

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

Guiding Questions: Rights and Responsibilities <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>The Catholic Social Teachings</p> <ul style="list-style-type: none"> • Who are we responsible for? • Is our ability to respond (responsibility) informed and formed by love, faith, and hope? • 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 possible negative impacts on others? • 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? 	<p>The Equity and Inclusive Education Strategy</p> <ul style="list-style-type: none"> • 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?
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p>RIGHTS And RESPONSIBILITIES</p> </div>	
<p>Critical Literacy</p> <ul style="list-style-type: none"> • 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? 	<p>The Ontario Catholic Graduate Expectations</p> <ul style="list-style-type: none"> • What scriptural reference might guide our thinking in this Catholic Social Teaching? • How does the Catholic Social Teaching, Rights and Responsibilities, call us to respond or act: <ul style="list-style-type: none"> • 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: 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”¹

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>Science SNC2D</p> <p>Strand: D. Earth and Space Science</p> <p>Overall Expectations: 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>Specific Expectations: 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 Catholic Social Teaching evident in this lesson: Rights and Responsibilities</p> <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Who: 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>A Collaborative Contributor Who: 5 (h) Applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.</p> <p>A Responsible Citizen Who: 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

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

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 Canada’s role related to greenhouse gas emissions
- Give examples of how human actions contribute to the greenhouse effect
- Explain how the Catholic Social Teaching, Rights and Responsibilities, calls us to be responsible and respond to environmental destruction.

INSTRUCTIONAL COMPONENTS AND CONTEXT

Prior Learning

- Experience the Critical Analysis Process
- Some understanding of chemical terms

Teacher Readiness: 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 http://www.huffingtonpost.com/jim-yong-kim/we-must-confront-climate_b_3479531.html . It is by the president of the World Bank Group.

Photocopy Stats Can article referenced in Minds On section.

Student Readiness: Prior to this lesson, students will be able to read and interpret perspectives on scientific literature and theological literature.

Materials:

- Appendix A Climate Change in Canada (1/4 class set)
- Appendix B Greenhouse Gas Emissions (1/4 class set)
- Appendix C Climate Change Impacts (1/4 class set)
- Appendix D How are we adapting? How are we responding to the challenge? (1/4 class set)
- Appendix E Quotes on Rights & Responsibilities
- Appendix F Climate Change Affects the Poor (½ class)
- Appendix G Pope Francis’ Speech on World Environment Day (½ class)
- Appendix H Why Does the Church Care About Global Climate Change (class set)

Continued Learning Opportunities:

- Appendix I Catholic Social Teaching: Rights and Responsibilities (class set)

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

	<p>Terminology: climate, weather, Infrared radiation, ultraviolet radiation, visible light, greenhouse gases , global warming</p>	<p>Internet Resources: Stats Canada Site http://www.statcan.gc.ca/pub/16-201-x/2007000/10542-eng.htm or http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf</p> <p>Print Resources: 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>Small Group – 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 http://www.statcan.gc.ca/pub/16-201-x/16-201-x2007000-eng.pdf</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"> — Group One: Appendix A Climate Change in Canada — Group Two: Appendix B Greenhouse Gas Emissions — Group Three: Appendix C Climate Change Impacts — Group Four: Appendix D How are we adapting? How are we responding to the challenge? <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 for learning:</p> <ul style="list-style-type: none"> — Observation — Jigsaw — Synthesize and present — Each group has to fill in their respective Appendix A, B , C or D <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Guided discussion on Appendix A to Appendix D

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>1. <i>What kinds of issues of equity, power and social justice are relevant to the topic?</i></p> <p>2. <i>“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>Group Work:</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>Reflection:</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</p>	<p>Assessment for and as learning:</p> <ul style="list-style-type: none"> — Teacher led discussion with whiteboard, overhead or PowerPoint — Introduction Appendix E <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Think-Pair-Share — Teacher asks the students to be thinking of their rights and responsibilities and the rights and responsibilities of those directly affected by greenhouse gases — Appendix F: Students complete questions for sharing — Appendix G: Students complete questions for sharing <p>Assessment for learning:</p> <ul style="list-style-type: none"> — Guided discussion on Appendix H — Teacher led discussion with whiteboard, overhead or PowerPoint

