

REVEALING CHRIST  
IN ALL WE TEACH

English Language Arts

2013

*“Revealing Christ In All We Teach”*

## ***A Curriculum Permeation initiative of the Saskatchewan Catholic School Boards Association***

### **Introduction:**

*“The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community.” (The Religious Dimension of Education in a Catholic School, 1988 #25 -26.)*

Teachers in Saskatchewan are mandated by the Ministry of Education to implement provincial curricula. Teachers in Saskatchewan Catholic Schools are further charged to utilize the “Revealing Christ in All We Teach” resources to permeate the Ministry curriculum with the Catholic world view.

Our Catholic schools seek to create a learning environment that reflects the identity and character of the Catholic Church. In each of our Catholic schools throughout Saskatchewan, we strive to become learning environments in which the uniqueness of our Catholic faith is expressed in all we do.

We believe that teaching in our Catholic schools is a ministry in which all are called to witness their faith. The teaching that occurs within our Catholic schools ought to reflect more than the content and outcomes/indicators of the provincial curricula. In addition to these core fundamentals, we are called to infuse our Catholic beliefs and values in all subject areas.

In an ever-increasing secular world in which religious beliefs are dismissed, we must take up the challenge to see that the teaching of our Catholic values and beliefs are not limited to Religion and Christian Ethics classes alone, but are taught across the entire curricula. Our Catholic faith must permeate all subject areas! This undertaking is critical to the distinctiveness of Catholic education in Saskatchewan.

As Catholic educators, how do we permeate our Catholic teachings across the curricula? How do we, for example, discuss our church’s teachings on respect for the environment in science classes? How do we promote social justice in our studies of the humanities? How do we critique literary works through the eyes of our faith? In biology, how do we promote the sanctity of all human life, indeed, all of creation?

At the direction of the Saskatchewan Catholic School Boards Association, the following resource has been produced to assist teachers in the permeation of our Catholic faith across the curricula. A number of dedicated Catholic teachers in Saskatchewan have contributed to this resource by developing and sharing a variety of activities, lessons, and units for this purpose.

**Please note:** Teachers are invited to submit feedback and/or suggestions for additional faith permeation ideas to their Religious Education coordinator/consultant.



## Saskatchewan Catholic Schools Curriculum Permeation

### English Language Arts 10B Faith Permeation Essential Connections

#### Unit Theme: Equity and Ethics

“Equity and Ethics” is a multi-genre inquiry and interdisciplinary unit under the context in the ELA curriculum. Specific outcomes are listed for each learning activity.

**NOTE: All highlighted/shaded areas indicate faith permeation.**

#### **Catholic Faith Focus for Learning**

Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor." "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven." CCC #1807

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

Their equal dignity as persons demands that we strive for fairer and more humane conditions. CCC #1938”

“Conscience enables one to assume *responsibility* for the acts performed. If man commits evil, the just judgment of conscience can remain within him as the witness to the universal truth of the good, at the same time as the evil of his particular choice. . . it calls to mind the forgiveness that must be asked, the good that must still be practiced, and the virtue that must be constantly cultivated with the grace of God:

We shall . . . reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.” CCC #1781“

## **Catholic Faith Big Ideas**

Students will learn that...

1. Every individual...
  - a. is, from the moment of conception, a person of God made in God's image, and therefore is inherently good.
  - b. has fundamental human rights which must be respected and upheld by all persons.
  - c. has a responsibility to act in association with the common good and in accordance with just authorities.
2. The choices we make can have an impact on people around us just as others' individual choices can impact our lives.
3. Jesus, who always shows compassion, mercy, and forgiveness, is our model for our relationships with all individuals. We are called to serve as Jesus served.

## **Catholic Faith Essential Skills**

Students will:

- demonstrate an understanding of how individual choices can affect global communities
- demonstrate an understanding of individual action and initiative (see an injustice, have empathy, and then act for the common good.)
- demonstrate an understanding, and practice the behaviours, of Jesus as compassionate, merciful and forgiving

## **Catholic Faith Essential Questions**

How can I use Jesus as my model of compassion, mercy and forgiveness every day? How can I ensure my choices contribute to the common good?

## **Description of Culminating Task - Integrating Catholic Faith inquiry Project "Equity and Ethics"**

### **Biographical Profile – (Lesson 11)**

In Lesson 11 the students will prepare a Biographical Profile that includes written information and a visual representation which will have a biblical title on a person with a faith journey.

## Unit Instruction Plan/Lesson Sequence

### Lesson 1: Introduction

Strands: speaking, listening, writing

Outcomes:

CR B10.3 Listen to, comprehend, interpret, and summarize information and ideas presented in a variety of literary and informational texts

CC B10.3 Use oral language to express a range of information and ideas in formal and informal situations.

Procedures:

1. Planning and Supplies: crowns from Burger King and bags of candy (wrapped bulk candy) or any items will do; vary amount/color/shape in each bag
2. Groups: put students into groups, groups need to choose Person A, Person B, and Person C. Groups may be larger than 3, but only three will have 'titles'. Once persons are decided, Person A receives the crown and a bag. Inside the bag will be instructions that only Person A can read. Each Person A will receive a bag with one instruction and different amounts of candy/items

(Examples of instructions: distribute candy equally each person must have one of each color if possible, give each person all of one color leader gets leftovers, give girls more than boys, give boys more than girls, etc)

Discussion: reactions to activity? How do they feel? Write words on the board that students use: (Examples: not fair, girls get more, boys get more, want to be red/blue/yellow, good/bad leader)

3. Leader B gets the crown and a chance to re-distribute candy any way they choose, or leave it the same.

Further Discussion: continue to write down appropriate words: (Examples: better, worse, unfair)

4. Person C takes the crown and whatever candy they have and moves clockwise to different group and once again re-distributes candy, or leaves it the same.

Further Discussion and brainstorming.

5. Theme introduction of equity and ethics – discuss the brainstorm ideas; provide definitions

How did the activity relate to this theme?

As Christians, how are we supposed to treat others? (Golden Rule)

## The Golden Rule

<sup>12</sup> “In everything do to others as you would have them do to you; for this is the law and the prophets.

Did the groups act this way? Is the way in which the groups acted common or typical in our school? City? Country? World? If so, where?

6. Small Group Discussion. Recall a movie or episode of a television show and explain how it shows someone acting in accordance to the Golden Rule. Share with class.

7. Individually... (as a journal or exit slip)

The golden Rule – Do unto others...

a. How did you initially feel after each Person A/B/C distributed the candy?

b. How did each person act in accordance with or in opposition to the Golden Rule?

c. Write how this activity relates to your personal life in terms of the privileges you are afforded or denied. For what/whom does it make you grateful?

## Lesson 2: “Nonconformist”

Strands: speaking, reading, writing

Outcomes:

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.4 Read, interpret, and summarize a wide variety of texts

CC B10.1 Compose and create a range of visual, multimedia, oral, and written texts

Procedures:

1. Analyse Title of Poem: What is the root word? What does it mean to conform? What does the prefix “non” mean? Suffix “ist” mean? What is a non-conformist? What might this poem be about?

2. Read the poem. Who is the person in the poem? What are they doing/thinking/saying? Do their actions reflect the meaning of non-conformist? Why or why not?

