



Saskatchewan Catholic Schools Curriculum Permeation

**REVEALING
CHRIST
IN ALL WE TEACH
SOCIAL STUDIES 9**

2010

"Revealing Christ in All We Teach"

“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.



Gr. 9 Social Studies - Faith Permeation Essential Connections

Unit Theme: Interactions and Interdependence of Nations

The focus of this unit is **Interactions and Interdependence of Nations**. The use of this unit will help students achieve the following **Outcomes of the provincial Gr. 9 Social Studies Curriculum: IN9.1, IN9.3 and IN9.4**

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning:

What is the Catholic worldview in all local, indigenous and global interactions and interdependence of individuals, societies, cultures, and nations?

“God wills the *interdependence of creatures*. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other.” Catechism of the Catholic Church # 340

Cross Curricular Integration:

Christian Ethics 9 Be With Me Unit 1 Be with Me 1.1 Who do I want to be with?

Catholic Faith Big Ideas (answers to the essential questions):

Students will understand that:

- there is a distinct Catholic worldview.

Catholic Faith Essential Skills:

The student will be able to:

- understand the fundamental aspects of a Catholic worldview

Catholic Faith Essential Questions:

Does my unique Catholic worldview help me to promote the common good and respect other faith worldviews?

Description of Culminating Assessment Task – Integrating Catholic Faith (end of unit assessment):

Understanding Faith based Worldviews Collage

In this task students will complete two collages with a written explanation demonstrating understanding of the six beliefs that make up a worldview.

Note: if time does not permit two collages, the assessment task could be completed with just the first collage.

- The first collage will be demonstrating the Catholic worldview using the six beliefs that make up a worldview
- The second collage will look at another faith based worldview using the six beliefs that make up a worldview
 - Choices- Judaism, Islam, Buddhism, Native spirituality,

In the written section the students will do two things:

- show through words that they understand the six beliefs and how the pictures they chose prove that
- compare/contrast the two worldviews and draw conclusions on similarities and differences

Categories	4	3	2	1
Choice/variety of pictures	Student chose pictures that show the six beliefs. Wide variety of pictures	Student had an adequate amount of pictures. Most show the six beliefs	Student had limited pictures. Most showed evidence of the six beliefs	Student had few large pictures. Little evidence of the six beliefs.
Design	Pictures are arranged in an eye catching, logical manner	There is an attempt to arranged pictures in a creative manner.	Pictures are placed in an unimaginative array.	No attempt at any order or display is shown.
Construction	Balanced, interesting arrangement of pictures	An obvious attempt at balance and neatness is there.	The collage shows some attention to presentation.	No evidence of pattern or of any thought of presentation.

Additional Resources:

- Be With Me Year 9
- Bible
- Catechism of the Catholic Church (CCC) #1879, 1915, 1923, 1928, 2500
<http://www.scborromeo.org/ccc.htm>
- Compendium of the Catechism of the Catholic Church #67

Teacher Background Information:

Spirituality defines one's whole way of life. As such, spirituality can be defined as a way of being, seeing and acting.

What is distinctive about Christian spirituality is that it is a way of being, seeing and acting that has its source in, and takes its inspiration from, the person and vision of Jesus Christ. It is therefore a spirituality that has its source in our communion with God, and is forged in communion with others and with all of creation. It is a spirituality of relationships.

Characteristics of Catholic Christian spirituality also include:

- A belief in the Trinity as the model of communion between people
- A commitment to liturgy, especially the Eucharist, communal and personal prayer
- A spirit of collaboration
- An ecumenical commitment to unity
- An inclusive attitude to the world
- A readiness to dialogue with all people of good will
- A passion for social justice and human rights
- A view of the natural environment as God's creation to be loved and cared for.

Taken from the Archdiocese of Brisbane, Australia

<http://bne.catholic.net.au/asp/index.asp?pgid=11379>

Beliefs of the Catholic Worldview

Spiritual beliefs - purpose and meaning of life

- “We know that God causes everything to work together for the good of those who love God and are called according to his purpose for them.” Romans 8:28
- “God has created everything for them; but he has created them to know, serve and love God, to offer all of creation in this world in thanksgiving back to him and to be raised up to life with him in heaven. Only in the mystery of the incarnate Word does the mystery of the human person come into true light. Man and woman are predestined to reproduce the image of the Son of God made Man, who is the perfect “image of the invisible God” (Colossians 1:15). Compendium of the Catechism of the Catholic Church #67

Moral beliefs - rights and obligations

* note: this does not mean if something is moral or immoral but rather what do we believe about our rights and also, what do we believe are our obligations or responsibilities.

- “In a world where some speak mostly of ‘rights’ and others mostly of ‘responsibilities’, the Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society. While public debate in our nation is often divided between those who focus on personal responsibility and those who focus on social responsibilities, our tradition insists that both are necessary.” (Taken from Catholic Social Action, An Office of the Archdiocese of Cincinnati)

Social beliefs - *organization of individuals into a society*

*note: this does not mean whether we have an active social life, instead- what groups do we belong to, what does community mean, what or where is our place in the world.

- “The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brethren, man develops his potential; he thus responds to his vocation.” Catechism of the Catholic Church # 1879
- “In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person:
Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.” Catechism of the Catholic Church # 1905

Intellectual beliefs - *about determining truth and beauty*

*note- this does not mean if you have a big brain, rather what does our intellect believe is truthful, what is beautiful.

- “Let your beauty not be external – the braiding of hair and wearing of gold jewelry or fine clothes – but the inner person of the heart, the lasting beauty of a gentle and tranquil spirit, which is precious in God’s sight.” 1Peter 3:3-4
- “Teach me Your way, O Lord, that I may walk and live in Your truth; direct and unite my heart to fear and honor Your name. Psalm 86: 11
- “Your righteousness is an everlasting righteousness, and Your law is truth.” Psalm 119: 142
- “The practice of goodness is accompanied by spontaneous spiritual joy and moral beauty. Likewise, truth carries with it the joy and splendor of spiritual beauty. Truth is beautiful in itself. Truth in words, the rational expression of the knowledge of created and uncreated reality, is necessary to man, who is endowed with intellect. But truth can also find other complementary forms of human expression, above all when it is a matter of evoking what is beyond words: the depths of the human heart, the exaltations of the soul, the mystery of God. Even before revealing himself to man in words of truth, God reveals himself to him through the universal language of creation, the work of his Word, of his wisdom: the order and harmony of the cosmos - which both the child and the scientist discover - "from the greatness and beauty of created things comes a corresponding perception of their Creator," "for the author of beauty created them." Catechism of the Catholic Church # 2500

Economic beliefs - *about creating and distributing wealth*

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

- “If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? “ James 2: 15-16

Political beliefs - about making and enforcing decisions within society

- “As far as possible citizens should take an active part in public life. the manner of this participation may vary from one country or culture to another. "One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom.” Catechism of the Catholic Church # 1915
- “Political authority must be exercised within the limits of the moral order and must guarantee the conditions for the exercise of freedom.” Catechism of the Catholic Church # 1923

Lesson/Topic #1

IN9.1: Explain what constitutes a society

Indicator:

- a) Relate the functions and services of institutions in the community
- b) Investigate the roles of individuals in the Roman Catholic institutions of the local community, including the expectations attached to those roles.