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

	<p>Appendix H for homework.</p> <p>Debrief the answers to these questions based on homework responses:</p> <ol style="list-style-type: none"> 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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	CONSOLIDATION:	CONNECTIONS
	<p>Individual: Appendix I and Exit Card</p> <p>Students complete Appendix I CST: Rights & 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"> • I used to think... Now I think... • This new learning will influence my words and actions in responding to the challenges of global warming by ... • As a valued member of this class how could you change attitudes in Ontario, or your town about greenhouse gases? • 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 CO² emissions versus the rights of the poor. 	<p>Assessment of learning:</p> <ul style="list-style-type: none"> — Appendix I Rights and Responsibilities — Exit Card

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

	<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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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>http://www.dennisgruending.ca/2011/12/canadian-churches-climate-change-and-durban/</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>http://cotap.org/home/mission/</p> <p>A Possible Making Connections 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>

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

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?

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

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 CO₂ 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.

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

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?

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

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?

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

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>

"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://catholicclimatecovenant.org/wp-content/uploads/2011/02/Climate-Change-and-Catholic-Social-Teaching.pdf>

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

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>

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

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.

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

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?

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

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

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

example, a person dies, that is not news. If in so many parts of the world there are children who have 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 5th, 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

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

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?

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

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." ¹ 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 ² 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. ³

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

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.)

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

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.*

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>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>			

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

GRADE 12

<p>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</p>	<p>Subject: Equity and Social Justice: From Theory to Practice Code: HSE 4M</p> <p>Lesson Title: 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>Lesson Overview</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>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>Equity and Social Justice HSE4M</p> <p>STRANDS:</p> <ul style="list-style-type: none"> A. Research and Inquiry Skills C. Addressing Equity and Social Justice Issues D. Personal and Social Action 	<p>The Catholic Social Teaching evident in this lesson: Rights and Responsibilities</p> <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p>

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

<p>Overall Expectations:</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>Specific Expectations</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>A Discerning Believer Formed in the Catholic Faith Community Who:</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>An Effective Communicator Who:</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>A Reflective, Creative and Holistic Thinker Who:</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>A Self-Directed, Responsible, Lifelong Learner Who:</p> <p>4 (a) Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.</p> <p>A Collaborative Contributor Who:</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>
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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>A Responsible Citizen Who:</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>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.</p> <p>Sample Success Criteria I can:</p> <ul style="list-style-type: none"> • Formulate an opinion on topic • Analyse information • Discuss, dialogue, articulate and present my opinion to the class • Interpret and make connections
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INSTRUCTIONAL COMPONENTS AND CONTEXT			
	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>Prior Learning</p> <p>Teacher Readiness: Prior to this lesson, the teacher will have to review all materials and videos. Review terminology and prepare appendices handouts.</p> <p>Student Readiness: Prior to this lesson, students will have to review basic themes and terminology associated with equity studies.</p> <p>Terminology</p> <p>Equity, Equality, Social Justice, Human Rights, Natural Law, Rights, Freedoms, Poverty.</p> </td> <td style="width: 50%; vertical-align: top;"> <p>Materials:</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>Internet Resources:</p> <p>The Natural Law: The Only Basis for International Order By Andrew M. Greenwell, Esq. on Catholic Online http://www.catholic.org/hf/faith/story.php?id=43639</p> <p>http://www.catholic.org/politics/story.php?id=47810</p> <p><i>Finding Josephine: Why Poverty?</i> http://www.whypoverty.net/en/video/130/</p> <p><i>Pennies a Day</i> by Izzit http://www.youtube.com/watch?v=veaVikY3u98</p> <p>Grameen Bank http://www.grameen-info.org/</p> </td> </tr> </table>	<p>Prior Learning</p> <p>Teacher Readiness: Prior to this lesson, the teacher will have to review all materials and videos. Review terminology and prepare appendices handouts.</p> <p>Student Readiness: Prior to this lesson, students will have to review basic themes and terminology associated with equity studies.</p> <p>Terminology</p> <p>Equity, Equality, Social Justice, Human Rights, Natural Law, Rights, Freedoms, Poverty.</p>	<p>Materials:</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>Internet Resources:</p> <p>The Natural Law: The Only Basis for International Order By Andrew M. Greenwell, Esq. on Catholic Online http://www.catholic.org/hf/faith/story.php?id=43639</p> <p>http://www.catholic.org/politics/story.php?id=47810</p> <p><i>Finding Josephine: Why Poverty?</i> http://www.whypoverty.net/en/video/130/</p> <p><i>Pennies a Day</i> by Izzit http://www.youtube.com/watch?v=veaVikY3u98</p> <p>Grameen Bank http://www.grameen-info.org/</p>
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Equity and Inclusion: Through the Lens of the Catholic Social Teachings

