <p>C3.2 demonstrate problem solving skills during rehearsal and performance</p>	<p><b>A Collaborative Contributor Who:</b></p> <p>5 (a) Works effectively as an interdependent team member.</p> <p>5 (b) Thinks critically about the meaning and purpose of work.</p> <p>5 (e) Respects the rights, responsibilities and contributions of self and others.</p>
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<b>Guiding Questions from the Framework</b>
<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> </ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"> <li>• If we believe that all creation is good and sacred, and we are called to be stewards of the earth, what does this lesson call us to do?</li> </ul>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Stewardship of God’s Creation, call us to respond or act:
  - As an effective communicator?
  - As a collaborative contributor?

Critical Literacy:

- How does our faith influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

**LEARNING GOALS**

At the end of this lesson, students will know, understand and/or be able to:

- Use the elements of dance to create and perform movement phrases;
- Create a dance composition in collaboration with others, inspired by the sacred writing, *The Canticle of Brother Sun and Sister Moon*.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

**Sample Success Criteria**

I can:

- Work collaboratively in a group to convey a message inspired by the writing of St. Francis.
- Articulate the Catholic Social Teaching, Stewardship of God’s Creation, and explain how my dance composition conveys this teaching.
- Identify my dance gifts/strengths and use them to do my best and to help others to do their best.

**INSTRUCTIONAL COMPONENTS AND CONTEXT**

**Prior Learning:** Students should have experience with the Creative Process. Students should also have an understanding of the elements of dance: body, space, time, energy, relationship.

**Materials:**

- Appendix A Environmental Quotes
- Appendix B Stewardship of God’s Creation
- Appendix C Canticle of Brother Sun and Sister Moon
- Music for rehearsal and final dance work

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have: Printed Appendix A and Appendix B, selected appropriate music to accompany the dance work. <i>(See suggestions under Continued Learning Opportunities.)</i></p> <p><b>Student Readiness:</b> Prior to this lesson, students will have experience in creating movement phrases and constructing dance compositions.</p> <p><b>Terminology:</b> sequencing, canticle, conveying a message</p> <p>This lesson is inspired by the sacred writing: <i>The Canticle of Brother Sun and Sister Moon</i>, by St. Francis of Assisi and by the words of Pope Francis:  <i>“Man is not in charge today; money is in charge, money rules. God our Father did not give the task of caring for the earth to money but to us, to men and women we have this task.”</i></p> <p><b>Note:</b> Sometimes The Canticle of Brother Sun and Sister Moon is also called, The Canticle of the Sun.</p>	<p><b>Internet Resources:</b></p> <p><a href="http://www.edugains.ca/resourcesLIT/AdolescentLiteracy/AL_Resources/ALG_FacilitatorsGuide.pdf">http://www.edugains.ca/resourcesLIT/AdolescentLiteracy/AL_Resources/ALG_FacilitatorsGuide.pdf</a></p> <p><a href="http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20130319_omelia-inizio-pontificato_en.html">www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20130319_omelia-inizio-pontificato_en.html</a></p> <p><a href="http://www.pzartfulthinking.org">www.pzartfulthinking.org</a></p> <p><a href="http://www.dramasound.com">www.dramasound.com</a></p> <p><b>Resources for Canticle of the Sun:</b></p> <p><a href="http://www.catholic.org/clife/prayers/prayer.php?p=183">http://www.catholic.org/clife/prayers/prayer.php?p=183</a></p> <p><a href="http://www.youtube.com/watch?v=DoJsMPwufUs">http://www.youtube.com/watch?v=DoJsMPwufUs</a></p>
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MINDS ON	CONNECTIONS
<p>Print Appendix A, Environmental Quotes, making sure to use a different piece of coloured paper for each page of the appendix. Cut the quotes into strips.</p> <p>Have students select one of the quotes and find their group by locating others who have the same coloured paper. Have students set quote aside for now.</p>	

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**Whole Group Instruction- Survey Questions**

This activity is designed to set the context for the new learning that is about to come and to determine student background knowledge and learning attitudes. For each group, assign one student to be the scorekeeper and one student to be the reporter. Ask students the following series of questions:

- a) *What do you know about environmental issues?*  
Have students rate themselves from:

**1 Know Very Little-----10 Know Lot**

Have the scorekeeper from each group take the group’s scores and average them. Have the reporter report back to the large group on the group score result when prompted by teacher.

- b) *What importance do you place on understanding environmental issues in your life?* Have students rate themselves from:

**1 Little Importance-----10 Very Important**

Have the scorekeeper from each group take the group’s scores and average them. Have the reporter report back to the large group on the group score result when prompted by teacher.

- c) *How open are you to learning more about environmental issues?*  
Have students rate themselves from:

**1 Not Very -----10 Totally Open**

Have the scorekeeper from each group take the group’s scores and average them. Have the reporter report back to the large group on the group score result when prompted by teacher.

Teacher to debrief the survey by highlighting student background knowledge and attitudes.

**Group Activity – Appendix A Environmental Quotes**

Have students refer now to their quote and read it over. Invite students, one at a time, to read the quote to their group and then share their understanding of the quote. Once each student has had a chance to share their quote and their understanding, ask each group to discuss the

Assessment **for** learning:

- Survey Questions

Assessment **as** learning:

- Survey Questions
- Cooperative learning

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<p>quotes and then identify the emerging themes about the environment they see as common amongst their quotes. (For example, what do the quotes say about the environment or about our role in being stewards of the environment?) Invite the reporter in the group to report out the commonalities to the large group when prompted by the teacher. Teacher to record responses on black/smart board or chart paper.</p>	<p>Differentiation of learning: Strategies: — Thinking Routine: Environmental Quotes — Entry Point: Environmental Quotes</p>
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ACTION	CONNECTIONS
<p><b>Whole Group: Discussion followed by Individual Work</b></p> <p>Introduce the topic of Stewardship of God’s Creation. Use Definition from Appendix B Stewardship of God’s Creation. Discuss what it means to be a steward (care taker, protector, someone who looks after something) and make the point that we are called not only to be stewards of the earth but stewards of one another.</p> <p>Distribute Appendix B. Allow time for students to complete individually.</p> <p><b>Group Work: Let’s Get Moving! Creating and Sharing</b></p> <p>Have each student select one word or phrase from Appendix B and create a movement phrase to go with it that manipulates one or two elements of dance.</p> <p>Invite students to return to their group and share their movement phrase. Group members should provide feedback to one another regarding the use of the elements of dance while recognizing and affirming the gifts that each brings to their work. Invite the group to sequence the individual movements and to connect them in some way. Allow time to rehearse and revise. Teacher to circulate and provide feedback.</p> <p>Have each group present to the class for further feedback. Use the following questions to guide the discussion:</p> <ol style="list-style-type: none"> <li><i>What kind of mood was conveyed through the movements?</i></li> <li><i>How did the sequencing affect the flow?</i></li> <li><i>How are the elements of dance being used?</i></li> </ol>	<p>Assessment <b>for</b> learning: — Observation</p> <p>Assessment <b>as</b> learning: — Teacher and peer feedback on movement phrases</p>

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Let student knows that these movement phrases have served as a warm up to a dance composition assignment for the next class.  
 Option: Teacher may wish to allow students additional time to revise and present movement phrases for evaluation.

**Group Work- Canticle of Brother Sun and Sister Moon**

Introduce St. Francis of Assisi and convey the story of how Francis came to write The Canticle of Brother Sun and Sister Moon. For information on this, view the first 1:46 of the following:

<http://www.youtube.com/watch?v=DoJsMPwufUs> .

It is worth noting that while this video was prepared for a hospital setting, the background information provided can be used for our purposes in creating a dance inspired by the writing of St. Francis.

Provide each group with Appendix C, The Canticle of Brother Sun and Sister Moon.

Have each group use the Interesting-Connections-Questions Protocol (ICQ) for Appendix C. (This protocol provides a structure for students to connect new ideas to prior knowledge and to raise questions about the text.) This protocol has been adapted from the Facilitators’ Guide for the Adolescent Literacy Guide. See link under Internet Resources.

In groups of 3-4:

- a) Individually read the text. Record your answers to the questions below:
  - What did you find **interesting** about the text?
  - What **connections** do you make with the text?
  - What **questions** do you have about the text?
- b) Small Group Discussion:
 

Round One- students take turns presenting one interesting point that he or she identified from the text and explains why he or she chose the point (max 1 minute). Continue until each group member has a turn.