Faith Permeation Ideas: Invite the local clergy in to class to discuss the functions and role of the Church in the community

Prompts:

- Why do we have churches in our community?
- What happens at a church, when do people attend the church?
- Who works at the church and what do they do there?
- What would happen if the church was no longer in the community?
- What would we be missing in our lives?

If it is not possible to bring clergy into the class then the school library, chaplain or division religious coordinator/consultant will have information on these topics.

Lesson/Topic #2

Outcome: IN9.4: Determine the influence of worldview on the choices, decision, and interactions in a society

Indicator:

- a) Explain the influence of worldview on personal choices, decisions, and interactions using the Catholic worldview as a guide.
 - This lesson follows closely the suggested activity in that found in the “old” Social 90 Saskatchewan Education Curriculum Guide
 - Students will brainstorm a number of issues, choices, decisions that they face in their lives.

- The teacher can direct or guide the session along the topics found within the six belief of the worldview.
- After a generous amount of ideas have been generated the class will narrow them down to at least one if not two that fit into each worldview belief category.
- Students will then take those issues and discuss how their Catholic beliefs and worldview guide them when making decisions as how to proceed or act.
 - This can be done in groups, pairs, alone or as a whole class.

Lesson/Topic #3

IN9.3: Analyze the ways a worldview is expressed in the daily life of a society.

Indicator:

- b) Identify the architectural features, which communicate the worldview of a society studied.

Faith Permeation Idea:

If it is possible, a field trip to local Catholic churches will give the students a first hand look at the architecture of the community.

- At the church students should take pictures, draw parts of the outside and in,
 - Discuss among each other how the church shows some or all of the worldview.
- If a field trip is not possible, then a virtual field trip would make do. There are many churches on the internet from which to choose.

Assignment:

Use a Venn diagram to show similarities and differences in all churches as far as design, use of space, division of space or any other category.

Conclude how the churches demonstrate the Catholic worldview through their architecture.

Complete the Culminating Assessment Task – Integrating Catholic Faith on P. 4

Teacher Catholic Faith Integrations Reflections
What have I learned about teaching this unit?

Subject: Gr. 9 Social Studies

Unit: Interactions and Interdependence of Nations

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:



Saskatchewan Catholic Schools Curriculum Permeation

Gr. 9 Social Studies - Faith Permeation Essential Connections

Unit Theme: Dynamic Relationships

The focus of this unit is **Dynamic Relationships**. The use of this unit will help students achieve the following **Outcomes** of the provincial **Gr. 9 Social Studies Curriculum: DR9.1, DR9.2 and DR9.3**

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning:

The Catholic faith has a rich oral tradition as seen through the Holy Scriptures.

“So then, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours” 2 Thess. 2:15.

We as Catholic Christians have a dynamic relationship with all God’s creation, especially the earth, and the environment.

“The LORD God took the man and put him in the Garden of Eden to work it and take care of it” Genesis 2:15.

Cross Curricular Integration:

Christian Ethics 90 Be With Me

Unit 3 Be Faithful 3.2 What’s the point of prayer?

Unit 6 Be Just 6.3 How can the earth survive?

Unit 10 Be Hopeful 10.1 What keeps us going?

Catholic Faith Big Ideas (answers to the essential questions):

Students will understand that ...

- there is a rich oral tradition within the Catholic faith given to us through the Scriptures.
- there is much to be learned from those who have gone before us marked with the sign of faith.
- God gave humans the responsibility to take care of all the earth.

Catholic Faith Essential Skills:

The students will:

- recognize the contributions made by people in history.
- become knowledgeable of biblical oral tradition and first century Christian tradition.
- understand that all Catholic Christians are called to participate in the careful management of the earth and all of God's creations.

Catholic Faith Essential Questions:

- How does my Catholic faith call me to be a steward of the earth and what is my response?
- What lessons can I learn from the oral history of the Church?
- What are some ways that my Catholic predecessors have expressed their faith?
- How am I called to do the same today?

Description of Culminating Assessment Task – Integrating Catholic Faith (end of unit assessment):

Living Time Line Project

- In this assignment students will choose a person of Catholic faith from the past societies studied and create or recreate the persona and time period of their choice.
 - The objective is to make the person and time period come alive
 - The following questions will be discussed in the presentation.
 - Describe your faith-what was your relationship with God?
 - What did it mean to you to be a practicing Catholic?
 - How did the time you lived in treat people of faith?

Presentation Format:

Choose one of the following methods of presentation

- Tell the story of your life. This is a formal speech describing your life and incorporating the discussion points. You may wish to dress in costume and bring in appropriate props.
- Multimedia Presentation. This is a multimedia presentation using visuals and sound that answers the discussion points.

It could take the form of:

- A three way board accompanied by other components such as sound
- A PowerPoint presentation
- A web page
- You must present this format acting as the chosen person throughout the presentation.

Requirements:

Research:

- Find at least four sources, one must be print.

- Take paraphrased notes and record your sources. A Source Sheet will accompany your presentation.

Draft notes will also be handed in when you give your presentation.

- **This assignment has been adapted from one found in “Differentiation in Practice: A Resource Guide for Differentiating Curriculum Grades 9-12” by Carol Ann Tomlinson 2005 IBSN 1416600507

Presentation of Research Rubric

	Beginning	Developing	Accomplished	Exemplary
PowerPoint	<ul style="list-style-type: none"> • Virtually no use of color, graphics, or sound effects • Information is inaccurate • Information is incomplete 	<ul style="list-style-type: none"> • Is somewhat pleasing to the eye • Information is accurate • Information is incomplete • No sound effects • No graphics or very basic graphics 	<ul style="list-style-type: none"> • Is pleasing to the eye • Matching color schemes • Easy to read • Information is accurate • Information is complete • Good use of graphics relating to material • Some sound effects • Demonstrates understanding of subject 	<ul style="list-style-type: none"> • Is pleasing to the eye • Matching color schemes • Easy to read • Information is accurate • Information is complete • Superior graphics relating to material • Superior sound effects relating to material • Demonstrates extended knowledge of subject
Video	<ul style="list-style-type: none"> • Lack of creativity • Information is inaccurate • Information is incomplete 	<ul style="list-style-type: none"> • Lack of creativity • Information is accurate • Information is incomplete 	<ul style="list-style-type: none"> • Some creativity • Information is accurate • Information is complete • Demonstrates understanding of subject 	<ul style="list-style-type: none"> • Demonstrates creativity • Information is accurate • Information is complete • Demonstrates extended knowledge of subject • Video is edited and professional in appearance
Oral Presentation in Character	<ul style="list-style-type: none"> • Lack of creativity • Information is inaccurate • Information is incomplete 	<ul style="list-style-type: none"> • Lack of creativity • Information is accurate • Information is incomplete 	<ul style="list-style-type: none"> • Some creativity • Information is accurate • Information is complete • Demonstrates understanding of subject • Some evidence of rehearsal 	<ul style="list-style-type: none"> • Demonstrates creativity • Information is accurate • Information is complete • Demonstrates extended knowledge of subject • Evidence of rehearsal • Presentation flows smoothly