3. Look closely: What purpose does parentheses, questions, and capital letters have in the poem? How does the use of parentheses, questions, and capital letters affect the overall message of the poem?

4. Faith Connection:

a. Was Jesus a conformist or non-conformist? What are some examples of stories you know where Jesus non-conformed? (give the example of Jesus as a person who associated with the outcasts). Jesus acted for the common good.

b. What is the common good?

“How can the common good be promoted? The COMMON GOOD follows wherever the fundamental rights of the person are respected and men can freely develop their intellectual and religious potential. The common good implies that men can live in a society with freedom, peace, and security. In an age of globalization, the common good

must also acquire a worldwide scope and allow for the rights and duties of all mankind. [1907-1912, 1925, 1927] The COMMON GOOD is best served where the good of the individual person and of the smaller units of society (for instance, the family) are central. The individual and the smaller social unit need to be protected and promoted by the stronger power of State institutions.” (#327, Youcat)

5. Synthesis: (10 marks) Write about a time when you conformed to what others were doing. What happened? What were the results? Write about a time when you non-conformed to a group. What happened? What were the results? How did you (or how could have you) act for the common good in each situation? Note: neither conformity nor non-conformity is right or wrong; it depends on the issue and what the common good was in each situation. For example, you can conform to a group who is standing up for a just cause and that is good AND you can non-conform to a group who is bullying someone and that is also good.

Resources: Sightlines, Youcat

### Lesson 3: “Ambition”

Strands: Reading, literary writing, speaking, listening

Outcomes:

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.1 Compose and create a range of visual, multimedia, oral, and written texts

CC B10.3 Use oral language to express a range of information and ideas in formal and informal situations.

CC B10.4 Create a variety of written informational and literary communications.

Procedures:

1. Write the word “ambition” on the board and ask students what the word means to them. What kind of people do students usually think of as having ambition? Prompt students to consider what ambitions hungry and homeless people might have. How might these people’s ambitions compare with those of other people in society? (Sightlines 10 Teacher Guide. Pg. 52)

2. What does the bible say about ambition? Have 4 students look up and share the following passages. Summarize the message of each passage as a class.

a. Romans 15:20

c. James 3:16

b. Phillipians 2:3

d. Wisdom 14:18

3. Read the poem “Ambition” and highlight the words or phrases that you do not understand. Help students use context clues or dictionary to define those words.

4. Discuss/Explain the allusions to: “his captivity,” “tales of gods,” and “Argonauts and the golden fleece,” etc.

5. Class Discussion: Who is the speaker of the poem? What was his life like? Who were his influences in his life? What is his life like now? What dreams did he used to have? What goals does he have now? Why does he want to write a book? **What is this poem saying in relation to what the Bible says about ambition?**

6. Small Group discussion:

a. Share with your group...

i. what/who you would like to be when you are older; if you could be anything/one you wanted.

ii. who has influenced you to be that thing/person? How?

iii. if you see yourself reaching that dream.

iv. if yes, how? If not, what would you likely do/be instead? Why?

8. "Students could write an opinion piece for a school community newspaper on hunger or homelessness in Canada. Before writing, have them research the topics. Students should consider visiting Internet sites such as Statistics Canada's site, and use some reliable statistical information within their writing to support ideas or claims." (Sightlines 10 Teacher Guide, pg 54) Use Appendix A Generic Assessment Master #11: Non – Narrative Writing: Observation Checklist

Resources: Sightlines, Sightlines 10 Teacher Guide 10, Appendix A

#### **Lesson 4: "Please Come for Dinner"**

Strands: Reading, informational writing, literary writing, viewing

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.2 View, interpret, and report on ideas and information from more than one source to develop and support positions on various topics related to the course including identity, social responsibility, and personal agency.

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

AR B10.1 Establish and apply criteria to evaluate own and others' work.

AR B10.2 Set personal language learning goals and select strategies to enhance growth in language learning.

Procedures:

1. Distribute Assignment Handout Appendix B

**Ask students to look at the pictures and quotations (or find other pictures on the internet).**

- **"the kingdom belongs to the poor and lowly, which means those who have accepted it with humble hearts. Jesus is sent to "preach good news to the poor" (CCC #544)**
- **"Blessed are the poor in spirit; for theirs is the kingdom of heaven" Matthew 5:3**



Ask them to jot down their reactions to these pictures/questions. Have students share.  
2. Do the same thing for the Raise the Roof video on homeless teens.

[http://www.youtube.com/watch?v=gnoa\\_c098yA](http://www.youtube.com/watch?v=gnoa_c098yA)

3. Distribute a copy of the KWL chart and have students fill in the “K” section of the chart in relation to what they know about homelessness

4. Read the first 3 paragraphs of the excerpt “Please Come for Dinner.” Pause and let students fill in the “W” section of the chart.

5. Distribute copies of the excerpt to students. Have students finish reading (or read together) the excerpt and complete the “L” section of the chart.

6. Have students use the KWL Observation Check List to make sure their chart is completed properly. Students will submit their KWL chart and their self-check.

7. Read the directions for the Magazine Search on the Assignment Handout

Use the internet to search one issue from: (or use hard copies from library)

Catholic Digest, The Interim, The Prairie Messenger, National Catholic Register, Catholic Insight, or any other Catholic magazine.

In “Please Come for Dinner,” the attitudes and perceptions of homeless people changed from the beginning of the excerpt to the end. Both the author and the congregation had a change of attitude. Search the internet to find one issue of the above Catholic selections.

a. Read through the issue and make notes on how it presents the issue of homelessness or poverty. What types of advertisements, images, articles, etc. does it have that relate to homelessness?

b. Choose one article and read it closely. Write a paragraph that answers the following questions:

i. What is the article about?

ii. Who is the author?

iii. What is the author’s opinion at the beginning of the article?

iv. What is the author’s opinion at the end of the article?

v. Who are other people in the article? How have their opinions changed from the beginning of the article to the end?

vi. What can the reader learn from the experiences in the article?

Resources: Sightlines, YouTube, Various Magazines (include Catholic Magazines), Appendix B: Assignment Handout including Sightlines 10 Teacher Guide Generic Assessment Master # 5 KWL Student Self Assessment, #6 – Non-Narrative Reading: KWL Observation Check List,

### **Lesson 5: “Short Biography of a Washerwoman”**

Strands: Reading, informational writing, literary writing, representing, speaking, listening

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.2 Create and present a visual or multimedia presentation supporting a prepared talk on a researched issue, using either digital or other presentation tools.

CC B10.3 Use oral language to express a range of information and ideas in formal and informal texts.

AR B10.1 Establish and apply criteria to evaluate own and others' work.

Procedures: Use Appendix C Handouts **OR**

1. Write the word symbolism on the board. Have students define the word. Provide a few different symbols and ask students what they mean. For example: \$ ©  $\pi$  ♥ ♀ ♂  
Have students share and define other appropriate symbols. Students may even draw their symbols on the board and have other students explain them.

2. Ask students to draw and/or define symbols that relate to Christianity. (cross, triangle, chalice, dove, star, olive branch, manger, fish, church, candle, etc.) What do these symbols represent?

3. Write the word biography on the board. Have students define the word biography.

4. Write down the names of people who might have biographies written about them.

What do students notice about the names of the people on the board? (famous, celebrities) Ask students what types of jobs or occupations are seldom the topic of biographies? Why do they think this?