Rounds Two and Three: repeat using the next question.
- c) Whole Group Discussion Questions: *(Teacher or student from each group may record the responses for further reference.)*
  - *What have you learned from this text?*
  - *What do you wonder about this text?*
  - *What elements of dance come to mind when you think about translating the text into movement?*

Assessment of learning:

- Movement phrases




Differentiation of Learning:

Strategies:

- setting objectives, providing feedback
- reinforcing effort and providing recognition
- -use of Interesting-Connections-Questions (ICQ) Protocol

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	<p>d) Whole Group Discussion: Debrief the Protocol</p> <ul style="list-style-type: none"> <li>• <i>How did the protocol help your understanding of the text?</i></li> <li>• <i>How did the protocol help your discussion about the text and translating the text into movement?</i></li> </ul> <p>Once students have completed the protocol, let students know that they will be using the text of The Canticle of Brother Sun and Sister Moon as their source of inspiration to create a group dance composition that will be shared with the class.</p>	
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CONSOLIDATION	CONNECTIONS
<p><b>Thinking Routine: Headline</b> (This thinking routine helps students to capture the core of the matter being studied and is a good routine for summation. This thinking routine is taken from Project Zero Artful Thinking.) See link under Internet Resources.</p> <p><b>Teacher Prompt:</b> <i>Think about all that we have been reading and discussing today in class. If you were to write a headline for a newspaper right now that captured the most important aspect that should be remembered, what would your headline be?</i> Allow students time to think and respond.</p> <p><i>Share your headline with an elbow partner.</i> Direct students to turn to a neighbour.</p> <p><i>Who heard a headline from someone else that they thought was particularly good at capturing the heart of our work today?</i> Have student(s) share with whole class.</p> <p>Option: Student responses can be written down and recorded so that a class list of headlines is generated which can then be revisited.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation,</li> <li>— Cooperative Learning</li> </ul> <p> Differentiation of Learning:</p> <p>Strategy:</p> <ul style="list-style-type: none"> <li>— Thinking Routine: Headline</li> <li>— Cooperative learning</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Dance Composition</li> </ul>

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**CONTINUED LEARNING OPPORTUNITIES**

Further extensions to this lesson might include:

Option: instead of beginning the lesson with survey questions, have students take turns in their group responding to the following questions when prompted:

- a) Recall a time when you were impacted by the power/beauty of nature?
  - b) Recall a time when you were saddened by the destruction of nature or the disregard for nature.
  - c) How does the earth echo the voice of God?
- Have students use the Creative Process to create a group dance composition based upon Appendix D, Canticle of Brother Sun and Sister Moon. Teacher may assign one stanza to each group or have each group address the entire piece of writing.
  - Consider having students keep a Creative Process Log to further address Overall Expectation B2.2.
  - Recommended music soundtrack: a) any sounds of nature soundtrack such as: rain sounds, ocean sounds, etc. b) Fantasy Vol. 1 , and Fantasy Vol. 2 Anthology from dramaSound library [www.dramasound.com/cfantasy.cfm](http://www.dramasound.com/cfantasy.cfm)
  - Have students research other musical compositions and recordings for Canticle of the Sun
  - Have students use the Critical Analysis Process to view each other's work.
  - Have students present dance works for: another class, a school assembly/liturgy/prayer service or Earth Day celebrations.
  - Video performances and have students do a voice over or fly in words from St. Francis text for a media presentation that can be used as a prayer.

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**Appendix A**

**Environmental Quotes**

Never doubt that a small group of thoughtful committed citizens can change the world: indeed it's the only thing that ever has	Margaret Mead
God has cared for these trees, saved them from drought, disease, avalanches and a thousand tempests and floods. But he cannot save them from fools.	John Muir
Thank God men cannot fly, and lay waste the sky as well as the earth.	Henry David Thoreau
I did not become a vegetarian for my health; I did it for the health of the chickens.	Isaac Bashevis Singer
By polluting clear water with slime you will never find good drinking water.	Aeschylus
When a man wantonly destroys one of the works of man we call him a vandal. When he destroys one of the works of God we call him a sportsman.	Joseph Wood Krutch
We assume that everything's becoming more efficient, and in a sense that's true our lives are better in many ways. But that improvement has been gained through a massively inefficient use of natural resources.	Paul Hawken
I'm very concerned for the future of the earth and its amazing creatures. We've got to be careful and make sure we don't foul our own nest.	John Lithgow
I have a private plane, but I fly commercial when I go to environmental conferences.	Arnold Schwarzenegger
Raising awareness on the most pressing environmental issues of our time is more important than ever.	Leonardo DiCaprio
I really believe in the environmental movement right now- it only takes a little effort to make a big difference.	Brooke Burke
All I can say is that 50 years ago, there was no such thing as environmental policies.	David Attenborough



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Environmental concern is a little like dieting or paying off a credit-card debt – an episodically terrific idea that burns brightly and then seems to fade when we realize there’s a reason we need to diet or pay down our debt. The reason is that it’s really, really hard and too many of us in too many spheres of life choose the easy over the hard.	John Meacham
If we want to address global warming, along with the other environmental problems associated with our continued rush to burn our precious fossil fuels as quickly as possible, we must learn to use our resources more wisely, kick our addiction, and quickly start turning to sources of energy that have fewer negative impacts.	David Suzuki
At every turn, when humanity is asked the question, “Do you want temporary economic gain or long-term environmental loss, which one do you prefer,” we invariably choose the money.	Ethan Hawke
The main environmental challenge of the 21 <sup>st</sup> century is poverty. When you do not know where your next meal is coming from, it’s hard to consider the environment 100 years down the line.	Bjorn Lomborg
There is no question that photography has played a major role in the environmental movement.	Galen Rowell
The environment crisis is all the result of rushing.	Ed Begley, Jr.
And I know that the younger generation is doing things that are so ingenious. And for them it’s not a matter of a political belief or an environmental stance. It’s really just common sense.	Daryl Hannah
My idea of an amusement park story is getting adventurers to go tour environmental disaster areas. After all, if the entire Great Barrier Reef gets killed, which seems like an extremely lively possibility, what are you going to do with all that rotting limestone?	Bruce Sterling

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It is extremely important to me that the social and environmental issues associated with the production of fashion clothing are addressed.	Bonnie Wright
Religious and spiritual leaders should be held accountable for environmental activism not only because they have access to large communities and can influence votes, but because service is integral to religious and spiritual life.	Radhanath Swami
It is the greatest scam in history. I am amazed appalled and highly offended by it. Global Warming: It is a scam. Some dastardly scientists with environmental and political motives manipulated long term scientific data to create an illusion of rapid global warming.	John Coleman
Keep close to Nature’s heart...break clear away, once in a while, and climb a mountain or spend a week in the woods. Wash your spirit clean.	John Muir
Christians, in particular, realize that their responsibility within creation and their duty toward nature and the creator are an essential part of their faith.	Pope John Paul II
If the sight of the blue skies fills you with joy, if the simplest things of nature have a message that you understand, rejoice, for your soul is alive.	Eleonora Duse
I love to think of nature as an unlimited broadcasting station, through which God speaks to us every hour, if only we will tune in.	George Washington Carver
Throwing away food is like stealing from the table of those who are poor and hungry. I encourage everyone to reflect on the problem of thrown away food and wasted food to identify ways and means that, by seriously addressing this issue, are a vehicle of solidarity and sharing with the needy.	Pope Francis
Man is not in charge today; money is in charge, money rules. God our Father did not give the task of caring for the earth to money but to us, to men and women we have this task.	Pope Francis
God moves in a mysterious way, His wonders to perform: He plants footsteps in the sea, And rides upon the storm.	William Cowper

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Appendix B

**Stewardship of God’s Creation**

Catholic tradition insists that we show 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. In this context, the Common Good should be conceived as the sustenance and flourishing of life for all beings now and for future generations. This presents fundamental moral and ethical dimensions which cannot be ignored.

**Pope Francis on Protecting Creation:**

*The vocation of being a “protector”, however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God’s creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents.*

Read the following points about Stewardship of God’s Creation and select one phrase and one word from each point that speaks to you in some way and record them here.