	<p>Encyclical Humanae Vitae, Supreme Pontiff Paul VI http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html</p> <p>Catholic Australia http://www.catholicaustralia.com.au/page.php?pg=mission-aid3</p> <p>Resources: 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>Whole Group- 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>Independent Work – Graphic Organizer, Group discussion</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"> - <i>What is poverty?</i> - <i>What does poverty look like?</i> - <i>What does local poverty and global poverty look like? Is there a difference?</i> - <i>What are the causes of poverty?</i> - <i>Why is there poverty?</i> - <i>Are there people affected by poverty in your community?</i> - <i>How is poverty related to the topic of equity and social justice?</i> - <i>How was Jesus an advocate for the poor, and an agent of change?</i> - <i>Make sure to guide the discussion with specific statistics and information that relate to your schools community.</i> 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> — Formative assessment of student responses of graphic organizers — Use student responses to discuss questions to gauge where students are in their learning of this topic and where they need to go. <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Students monitor their own learning through use of graphic organizers. — Use feedback from teacher to whole group discussion.

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


<p>Whole Class Instruction</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>Whole Group- 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">- <i>What are rights?</i>- <i>What does it mean to be responsible?</i>- <i>Why must we be responsible with our rights?</i>- <i>Who has rights? Who doesn't?</i>- <i>Where do rights come from? (Discuss Natural Law)</i>- <i>How are we prepared to stand up for the rights of all people?</i>- <i>How can we make informed decisions that will contribute to the teachings of rights and responsibilities?</i>- <i>Using Appendix A The Poverty Place Mat, ask students what rights and responsibilities have to do with freedom?</i>	<p> Differentiation of learning:</p> <ul style="list-style-type: none">— Multimedia use— Graphic organizer (place mat)— Group discussion— Individual response
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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 http://www.whypoverty.net/en/video/130/</p> <p>Follow up questions:</p> <ul style="list-style-type: none"> - <i>What kinds of issues of equity, power and social justice are relevant to this documentary?</i> - <i>What did you like or dislike about the film?</i> - <i>Were there any missing voices in the documentary?</i> - <i>Who is Mango being responsible to? And why?</i> - <i>Are Mango's father's actions a good representation of the Catholic Social Teaching, Rights and Responsibilities?</i> - <i>What was the difference between Mango and her mother's understanding of the charity and her father's understanding?</i> - <i>What main questions did Mango's father have and what lead to his journey to Uganda?</i> - <i>How efficiently was the money being used?</i> - <i>How can they ensure fair distribution of money?</i> - <i>What power and privilege do Mango and her father have?</i> - <i>What values and moral messages does Mango's father try to instill in her?</i> - <i>What did the video portray about rights and responsibilities and human dignity?</i> - <i>Why was Mango disciplined by her father for not eating her porridge?</i> - <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> 	
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	ACTION	CONNECTIONS
	<p>Individual Work- 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 as learning:</p> <ul style="list-style-type: none"> — Work individually to assess to accomplishments and rationale of different equity and social justice movements. — Work with peers to share findings

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 of learning:</p> <ul style="list-style-type: none"> — Appendix C — Completion of research and comprehension of topic <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> — Individual research — Multimedia use — Small group work — Discussion — Personal choice — Presentation
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CONSOLIDATION	CONNECTIONS
<p>Whole Group – 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 http://www.youtube.com/watch?v=veaVikY3u98</p> <p>In small focus groups have students discuss the following questions:</p> <ul style="list-style-type: none"> - <i>What is the equity or social justice issue?</i> - <i>What is the proposed solution to the problem?</i> - <i>What is the impact of microcredit on this community?</i> - <i>Is this an effective method in producing effective change? Why or why not?</i> - <i>How do organizations and movements like this one, promote the Catholic Social Teaching Rights and Responsibilities?</i> - <i>How do organizations and movements work towards the Common Good?</i> - <i>Is it fair to give loans and dictate the way in which people live their lives?</i> - <i>What restrictions exist in Canada for money borrowing?</i> - <i>Are the 16 rules fair to borrowers?</i> 	<p>Assessment of learning:</p> <ul style="list-style-type: none"> — 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 <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> — Multimedia use — Group Discussion — Personal Reflection Exit Tweet