5. Have students list 10 occupations on their page. After they have listed them, have them number them from 1 – 10 in order of importance (1 being most important). Note that this is their opinion, and so there is no wrong answer. Have a few students share their three most and three least important occupations and give a brief explanation. \* Prompt students to recognize that all occupations are important, but some may be viewed as less prestigious.

4. Have students predict what information a biography of a washerwoman might contain. What images or symbols, events, language, and issues might they find in it?

5. Read the poem "Short Biography of a Washerwoman"

Answer the following questions:

- a. What are the symbols in the poem?
- b. Describe the woman's duties.
- c. To what does the poet compare the washerwoman?
- d. What do the following lines mean:
  - i. "and the suds grew/leaving no trace between her hands"
  - ii. "She passed, unhurried, between the laundry/then faded away"
- e. Find one example of a simile and one example of a metaphor in the poem.
- f. Have students write four similes about the washerwoman, select the best one and explain why it is most effective.

Example: Emilia's hands are like \_\_\_\_\_ because \_\_\_\_\_.

6. After Reading: Students will each choose an occupation that is seldom the focus of a biography. All students should have different occupations. For this assignment they will be responsible for five parts:

i. visual (represents appropriate symbols/images of occupation),  
ii. original poem (contains symbol, metaphor and simile)  
iii. short biography of the events and issues that might be contained in a biography of that occupation. (What does this person really do rather than what "society" thinks? For example, there are many stereotypes about plumbers, but what does their job really look like?)

iv. Provide an appropriate bible passage that represents the service provided by the occupation.

v. Present your Projects in small groups and use Assessment Master #18 - Oral Presentations: Peer or Self-Assessment

Resources: Sightlines, Sightlines 10 Teacher Guide General Assessment Master #18 – Oral Presentations: Peer or Self-Assessment, Appendix C

### **Lesson 6: "An Open Heart"**

Strands:

Reading, informational writing, speaking, listening, viewing

Outcomes

CR B10.2 View, interpret, and report on ideas and information from more than one source to develop and support positions on various topics related to the course including identity, social responsibility, and personal agency.

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.3 Use oral language to express a range of information and ideas in formal and informal situations.

Procedures:

1. Teacher will read aloud the essay "An Open Heart." Ask students to listen and think about the author's life; from when she was 8 years old to present day.
2. Distribute a copy of the essay to students. Read it together, but this time have students highlight any words or phrases that are confusing for them. Help students define words or phrases.

Important points to note: setting (after WWII, Vancouver) strangers (delivering food hampers) charity as an RRSP (we must not expect anything in return) **Magi (3 wise men who gave Jesus gifts when He was born)**

**Matthew 2:9-11** <sup>9</sup> When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. <sup>10</sup> When they saw that the star had stopped, they were overwhelmed with joy. <sup>11</sup> On entering the house, they saw the child with Mary his mother; and they knelt down and

paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.

Have a brief discussion about the symbolism of the gifts of the magi and how they relate to the gifts of the two women and the man in the story.

4. Distribute copies of Appendix D.1 (Sightlines Teacher Guide Workshop Master #35 – Graphic Organizers: Sequence) and have students plot the six most important events from the essay and decide on a main idea or theme of the essay.

5. Read through and have students complete Appendix D.2: Making Connections Chart.

Resources: Crossroads, Appendix D.1 and Appendix D.2

### **Lesson 7: “The Ninny”**

Strands: Reading, literary writing, speaking, listening

Outcomes:

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.1 Compose and create a range of visual, multimedia, oral, and written texts

CC B10.3 Use oral language to express a range of information and ideas in informal situations.

CC B10.4 Create a variety of written informational and literary communications.

Procedures:

1. Short Discussion: Is it ever necessary to be quiet? When? Why? (silent and listen have the same letters) How can silence be powerful?

2. Read the story “The Ninny” the first time for understanding. What is the main idea or lesson?

3. How did Yulia and the employer view retaliation and forgiveness. How do you know? Use the points in the story for proof.

#### **4. Faith Connection:**

##### **A. What does the Bible say about forgiveness and retaliation?**

- Matthew 18: 21-22 <sup>21</sup> Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” <sup>22</sup> Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.
- Matthew 5: 38-42 <sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; <sup>40</sup> and if anyone wants to sue you and take your coat, give your cloak as well; <sup>41</sup> and if anyone forces you to go one mile, go also the second mile. <sup>42</sup> Give to everyone who begs from you; do not refuse anyone who wants to borrow from you.

##### **B. What does The Our Father say about forgiveness and retaliation?**

“And Forgive us our Trespasses”

We begin this fifth petition of the Lord’s Prayer with a confession of our sinfulness and our need for God’s mercy. We can pray for God’s forgiveness with confidence because Jesus has revealed to us a Father who is rich in compassion and full of mercy. The parables of the Lost sheep (see Luke 15:1-7), the lost coin (see Luke 15: 8-10), and the prodigal son (see Luke 15: 11-32) portray a God who not only forgives but also waits, seeks, and longs to do so. In Christ we know that “we have redemption, the forgiveness of sins” (Colossians 1:14)”

“As We Forgive Those Who Trespass Against Us”

The second half of the petition tells the rest of the story. Another parable, the parable of the unforgiving servant, spells out the meaning of this petition (see Matthew 18:23-35). You might recall the servant who is forgiven a large debt, something like fifteen years’ wages. In turn he throws into prison a fellow servant who owes him a small amount, roughly a day’s wages. On learning of his servant’s wickedness, the master hands him over to be tortured. The parable ends with these daunting words: “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.” (The Catholic Faith Handbook for Youth pg. 374-375)

**B. Did Yulia and/or the employer act in a Christian manner? Why? Why not?**

5. Students will use Appendix E: Workshop Master #4: Analysing Character to determine character traits and use textual evidence as support. Teachers may decide if students will complete the chart for one or both of the main characters.

6. Choose one character from the story, either Yulia or the employer, and write a journal entry from his or her perspective after their meeting. What was the person thinking? What thoughts were going through his or her mind about him/her self and the other people in the story? Be concerned with content, word choice, and voice.

Resources: Sightlines, Sightlines 10 Teacher Guide, The Bible, The Catholic Faith Handbook for Youth, Appendix E

## **Lesson 8: “Going Home to Auschwitz”**

Strands:

Reading, representing, speaking, listening, viewing

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CC B10.3 Use oral language to express a range of information and ideas in informal situations.

AR B10.2 Set personal language learning goals and select strategies to enhance growth in language learning.

Procedures:

1. Begin with the ABC's of the Holocaust to activate prior knowledge. Have students write the word Holocaust on the top of a page. Down the left side of the page begin each line with a letter of the alphabet. For each letter of the alphabet, write words or phrases that relate to the Holocaust. For example: A – Auschwitz, B – bombs, C – Concentration Camps, etc.

Share as a class having students add to their lists the words that they did not have that they think may be important. This list will help them in understanding the essay.

2. Distribute a copy of the essay, "Going Home to Auschwitz". Read the title and have students make predictions about the story. Discuss the different interpretations of the word "home"

3. During reading students will complete Appendix F.1: "It says, I say, And so." The chart has three columns. In the first column students copy phrases from the text that indicate the treatment of Jewish people during the Holocaust. In the second column students will explain what the statement means. In the third column students will make an inference.