By learning about this Catholic Social Teaching it is hoped that students will...	One Phrase	One Word	How can your one phrase or one word be turned into movement phrase?
Demonstrate an understanding of all that is good			
Recognize that the goods of the earth are loving gifts from God			
Treat all humans with respect be-cause they are known and loved by God			
Work to preserve the gifts of creation for creation			
Recognize the spiritual and the sacramental dimension of the created world			

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**The Canticle of Brother Sun and Sister Moon by St Francis of Assisi**

**Appendix C**

**Most High, all-powerful, all-good Lord,  
All praise is Yours, all glory, honor and blessings.  
To you alone, Most High, do they belong;  
no mortal lips are worthy to pronounce Your Name.**

**We praise You, Lord, for all Your creatures,  
especially for Brother Sun,  
who is the day through whom You give us light.  
And he is beautiful and radiant with great splendor,  
of You Most High, he bears your likeness.**

**We praise You, Lord, for Sister Moon and the stars,  
in the heavens you have made them bright, precious and fair.**

**We praise You, Lord, for Brothers Wind and Air,  
fair and stormy, all weather's moods,  
by which You cherish all that You have made.**

**We praise You, Lord, for Sister Water,  
so useful, humble, precious and pure.**

**We praise You, Lord, for Brother Fire,  
through whom You light the night.  
He is beautiful, playful, robust, and strong.**

**We praise You, Lord, for Sister Earth,  
who sustains us  
with her fruits, colored flowers, and herbs.**

**We praise You, Lord, for those who pardon,  
for love of You bear sickness and trial.  
Blessed are those who endure in peace,  
by You Most High, they will be crowned.**

**We praise You, Lord, for Sister Death,  
from whom no-one living can escape.  
Woe to those who die in their sins!  
Blessed are those that She finds doing Your Will.  
No second death can do them harm.**

**We praise and bless You, Lord, and give You thanks,  
and serve You in all humility.**

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**GRADE 10**

**Equity and Inclusive  
Education:  
From the Lens of the  
Catholic Social  
Teachings**

**Subject: Grade 10 Academic Science  
Code: SNC2D**

**Lesson Title:** Understanding The Greenhouse Effect

Suggested length of time: 75 minutes

**Lesson Overview**

This lesson will introduce students to the Catholic Social Teaching, Stewardship of God’s Creation. This will provide students learning opportunities to understand environmental and ecological issues from a scientific understanding. After learning of the natural greenhouse effect and the human enhancement of this process, the students are asked to respond critically to one’s own actions, their community and the industrial world and whether they are also being challenged by Catholic Social Teaching. Then the integration of their Faith into Action by an understanding of the renewing and strengthening of the “covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying.”<sup>1</sup>

Benedict XVI, Message for the World Day of Peace (January 1, 2008) 7.

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CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Science SNC 2D</b></p> <p><b>STRAND:</b></p> <p>D. Earth and Space Science: Climate Change</p> <p><b>Overall Expectations:</b></p> <p>D2. investigate various natural and human factors that influence Earth’s climate and climate change;</p> <p>D3. demonstrate an understanding of natural and human factors, including the greenhouse effect, that influence Earth’s climate and contribute to climate change.</p> <p><b>Specific Expectations:</b></p> <p>D2.5 investigate their personal carbon footprint, using a computer simulation or numerical data</p> <p>D3.3 describe the natural greenhouse effect, explain its importance for life, and distinguish it from the anthropogenic greenhouse effect</p>	<p>The <b>Catholic Social Teachings</b> evident in this lesson: <b>Stewardship of God’s Creation</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>An Effective Communicator Who:</b></p> <p>2 (b) Listens actively and critically to understand and learn in light of gospel values.</p> <p><b>A Reflective, Creative and Holistic Thinker Who:</b></p> <p>3 (c) Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p><b>A Responsible Citizen Who:</b></p> <p>7 (i) Respects the environment and uses resources wisely.</p>

Guiding Questions from the Framework
<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> </ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"> <li>• If we believe that all creation is good and sacred, and we are called to be stewards of the earth, what does this lesson call us to do?</li> </ul> <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none"> <li>• How does this Catholic Social Teaching, Stewardship of God’s Creation, call us to respond or act:</li> </ul>

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- as an effective communicator who listens actively and critically to understand and learn in light of gospel values?
- as a reflective, creative and holistic thinker who thinks reflectively and creatively to evaluate situations and solve problems?
- as a responsible citizen who respects the environment and uses resources wisely?

- Ecclesial resource that inspires this lesson:

“The ecological crisis is a moral issue” and “the responsibility of everyone,” says Pope John Paul II. “Care for the environment is not an option. In the Christian perspective, it forms an integral part of our personal life and the life of society. Not to care for the environment is to ignore the Creator’s plan for all of creation and results in an alienation of the human person.”

Pastoral Letter, Canadian Conference of Catholic Bishops, 2003

Critical Literacy:

- How can we analyze the information presented for bias, reliability, fairness, and validity?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

#### LEARNING GOALS

By the end of this lesson, we will:

- Understand the Catholic Social Teaching of Stewardship of God’s Creation;
- Understand the complex issue of the greenhouse effect and our call to be responsible stewards.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations

#### Sample Success Criteria

I can:

- Explain how the greenhouse effect works
- Give examples of how human actions contribute to the greenhouse effect
- Explain how the Catholic Social Teaching, Stewardship of God’s Creation calls us to be responsible and respond to environmental destruction.

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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <ul style="list-style-type: none"> <li>• Experience the Critical Analysis Process</li> <li>• Some understanding of chemical terms</li> <li>• Difference between weather and climate</li> <li>• The atmosphere model and the balance of energy in systems</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher should review chemicals and relate this lesson to their textbook section on the greenhouse effect.</p> <p><b>Student Readiness:</b> Prior to this lesson, students will be able to read and interpret perspectives on scientific literature and theological literature.</p> <p><b>Terminology:</b> climate, weather. Infrared radiation, ultraviolet radiation, visible light, absorbed, reflected, CO<sub>2</sub>, CH<sub>4</sub>, H<sub>2</sub>O, N<sub>2</sub>O and CFCs.</p>	<p><b>Materials:</b></p> <p>Appendix A The Greenhouse Effect (1/2 class set)</p> <p>Appendix B David Suzuki Article (1/2 class set)</p> <p>Appendix C The Greenhouse Effect Diagram (one copy)</p> <p>Appendix D Responsible Stewardship (one copy)</p> <p>Appendix E Simulator Questions on the Greenhouse Effect (one copy of entire Appendix E: class set of last page)</p> <p><b>Continued Learning Opportunities:</b></p> <p>Appendix F Critical Analysis Process(class set)</p> <p>Appendix G CST: Stewardship of God’s Creation (class set)</p> <p><b>Internet Resources:</b></p> <p><a href="http://phet.colorado.edu/en/contributions/view/3079">http://phet.colorado.edu/en/contributions/view/3079</a></p> <p><a href="http://phet.colorado.edu/en/simulation/greenhouse">http://phet.colorado.edu/en/simulation/greenhouse</a></p> <p><b>Print Resources:</b></p> <p>All Thinking Routines are taken from: <i>Making Thinking Visible</i>, by Ritchhart, Church, Morrison, Jossey-Bass, 2011</p>

MINDS ON	CONNECTIONS
<p><b>Small Group-Matching Activity</b></p> <p>Divide the class in half. Distribute Appendix A The Greenhouse Effect to one half and Appendix B The David Suzuki Article to the other half. Have each student complete the first part of Appendix F. Once complete, students can share their responses in their small group. Have one person in each group designated as the spokesperson for the group for sharing back to the large group.</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix A or B</li> <li>— Observation</li> <li>— Jigsaw</li> <li>— Synthesize and present</li> <li>— Appendix F</li> </ul>



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<p>Introduce the Guiding Question from the Stewardship Framework: <i>If we believe that all creation is good and sacred, and we are called to be stewards of the earth, what does this lesson call us to do?</i></p> <p>Through teacher-led discussion for Appendix C The Greenhouse Effect Diagram and Appendix D Responsible Stewardship ask the students to be thinking about how we can respond to the Guiding Question. Students can think-pair –share their ideas.</p> <p>To assist with their understanding students are encouraged to visit any websites that talk about global warming. Three options:</p> <p>The National Geographic  <a href="http://environment.nationalgeographic.com/environment/global-warming/gw-causes">http://environment.nationalgeographic.com/environment/global-warming/gw-causes</a></p> <p>David Suzuki link on global warming  <a href="http://www.davidsuzuki.org/issues/climate-change/">http://www.davidsuzuki.org/issues/climate-change/</a></p> <p>The Catholic Church and Climate Change  <a href="http://www.yaleclimatemediaforum.org/2012/02/the-catholic-church-and-climate-change/">http://www.yaleclimatemediaforum.org/2012/02/the-catholic-church-and-climate-change/</a></p> <p>Revisit Appendix F and Complete the Analysis &amp; Interpretation sections.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Teacher led discussion with whiteboard, overhead or PowerPoint</li> <li>— Think-Pair-Share</li> <li>— Teacher can read aloud and stress the students to be think of the meaning of Stewardship and how does it directly relate to greenhouse gases</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix F: Initial Reaction - Students complete questions for evaluation</li> <li>— Appendix F: Analysis &amp; Interpretation</li> </ul>
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ACTION	CONNECTIONS
<p>To describe how the “greenhouse effect” affects temperature on the earth and to use evidence to support whether the “greenhouse effect” is good or bad for the earth.</p> <p><a href="http://phet.colorado.edu/en/contributions/view/3079">http://phet.colorado.edu/en/contributions/view/3079</a></p> <p>This could be done in a lab setup or as a class demonstration (SMART board). Go to the website:  <a href="http://phet.colorado.edu/en/simulation/greenhouse">http://phet.colorado.edu/en/simulation/greenhouse</a></p> <p>And download the applet to run. Work through Appendix E Simulator Questions on the Greenhouse Effect.</p>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Think-Pair-Share</li> <li>— Teacher can read aloud the first parts of Appendix E and monitor student responses and understanding providing feedback</li> <li>— Students complete four questions on the last page of Appendix E for evaluation</li> </ul>