	20 points	35 points	45 points	50 points
--	-----------	-----------	-----------	-----------

Taken from <http://www.yorkville.k12.il.us/webquests/webqmadding/presentationrubric.html>

Additional Resources:

- Be With Me Year 9
- Bible
- Catechism of the Catholic Church (CCC) #2415 <http://www.scborromeo.org/ccc.htm>
- Compendium of the Catechism of the Catholic Church #540

Teacher Background Information

You will find a good explanation of the scripture traditions of the Catholic Church @: http://www.crossroadsinitiative.com/library_article/481/Jeff_Cavins_Scripture_is_Tradition.html

The Catholic Charities Of Central Texas have an excellent web site with clear explanation of the social justice themes of Life and Dignity of the Human Person; Call to Family, Community, and Participation; Rights and Responsibilities; Option for the Poor and Vulnerable; Dignity of Work and the Rights of Workers; Solidarity; and Caring for God’s Creation
Their website: http://www.ccctx.org/fc_cst.php

Lesson/Topic #1

Outcome: DR9.1: Examine the challenges involved in obtaining information about societies of the past

Indicator:

- a) Analyze the advantages and disadvantages of oral accounts. Discover the oral tradition history of the Old and New Testaments.
- The people of the Old Testament were nomads, and life was organized around the idea of a tribe. They depended on stories and songs to transfer knowledge from one generation to the next.

Discussion Prompts:

- a) Family Oral Traditions - Are there stories in your family that have been past down from your grandparents or great grandparents?
- What are these stories about?
 - Does every family member tell the story the same way?
- b) Community Oral Traditions - Many communities have their own oral traditions, stories that have been passed down either about events or persons of notoriety from the past. Suggest students gather some stories to share with the class.
- c) Oral Tradition is not gossip - discuss the difference between gossip and spreading rumors or damaging information and storytelling.

“The Psalms are the summit of prayer in the Old Testament: the Word of God becomes the prayer of man. Inseparably both personal and communal, and inspired by the Holy Spirit, this prayer sings of God’s marvelous deeds in creation and in the history of salvation. Christ prayed

the Psalms and brought them to fulfillment. Thus they remain an essential and permanent element of the prayer of the Church suited to people of every condition and time.” Compendium of the Catechism of the Catholic Church # 540

Suggested Activity: Old Testament Psalms as oral tradition

The following three psalms may be used as a start of an examination of the psalms as oral history and tradition.

- a) Consider Psalm 105 as an example of a historic psalm that traces the trials and tribulations of the people from the time of Abraham through Moses and the deliverance out of Egypt.
- b) Consider Psalm 15 as an example of a guide to living a moral life.
- c) Psalm 87 is an example of thankfulness for living in Zion and makes reference to historic societies.

Students will reflect on the psalms as oral tradition or history as a class, in groups or alone. A jigsaw group activity would be an efficient way to go through the material. Each home group would be assigned a different type of psalm.

Types of Psalms:

- Messianic - prophetically speak of the coming Messiah or some aspect of his Kingdom. Examples are Psalm 2, 8, 22, 69, and 110.
- Lament - a cry to God for help. Examples are Psalm 7, 26, and 60.
- Testimonial - a declaration by the writer of God’s goodness and deliverance. Examples are Psalm 30 and 34.
- Pilgrim - also known as “songs of ascent” used by pilgrims as they journeyed to the holy city. Examples are Psalm 120-134.
- Imprecatory - seek God’s judgment on his enemies. Examples are Psalm 58 and 109.
- Penitential - mostly written by David over sorrow for his own sin. Examples are Psalm 32 and 51.
- Wisdom - give guidelines to God’s people. Examples are Psalm 37 and 73.
- Historical - look back on God’s dealings with Israel. Examples are Psalm 78, 105, and 106.
- Nature - describe God’s handiwork and power in nature. Examples are Psalm 8 and 19.

Taken from http://theopenword.org/ots/19_psalms.pdf

Once students have read through some of the psalms and have a feel for the structure and content they will develop a psalm for modern times.

The music group U2 is an example of modern use of psalms in their music. The song titled “40” is closely based on verses 1-3 of Psalm 40. This song is not on any CD as it is often used to close their show. You Tube has many variations of it.

Students can use a variety of sources for their inspiration: an event in the history of the Church, a social justice theme, a celebration of faith and so on.

This website will give a more detailed explanation of the oral tradition of the psalms. For a brief overview of the psalms and where some of the background for the lesson was taken go to Sparks Notes <http://www.sparknotes.com/lit/oldtestament/section13.rhtml>

Alternate Lesson:

A similar lesson can be based on readings from the New Testament. Take a story or event that has been recorded in all four Gospels and have the students analyze the story from a historic perspective.

Some to consider:

- Jesus' early ministry, call to disciples: Mark 1:16-20, Matthew 4: 18-22, Luke 5:1-11, John 1:35-51;
- Last Supper: Mark 14: 17-31, Matthew 26: 20-35, Luke 22: 14-38, John 13: 1-17:26;
- Jesus' Crucifixion and Death: Mark 15: 21-41, Matthew 27:32-56, Luke 23:26-49, John 19:17-37
- Post Resurrection Appearances: Mark 16:1-16, Matthew 28:1-10, 16-20, Luke 24:1-49
- John 20:11-34
- Empty Tomb: Mark 16 ;1-8, Matthew 28: 1-8, Luke 24: 1-12, John 20:1-13.

Lesson/Topic #2

Outcome: DR9.1: Examine the challenges involved in obtaining information about societies of the past

Indicator:

- a) Present results obtained and techniques used in ongoing Biblical archaeological digs
- b) Students will explore the following two examples of Biblical archaeology found today.
 - The excavations at the ancient city of Megiddo are contained in an impressive web site (first site listed below). This ancient city was central to many battles and events found in the Old Testament and, in 2006 a 3rd century Christian Church site was discovered with pictures and descriptions of a mosaic found at that time.
 - Another, more famous excavation would be the Dead Sea Scrolls. The scrolls provide a picture of the time from 250 BCE to 68 CE, not only of Biblical importance but also daily life and records were recorded on these scrolls. The second site is the Royal Ontario Museum and their exhibit. If that site becomes outdated a simple search of Dead Sea Scrolls will produce good results.

Information on Megiddo can be found at the following web site:

<http://www.tau.ac.il/humanities/archaeology/megiddo/index.html>

Information on the Dead Sea Scrolls can be found by searching the internet.