Example:

It says: "home...that word never actually escaped her chapped and thirsty lips to describe her prison, Auschwitz."

I say: the mother was a prisoner in Auschwitz; her mouth was dry because they were starved. And so: her mother is returning to the camp years later which means she is a survivor

4. Appendix F.2 is a Faith Connection section where students are asked to find five references from "Going Home to Auschwitz" to Jewish culture and faith, define them, and explain a Catholic connection to culture or faith.

Resources: Sightlines, Appendix F.1 and Appendix F.2

### **Lesson 9: "The Conversation of Birds"**

Strands: Reading, informational writing, literary writing, representing, speaking, listening

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.2 View, interpret, and report on ideas and information from more than one source to develop and support positions on various topics related to the course including identity, social responsibility, and personal agency.

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.3 Use oral language to express a range of information and ideas in formal and informal situations.

AR B10.2 Set personal language learning goals and select strategies to enhance growth in language learning.

Procedure:

1. Write the following words on the board and ask students if any of the works have any meaning to them: Gwangju, Martial Rule, Chun Doo Hwan, Democratization, May 17, 1980.

2. Explain that these words all relate to an event often referred to as the Gwangju Massacre. 3. Have copies of the internet articles listed below. Put students into small groups and have them work together, or split the class into three sections and give each student in each section one of the articles. Have groups/students complete Appendix G.1 for their articles. Read through the quotation on the top of their articles taken from Catechism of the Catholic Church:

“Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war:

Insofar as men are sinners, the threat of war hangs over them and will so continue until Christ comes again; but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished and these words will be fulfilled: “they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” CCC #2317

Let students complete the questions for their internet article.

4. Have students share their results and listen to the differences in information provided in the different articles. Discuss: why certain articles omit/glorify information, how can you tell which is correct? Is it possible to find out what actually happened? Why is (point of view, purpose, audience, etc.) important when writing? Prompt students to recognize that it is important to consult more than one resource when researching a topic, and information provided depends on purpose and audience.

5. Distribute and read the story “The Conversation of Birds.”

6. Students will answer the “Responding to the Story” questions that follow in Crossroads text:

- a. What is the theme and message of the story?
- b. Reread “The Conversation of Birds” and find where the title occurs in the story. Why do you think the author chose this phrase for the title?
- c. In referring to his speech, the father says that it was “just the same old thing.” What does he mean by that?
- d. How do you know that the author feels that it is important to speak out against injustice and human suffering? What else can people do to stop human rights violations?
- e. Who is the hero of the story? What makes him or her a hero? (Crossroads, pg 46)
- f. Jesus’ mission was to spread the Word of God. What examples from the Bible show Jesus speaking or acting out against injustice and human suffering?



6. Students will Complete Appendix G.5 - Workshop Master #1: Journal Writing. Students will write a journal and assess their responses. Teachers may choose how many response prompts students will complete.

Resources: Crossroads, Sightlines 10 Teacher Guide, Appendix G.1 – G.5, Internet Articles:

Appendix G.2 - <http://www.workers.org/2005/world/gwangju-0526/>

Appendix G.3 - <http://news.bbc.co.uk/2/hi/asia-pacific/4557315.stm>

Appendix G.4 - <http://news.bbc.co.uk/2/hi/asia-pacific/752055.stm>

### **Lesson 10: “Irena Sendler, The Smuggler,” “I Have a Dream,” “A Hunger to be Free”**

Strands: Reading, informational writing, speaking, listening, viewing

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.2 View, interpret, and report on ideas and information from more than one source to develop and support positions on various topics related to the course including identity, social responsibility, and personal agency.

CC B10.4 Create a variety of written informational and literary communications.

AR B10.1 Establish and apply criteria to evaluate own and others’ work.

Procedures:

1. Distribute Appendix H. Go through the directions with students.
2. Distribute copies of the Before, During and After Cognitive Reading Strategies Charts from pages 24-26 of the 2011 Saskatchewan Curriculum English Language Arts 10. Students will read through the literature. Students will choose to complete one chart for each piece of literature so that they complete all three charts. **The After Reading Strategy has been amended to include a Faith Connection to the Golden Rule.**
3. Choose from biographical or autobiographical accounts suggested in the Curriculum such as:
  - “I Have a Dream” Martin Luther King Jr.
  - “Belonging” Jean Vanier
  - “A Hunger to be Free” Nelson Mandela
  - “Irene Sendler, The Smuggler” Maggie Jones
4. After students have completed the Before, During and After Cognitive Reading Strategies Charts, students will complete a Journal Entry for each piece of literature using Language Workshop Master #1 – Journal Writing (Sightlines 10 Teacher Guide)

Resources: Sightlines, Sightlines 10 Teacher Guide, Interface, Crossroads, Saskatchewan English Language Arts 10 Curricula, Appendix H



## Lesson 11: Culminating Task

Strands:

Reading, informational writing, literary writing, representing, speaking, listening, viewing

Outcomes

CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts

CR B10.2 View, interpret, and report on ideas and information

CR B10.3 Listen to, comprehend, interpret, and summarize information and ideas presented in a variety of literary and informational texts including group discussion, oral readings, interviews, prepared talks, and a talk-back show about a topic or issue being studied.

CR B10.4 Read, interpret, and summarize a wide variety of classical and contemporary literary and informational texts.

CC B10.1 Compose and create a range of visual, multimedia, oral, and written texts

CC B10.2 Create and present a visual or multimedia presentation supporting a prepared talk on a researched issue, using either digital or other presentation tools.

CC B10.3 Use oral language to express a range of information and ideas

AR B10.1 Establish and apply criteria to evaluate own and others' work.

AR B10.2 Set personal language learning goals and select strategies to enhance growth in language learning.

Procedures:

1. Begin by referring to the people in the literature from Lesson 10. Have students read the Non-fiction report "Canadian Contemporaries" from Interface. Identify points that refer to: history, issue, themes (empowerment, responsibility, rights, justice, fairness) and discuss how the visuals represent the issue.
2. Distribute Appendix I.1 and read through directions with students.

Written Information:

- History (background of person),
- Explain Issue or Cause (describe what the person stands for; how are they acting for common good; who are they representing),
- Theme reflection (empowerment, responsibility, rights, justice, fairness),
- Personal point of view (explain and defend your opinions of chosen person's issues and the progress/regression resulting from his/her cause)

Visual:

- Create a piece of art that speaks about your issue. Write an artist's statement that includes information about what your works represents, how you made artistic decisions (materials, techniques, influences, etc.) and anything else that is relevant about your creation.

**Bible:**

- Search and choose one quotation from the bible as a title for your art.  
Explain why you chose the quotation.

Presentation

Share your Biographical Profile report with (small groups or class); incorporate peer evaluation check lists.

3. Read through Appendix I.2 - Generic Assessment Master #7: Oral Interpretation: Observation Checklist. Make students aware that they should use this as their rubric in creating their profile as it will be used as a part of their assessment

Resources: Interface, Sightlines 10 Teacher Guide, Appendix I.1, Appendix I.2

**What have I learned about teaching this unit?**

**Subject: Gr. 10 English**

**Unit:**

What permeation ideas worked well in this unit?

How well did the permeation prompts engage the students?

Describe how the faith permeation prompts helped your students to grow in understanding the Catholic faith.