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CONSOLIDATION	CONNECTIONS
<p><b>Group Work:</b></p> <p>Have the students run a simple lab where they simulate the amount of carbon dioxide in the water. The students will need to do the required math.</p> <p>Fill a beaker with water.</p> <p>Add blue food colouring (CO<sub>2</sub>) to the water (atmosphere) slowly</p> <p>Stir so that the drops are all mixed in.</p> <p>Observe and Answer:</p> <ol style="list-style-type: none"> <li>1. How did the food colouring affect the visibility of the water?</li> <li>2. How is this related to the way our greenhouse gases trap infrared radiation released by the earth.</li> <li>3. Is there an easy way to remove this food colouring from the water? Is this similar to our ability to remove CO<sub>2</sub> from the atmosphere?</li> <li>4. Based on what you have read in Appendix D, in what ways are the Church’s statements rooted in Scientific information?</li> <li>5. Do you think that the Church teachings are “fuzzy warm feeling” statements about care for the environment?</li> </ol> <p><b>Individual Seat Work:</b> One Phrase</p> <p>Distribute Appendix G Stewardship of God’s Creation individually. Also revisit Appendix F and complete the Ongoing Reflection section.</p> <p><b>Individual:</b> Exit Card</p> <p>I Used to Think..., Now I Think... This thinking routine allows students to reflect on their thinking and explore how and why that thinking has changed.</p> <p>Have students write and respond to the following on a slip of paper and hand in at the end of class:</p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Monitor student responses to questions</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix G CST: Stewardship of God’s Creation</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendix F: Ongoing Reflection</li> <li>— Exit Card</li> </ul>

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<p><i>About Stewardship of God' Creation:</i></p> <ul style="list-style-type: none"><li>- I used to think...</li> <li>- Now I think...</li> <li>- This new learning will influence my words and actions in educating others about global warming by...</li> <li>- Many politicians state that global warming is not happening! How could we analyze these political statements for bias, reliability, fairness, and validity?</li> <li>- As a contributing member of the class, school and community what could be your effort and actions to help eliminate carbon emissions?</li></ul> <p>Collect and review exit cards responses. Look for patterns in student responses that indicate how the students' thinking has grown, deepened, shifted or changed. Use this student learning to plan for the next lesson. Consider using responses from the third statement to create a class agreement/vision for learning that can be posted.</p>	
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<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>The students will be introduced to this in greater detail when they look at the anthropogenic sources of greenhouse gases.</p> <p>The students can look at websites which ask them to calculate their carbon footprint:</p> <p><a href="http://treeswaterpeople.org/get_involved/reduce_your_impact/carbon_offsets/carbon_offsets.html?gclid=CKSJooS_srgCFaFFMgodRG8Arg">http://treeswaterpeople.org/get_involved/reduce_your_impact/carbon_offsets/carbon_offsets.html?gclid=CKSJooS_srgCFaFFMgodRG8Arg</a></p> <p>You could invite your chaplain into your class to talk about the Patron Saint of ecology St. Francis. A helpful website with introductory questions:</p> <p><a href="http://www.uscatholic.org/church/2010/09/st-francis-patron-ecology">http://www.uscatholic.org/church/2010/09/st-francis-patron-ecology</a></p>

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Appendix A

**The Greenhouse Effect**

In a greenhouse, energy from the sun passes through the glass as rays of light. This energy is absorbed by the plants, soil, and other objects in the greenhouse. Much of this absorbed energy is converted to heat, which warms the greenhouse. The glass helps keep the greenhouse warm by trapping this heat.

The earth's atmosphere acts somewhat like the glass of a greenhouse. About 31 % of the incoming radiation from the sun is reflected directly back to space by the earth's atmosphere and surface (particularly by snow and ice), and another 20 % is absorbed by the atmosphere. The rest of the incoming radiation is absorbed by the earth's oceans and land, where it is converted into heat, warming the surface of the earth and the air above it. Particular gases in the atmosphere act like the glass of a greenhouse, preventing the heat from escaping.

These greenhouse gases absorb heat and radiate some of it back to the earth's surface, causing surface temperatures to be higher than they would otherwise be. The most important naturally occurring greenhouse gas is water vapour and it is the largest contributor to the natural greenhouse effect. However, other gases, although they occur in much smaller quantities, also play a substantial and growing role in the greenhouse effect. These include carbon dioxide, methane, and nitrous oxide.

Without this natural greenhouse effect, the earth would be much colder than it is now - about 33 °C colder - making the average temperature on the planet a freezing -18 °C rather than the balmy 15 °C it is now. The warmth of our climate is crucial because on earth and in the atmosphere, water can exist in all three of its phases - frozen as snow or ice, liquid as water, and gaseous as water vapour. The cycling of water from one phase to another is critical to sustaining life since it is this cycling of water through the land-ocean-atmosphere system that replenishes the water available to life on earth. The water cycle is also an important part of what drives our weather and the climate system generally.

<http://www.climatechange.gc.ca/default.asp?lang=En&n=1A0305D5-1>

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**Appendix B**

**The David Suzuki Article**

Much like the glass of a greenhouse, gases in our atmosphere sustain life on Earth by trapping the sun's heat. These gases allow the sun's rays to pass through and warm the earth, but prevent this warmth from escaping our atmosphere into space. Without naturally-occurring, heat-trapping gases—mainly water vapour, carbon dioxide and methane—Earth would be too cold to sustain life as we know it.

The danger lies in the rapid increase of carbon dioxide and other greenhouse gases that intensify this natural greenhouse effect. For thousands of years, the global carbon supply was essentially stable as natural processes removed as much carbon as they released. Modern human activity—burning fossil fuels, deforestation, and intensive agriculture—has added huge quantities of carbon dioxide and other greenhouse gases.

Today's atmosphere contains 42 per cent more carbon dioxide than it did at the start of the industrial era. Levels of methane and carbon dioxide are the highest they have been in nearly half a million years.

The [Kyoto Protocol](#) covers six greenhouse gases: carbon dioxide, methane, nitrous oxide, hydrofluorocarbons, perfluorocarbons and sulphur hexafluoride. Of these six gases, three are of primary concern because they are closely associated to human activities.

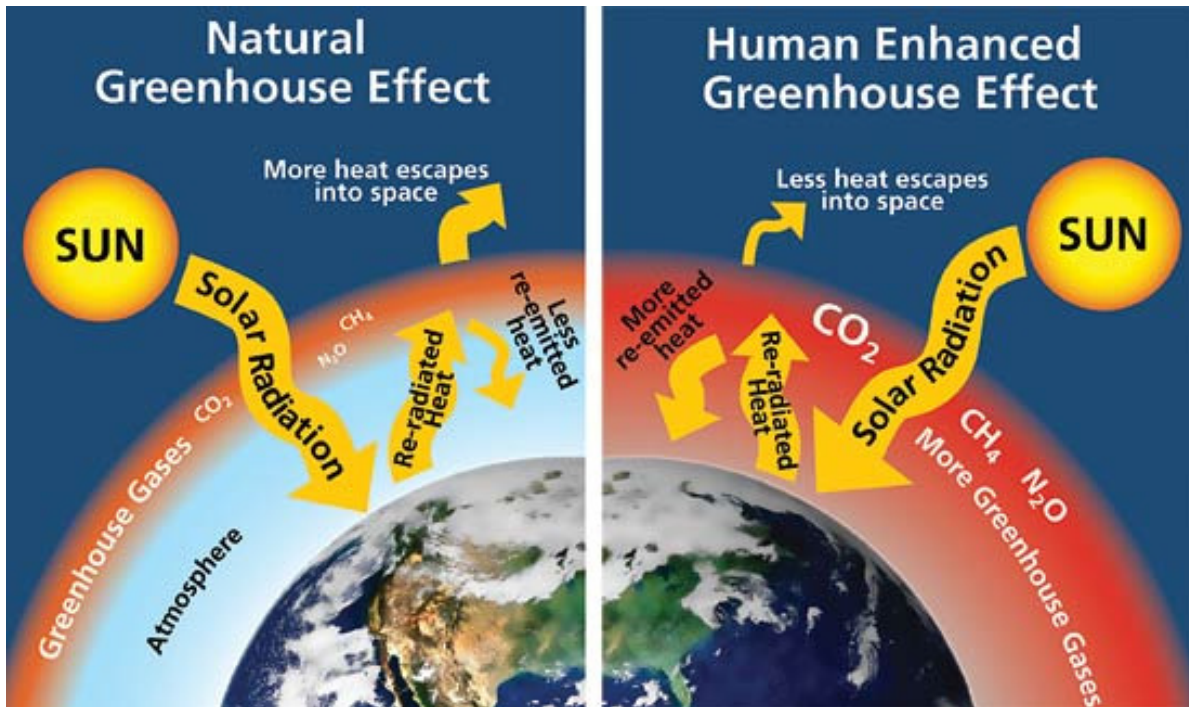
Carbon dioxide is the main contributor to climate change, especially through the burning of fossil fuels.