Lesson/Topic#3

Outcome: DR9.2: Synthesize the significance of key historical events in societies studied

Indicator:

- a) Relate the origins and the repercussions of an event in the bible. (Societies of the ancient middle east)
- b) Judge the importance of an event in the bible, in historical context as well as to the current era.

Faith Permeation Idea: Old Testament - the Exodus, forty years in the desert, Babylonian exile, New Testament - birth of Jesus, death and Resurrection of Jesus, Pentecost. Although seemingly unimportant to the Roman Empire, at the time, it was very important to the life of the Church.

Lesson/Topic #4:

Outcome: DR9.3: Assess the relationship of the natural environment in the development of a society.

Indicator:

- a) Give examples of ways in which the development of societies studied impacted the natural environment and examples of the ways Catholic believers are called to be stewards of the land.
- b) Demonstrate understanding of the relevance and need to follow the social teachings of the Church in caring for God's creation.

"Our earth speaks to us, and we must listen if we want to survive"-*Pope Benedict XVI, July 24, 2007*

Teacher Background Information

Through much of history the call to have dominion over earth and to subdue it has been interpreted to mean take and do not replenish. There have been exceptions to that belief in the guise of St. Francis and more recently Blessed Kateri Tekakwitha (1656-1680) patron of ecology and the environment. Today, caring for God's creation is one of the main themes of Catholic Social Justice with an emphasis on environmental stewardship.

The Catholic approach to environmental justice is based on the two commandments of Jesus Christ: to love God above all things and to love our neighbors as ourselves. Love of God requires respect for God's gifts and for God's will for Creation. Love of neighbor requires justice, which prohibits the selfish destruction of the environment without regard for those in need today or for the needs of future generations. (*Liturgy and Ecology in Dialogue*. 1997. Mick, Fr. Lawrence E. The Liturgical Press. Collegeville, Minnesota, USA)

The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation. (Catechism of the Catholic Church # 2415)

According to John Paul II, "Respect for life and for the dignity of the human person extends also to the rest of Creation, which is called to join man in praising God."

Shamefully, the reverse is also true: Our *lack* of respect for life extends also to the rest of Creation and is an underlying cause of social injustice and environmental destruction.

Discussion prompts:

- a) Provide students with the following directions
 1. Looking at the societies studied, what can you tell about their relationship with the earth/environment?
 2. In what ways did the human activity change or alter the natural environment- inventions, building of cities, farming, wars, developing trade networks etc.
 3. Overall would you conclude that the effects were more positive or negative –give reasons for your thoughts.
 4. How is society today trying to make amends with the earth/environment and what do our Canadian Catholic bishops say about our role in being good stewards of the earth?
 5. When have you encountered God’s creation? In a positive manner, in a more destructive, selfish manner.
 6. How can you (we) practice stewardship toward the environment?

The students will offer a prayer to make amends to the earth and all God’s creation followed by a call to action.

Following are a few prayers that could be used or adapted by your students.

Our Land, Our Mother

By: Prayer from the Philippines

Lord God, creator of all the earth, you have given us the mountains and trees, the waters and the good earth which supports our crops, our animals and ourselves. Never let us lose our love for our land, which is our mother. Help us to protect the land from abuse and to enrich the soil when we abuse it. Make our mother, the earth, fruitful again.

Prayer for the Environmental Common Good

By: Jane Deren

As we breathe the very air which sustains us. We remember your love, God, which gives us life.

Fill us with your compassion for Creation. Empty us of apathy, selfishness and fear, of all pessimism and hesitation.

Breathe into us solidarity with all who suffer now and the future generations who will suffer because of our environmental irresponsibility.

Move us into action to save our earth and to build your sustainable Kingdom. Amen.

Prayer for Ecological Conversion

God of the sun and the moon

Of the mountains, deserts and plains

God of the mighty oceans, of rivers, lakes and streams

God of all creatures that live in the seas and fly in the air

Of every living thing that grows and moves on this sacred Earth

We are formed by Christ into Your People

Called to bring the world into Your marvelous light

As the Body of Christ, we are messengers of ecological vocation

We are entrusted with caring for this Earth which You have created

Help us to love and respect it

To repair what we have damaged

To care for what You have made good and holy

Give us the wisdom and the passion to change our minds, our hearts and our ways

Let us be mustard seeds in our world

Bringing about ecological conversion which grows and spreads to every corner of the Earth
for our sake now

and for every generation which is to come.

We ask this through Christ, Our lord, Amen

This prayer was offered at the launch of Catholic Earthcare Australia, 2002.

<http://www.catholicearthcare.org.au/>

Complete the Culminating Assessment Task – Integrating Catholic Faith on P. 11

Teacher Catholic Faith Integrations Reflections
What have I learned about teaching this unit?

Subject: Gr. 9 Social Studies

Unit: Dynamic Relationships

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:



Gr. 9 Social Studies - Faith Permeation Essential Connections

Unit Theme: Power and Authority

The focus of this unit is **Power and Authority**. The use of this unit will help students achieve the following **Outcomes of the provincial Gr. 9 Social Studies Curriculum: PA9.1, PA 9.2 and PA 9.3**

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning:

We are called to exercise our own power and authority through the roles, rights and responsibilities given to every member of the Catholic faith.

Authority is exercised legitimately when it acts for the common good and employs morally licit means to attain it. Therefore, political regimes must be determined by the free decision of their citizens. They should respect the principle of the “rule of law” in which the law, and not the arbitrary will of some, is sovereign. Unjust laws and measures contrary to the moral order are not binding in conscience. (Compendium of the Catechism of the Catholic Church #406)

The common good involves: respect for and promotion of the fundamental rights of the person, the development of the spiritual and temporal goods of persons and society, and the peace and security of all. (Compendium of the Catechism of the Catholic Church #408)

All men and women according to the place and role that they occupy participate in promoting the common good by respecting just laws and taking charge of the areas for which they have personal responsibility such as the care of their own family and the commitment to their own work. Citizens also should take an active part in public life as far as possible. (Compendium of the Catechism of the Catholic Church #410)

The diversity of political regimes is morally acceptable, provided they serve the legitimate good of the communities that adopt them. Regimes whose nature is contrary to the natural law, to the public order, and to the fundamental rights of

persons cannot achieve the common good of the nations on which they have been imposed. (Catechism of the Catholic Church #1901)

Cross Curricular Integration:

Christian Ethics 9 Be With Me

- Unit 5 Be Obedient 5.2 Whom should I obey in society?'
- Unit 6 Be Just 6.2 How much is enough?
- Unit 8 Be Generous 8.1 Do I have a heart of gold?

Catholic Faith Big Ideas (answers to the essential questions):

Students will understand that ...

- Every baptized Catholic has an important role to play in Church and society.