As a teacher, describe how the faith permeation prompts helped you to grow in understanding the Catholic faith.

It would have been good to have...

If I adapted / modified this unit I would...

General Comment:

Please share these comments with your religion coordinator.

## Appendix A

### Instructions for Intro Activity

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

1. Distribute your contents equally to your group members

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

2. Distribute your contents so that the males in the group get nothing and the females have equal shares

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

3. Distribute your contents so that the females in the group get nothing and the males have equal shares

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

4. Distribute one item to each member of your group and you keep the rest.

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

5. Distribute your contents so that the tallest person gets nothing. (leave out one person)

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

6. Distribute your contents between everyone equally, but give yourself nothing.

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

7. Give one item to each group member

You may not tell your group members what your instructions said. You must just do what it says. DO not say, “Well that’s what she said” or “That’s what my instructions were”

8. Give one item to each group member.

## Appendix B

# “Homelessness”

### Part A:

“the kingdom belongs to the poor and lowly, which means those who have accepted it with humble hearts. Jesus is sent to “preach good news to the poor” (CCC #544)



“Blessed are the poor in spirit; for theirs is the kingdom of heaven”

Matthew 5:3



**Reactions to the Images/Quotations: What do you see? How do you feel?**

**Part B:** [http://www.youtube.com/watch?v=gnoa\\_c098yA](http://www.youtube.com/watch?v=gnoa_c098yA)

**Reactions to the Video: What do you see? How do you feel?**

### Part C: “Please Come for Dinner”

1. Follow the instructions of your teacher to complete the following:

- i. KWL Student Self-Assessment
- ii. Non-Narrative Reading: KWL Observation Checklist

In “Please Come for Dinner,” the attitudes and perceptions of homeless people changed from the beginning of the excerpt to the end. Both the author and the congregation had a change of attitude.

2. Search the internet, or the library magazines, to find one issue of the suggested Catholic selections.

*Catholic Digest*

*National Catholic Register*

*The Prairie Messenger*

*Catholic Insight*

*The Interim*

a. Read through one issue and make notes on how it presents the issue of homelessness or poverty. What types of advertisements, images, articles, etc. does it have that relate to poverty or homelessness? Describe each briefly

b. Choose one article and read it closely. Write a paragraph that answers the following questions:

- i. What is the article about?
- ii. Who is the author?
- iii. What is the author’s opinion at the beginning of the article? Explain.
- iv. What is the author’s opinion at the end of the article? Explain.
- v. Who are other people in the article? Do their opinions change from beginning of the article to the end? How?
- vi. What can the reader learn from the experiences in the article?



## Appendix C

# Short Biography of a Washerwoman

by Yolanda Ulloa

A. Define Symbolism:

What is the meaning of each of the following symbols?

\$

©

$\pi$

♥

♀

♂

Other Symbols? Meaning?

Christian Symbols? Meaning?

B: Define Biography:

Q: Who are specific people that might have biographies written about them?

List 10 Occupations and number them from 1 – 10 in order of importance (1 being most important). \* Note: this is your opinion, and so there is no wrong answer.

Q: Why do some people think certain occupations are more important than others?



Q: What information might a biography of a washerwoman contain? What images or symbols, events, language, and issues might they find in it?

C: Read the poem “Short Biography of a Washerwoman” and answer the following questions:

- a. What are the symbols in the poem?
- b. Describe the woman’s duties.
- c. To what does the poet compare the washerwoman?
- d. What do the following lines mean?
  - i. “and the suds grew/leaving no trace between her hands”
  - ii. “She passed, unhurried, between the laundry/then faded away”
- e. Find one example of a simile and one example of a metaphor in the poem.

Simile:

Metaphor:

f. Write four similes about the washerwoman, select the best one and explain why it is most effective.

Example: Emilia’s hands are like \_\_\_\_\_ because \_\_\_\_\_.

i.

ii.

iii.

iv.

Which is most effective? Why?

## **Your Task: Short Biography of a Washerwoman** by Yolanda Ulloa

Each of you will choose an occupation that is seldom the focus of a biography. You will all have different occupations.

You will be responsible for five parts to this project

1. visual (represents appropriate symbols/images of occupation)
2. original minimum 15 line poem (contains symbol, metaphor and simile)
3. short biography of the events and issues that might be contained in a biography of that occupation. (What does this person really do rather than what “society” thinks? For example, there are many stereotypes about plumbers, but what does their job really involve?)
4. Provide an appropriate bible passage that represents the service provided by the occupation.
5. Present your projects in small groups and use Assessment Master #18 - Oral Presentations: Peer or Self-Assessment as your check list.

Guidelines:

- \* You will use 11x17 paper which will be provided.
- \* Follow the format below for dividing your paper
- \* Your information must fit onto one side of the paper and must be neat and organized.

Title: A Short Biography of a <u>(insert your occupation here)</u>	
Image Picture Symbol	Original Poem
Biography	
Bible Passage:	

Evaluation:

Project –

Presentation –

Peer Evaluations -

**Appendix D.1**

**Graphic Organizers: Sequence**

**Refer to Workshop Master #35**

**Source: Sightlines 10 – Prentice Hall Canada**

## Appendix D.2

# Making Connections

1. **Text-to-self:** Text-to-self connections are the highly personal, and often most motivating associations we make when we relate a text to something from our own life.

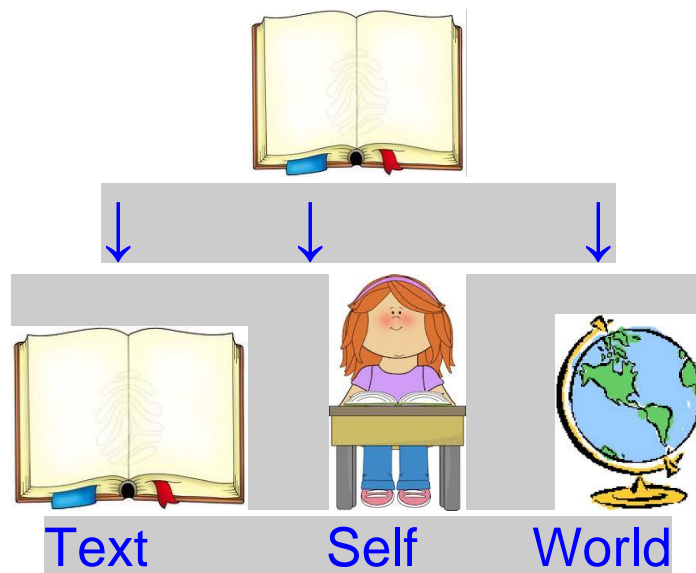
- What do I have in common with this text?
- How does it differ from me?
- Does this remind me of anyone/anything/anywhere I know?
- What feelings did I experience when reading? Were they familiar?

2. **Text-to-text:** Text-to-text connections are associations made from one text to another. There can be a variety of similarities including topic, time period, author, illustrator, etc.

- Have I read something like this before?
- What does it have in common with other texts I know?
- How does it differ from other texts?
- Does this text remind me of anyone/anything/anywhere I have read about before?

3. **Text-to-world:** Text-to-world connections are the more general, overriding subject knowledge that every reader has. General knowledge goes beyond actual experiences to include any media influences like T.V., movies, newspapers, etc.