Methane is produced naturally when vegetation is burned, digested or rotted without the presence of oxygen. Large amounts of methane are released by cattle farming, waste dumps, rice farming and the production of oil and gas.

Nitrous oxide, released by chemical fertilizers and burning fossil fuels, has a global warming potential 310 times that of carbon dioxide.

<http://www.davidsuzuki.org/issues/climate-change/science/climate-change-basics/greenhouse-gases/>

The Greenhouse Effect Diagram



[http://www.google.ca/imgres?q=what+is+the+greenhouse+effect&sa=X&biw=1366&bih=592&tbnid=nYnpEO2cLxGIM:&imgrefurl=http://seedtofeedme.blogspot.com/2012/05/what-is-greenhouse-effect.html&docid=YSlzqSlesAeBmM&imgurl=http://1.bp.blogspot.com/-6ybybLjnom4/T6QsnUI2wCI/AAAAAAAAABN4/QVCq50OSOdW/s400/Greenhouse\\_effect.jpg&w=467&h=350&ei=q2LkUYLoNOFdyAHR2oGoBQ&zoom=1&ved=1t:3588,r:2,s:0,i:92&iact=rc&page=1&tbnh=180&tbnw=259&start=0&ndsp=10&tx=80&ty=60#imgdii=nYnpEO2cLxGIM%3A%3BNmslNjY57rHK1M%3BnYnpEO2cLxGIM%3A](http://www.google.ca/imgres?q=what+is+the+greenhouse+effect&sa=X&biw=1366&bih=592&tbnid=nYnpEO2cLxGIM:&imgrefurl=http://seedtofeedme.blogspot.com/2012/05/what-is-greenhouse-effect.html&docid=YSlzqSlesAeBmM&imgurl=http://1.bp.blogspot.com/-6ybybLjnom4/T6QsnUI2wCI/AAAAAAAAABN4/QVCq50OSOdW/s400/Greenhouse_effect.jpg&w=467&h=350&ei=q2LkUYLoNOFdyAHR2oGoBQ&zoom=1&ved=1t:3588,r:2,s:0,i:92&iact=rc&page=1&tbnh=180&tbnw=259&start=0&ndsp=10&tx=80&ty=60#imgdii=nYnpEO2cLxGIM%3A%3BNmslNjY57rHK1M%3BnYnpEO2cLxGIM%3A)

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Appendix D

**Responsible Stewardship**

*Nature has attained its fulfillment in human beings, who have received the task of giving thanks for it and caring for it. This care, identified as “subduing” (Gn 1.28) in the Bible, is not domination but rather “responsible stewardship.” As stewards, human beings recognize that the environment does not belong to them but is a gift entrusted to them which demands responsibility in action. Human beings discern the role granted to them by God by exercising their intelligence and ethical judgment.*<sup>1</sup>

*The created world, structured in an intelligent way by God, is entrusted to our responsibility and though we are able to analyze it and transform it we cannot consider ourselves creation’s absolute master. We are called, rather, to exercise responsible stewardship of creation, in order to protect it, to enjoy its fruits, and to cultivate it, finding the resources necessary for everyone to live with dignity. Through the help of nature itself and through hard work and creativity, humanity is indeed capable of carrying out its grave duty to hand on the earth to future generations so that they too, in turn, will be able to inhabit it worthily and continue to cultivate it.*<sup>2</sup>

*Human beings legitimately exercise a responsible stewardship over nature, in order to protect it, to enjoy its fruits and to cultivate it in new ways, with the assistance of advanced technologies, so that it can worthily accommodate and feed the world’s population.*<sup>3</sup>

*If we examine carefully the social and environmental crisis which the world community is facing, we must conclude that we are still betraying the mandate God has given us: to be stewards called to collaborate with God in watching over creation in holiness and wisdom.*<sup>4</sup>

These quotes were taken from:

[January 28, 2013 Feast of St. Thomas Aquinas](#)

[Episcopal Commission for Justice and Peace of the Canadian Conference of Catholic Bishops](#)

1 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)

2 Benedict XVI, General Audience (August 26, 2009).

3 Benedict XVI, *Caritas in Veritate* (2009) 50.

4 John Paul II and Ecumenical Patriarch Bartholomew I, Common Declaration of John Paul II and the Ecumenical Patriarch Bartholomew I (June 10, 2002).

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Appendix E

Simulator Questions on the Greenhouse Effect

You ask the questions in BOLD type.

- 1) **\*\*Hypothesize why the inside of a car feels so much warmer than its surroundings on sunny days.**
- 2) Go to <http://phet.colorado.edu/en/simulation/greenhouse>

Part I: A Greenhouse Simulation

- 3) Select the “Glass Layers” tab.
- 4) **What do the yellow stars represent?**
- 5) **What do the red stars represent?**
- 6) Both the yellow and red stars represent forms of energy in the form of photons: the yellow are visible light, the red are heat.
- 7) **Record the approximate temperature “inside the greenhouse” before adding glass panes.**
- 8) Add one glass pane.
- 9) **\*\*What do the sunlight photons do when they hit the glass from the top?**
- 10) **\*\*What do the infrared photons do when they hit the glass from the bottom? Be specific.**
- 11) **What is the new temperature “inside the greenhouse?”**
- 12) **\*\*Based on the observations of the photons, why does the temperature go up so much?**
- 13) **What happens to the temperature as additional glass panes are added?**
- 14) **\*\*Explain why this happens by observing the photons.**
- 15) **\*\*Before proceeding to the earth, predict how what you have discovered regarding greenhouses might apply to the earth and its atmosphere.**

Part II: The Earth Simulation

- 16) Select the “Greenhouse Effect” tab.
- 17) **Which greenhouse gases are considered by the simulation?**
- 18) **Which time period do the default conditions represent?**
- 19) The thermometer represents the average global temperature.
- 20) **What is the average global temperature for the “today” simulation?**
- 21) **Is the behavior of the photons more similar to the greenhouse simulation with or without glass panes?**
- 22) Reduce the greenhouse gas concentration to “None”.
- 23) **Is the behavior of the photons more similar to the greenhouse simulation with or without glass panes?**



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24) What is the average global temperature?

25) **\*\*Considering the behavior of the photons, why does the temperature drop so much?**

26) Increase the greenhouse gas concentration to “Lots.”

27) What is the average global temperature?

28) **\*\*Considering the behavior of the photons, why does the temperature increase?**

29) Experiment with other periods in earth’s history or add clouds and record interesting observations.

Part III: **THIS IS THE MOST IMPORTANT PART OF THE LAB!!**

Write a paragraph that answers the following questions:

1. How does the “greenhouse effect” affect temperature on the earth?
2. How is the “greenhouse effect” similar to blankets on a bed?
3. Is the “greenhouse effect” good or bad for the earth?

YOU MUST USE EVIDENCE FROM YOUR OBSERVATIONS OF THE SIMULATION TO SUPPORT YOUR ANSWERS.

These questions were taken from <http://phet.colorado.edu/en/contributions/view/3079> which is attached to the initial page of <http://phet.colorado.edu/en/simulation/greenhouse>

4. Given the quotes below, write a paragraph describing whether you think we are respecting God’s plan for creation? You may want to address whether you think the Church supports or condones abuse of our natural resources? Be sure to reflect on your role as a responsible citizen who respects the environment and uses resources wisely.

*The Church has a responsibility towards creation and she must assert this responsibility in the public sphere. In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction. There is need for what might be called a human ecology, correctly understood. The deterioration of nature is in fact closely connected to the culture that shapes human coexistence: when ‘human ecology’ is respected within society, environmental ecology also benefits. Just as human virtues are interrelated, such that the weakening of one places others at risk, so the ecological system is based on respect for a plan that affects both the health of society and its good relationship with nature.<sup>1</sup>*

<sup>1</sup> Benedict XVI, *Caritas in Veritate* (2009) 51.

“The ecological crisis is a moral issue” and “the responsibility of everyone,” says Pope John Paul II.

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Appendix F

<b>The Critical Analysis Process</b>	
<b>Initial Reaction</b> Appendix A Appendix B	<b>What is a greenhouse? How does it work? How does this relate to the earth and our current temperature? Do we need the greenhouse effect for our survival?</b>
	<b>What gases are primarily responsible for the warming? Are these gases increasing or decreasing? Why?</b>
<b>Analysis &amp; Interpretation</b> Appendix A Appendix B Appendix C	<b>What has modern human activity caused?</b>
	<b>Do you know what the Kyoto Protocol is? Explain what the enhanced (anthropogenic) greenhouse effect is.</b>

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<b>Cultural Context</b>	<b>What do you know about Canada’s role towards being a contributor towards greenhouse gases?</b>
<b>Ongoing Reflection</b> Appendix D Consolidation Activity	<b>What is responsible stewardship? What generations does it apply to and why?</b>  <b>State why or why not you think that our current economic practices betrays “ the mandate God has given us; to be stewards called to collaborate with God in watching over creation in holiness and wisdom. “</b>

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**Catholic Social Teaching: Stewardship of God’s Creation**

**Student Name** \_\_\_\_\_ **Date:** \_\_\_\_\_

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.