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 <i>Humanae Vitae</i> 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 http://www.grameen-info.org/</p> <p>Encyclical <i>Humanae Vitae</i>, Supreme Pontiff Paul VI http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html</p> <p>Catholic Australia – Micro-credit: Giving Poor People a Chance http://www.catholicaustralia.com.au/page.php?pg=mission-aid3</p> <p>Individual – Exit Tweet</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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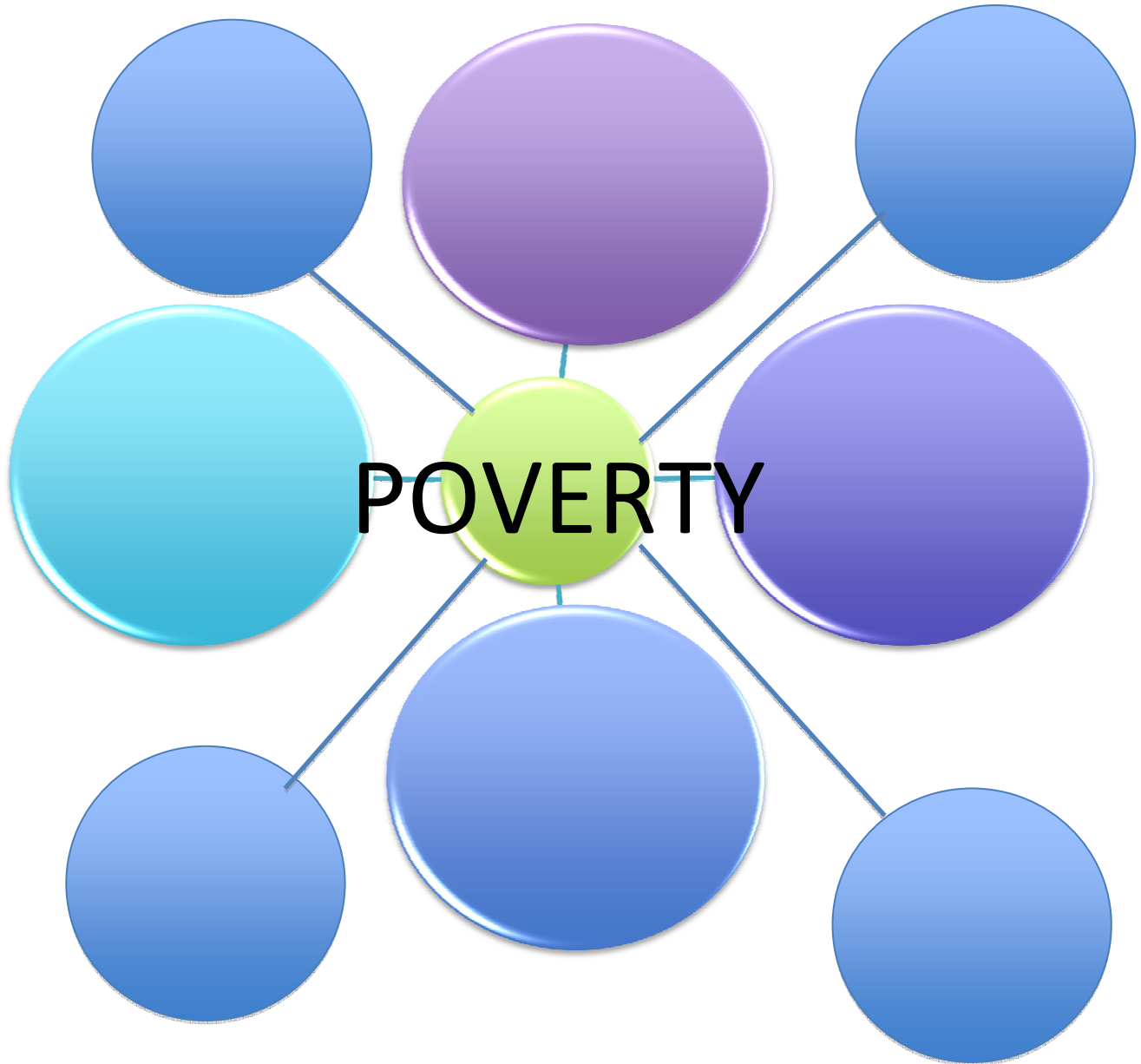
CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Discussing how Jesus/Scripture empowered the apostles to work for justice using the issues at hand from the biblical communities. Exploring how St. Paul visited and wrote letters 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• Entering a discussion on “isms” and their effects on individuals and society.• Developing a culminating activity where students create a social justice movement or organization to support an equity or human rights issue.