- What does this text have in common with the real world?
- How does it differ from the world around me now?
- Does the text remind me of anyone/anything/anyplace I have seen in the media?
- Does it relate at all to the world around me?






Use the chart on the back of the page to fill in your connections.

## Making Connections

Your name: \_\_\_\_\_

Name of Text: \_\_\_\_\_

Fill in the Chart with your connections. Aim to answer two of the previous questions for each section.

Text to...	Your connections
	1.  2.
	1.  2.
	1.  2.

## Appendix E

# The Ninny by Anton Chekhov

Before Reading Discussion Questions:

- Is it ever necessary to be quiet? When? Why?
- How can silence be powerful?

Read the story “The Ninny” and answer the following questions:

a. What is the main idea or lesson in the short story?

b. How did Yulia and the employer view retaliation and forgiveness. How do you know? Use the points in the story for proof.

### What does the Bible say about forgiveness and retaliation?

Matthew 18: 21-22 <sup>21</sup> Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” <sup>22</sup> Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

Matthew 5: 39-42 <sup>39</sup>I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also...and if anyone forces you to go one mile, go also the second mile. <sup>42</sup> Give to everyone who begs from you; do not refuse anyone who wants to borrow from you.

### What does The Our Father say about Forgiveness and Retaliation?

“And Forgive us our Trespasses”

We begin this fifth petition of the Lord’s Prayer with a confession of our sinfulness and out need for God’s mercy. We can pray for God’s forgiveness with confidence because Jesus has revealed to us a Father who is rich in compassion and full of mercy. The parables of the Lost sheep (see Luke 15:1-7), the lost coin (see Luke 15: 8-10), and the prodigal son (see Luke 15: 11-32) portray a God who not only forgives but also waits, seeks, and longs to do so. In Christ we know that “we have redemption, the forgiveness of sins” (Colossians 1:14)”

“As We Forgive Those Who Trespass Against Us”

The second half of the petition tells the rest of the story. Another parable, the parable of the unforgiving servant, spells out the meaning of this petition (see Matthew 18:23-35). You might recall the servant who is forgiven a large debt, something like fifteen years' wages. In turn he throws into prison a fellow servant who owes him a small amount, roughly a day's wages. On learning of his servant's wickedness, the master hands him over to be tortured. The parable ends with these daunting words: "So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart." (The Catholic Faith Handbook for Youth, pg. 364-365)

c. Did Yulia and/or the Employer act in a Christian manner? Why? Why not?

**Your Task:**

1. Complete the Workshop Master: Analysing Character for Yulia (and/or) the Employer.
2. Choose one character from the story, either Yulia or the employer, and write a journal entry from his or her perspective after their meeting. What was the person thinking? What thoughts were going through his or her mind about him/herself and the other people in the story? Be concerned with content, word choice, and voice.

Appendix F.1

## Making Inferences – “It says, I Say, And So”

**Inference:** a conclusion or judgement based on facts, reasoning or evidence

Your name: \_\_\_\_\_ Topic: \_\_\_\_\_

Literature Title: \_\_\_\_\_ Author: \_\_\_\_\_

It says – copy words or phrases from the literature about the given topic  
I Say – define the words or explain the phrase in context  
And so – make an inference about the topic

#	“It Says...”	“I Say...”	“And So...”
<b>Ex:</b>	“home...that word never actually escaped her chapped and thirsty lips to describe her prison, Auschwitz.”	the mother was a prisoner in Auschwitz; her mouth was dry because they were starved	her mother is returning to the camp years later which means she is a survivor
<b>1</b>			
<b>2</b>			
<b>3</b>			
<b>4</b>			
<b>5</b>			
<b>6</b>			
<b>7</b>			
<b>8</b>			



# Making Faith Connections

Your Name: \_\_\_\_\_

## “Going Home to Auschwitz” by Marsha Lederman

Judaism – the religion of the Jewish people – has many similarities to Catholicism – the religion of Catholics. These similarities may include traditions, celebrations, prayers, obligations and Holy places.

Complete the chart using the story as a guide. Find references to Jewish faith and connect them to practices in Christianity.

#	References to Jewish Faith	Define or explain reference	Catholic Faith Connection	Define or explain Connection
Ex	“March of the Living” (page 291)	Thousands of Jewish people from around the world gather together to commemorate the Holocaust	World Youth Day (World Youth Day 2013 was held in Brazil)	Millions of Catholic Youth gather every two years to celebrate in faith
1				
2				
3				
4				
5				

Appendix G.1

## Analysing Articles 5 W's Strategy

Your Name: \_\_\_\_\_

**Who?** ...is involved? ...are the perpetrators? ...are the victims? ...are the bystanders?

**What?** ...are the people doing? ...is in jeopardy? ...is being done to hurt/help?

**When?** ...is this happening (date, time)? ...when will the conflict be resolved?

**Where?** ...is this taking place? ...are other people from who are involved?

**Why?** ...is this happening? ...is there conflict? ...is/isn't it resolved?

Fill in the Information for the chart using your literature as reference.

Literature Title: \_\_\_\_\_

<b>Who?</b>	
<b>What?</b>	
<b>When?</b>	
<b>Where?</b>	
<b>Why?</b>	

How do you feel personally after reading this article?

Appendix G.2

Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war:

Insofar as men are sinners, the threat of war hangs over them and will so continue until Christ comes again; but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished and these words will be fulfilled: "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." CCC#2317

<http://www.workers.org/2005/world/gwangju-0526/>

# S. Korean survivors tell of 1980 Gwangju massacre

By Deirdre Griswold

Published May 19, 2005 9:36 PM

Two young men from South Korea are touring the United States and Canada with information that few here have heard before. They are survivors of the 1980 massacre in Gwangju, in which over 2,000 people, most of them young students, were killed by the South Korean military after an uprising against the Chun Doo Hwan dictatorship then ruling South Korea. Thousands more were injured, tortured and imprisoned.



John Kim, Yoomi Jeong, Kim Hyo-Seok and Lee Shin sing popular song about

Kim Hyo-Seok and Lee Shin were just teenagers **Gwangju Uprising.** when the massacre happened. They lost close friends, and have dedicated themselves to making sure that such a terrible thing never happens again.

They came to the U.S. on the 25th anniversary of the massacre because this is the country that has had the ultimate authority over the South Korean military since the end of World War II. It is the country that allowed a succession of military dictatorships to abuse the people even while nearly 40,000 U.S. troops were occupying the country. And it is the country that explicitly—and this has now been proven—gave the orders that allowed the Gwangju massacre to happen.

And they came here, said Kim Hyo-Seok, to demand of the U.S. government that it “speak the truth, then apologize and pay reparations to the victims.” Kim spent time after the uprising and massacre as a political prisoner. Today he is president of May Light, an organization established in 1998 to promote human rights and peace.



**Kim Hyo Seok displays photo of student murdered by army in 1980. She was eight months pregnant.**

The U.S. government and the establishment media never talk about the Gwangju massacre. But in South Korea, that terrible event marked a turning point in the people’s acceptance of U.S. military occupation. Today, the majority of South Koreans say in polls that the biggest threat to peace in their country comes from the U.S.

May 18, the day that the uprising began in 1980, is now a national holiday in South Korea and Gwangju reverberates to demonstrations and rallies calling for U.S. troops out. Since the Iraq War began, a focus of those rallies has also been the demand that no Korean troops be sent to the Middle East.