Read the following points from **The Catholic Coalition for Climate Change**

<http://catholicclimatecovenant.org/catholic-teachings/>. For each of the four points, highlight one phrase that speaks to you in some way and record them here.

By learning about this Catholic Social Teaching, it is hoped that students will understand that ...	One Phrase	How is this phrase connected to what you already know or think? What question or wonderings do you have about this phrase?
<i>“Preservation of the environment, promotion of sustainable development and particular attention to climate change are matters of grave concern for the entire human family.”<sup>1</sup></i>		
<i>“Can we remain indifferent before the problems associated with such realities as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes and the deforestation of equatorial and tropical regions? Can we disregard the growing phenomenon of “environmental refugees”, people who are forced by the degradation of their natural habitat to forsake it – and often their possessions as well – in order to face the dangers and uncertainties of forced displacement? Can we remain impassive in the face of actual and potential conflicts involving access to natural resources? All these are issues with a profound impact on the exercise of human rights, such as the right to life, food, health and development.”<sup>2</sup></i>		

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<p><i>“Global climate is by its very nature a part of the planetary commons. The earth's atmosphere encompasses all people, creatures, and habitats. The melting of ice sheets and glaciers, the destruction of rain forests, and the pollution of water in one place can have environmental impacts elsewhere. As Pope John Paul II has said, " We cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well being of future generations." Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet.”<sup>3</sup></i></p>		
<p><i>“At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both "the human environment" and the natural environment. It is about our human stewardship of God's creation and our responsibility to those who come after us.”<sup>4</sup></i></p>		

1 (Pope Benedict XVI, Letter of His Holiness Benedict XVI to the Ecumenical Patriarch of Constantinople on the Occasion of the Seventh Symposium of the Religion, Science and the Environment Movement , 2007

[http://www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070901\\_symposium-environment\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070901_symposium-environment_en.html))

2 (Pope Benedict XVI, 2010 World Day of Peace Message, No. 4,

[http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/peace/documents/hf\\_ben-xvi\\_mes\\_20091208\\_xliii-world-day-peace\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace_en.html))

3 (USCCB, Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, 2001,

<http://www.nccbuscc.org/sdwp/international/globalclimate.shtml>)

4 (USCCB, Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, 2001,

<http://www.nccbuscc.org/sdwp/international/globalclimate.shtml>

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**Grade 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Mathematics</b> <b>Code: MDM4U</b></p> <p><b>Lesson Title:</b> Which country is a good steward? Suggested length of time: 75-225 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson allows students to collaboratively analyze data sets on stewardship variables for four countries. Students will analyze the data from one variable and prepare a report for the class. The class will decide which variables are most effective to measure a country’s stewardship.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Mathematics MDM4U</b></p> <p><b>Strands:</b> C. Organization of Data for Analysis D. Statistical Analysis</p> <p><b>Overall and Specific Expectations:</b> C2. Describe the characteristics of a good sample, some sampling techniques, and principles of primary data collection, and organize data to solve a problem. C2.5 collect data from secondary sources and organize data with one or more attributes to answer a question or solve a problem</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Stewardship of God’s Creation</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include: <b>An effective communicator who:</b> 2 (c) presents information and ideas clearly and honestly and with sensitivity to others.</p> <p><b>A reflective, creative and holistic thinker who:</b> 3 (c) thinks reflectively and creatively to evaluate situations and solve problems.</p>

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	<p>D2. Analyze, interpret, and draw conclusions from two-variable data using numerical, graphical and algebraic summaries.</p> <p>D2.1 recognize that the analysis of two-variable data involves the relationship between two attributes, recognize the correlation coefficient as a measure of the fit of the data to a linear model, and determine, using technology, the relevant numerical summaries.</p> <p>D2.2 recognize and distinguish different types of relationships between two variables that have a mathematical correlation</p> <p>D2.3 generate, using technology, the relevant graphical summaries of two-variable data</p> <p>D2.4 determine, by performing a linear regression using technology, the equation of a line that models a suitable two-variable data set, determine the fit of an individual data point to the linear model</p> <p>D2.5 interpret statistical summaries to describe the characteristics of a two variable data set and to compare two related two-variable data sets; describe how statistical summaries can be used to misrepresent two-variable data; and make inferences, and make and justify conclusions, from statistical summaries of two-variable data orally and in writing, using convincing arguments.</p>	<p><b>A responsible citizen who :</b></p> <p>7 (f) respects and affirms the diversity and interdependence of the world’s peoples and cultures.</p>
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	<p><b>Guiding Questions from the Framework</b></p>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize the gifts of others and value them?</li> </ul>

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- How do you see yourself as a valued and contributing member of this class, school, community, and society?

Catholic Social Teaching:

- If we believe that all creation is good and sacred, and we are called to be stewards of the earth, what does this lesson call us to do?
- What alliances/supports do you need to implement your stewardship plan?
- How can we express our understanding that as stewards we are our brother and sister's keeper?
- What does good stewardship of creation look like?

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Stewardship, call us to respond or act:
  - as an effective communicator who presents information and ideas clearly and honestly and with sensitivity to others?
  - as a reflective, creative and holistic thinker who thinks reflectively and creatively to evaluate situations and solve problems?
  - as a responsible citizen who respects and affirms the diversity and interdependence of the world's peoples and cultures?
- A scripture reading that inspired this lesson: "As each has received a gift, use it to serve one another, as good stewards of God's varied grace", 1 Peter 4:10.

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How can we analyze the information presented for bias, reliability, fairness, and validity?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

**LEARNING GOALS**

At the end of this lesson, students will know, understand and/or be able to:

- Collaboratively analyze a dataset for four countries using technology;
- Collaboratively create convincing arguments to be shared with the class;
- Determine effective indicators to measure a country's stewardship.



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**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

**Sample Success Criteria**

I can:

- Create using technology appropriate statistical summaries to analyze the relationship between two variables
- Based upon the analysis, choose which country is the most effective at being a steward of God’s creation
- Orally make convincing arguments to the class using appropriate terminology
- Determine effective measures of a country’s stewardship

**INSTRUCTIONAL COMPONENTS AND CONTEXT**

**Prior Learning**

**Teacher Readiness:** Prior to this lesson, the teacher will have:

- Familiarity with Literacy strategies such as Frayer models
- Familiarity using technology to create scatter plots, lines and curves of best fit
- Comfort with students working in heterogeneous groups and facilitating whole group discussions where students share and debate

**Student Readiness:** Prior to this lesson, students will have:

- Created scatter plots, lines of best fit and quadratic curves of best fit using technology
- Determine the equation of the line of best fit from a graph with technology
- Make predictions using the regression equation
- Prepare and share convincing arguments

**Materials:**

Appendix A Frayer Model: Stewardship  
 Appendix B Which County is a Good Steward?  
 Appendix C Data Sets  
 Appendix D Data Values for 2010

Handheld graphing technology (TI 83/84 or Nspire) or computer access (Fathom or Excel)

Quad-ruled chart paper and markers for each group

Coloured self-adhesive dots

**Internet Resources:**

[www.gapminder.org/data](http://www.gapminder.org/data)

<http://data.worldbank.org>

[www.nationmaster.com](http://www.nationmaster.com)



See appendix E for Teacher resources to support function modeling using technology

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	<p><b>Terminology</b> Stewardship, Correlation, Correlation coefficient, Regression equation</p>	<p><b>NOTE:</b> This lesson is good preparation for the culminating project described in strand E of the curriculum document.</p>
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	<b>MINDS ON</b>		<b>CONNECTIONS</b>
	<p>Form heterogeneous groups of four students. If there are more than 24 students it is preferable to have extra groups than make larger groups. Assign roles to the members of each group (recorder, reporter, technology expert, encourager/time keeper)</p> <p><b>Groups of 4 → Frayer Model</b></p> <p>Distribute Appendix A Frayer Model: Stewardship. Groups complete the Frayer Model and brainstorm variables to measure a country's stewardship.</p> <p><b>Whole Class → Sharing</b></p> <p>Reporters from each group share one part of their Frayer Model. Synthesize shared work on blackboard /whiteboard/ chart paper.</p> <p>Lead a class discussion on variables to measure a countries stewardship (air pollution, percent of energy coming from green sources, water conservation, etc.) Record the variables for later use.</p>		