Catholic Faith Essential Skills:

The student will be able to:

- develop an understanding of their place and importance in the Church
- recognize the call to help others as a part of the social teachings of the Church.
 - The modern concept of social justice can be traced to Pope Leo XIII (from 1878 to 1903). Before that time concern was placed more with the individual and interpersonal relationships but with the fallout of increased industrialization on workers the concerns of Catholic believers needed to shift to include those who could not speak for themselves. This concern continued through Vatican II, Pope John Paul II and to Pope Benedict XVI and his Encyclical. Caritas in Veritate. A document of Catholic Social Teaching
- Recognize the difference between charity and justice and see the need for both.

Catholic Faith Essential Questions:

What are my roles and responsibilities in the Catholic Church and to society?

Additional Resources:

- Be With Me Year 9
- Bible
- Catechism of the Catholic Church (CCC) #1901, 1904
<http://www.scborromeo.org/ccc.htm>
- Compendium of the Catechism of the Catholic Church #388, 406, 408, 410, 411, 464, 465

Description of Culminating Assessment Task – Integrating Catholic Faith (end of unit assessment):

- Before the students begin the following inquiry project on social justice the distinction between charity and justice may prove necessary to ensure that the students will be on the correct path with their project.

Charity vs. Justice

The following story is easily available on the internet.

‘The Babies in the River’

One summer in the village, the people in the town gathered for a picnic. As they leisurely shared food and conversation, someone noticed a baby in the river, struggling and crying. The baby was going to drown! Someone rushed to save the baby. Then, they noticed another screaming baby in the river, and they pulled that baby out. Soon, more babies were seen drowning in the river, and the townspeople were pulling them out as fast as they could. It took great effort, and they began to organize their activities in order to save the babies as they came down the river. As everyone else was busy in the rescue efforts to save the babies, two of the townspeople started to run away along the shore of the river.

"Where are you going?" shouted one of the rescuers. "We need you here to help us save these babies!"

"We are going upstream to stop whoever is throwing them in!"

Charity Social Service	Justice Social Change
Scripture Reference: Good Samaritan Story Luke 10 : 25-37	Scripture Reference: Exodus Story
Private, individual acts	Public, collective action
Responds to immediate need	Responds to long term need
Provides direct service	Promotes social change in institutions
Directed at the effects of injustice	Directed at the cause of injustice
Examples	
Homeless shelters, Food Banks, clothing drives, Helping at a soup kitchen, aid and help during an emergency, supporting charities,	Calling and writing elected officials, responsible purchasing and investing, changing corporate policies and practices, boycotts, community organizing, non-violent vigils and direct actions, prayer and fasting

Discussion Prompts:

- a) What are some of the ways we give to charity?
- b) Why do we see more attention and requests for charity during Advent and Lent?
- c) Are people hungry only during Advent and Lent?
- d) Do people just need clothing when it is cold?
- e) Are poor and vulnerable people any different than us?
- f) What changes are needed in society to help people in need?
- g) What are some ways to draw attention to the poor and vulnerable?

If time allows and a further, deeper investigation into charity is desired, the Office of Social Justice Archdiocese of Saint Paul and Minneapolis has a vast web site to explore. In the case of

charity and social justice, there is a booklet called “Charity and Justice Walking the Social Mission” that fully investigates this issue, including prayers.

“Charity is the theological virtue by which we love God above all things and our neighbor as ourselves for the love of God. Jesus makes charity the new commandment, the fullness of the law. ‘It is the bond of perfection’ (*Colossians* 3:14) and the foundation of the other virtues to which it gives life, inspiration, and order. Without charity ‘I am nothing’ and ‘I gain nothing’ (*I Corinthians* 13:1-3).” Compendium of the Catechism of the Catholic Church #388

“Society ensures social justice when it respects the dignity and the rights of the person as the proper end of society itself. Furthermore, society pursues social justice, which is linked to the common good and to the exercise of authority, when it provides the conditions that allow associations and individuals to obtain what is their due.” Compendium of the Catechism of the Catholic Church #411

Social Justice Theme Inquiry:

Students will conduct an inquiry project on one of the Catholic social justice themes.(see below)

The focus question:

- What the role and responsibility of governments with regard to the issues surrounding this Catholic social justice theme?
- What is the individual’s role and responsibility with regard to the issues surrounding this Catholic social justice theme?

Social Justice Themes:

Human dignity - all humans have the right to live their life free from any assault against their being- torture, racism, war, abortion, assisted suicide, human cloning are examples of areas within this theme.

Community and common good - Human life is not only sacred but social, with the family at the core of this belief. Any threat to the family must be recognized and eliminated. Government and large corporations have a duty not to overlook the needs of all people, that is the common good.

Rights and responsibilities - Every person has the right to have those things that allow for human decency - food and shelter, education and employment, health care and housing, freedom of religion and family life. With these rights come the responsibility and duty to ensure that all persons have equal access to all these same rights.

Option for the poor and vulnerable - Increasingly our society is caught up in materialism and individualism, the poor and less fortunate cannot be forgotten.

The Dignity of Work and the Rights of Workers - The economy is there for all and the worker can not be forgotten in the search for economic progress. The economy should serve the worker not the other way around. All employees have the right to a fair and decent place of work.

Solidarity - All persons are part of God's family and we must treat everyone - those within our country and those from afar - with the same dignity and respect. Global issues are everyone's issues - extreme poverty, war, racism, must be seen as immediate as any other issue we face at home.

Caring for God's Creation - We are called to be stewards of all God's creation. Protection of and concern for the water, air, earth and other species is considered a moral obligation and duty.

Inquiry Project Template

Step One: The Question and Plan

- What is the problem?
- What do I want to know or learn?
- What are the issues or concerns?
- How do I want to present my findings?
- Who is my audience, what do they already know?

How is _____ related to _____?

What is a new example of _____?

What are some possible solutions for the problem of _____?

Explain why _____.

What do you think would happen if _____?

Why is _____ important?

Step Two: Investigate

- What do I need to learn about to answer my question?
- Where will I find information?
- Start with general works in print and the Internet
- Develop a key terms list and use them with the online library catalogue and a credible search engine.
- Locate materials in the school library and credible Internet web sites.
- Make notes in own words or paraphrase when appropriate
- Record bibliographic information

Step Three: Interpret Data

- Organize notes according to relevance to question
- Interpret and analyze information
- Evaluate quality of information and decide what areas may need more research
- Recognize the connections, patterns and developments found in the information
- Reflect on the new and deeper understanding they have now for the inquiry question or issue.

Step Four: Organize and Create

- Decide if the original plan is still relevant or must be altered
- Complete an outline and/or first draft that contains the pertinent information and shows new and deeper understanding

- Make necessary changes to draft considering presentation format and audience.
- Complete final product ready for presentation

Step Five: Share and Present

- Ensure that you are prepared to present whatever form that might take
- Share your newly acquired knowledge with the audience.

Step Six: Reflect and Evaluate

- Did I answer the question originally posed?
- What new knowledge did I acquire?
- If I would do this inquiry again, I would do _____ the same and
- _____ differently.