**Boston activists join Korean community in commemorating Gwangju.**

Kim Hyo-Seok has a book of carefully preserved photographs of some of the young people who were killed in Gwangju. They were women and men, most in their teens. Some of the photos show terrible mutilations by the soldiers.

In mid-May, the tour, which is sponsored by both Korean-American and U.S. groups, went to Lincroft, N.J., Boston and New York City. David Schraeger wrote of the New Jersey meeting:

“The presenters gave a painful description of what happened at Gwangju. They were warmly received by everyone in attendance at the Central NJ Coalition for Peace and Justice, who were deeply moved by what they heard. The CNJCPJ unanimously voted to contribute \$200 to help the Korea Truth Commission cover the cost of spreading the word about what happened at Gwangju. As a sign of international solidarity with the Korean people, the CNJCPJ voted by acclamation to make the presenters honorary members.

“Gen. Chun Doo Hwan was a puppet of the U.S. and in May 1980, when the Gwangju People’s Uprising occurred protesting the dictatorship of Chun, who had got into power

through a military coup, the hostage crisis was going on in Iran. It appears that the Carter administration was fearful of the same type of popular uprising occurring in Korea and the U.S. sent military reinforcements to support dictator Chun Doo Hwan.”

The New York meeting, held at the UN Church Center, was chaired by John Choe of Nodutdol for Korean Community Development. The Koreans were welcomed to the U.S. by Sara Flounders, a co-founder of the International Action Center.

In the discussion, Lee Shin explained how strongly the Korean people want peace and reunification, and that Washington’s threats against the nuclear program of North Korea are aimed at keeping the country divided through nuclear intimidation.

## Appendix G.3

Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war:

Insofar as men are sinners, the threat of war hangs over them and will so continue until Christ comes again; but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished and these words will be fulfilled: "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." CCC #2317

<http://news.bbc.co.uk/2/hi/asia-pacific/4557315.stm>

## Lingering legacy of Korean massacre

By **Becky Branford**

BBC News

**A quarter of a century on, Koreans are remembering one of the ugliest episodes in their history.**

In May 1980, hundreds of civilians were massacred by soldiers in the southwestern city of Kwangju after rising up against military rule. Although it was brutally put down, the Kwangju Uprising is now seen by many as a pivotal moment in the South Korean struggle for democracy in the long period of dictatorship following the Korean War.



The soldiers' open brutality drew outraged residents into the struggle

And some contend the uprising had important ramifications which are still being felt now, both inside Korea and beyond its borders. There is a sombre monument and museum dedicated to the massacre in Kwangju, and the anniversary of the beginning of the siege on 18 May is now a public holiday in Korea.

### **Batons and bayonets**

The protests in Kwangju in the spring of 1980 were not unusual. The country was being swept by a tide of demonstrations, mainly by students, in the wake of the assassination of the dictator Park Chung Hee and the military coup which brought General Chun Doo-hwan to power in his place.

It was the sheer, open brutality of the response of Korean paratroops which proved decisive.

The paratroops charged crowds with batons and bayonets, stripped students and other citizens down to their underwear in the streets before beating them, and fired indiscriminately into crowds.



This brutality drew outraged ordinary citizens into the struggle, creating a mass movement of resistance which forced the military to retreat from the city for five days, leaving the city in full control of the residents.

The military retook the city on 27 May, crushing the citizens' resistance in an overwhelming show of force.

The final toll of those who lost their lives is still unknown, as it is believed the military dumped bodies in mass graves or lakes. Estimated lives lost range from 500 to 2,000.

### **'No-one left'**

Hwang Sok-yong is one of Korea's best-known novelists, and was a leading young dissident who lived in Kwangju at the time of the uprising.

He was away at the time the siege began, and then went into hiding while authorities rounded up thousands of people they suspected of dissident activities.

"Six months later, I went back to my home in Kwangju," Mr Hwang told the BBC News website, "and nobody was there. Everybody was in prison, or had died, or had run away.

"My young friends, many of them died."



The citizens of Kwangju took control of the city for five days

Many of those who escaped or survived say they still bear physical and psychological scars from the massacre, or feel guilty they lived when friends and family died. Around the country, military reprisals against perceived agitators followed in the immediate aftermath of the massacre.

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## Dawn of democracy

But commentators are agreed that in the longer term the Kwangju massacre played a hugely important role in forcing Korean authorities finally to begin adopting democratic reforms in 1987.

"What started in 1980 ended in 1987," says Mr Hwang.

"The Kwangju Uprising lit the fuse of the dynamite stick of democracy."

The uprising, he explains, mobilised ordinary citizens to join a struggle which until then had been mostly confined to students and dissidents.

"It was the birth of citizenship. It was the beginning of a western-style civil society - and Korean modernity," he said.

All three Korean presidents selected in the country's fully democratic elections have been aligned with the pro-democracy movements of which Kwangju became emblematic. The election of Kim Dae-jung in 1998 seemed particularly symbolic. From a town in the same Cholla province as Kwangju, Mr Kim was arrested on charges of sedition in May 1980 - an additional spur to those who participated in the uprising.

## American antipathy

The experience in Kwangju also firmly yoked Koreans' struggle for liberation from dictatorship with a conviction they must also distance themselves from US control, commentators say. Since the Korean war, tens of thousands of US troops have been stationed in the South and at the time of the Kwangju uprising, a US general retained ultimate operational control over combined US and South Korean forces.

"The US had been supporting Park Chung Hee since [he took power] in 1961, and it did nothing as Chun Doo-hwan seized power," Bruce Cumings, professor of history at the University of Chicago and a prominent Korea expert, told the BBC News website.

"It was as plain as the nose on anyone's face that the US was supporting Park Chung Hee and then his protege, and it was much more worried about stability and North Korea than it was about democracy in the South.

"Kwangju just poisoned relations with the US."

He says that while authorities in South Korea have gone to extensive lengths to document what happened in Kwangju, Washington has never conducted "a serious investigation" into the US role in the massacre.



Chun Doo-hwan was jailed and then pardoned for his role in the massacre

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### **Northern warming**

While Koreans were questioning the US role in Korean affairs, they were also challenging national hostility to North Korea, says Mr Hwang.

"It started people thinking about 'us and them'. Who are we? Who are they? The Korean special troops were part of the US military, people started thinking, but North Korea is part of us.

"Their attitude changed. It encouraged negotiation and co-operation with North Korea."

This softer approach would eventually result in Kim Dae-jung's "sunshine policy" of engagement with the North. Twenty-five years on, some Koreans express fear that Korean schoolchildren are beginning to forget the sacrifice of those who died in Kwangju.

But it seems clear the uprising's cultural and political legacy remains strong.

## Appendix G.4

Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war:

Insofar as men are sinners, the threat of war hangs over them and will so continue until Christ comes again; but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished and these words will be fulfilled: "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." CCC #2317

<http://news.bbc.co.uk/2/hi/asia-pacific/752055.stm>

## Flashback: The Kwangju massacre



Brutal crackdown was a turning point in the democracy movement

On 17 May 1980, martial law was declared by South Korean military leaders trying to quell a growing demand by the people for democratisation. The military leadership, led by Major General Chun Doo-hwan, sent paratroopers to Korea's major cities. The southwestern city of Kwangju was a particular centre for the pro-democracy movement, with students and their professors leading demonstrations against the new junta.