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ACTION	CONNECTIONS
<p><b>Whole Class → Setting the Context</b></p> <p>Distribute Appendix B Which Country is a Good Steward? Explain how each group will analyze data on one variable for the four countries. They must apply their statistical skills and recommend which country is a good steward of God’s creation and which are not.</p> <p><b>Groups of 4 → Data Analysis</b></p> <p>Distribute the data sets in Appendix C Data Sets so that each of the 6 groups has a different data set. Each group will follow the method on Appendix B.</p> <p>When they have analyzed all four countries analysis, distribute Appendix D Data Values for 2010 so that they can judge the validity of their predictions.</p> <p>Remind groups of the requirements for their report.</p> <p><b>Groups of 4 → Group reports</b></p> <p>Have groups make their reports in the order of the data sets. Encourage other groups to comment and ask questions. Have groups post their chart paper reports.</p> <p><b>Whole Class → Gallery Walk</b></p> <p>Have students visit the other 5 group reports.</p>	<p> Differentiation of Learning based on interest since environmental issues are of keen interest to most students.</p> <p> Differentiation of Learning based on readiness since some data sets have fewer numbers (5 &amp; 6) and some data sets can be modelled using linear relations (2, 4, &amp; 6)</p> <p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Monitor groups during activity to check for application of statistical skills</li> <li>— Provide descriptive feedback as necessary</li> </ul>

CONSOLIDATION	CONNECTIONS
<p><b>Whole Class → Discussion</b></p> <p>Lead a discussion on which of the data sets best indicates a country’s good stewardship. How does Canada fare as a steward of God’s creation? (Not very well!)</p>	<p>Ensure that students understand that this numerical analysis is limited in scope. There are many quantitative variables such as political</p>

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	<p><b>Whole Class → Dotmocracy</b></p> <p>Place the names of the four countries on the blackboard/whiteboard/chart paper. Provide each student with 3 coloured dots. Ask them to vote for the country that is the best steward. Students can place all dots on one country or distribute them as they see fit.</p> <p><b>Individual → Reflection/Exit Ticket</b></p> <p>Students can reflect on one of the following:</p> <ol style="list-style-type: none"> <li>1. Mahatma Ghandi said “Live simply, so others can simply live”. How can this guide you to become a better steward of God’s creation?</li> <li>2. Looking at the variables discussed in the Minds On, which variable would you like to collect data on for further study? Why?</li> <li>3. Which countries should we have included in the data analysis? Provide reasons for your choice.</li> </ol>	<p>system, economic challenges, history as a colony, natural factors and so on to consider when determining if a country is a good steward.</p> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students reflect on how they can become a better steward of God’s creation.</li> </ul> <p> Differentiation of Learning based on interest since by providing choice students can reflect on an area of personal interest.</p>
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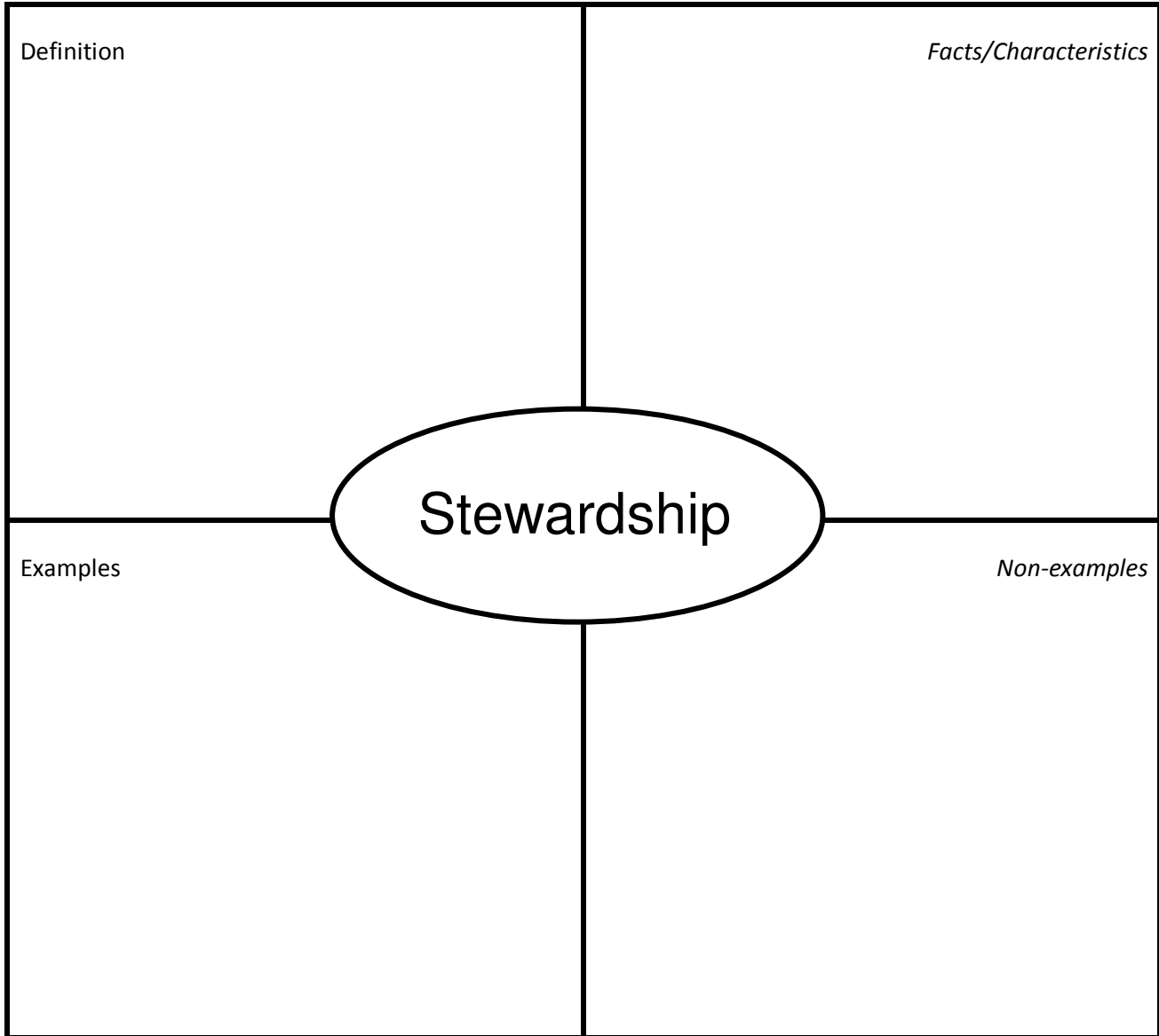
	<b>CONTINUED LEARNING OPPORTUNITIES</b>	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Collect and analyze data on other countries to determine their stewardship.</li> <li>• Cultivate interest in stewardship projects in the school, community or internationally.</li> <li>• Continue analysis of the data for the culminating project for the course.</li> </ul>	

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Appendix A

**Fruyer Model: Stewardship**

Your group is asked to complete the following Fruyer Model to activate your knowledge on Stewardship. Be prepared to share with the class.



How can we measure a country's stewardship? Be prepared to share what data variables or statistics your group determine with the class.

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**Appendix B**

**Which Country is a Good Steward?**

Your group of four will be provided with some data on one variable for four countries: Australia, Canada, China and India. Your task is to apply your statistical skills to analyze the data and make recommendations about which of the four countries is a good steward of God's creation. Each of the 6 groups has a different data set to analyze. Once your analysis is complete, your group will be asked to make a report to the class.

**Method:**

1. Using technology, create a scatter plot for all four countries on the same plot.
2. For each country, determine an appropriate algebraic model (linear, quadratic, exponential,...) for the relationship between the two variables. Use technology to determine the regression equations. Include measures such as correlation coefficient.
3. Make a prediction for each country for 2010 using your algebraic models.

Once you have completed the method above, your teacher will provide you with actual data collected for 2010 for your group to judge the validity of your prediction.

Create on a chart paper a report that will include:

- A description of the variables in your data set.
- Trends you observed in the scatter plot.
- The algebraic models you calculated and your confidence in the accuracy of the model.
- The predictions you calculated with your algebraic models.
- How accurate the predictions were. Offer possible reasons for any discrepancies.
- Based on your data analysis, which country was a good steward of God's creation? Which one is not being a very good steward?

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Data Sets

Appendix C

Data Set 1: Total Carbon Dioxide Emissions over Time

This table contains total CO<sub>2</sub> emissions from fossil fuels measured in thousands of metric tonnes over the twentieth century.

Total CO <sub>2</sub> Emissions (Thousands of Metric Tonnes)	1900	1910	1920	1930	1940	1950
Australia	10175	17750	26242	26704	36553	54784
Canada	20643	51660	84440	94424	108706	154257
China	14675	18762	26789	37950	86163	78705
India	13061	26609	39585	49493	57739	66627

Total CO <sub>2</sub> Emissions (Thousands of Metric Tonnes)	1960	1970	1980	1990	2000
Australia	88194	147605	220726	287305	329575
Canada	192878	341455	428509	450036	534435
China	780655	771547	1467059	2460520	3404870
India	120571	195125	348550	690514	1186555

Source: GapMinder (<http://www.gapminder.org/data/>)

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**Data Set 2: Carbon Dioxide Emissions per Capita over Time**

This table contains CO<sub>2</sub> emissions from fossil fuels per capita measured in metric tonnes over the twentieth century.