Some questions and prompts have been adapted from the Alberta Education resource Focus on inquiry: a teacher's guide to implementing inquiry-based learning.

Assessment Rubric for Inquiry Process

Question	Investigate	Interpret Data	Organize/ Create	Share and Present	Evaluate
Developed higher level question. Self motivated plan, able to work independent of teacher.	Information came from many sources, including primary. All notes in own words	Successfully analyzed data and interpretations showed depth of understanding.	Able to organize information into meaningful order. Each draft showed improvement and new insights	Clear, organized well prepared presentation appropriate for audience. Easy to follow and understand	Appropriate self evaluation. Reflection showed understanding of process and included mature insights.
Question demonstrates understanding of task. Able to proceed with some direction from teacher	Gathered relevant information, from a variety of sources. Most notes in own words	Demonstrates clear understanding. Ability to make connections and interpret data.	Drafts show thoughtful organization. Editing clearly evident.	Effectively shared research and interpretations.	Realistic self evaluation. Reflection showed understanding of process
Question showed beginning of understanding. Plan developed with teacher assistance.	Information gathered showed an attempt to retrieve pertinent information. Some notes in own words	Conclusions could be supported with stronger evidence. Attempts at analyze	Attempts at organization evident. Weak drafts with little editing.	Not fully prepared. Weak presentation due to lack of research and note taking	Unrealistic self evaluation. Reflection did not show accurate understanding of process
Question /or plan was incomplete and unclear. Needed teacher help to generate question/plan	Gathered information that lacked relevance or was superficial. Note taking not in own words and too brief.	Restated original sources. Did not get to any deeper understanding.	Project weak on any system of organization. Outline/drafts too brief, non existent or not in own words.	Presentation poorly prepared. Clear that little research went into the final product	Unrealistic self evaluation. Little or no reflection.

Lesson/Topic #1

Outcome: PA 9.1: Examine concepts of power and authority in the governance of the societies studied.

Indicator:

- a) Define the concept of rule of law and trace its origins in the societies studied and as it is applies to the followers of the Catholic faith.
- b) "It is preferable that each power be balanced by other powers and by other spheres of responsibility which keep it within proper bounds. This is the principle of the 'rule of law,' in which the law is sovereign and not the arbitrary will of men." Catechism of the Catholic Church #1904
- c) The rule of law is an ancient ideal as seen in this quote by Plato

"Where the law is subject to some other authority and has none of its own, the collapse of the state, in my view, is not far off; but if law is the master of the government and the government is its slave, then the situation is full of promise and men enjoy all the blessings that the gods shower on a state." Cooper, John et al. *Complete Works By Plato*, page 1402 (Hackett Publishing, 1997)

Discussion Prompts:

- a) Does following the rule of law mean that the laws are just for all citizens?
- b) What if a leader/ruler creates law that are unjust, must we follow them?
- c) Can you think of people who followed their conscience instead of the rule of the law?
- d) Would any Canadian today have justification in not following the rule of the law?

Concept Attainment lesson on Rule of Law:

Present students with thought provoking questions or statements:

- Societies run on their own
- Circumstances dictate actions and consequences

Suggested examples and non examples:

Strict separation between law and government (example), influence and money will get you out of trouble. (Non example)

After a number of examples and non examples students will be able to come up with attributes of rule of law (laws must be written clearly, everyone is equal before the law)

Assessment:

Students will use the concept of rule of law in a specific setting such as the school, Church, city etc. They will give examples of the attributes and discuss the reasoning behind the laws or rules of the institution chosen. Note: in regards to Church Law called Canon Law they can look under "Canon Law Catholic Church" on any search engine.

Law 30 (Saskatchewan curriculum) Unit One includes a simple concept map of the Rule of Law.

Lesson/Topic #2

Outcome: PA 9.2: Analyze the impact of empire-building and territorial expansion on indigenous populations and other groups in the societies studied

Indicator:

- a) Research the imperial activities of a society studied on and *God's faithful people*, and critique the reasons for imperialism in the context of the time period
- b) Assess the treatment of indigenous populations and *of God's faithful people* by the imperialists in the societies studied.

Faith Permeation Idea:

If using Egypt discuss Moses and the Exodus

If using Rome discuss how the Roman Empire influenced the first three centuries of Christianity.

Lesson/Topic #3

Outcome: PA 9.3: Investigate the roles and responsibilities of members of the societies studied and those of citizens of contemporary Canada.

Indicator:

- a) Investigate examples of the oppression of rights of particular groups or individuals in societies studied including examples in Canada in the context of the Social Teachings of the Catholic Church on the Preferential Options for the Poor and Vulnerable.

Teacher Background:

“In protecting the rights of private individuals...special consideration must be given to the weak and the poor. For the nation, as it were, of the rich, is guarded by its own defenses and is in less need of governmental protection...” Pope Leo XIII, *On the Condition of Workers Rerum Novarum*, #54, a document of Catholic Social Teaching

“Those subject to authority should regard those in authority as representatives of God and offer their loyal collaboration for the right functioning of public and social life. This collaboration includes love and service of one's homeland, the right and duty to vote, payment of taxes, the defense of one's country, and the right to exercise constructive criticism.” Compendium of the Catechism of the Catholic Church #464

“A citizen is obliged in conscience not to obey the laws of civil authorities when they are contrary to the demands of the moral order: ‘We must obey God rather than men’ *Acts of the Apostles* 5:29). Compendium of the Catechism of the Catholic Church #465

Prayer for the Poor*

God of Justice,

open our eyes

to see you in the face of the poor.

Open our ears

to hear you in the cries of the exploited.

Open our mouths

to defend you in the public squares

as well as in private deeds.
Remind us that what we do
to the least ones,
we do to you.
Amen.

*From Being Neighbor: The Catechism and Social Justice, USCCB, April, 1998

Discussion ideas:

- a) What does it mean to be oppressed?
- b) What groups would be considered in control in Canada today?
- c) When you think of people not being able to exercise their basic rights, whom do you think of?
- d) Are there certain cultural groups that fall into that category?

What does the Catholic social justice theme **Preferential Option for the Poor and Vulnerable** mean in Canada and in my life?

This lesson can be divided into two parts: political action, social action

Political action:

- Either have students find current news articles on the conditions of oppressed peoples in Canada - the poor, mentally ill, many First Nations isolated reserves, and so on. Or you could provide students with news articles on these topics you have found.
 - Students can form small groups to read and summarize the materials found. This could be done using a T-Chart with the main ideas listed on the left side of the page and supporting details on the right side. The summaries could be shared in a number of ways: oral presentations, chart paper summaries put up around the class, a jigsaw grouping or in any other efficient manner suitable.
- Once students are knowledgeable on the issues they could choose one or two on which to focus. They could write to their local MLA or MP to share ideas and solutions, they could write a letter to the editor of the local newspaper, or the class could brainstorm other ways to take action.