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## Catalyst

The Kwangju Uprising is said to have begun officially at 10am on 18 May, when students demonstrating against the closed schools gathered in front of Chonnam National University and were beaten and chased off by paratroopers. The students regrouped and began marching to the downtown area. Paratroops again moved in and began beating and arresting demonstrators as well as innocent bystanders.

## Revolt spreads

Angered by the brutality, ordinary citizens began to join the demonstrations.



Access to the city was barred during uprising



Citizens' army used weapons taken off government troops

Two days later, the city's taxi drivers, headed for the city centre, their horns blaring and headlights flashing.

In the afternoon, protesters torched the studios of the Munhwa Broadcasting Company, claiming it had broadcast distorted reports of the uprising.

## Bloody denouement

On 21 May, paratroopers fired into a crowd which had gathered to demand an apology for beatings and arrests administered in previous days.

As a result of the bloodshed, the demonstrators began to arm themselves, forming a defensive force called the Citizens Army.

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The authorities sealed Kwangju off from the rest of the country and troops withdrew to the outskirts of the city.

But at dawn on the ninth day, paratroops and regular soldiers moved on protesters gathered at the Provincial Hall.

The mopping up operation took no more than an hour and a half, as the full force of the army was unleashed on the poorly protected demonstrators.

Many were killed as troops fired into the crowds. Others were beaten to death.

### **Pivotal time**

Official figures put the death toll at 200, with another 1,000 protestors injured.

According to other estimates between one and two thousand actually died.

It took more a decade before democratic rule returned to South Korea and even longer before those responsible for the bloody repression in Kwangju received their punishment.

But the 10 days in May 1980 were a pivotal time, and had a profound effect on the whole population as the democracy movement took hold all over South Korea.



The missing and the dead are honoured at an official memorial

## Appendix H.1

# Important Cognitive Strategies for Comprehending and Responding

## Before Reading

<b>Strategy</b>	<b>Prompts</b>
<b>Tap, Activate, and Build Prior Knowledge</b>	I already know that .... This reminds me of .... This relates to ....
<b>Ask Questions</b>	I want to know .... I wonder if .... I want to answer these questions ....
<b>Preview Text</b>	Title Illustrations/Diagrams Textual Cues and Features Summaries Headings and Subheadings
<b>Anticipate Message and Author's/Presenter's Intent</b>	I think that I will learn .... I think that the author/presenter will say .... The title of this text makes me think of .... This text will likely present .... The information about the speaker/writer/presenter suggests ....
<b>Predict What Text Will Be About</b>	Because of the title, I think .... Because of the picture(s), I think .... I wonder if ....
<b>Set Purpose</b>	I want to know if .... I think that I will learn .... I want to answer these questions: *  *  *

## Appendix H.2

# Important Cognitive Strategies for Comprehending and Responding

## During Reading

### Strategy

#### Connect and Construct Meaning

#### Note Key Ideas and What Supports Them

#### Construct Mental Images

#### Make, Confirm, and Adjust Predictions

#### Make, Confirm, Adjust Inferences and Draw Conclusions

#### Ask Questions and Self-monitor Comprehension

#### Pragmatic Cues (audience, purpose, situation)

#### Textual Cues (genre and form)

#### Syntactic Cues (sentence)

#### Semantic/Lexical Cues (word)

#### Graphophonic Cues (sound-symbol)

#### Other Cues

### Prompts

This reminds me of ....

I experienced this once when ....

I can relate to this because ....

The important ideas in what I listen to, read, or view are ....

Here's why (supporting ideas) ....

I can picture ....

In my mind I see, hear, smell, taste, feel ....

I think ....

I suppose ....

If ..., then ....

Based on the clues in this text, I think the author/character felt/thought ....

I see why ....

My thinking changed when I viewed, listened to, read ....

Does this make sense?

I need to re-view, listen again, or re-read this part because ....

I know that I am on the right track because ....

The purpose of this text is to ....

This text represents ... point of view.

The author's/presenter's view of the world is ....

The author/presenter chose to use ... genre/form.

The author/presenter organized the ideas in a list, sequence, compare/contrast, cause/effect, problem/solution, concept/definition, goal/action/outcome format ....

The author/presenter probably chose this genre/form because ....

The key idea of this sentence is ....

The author/presenter used this word order to convey this particular meaning or emphasis of ....

An important or key word in this passage is ....

The author/presenter used these features (e.g., graphs, charts) to help us understand this text ....

**Adjust Rate and/or Strategy**

I need to skim this part to learn ....

I need to scan this part to find ....

I need to read this part carefully to learn ....



### Appendix H.3

## Important Cognitive Strategies for Comprehending and Responding

# After Reading

### Strategy

**Recall, Paraphrase,  
Summarize, and Synthesize**

### Prompts

This text was about ....

The main idea is ....

I learned ....

A conclusion that I am drawing is....

The overall message was ....

I need to re-view, listen again, re-read the part where ....

**Reflect and Interpret (identify  
new knowledge or insight)**

A question that I have is ....

This is important and relevant because ....

I wonder if ....

What I learned was ....

I want to know more about ....

**Evaluate**

I like/do not like ... because ....

I would add or delete ....

The most important message is ....

This is accurate/realistic/artistic because ....

This was successful because ....

**Analyze Craft and Technique**

This word/phrase/sentence/part stands out for me because ....

The thing that I could relate to the most was ... because ....

**Respond Personally (giving  
support from text)**

My first reaction was ....

I thought ....

I felt ....

I enjoyed ....

This reminds me of ....

**View Again, Listen, Read, and  
Represent, Speak, and Write to  
Deepen Understanding and  
Pleasure**

I could deepen my understanding and pleasure by reviewing,  
listening again, re-reading ...

I could share my thoughts and insights with others by:

Representing (e.g., creating a tableau, a graphic organizer, a  
storyboard)

Speaking (e.g., discussing, giving a dramatic reading, role playing)

Writing (e.g., a script, a narrative, a poem).

### **Faith Connection:**

**How does the story reflect the Golden Rule?**

*Revealing Christ in All We Teach"*

## Appendix I.1

# Biographical Profile

### Written Information

- History (background of person)
- Explain Issue or Cause (describe what the person stands for; how are they acting for common good; who are they representing)
- Theme reflection (empowerment, responsibility, rights, justice, fairness)
- Personal point of view (explain and defend your opinions of chosen person's issues and the progress/regression resulting from his/her cause)

### Visual

- Create a piece of art that speaks about your issue. Write an artist's statement that includes information about what your works represents, how you made artistic decisions (materials, techniques, influences, etc.) and anything else that is relevant about your creation.

### Bible

- Search and choose one quotation from the bible as a title for your art. Explain why you chose the quotation.

### Presentation

Share your Biographical Profile. Use Assessment #7 – Oral Interpretation: Observation Checklist as your rubric for self-assessment.

Evaluation:

Written Information:

Visual:

Bible Quotation Title and Explanation:

Presentation:

Assessment #7 Checklist:

*Revealing Christ in All We Teach"*

**Appendix I.2**

**Oral Interpretation: Observation Checklist**

**Refer to Generic Assessment Master #7**

**Source: Sightlines 10 – Prentice Hall Canada**