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

Appendix A

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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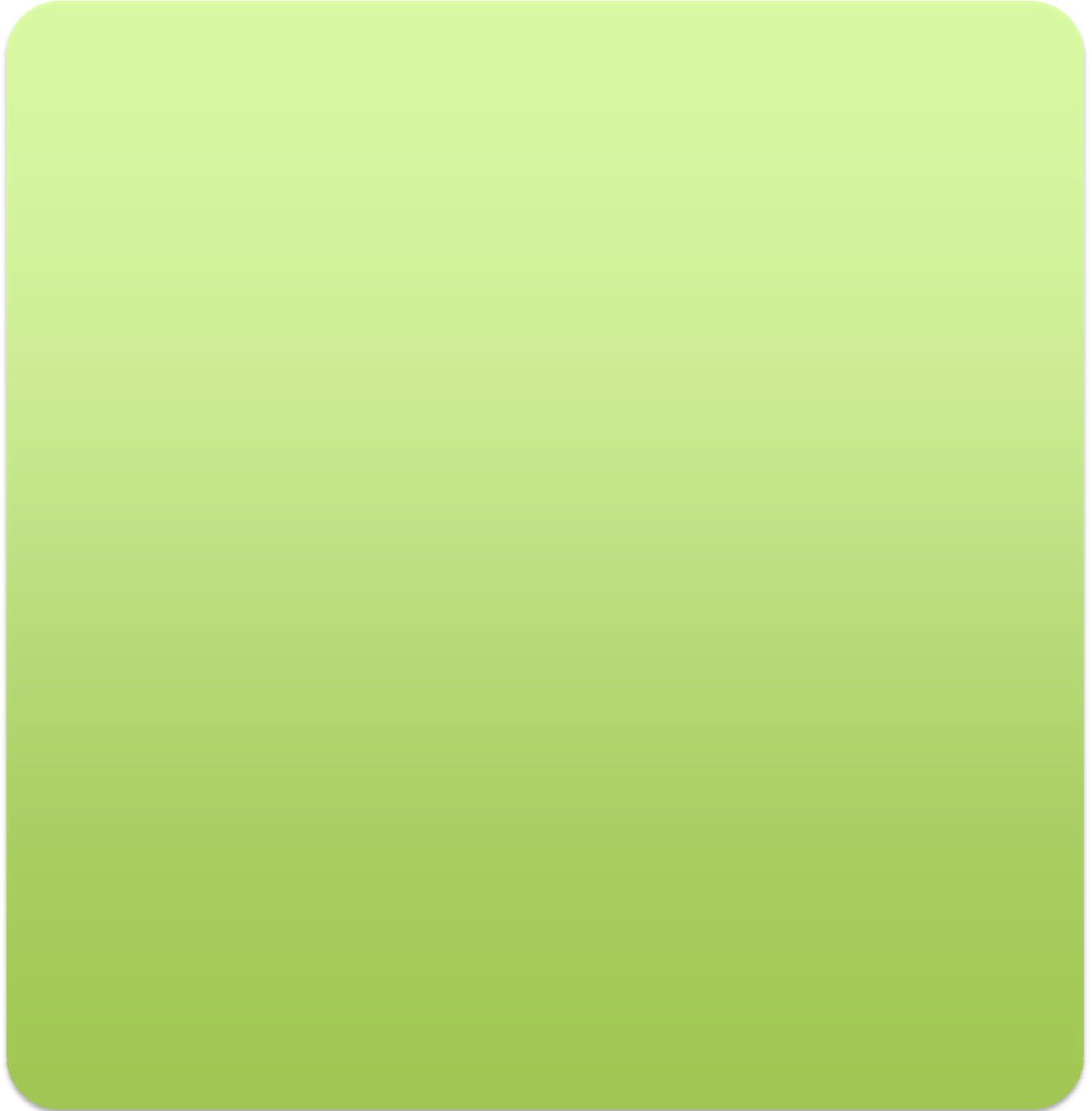
(NAME)

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.



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

Appendix D

List of Organizations and Movements

Canadian Catholic Organization for Development and Peace <http://www.devp.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/>

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

Centre for Social Justice <http://www.socialjustice.org/>

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.covenanthouseoftoronto.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.