Social action:

- Divide class into small groups to locate websites that work for the poor and vulnerable. Students can read and research each organization and report the "Good News" back to the class.
- The following are places to begin:
 - The Catholic Family Services of Toronto is an example of what can be or is being done to help those in need.
 - *Catholic Family Services of Toronto*
http://www.cfstoronto.com/client/cfs/cfs_lp4w_lnd_webstation.nsf/page/About+Us
 - *Catholic Health Alliance of Canada – especially “The Dignity of the Human Person”*
http://www.chac.ca/resources/ethics/ethicsguide_e.php

- *Marian Centre, Regina, Saskatchewan.*
<http://www.madonnahouse.org/field/regina.html>
 - *Welcome Home in Winnipeg*
- Students could write a letter of support or post a comment on the web page to an organization helping the poor and vulnerable.
- If a service practicum is a part of their Christian Ethics class students could choose to spend time at a local organization.

Concluding Reflection:

- Students will write a Journal Reflection from a faith perspective on the part each person plays in either being part of the solution or the problem when considering the oppressed in our society.
- The following quote taken from *Deus Caritas Est* (God is Love) an Encyclical Letter of Pope Benedict XVI December 25, 2006 may be considered as a starting point for reflection asking the students when have they helped or did not help a person in need.

“Finally, let us consider the saints, who exercised charity in an exemplary way. Our thoughts turn especially to Martin of Tours (†397), the soldier who became a monk and a bishop: he is almost like an icon, illustrating the irreplaceable value of the individual testimony to charity. At the gates of Amiens, Martin gave half of his cloak to a poor man: Jesus himself, that night, appeared to him in a dream wearing that cloak, confirming the permanent validity of the Gospel saying: ‘I was naked and you clothed me ... as you did it to one of the least of these my brethren, you did it to me’” (Matthew 25:36, 40)

Teacher Catholic Faith Integrations Reflections
What have I learned about teaching this unit?

Subject: Gr. 9 Social Studies

Unit: Power and Authority

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:



Gr. 9 Social Studies - Faith Permeation Essential Connections

Unit Theme: Resources and Wealth

The focus of this unit is Resources and Wealth. The use of this unit will help students achieve the following Outcomes of the provincial Gr. 9 Social Studies Curriculum: RW9.1, RW 9.2 and RW 9.3

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning:

The Catholic faith community is called to ensure that all people have opportunities to fair and equitable access to the distribution of resources and wealth.

The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner. Caritas in Veritate 36 –A document from Catholic Social Teaching

“The remuneration of work is not something that can be left to the laws of the marketplace; nor should it be a decision left to the will of the more powerful. It must be determined in accordance with justice and equity; which means that workers must be paid a wage which allows them to live a truly human life and to fulfill their family obligations in a worthy manner.”

—Mater et Magistra – A document from Catholic Social Teaching

“Do not take advantage of a hired man who is poor and needy, whether he is a brother Israelite or an alien living in one of your towns. Pay him his wages each day before sunset, because he is poor and is counting on it. Otherwise he may cry to the LORD against you, and you will be guilty of sin.” Deuteronomy 24:14-15

“A poor man’s field may produce abundant food, but injustice sweeps it away.” Proverbs 13:23

Cross Curricular Integration Christian Ethics 9 Be With Me, Unit 6 Be Just 6.2 How Much is Enough?

Catholic Faith Big Ideas (answers to the essential questions):

Students will understand that ...

- The Catholic Church has a very clear worldview on the economic activities of Canada, especially in the area of trade and its far reaching effects.

Catholic Faith Essential Skills:

The student will be able to:

- understand that what they do or buy in Canada can affect people in a positive or negative way half a world away.
- learn how they can follow the guidance of Catholic Social Teachings when they plan and conduct consumer activities.

Catholic Faith Essential Questions:

- How can I, a youth in Canada, practice the Catholic Church's message of the social gospel, as it relates to trade and technology in order to be an advocate for justice and equality for all people?

Description of Culminating Assessment Task – Integrating Catholic Faith (end of unit assessment):

It is true that the export of investments and skills can benefit the populations of the receiving country. Labour and technical knowledge are a universal good. Yet it is not right to export these things merely for the sake of obtaining advantageous conditions, or worse, for purposes of exploitation, without making a real contribution to local society by helping to bring about a robust productive and social system, an essential factor for stable development.”
Caritas in Veritate #40. A document from Catholic Social Teaching

Students will look at the effects of changing technology and trade policies on the worker. Focusing on the dignity of the worker and how, where, and when workers have been replaced with technology.

Social Networking Poster

This assignment based on the social networking concept.

- a) Objective: Students will create thoughtful comments on the topic of the dignity of the worker, role of technology and international trade policies using Catholic Social Teachings as their basis.
- b) Background: Many people (especially teenagers) use social networking web sites daily. They are very familiar with the structure and find it inviting.
 - One attraction of the social networking web sites is that people have the opportunity to state their opinion and comment on others' ideas and pictures.
- c) The teacher (or a student) will create a large poster following the model of any social networking web site such as FaceBook, Twitter, Myspace or whatever is the current model.
- d) At the top of the page should be a thought provoking statement or question on one of the assignment topics.

- For example: Workers that won't change with the times deserve to lose their job.
It is the responsibility of the federal government to make sure we all have jobs. Fair trade hurts domestic workers.
- e) Students will write their comments on the remainder of the paper, once all students have had a chance to write a comment they can then, comment on other students' comments.
 - f) Sharing pictures is a major attraction to social networking sites, so this mock up should have that element as well, students can draw or create a collage representing their views on the chosen topic.

Note - It is critical to the success of this assignment that the teacher model the type of academic comments required, although this is a mock social networking site, the focus is still on clear, intelligent and insightful comments on the topic not the person writing the comment.

The teacher should always be aware of the fact Catholic Social Teaching and values are the basis for this assignment.

Subsequent poster pages should be created for the other two topics of this assignment.

Additional Resources:

- Be With Me Year 9
- Bible
- Catechism of the Catholic Church (CCC) #2293 <http://www.scborromeo.org/ccc.htm>

Lesson/Topic #1

Outcome: RW9.1: Compare differing perspectives regarding the acquisition and distribution of resources and wealth in the societies studied.

Indicator:

- a) Compare the perspectives regarding the distribution of resources in the societies studied, and assess the results in terms of consequences for the populations of the societies.
- b) Evaluate the worldview of the societies studied using the framework of the Catholic social justice theme Preferential Option for the Poor and Vulnerable.

Discuss prompts:

- a) Looking at the societies we have studied this semester how do the poor experience justice?
- b) Which people appear to be more valued?
- c) How did the rulers or government justify the treatment of the poor?
- d) Imagine a ruler of the past was transported through time to today, how would that person be seen by others?
- e) Now imagine a poor person was transported from the past, what differences would they see, or would there be any difference?

Student Question:

- For each of the societies studied in this course, evaluate how the poor, the elderly, the disabled and all the marginalized were treated.
- Use as your guide the Catholic Social Justice Teachings on the Preferential Option for the Poor and the Vulnerable.