CO2 Emission per Capita (Metric tonnes)	1900	1910	1920	1930	1940	1950
Australia	2.72	4.06	4.90	4.13	5.19	6.70
Canada	3.78	7.19	9.60	9.00	9.30	11.23
China	0.03	0.04	0.06	0.08	0.17	0.14
India	0.05	0.11	0.15	0.18	0.18	0.18

CO2 Emission per Capita (Metric tonnes)	1960	1970	1980	1990	2000
Australia	8.57	11.60	15.01	16.81	17.20
Canada	10.77	15.72	17.48	16.25	17.43
China	1.19	0.95	1.49	2.15	2.68
India	0.27	0.35	0.50	0.79	1.13

Source: GapMinder (<http://www.gapminder.org/data/>)



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**Data Set 3: Total Energy Use over Time**

This table contains total energy use measured in metric tonnes of oil equivalent (TOE) since 1960. (TOE has other forms of energy converted into an equivalent amount of oil.)

Total Energy Use (TOE)	1960	1965	1970	1975	1980
Australia	31482545	39439099	50821086	60377192	69603086
Canada	76134958	101419082	138102509	165946829	192608778
China	342634190	397426525	418975000	481694510	598340330
India	87657456	98245674	138765498	177729528	205154559

Total Energy Use (TOE)	1985	1990	1995	2000
Australia	72824350	86226020	92558819	108109901
Canada	192997918	208542479	230773318	251439673
China	692403757	872118625	1046182765	1182687596
India	254787758	316743223	384284782	457214205

Source: GapMinder (<http://www.gapminder.org/data/>)

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**Data Set 4: Energy Use per Capita over Time**

This table contains total energy use per capita measured in metric tonnes of oil equivalent (TOE) since 1960. (TOE has other forms of energy converted into an equivalent amount of oil.)

Energy Use per Capita (TOE)	1960	1965	1970	1975	1980
Australia	3.06	3.46	4.06	4.35	4.74
Canada	4.25	5.15	6.48	7.15	7.83
China	0.51	0.56	0.52	0.53	0.61
India	0.20	0.20	0.25	0.29	0.29

Energy Use per Capita (TOE)	1985	1990	1995	2000
Australia	4.62	5.05	5.12	5.64
Canada	7.44	7.50	7.86	8.17
China	0.66	0.77	0.87	0.94
India	0.32	0.36	0.40	0.43

Source: GapMinder (<http://www.gapminder.org/data/>)

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Data Set 5: Total Water Use over Time

This table contains total water use in millions of cubic meters since 1980.

Total Water Use (Millions of Cubic Meters)	1980	1985	1990	1995	2000	2005
Australia	12600	14600	19875	24070	21700	18770
Canada	31750	42380	43890	47250	42214	42060
China	443700	481100	500000	525400	550960	561100
India	438300	497400	500000	517500	610400	613400

Sources:

1. GapMinder (<http://www.gapminder.org/data/>)
2. World Bank Data Indicators (<http://data.worldbank.org/indicator>)
3. AquaStat (<http://www.fao.org/nr/water/aquastat/main/index.stm>)

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**Data Set 6: Water Use per Capita over Time**

This table contains total water use in millions of cubic meters since 1980.

Water Use per Capita (Cubic Meters)	1980	1985	1990	1995	2000	2005
Australia	878	913	958	1198	1152	963
Canada	1291	1589	1579	1610	1372	1314
China	452	457	440	436	436	439
India	626	634	572	536	579	501

**Sources:**

1. GapMinder (<http://www.gapminder.org/data/>)
2. World Bank Data Indicators (<http://data.worldbank.org/indicator>)
3. AquaStat (<http://www.fao.org/nr/water/aquastat/main/index.stm>)

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Appendix D

Data Values for 2010

This table contains the values for 2010 for all of six data sets.

Country	Total CO2 Emissions (Thousands of Metric Tonnes) (Data Set 1)	CO2 Emission per Capita (Metric tonnes) (Data Set 2)
Australia	361902	16.25
Canada	523837	15.40
China	8287717	6.18
India	2099870	1.71

Country	Total Energy Use (TOE) (Data Set 3)	Energy Use per Capita (TOE) (Data set 4)
Australia	124727715	5.59
Canada	251838454	7.38
China	2417125926	1.81
India	692689009	0.57

Total Water Use (Millions of Cubic Meters)	Total Water Use (Millions of Cubic Meters) (Data Set 5)	Water Use per Capita (Cubic Meters) (Data Set 6)
Australia	14100	890
Canada	37250	1092
China	593400	443
India	623600	509

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**Appendix E**

**Teacher Resources to Support Function Modeling using Technology**

**TI 83/84 Graphing Calculator**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-1>

See Atomic Learning videos in C. Working with Lists

[http://mthsc.clemson.edu/ug\\_course\\_pages/view\\_item.py?id=82](http://mthsc.clemson.edu/ug_course_pages/view_item.py?id=82)

[http://fym.la.asu.edu/~tturner/MAT\\_117\\_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm](http://fym.la.asu.edu/~tturner/MAT_117_online/Regression/Linear%20Regression%20Using%20the%20TI-83%20Calculator.htm)

<http://www.pstcc.edu/facstaff/jahrens/calculator/stats83.pdf>

<http://www.online.math.uh.edu/GraphCalc/> (See videos 17-20)

**TI Nspire Handheld (Non-CAS or CAS version)**

<http://education.ti.com/en/us/pd/online-learning/tutorials#navigation-tab-contents=navigation-element-tab-contents-0>

See Atomic Learning videos in “C. Lists and Spreadsheets”

<http://mathbits.com/MathBits/TINSection/Statistics2/ExponentialModel.html>

**Computer Software (Fathom, Excel & Graphmatica)**

<http://www.keycurriculum.com/products/fathom>

<http://www.edugains.ca/resources/LearningMaterials/TechnologySupports/SoftwareSupport/FathomResources.pdf>

[http://staff.district87.org/powelln/Calculus/Chapter1/modeling\\_howto.doc](http://staff.district87.org/powelln/Calculus/Chapter1/modeling_howto.doc)

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**Resource List**

Catholic Resources:

*Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II.* 2nd ed. Vatican City: Libreria Editrice Vaticana, 1997

[http://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

*Catholic Curriculum Maps*, Catholic Curriculum Corporation and Halton CDSB, 2006

Catholic Social Teaching, Education for Justice, 2012

[www.educationforjustice.org](http://www.educationforjustice.org)

*Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace, 2004

[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)

*Curriculum Matters*, A Resource for Catholic Educators, Institute for Catholic Education, 1996

*Educating the Soul*, Writing Curriculum for Catholic Secondary Schools, Institute for Catholic Education and Catholic Curriculum Cooperative – Central Ontario Region, 1998

*Equity, Diversity and Inclusivity*, London DCSB, 2010 Draft

*Fundamental Principles of Catholic Social Teaching*, Anglican-Roman Catholic Justice and Peace Commission, 2012

[www.romancatholic.kingston.on.ca](http://www.romancatholic.kingston.on.ca)

<http://www.acbo.on.ca/englishweb/publications/100years.htm>

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Ontario Catholic School Graduate Expectations, Institute for Catholic Education, Second Edition 2011  
[www.iceont.ca](http://www.iceont.ca)

*Principles of Catholic Social Teaching*, Religion and Family Life Education, London DCSB, 2011

*The Social Attitudes of a Catholic*. Ryan, Michael. Woodslee, Ontario: Solidarity Books, 2005

Ministry of Education Resources:

*Adolescent Literacy Guide*, A Professional Learning Resource for Literacy, Grades 7-12, Literacy Gains, Curriculum and Assessment Branch, Ontario Ministry of Education, 2012

*Equity and Inclusive Education in Ontario Schools*, Guidelines for Policy Development and Implementation, Queen's Printer for Ontario, 2009

*Growing Success*, Assessment, Evaluation and Reporting in Ontario Schools, Queen's Printer for Ontario, 2010  
<http://www.edugains.ca/newsite/di2/dilearningexamples.html> (adapted three part lesson template)

*Realizing the Promise of Diversity*, Ontario's Equity and Inclusive Education Strategy, Queen's Printer for Ontario, 2009

Other Resources:

*Breaking Barriers: Excellence and Equity for All*, Glaze, A and Mattingly, R., Pearson Canada Inc. Toronto CA 2012

*Proof the World is Getting Worse Day by Day*, Torstar Syndication Services, [www.StarStore.ca](http://www.StarStore.ca) (Printed with permission)

*The Early Days of Pugwash*, Rotblat, J. Physics Today, June 2001, American Institute of Physics, AIP Publishing (Printed with permission)