Option for the Poor and Vulnerable

In a world characterized by growing prosperity for some and pervasive poverty for others, Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

Taken from Catholic Social Action an Office of the Archdiocese of Cincinnati
<http://www.catholiccincinnati.org/ministries-offices/catholic-social-action>

Please note: This can be an extensive assignment, due to that, consider this an alternate or extension.

Lesson/Topic #2

Outcome: RW9.2: Appraise the significance of trade and transportation in the development of the societies studied.

Indicator:

- a) Assess the importance of trade, and make generalizations with reference to contemporary Canada (fair trade policies and opportunities.)

Fair Trade Principles

The following are the seven principles of Fair Trade as designated by the Fair Trade Federation. The Fair Trade Federation is an association of Fair Trade wholesalers, retailers and producers. All members of the Fair Trade Federation adhere to these principles.

- **Fair Wages**
 - Fair Trade guarantees farmers a fair price for their products—one that covers their costs of production *and* meets the basic needs of their families and them.
- **Cooperative Workplaces**
 - Under the Fair Trade system, small farmers and artisans form cooperatives or producer associations, which sell their products directly to Fair Trade businesses in the North. By working together, cooperatives provide cultural, social and economic benefits to entire communities. Profits are often distributed more equally under the Fair Trade system, and a portion of these profits is reinvested in community projects, such as health clinics, schools and literacy training. Farmers also develop long-term relationships with businesses in the North, which provides economic stability for the community.
- **Consumer Education**
 - Fair Trade organizations demonstrate a commitment to educating consumers about the importance of purchasing fairly traded products. They provide information about producers' history, culture and living conditions. Through this education, consumers become more aware of the connections between people in the North and people in the South. At the same time, Fair Trade helps us as Catholics to live our faith more fully by applying its values to the choices we make as consumers.

- **Environmental Sustainability**
 - Fair Trade forbids the use of the most hazardous pesticides, creates economic incentives for organic certification, and helps train farmers in environmentally friendly production techniques. These measures are good not just for the Earth but also for farmers and their families.

- **Financial and Technical Support**
 - Small-scale farmers and artisans in developing countries often lack access to affordable loans or other forms of financial support. Under the Fair Trade system, Fair Trade businesses in the North provide low-interest loans or advance payment for crops, which can help them survive the lean season between harvests. Farmers also often receive access to technical assistance, such as market information, product feedback and financial management through their relationship with Fair Trade businesses in the North.

- **Respect for Cultural Identity**
 - Fair Trade promotes the production and development of goods based on producers' cultural traditions. In this way, farmers and artisans are able to maintain their cultural traditions in an ever-changing world.

- **Public Accountability**
 - The finances, management policies and business practices of Fair Trade businesses and producers are open to the public and subject to monitoring by third party organizations. Taken from the Catholic Relief Services website <http://www.crsfairtrade.org/resources/>

- **Chocolate: Fair Trade or Slave Trade**
 - The cocoa in most chocolate bars purchased in Canada may contribute to child labour and slave trade in parts of Africa. Children are taken from their families in the Ivory Coast, forced to work on the cocoa plantations and that cocoa will be mixed in with regular cocoa beans to be sold on the market.
 - Another issue with cocoa is that many cocoa farmers are small and easily put out of business by larger faceless corporate farms, or may have to give up the farm if they can not get a fair price for their crop.
 - Increasingly, the cocoa farmer and the cocoa business is becoming fairer through the Fair Trade Movement, just like coffee, international attention is being placed where it is most needed with positive, hopeful results.
 - *In this assignment students will learn about the moral dilemma in eating a chocolate bar from the corner store.*
 - *What aspects, of what we have studied in this unit, are consistent with Catholic Social Teaching?*
 - The following websites of organizations have up to date information on the issues surrounding cocoa.
 - i. Catholic Relief Services - This is their chocolate page, click on download resources or education resources and you will find background information along with lesson plan ideas. <http://www.crsfairtrade.org/resources/>

- ii. Transfair Canada - This is the Canadian organization that ensures the product is fairly made. Their logo is on fair trade items in Canada
<http://transfair.ca/>
- iii. Ten Thousand Villages - Ten Thousand Villages is a nonprofit program of Mennonite Central Committee. Click on Learning Centre or find it in their search box. There are two articles on the situation of cocoa farmers in Africa.
<http://www.tenthousandvillages.ca/>
- iv. A web quest on Chocolate and Child Labour
<http://www1.american.edu/ted/chocolate-slave.htm>
- v. A recent(2008) article on child labour and chocolate titled “Chocolate’s Bittersweet Economy” February 15, 2008
http://money.cnn.com/2008/01/24/news/international/chocolate_bittersweet.fo rtune/
- vi. An in depth article giving a historical perspective to the cocoa crop in Ghana.
http://www.fairtrade.org.uk/producers/cacao/kuapa_kokoo_union.aspx

There are a few different ways to approach this topic.

- a) Internet research on all or some of the above websites.
- b) Students inform the rest of the school on this issue through a poster campaign, fair trade activities, assembly, school liturgy.

Lesson/Topic #3

Outcome: RW9.3: Determine the influence of technologies of past societies studied on contemporary society (and the place and use of technology within the contemporary Catholic worldview)

Even when we work through satellites or through remote electronic impulses, our actions always remain human, an expression of our responsible freedom. Technology is highly attractive because it draws us out of our physical limitations and broadens our horizon. *But human freedom is authentic only when it responds to the fascination of technology with decisions that are the fruit of moral responsibility.* Hence the pressing need for formation in an ethically responsible use of technology. Moving beyond the fascination that technology exerts, we must reappropriate the true meaning of freedom, which is not an intoxication with total autonomy, but a response to the call of being, beginning with our own personal being. (*Caritas in Veritate* # 70, a document of Catholic Social Teaching)

Basic scientific research, as well as applied research, is a significant expression of man's dominion over creation. Science and technology are precious resources when placed at the service of man and promote his integral development for the benefit of all. By themselves however they cannot disclose the meaning of existence and of human progress. Science and technology are ordered to man, from whom they take their origin and development; hence they find in the person

and in his moral values both evidence of their purpose and awareness of their limits. (Catechism of the Catholic Church # 2293)

- Students will review the beliefs of the Catholic Worldview as discussed in Unit One.
- Student will determine how and where technology fits into the Catholic Social Justice Teachings.
- Students will draw conclusions as to the role of technology in their lives.

Question: Does technology help or hinder my faith journey?

- The technology that students will think of first and foremost is computers, cell phones and mp3 players.
 - Have students explore their use of technology with emphasis on the beatitudes, ten commandments, social justice teachings, and the teachings and beliefs of the Catholic Church.

Complete the Culminating Assessment Task – Integrating Catholic Faith on P. 33

Teacher Catholic Faith Integrations Reflections
What have I learned about teaching this unit?

Subject: Gr. 9 Social Studies

Unit: Resources and Wealth

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: