



Grades 11 – 12 : Emergency Relief

// 295 MINUTES

Solidarity in Global Emergencies

Understanding how long-term development and emergency aid and relief go hand-in-hand in responding to environmental disasters in the Global South

LEARNING OBJECTIVES

Students will learn how the principles of Catholic Social Teaching can be applied in responding to emergency relief situations in the Global South to help meet immediate needs while building more resilient communities to address long-term development goals.

GUIDING QUESTION

What does it mean for us to be in solidarity with our brothers and sisters who have been affected by an environmental disaster in the Global South?

TEACHING STRATEGIES

COGNITIVE

Reading, paraphrasing, analysis

COLLABORATIVE LEARNING

CURRICULUM EXPECTATIONS

Religious Education (Roman Catholic) 25:

- F. Explain, working with multiple perspectives, ways contemporary Christians cooperate in bringing about the Reign of God.

Students will:

- understand that commitment to Christian service is an expression of a response to the call of discipleship.
- identify how discipleship demands that all creation be treated with respect and dignity.

- I. Explore the many ways Catholics pray using Scripture

Students will demonstrate awareness of the Catholic understanding that a life of prayer empowers believers to love as Christ loved.

Religious Education (Roman Catholic) 35:

- C. Recognize revelation and the Tradition of the Catholic Church as a guide to moral living.

Students will appreciate the Church as a source of moral formation.

Cross-Curricular Connections:

Social Studies, CALM, Community Leadership

Prayer experience: *Lectio Divina*

Appendix includes Assessment Rubric, Technology and Online Resources, Prayer, and Handouts

ASSESSMENT

FORMATIVE ASSESSMENT

Group work responses may be collected to assess student engagement, group cooperation, and understanding.

SUMMATIVE ASSESSMENT

The final mark of this lesson is based on the personal reflection of the student and their connection between solidarity and personal/communal responsibility and action.

- Identify the different kinds of environmental disasters that have recently taken place in the Global South, and why international emergency relief is necessary based on the Catholic Social Teachings discussed.
- Discern how the long-term process of reconstruction can be linked to an immediate emergency response to promote sustainable change in society and its infrastructure in a way that will make vulnerable communities more resilient to face any future disaster. To use a very concrete example: providing immediate shelter to house those rendered homeless after an earthquake or typhoon is necessary but this should quickly be followed with a process to build more permanent housing with stronger material that are better able to withstand floods and earthquakes, etc.)
- Analyze how Catholic Social Teaching allows us to respond to emergency situations in a way that respects the dignity, initiative, leadership and participation of affected people.
- Show an understanding of a solidarity response to emergency relief situations.

CATHOLIC GRADUATE EXPECTATIONS

1. A discerning believer in the Catholic faith community who:
 - d. Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.
2. An effective communicator who:
 - a. Listens actively and critically to understand and learn in light of Gospel values.
3. A reflective, creative and holistic thinker who:
 - f. Examines, evaluates and applies knowledge of interdependent systems (political, ethical, social-economic and ecological) for the development of a just and compassionate society.
4. A self-directed, responsible, lifelong learner who:
 - a. Demonstrates respect for the dignity and welfare of self and other.
5. A collaborative contributor who:
 - a. Works effectively as an interdependent team member.
7. A responsible citizen who:
 - e. Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.
 - f. Respects and affirms the diversity and interdependence of the world's peoples and cultures.



Dignity of the Human Person: The foundation of all *Catholic Social Teaching* is the inherent *Dignity of the Human Person*, as created in the image and likeness of God. The Church, therefore, calls for *Integral Human Development*, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

Solidarity: We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are 'all in this together,' and is a commitment to strengthen community and promote a just society.

Preferential Option for the Poor: The moral test of any society is based on how the most vulnerable are treated. Just as God's love is universal, this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

Subsidiarity & the Role of the Government: The state is an instrument to promote *the Dignity of the Human Person*, protect human rights, and build the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

Participation: Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to *Participate* in community and in decisions that affect their lives, and cannot be excluded for any reason.

PREPARATION

// 60 MINUTES

READING AND VIDEOS

- Review the principles of Catholic Social Teaching: <https://www.devp.org/en/cst>
- Nolan, Albert, O.P. (1984, June 29). Spiritual Growth and the Option for the Poor. Address at the Catholic Institute for International Relations, London, UK. (See Appendix “Handouts” section).
- Development and Peace. (2014). After the Tsunami – Rebuilding our Villages, our Lives. [Video File]. Retrieved from: <https://www.youtube.com/watch?v=BGq6a0rIA8Y>

MATERIALS

- Computer and projector
- Cellphones and/or class computers
- Chart paper and whiteboard
- Bibles, one per student if available, one per group, or one for the class
- Individual handout (one per student) of ‘Spiritual Growth and Option for the Poor’
- Individual handout (one per student) for *Lectio Divina*
- Individual handout (one per student) for Final Reflection: Solidarity in Action
- Group handout (one per group) for Online Research
- Group worksheet (one per group) for Catholic Social Teaching in Emergency Situations
- Optional: handout (one per student/ per group) of discussion questions for ‘After the Tsunami’

PREPARATION

- Review the online resources listed in the Appendix “Online Resources”
- Become familiar with the terms GDP (Gross Domestic Product) / GNI (Gross National Income)
- Make one copy PER GROUP (4 – 5 students) of the following handouts (see Appendix “Handouts” section)
 - » Catholic Social Teaching in Emergency Situations
 - » Online Research
- Make one copy PER STUDENT of the following handouts:
 - » ‘Spiritual Growth and Option for the Poor’
 - » *Lectio Divina*
 - » Final Reflection: Solidarity in Action

PART 1 – SEE

// 20 MINUTES

Introduce the focus on crises situations that are not the result of a conflict but rather an environmental disaster and that require emergency relief.

Teacher: *A number of local and international crises situations are not the result of a conflict, but rather of environmental disasters. These crises often require emergency relief.*

As Catholics we are called to apply Catholic Social Teaching principles such as Solidarity in our response and relationship with our brothers and sisters around the world.

This lesson will allow us to explore these ideas more fully, by analyzing one emergency relief situation and the reconstruction process that followed. As we do so we will gain a deeper understanding of these Catholic Social Teaching principles, and how we can respond to the call and challenges of Solidarity.

OPENING PRAYER

// 5 MINUTES

See Appendix “Opening prayer”. For additional prayers, visit <http://www.devp.org/activities>.

WHOLE CLASS BRAINSTORM: GLOBAL LINKS

// 15 MINUTES

STEP 1 // Brainstorm a list with students of environmental disasters they remember, have personally experienced and/or for which they have learned about or even supported. These might include global events such as Typhoon Haiyan in the Philippines (November 2013), the earthquake in Nepal (April 2015), the earthquake in Haiti (January 2010), as well as local or national events, such as the Southern Alberta Floods (June 2013), and the forest fires in British Columbia (2015).

For more information on global environmental disasters see <https://www.devp.org/en/international>. Record these on the white board, electronically or on chart paper. Encourage students to think both locally/nationally and globally.

STEP 2 // If students are unable to generate ideas the teacher might wish to have students do an internet search either on their phones or a computer for recent environmental disasters.

STEP 3 // Briefly discuss what students have observed of these environmental disasters on the news, through social media, personally, etc. Ask how students might have responded to these environmental disasters (school fundraising, family donations, individually helping others in local emergencies). Record their responses.

PART 1 – JUDGE

// 60 MINUTES

STEP 1 // Ask students why the generosity of people might increase in situations of environmental disaster? Possible answers: Touches our hearts, see it in the media, personal connection, incites emotion, etc.

Teacher: *These sudden calamitous events trigger a state of **emergency** and responses to them are called **emergency relief**. Giving in an act of charity is one way to help people who are affected by emergency situations, and it is very important. But remember that there are other aspects of Catholic Social Teaching to take into consideration to support the affected communities to rebuild. The reconstruction process, which can take many years, should take into consideration the social problems that existed well before the environmental disaster and will only get worse in the absence of long-term participatory community development.*

SMALL GROUP ACTIVITY: 'SPIRITUAL GROWTH AND THE OPTION FOR THE POOR.'**// 25 MINUTES**

STEP 2 // Introduce Albert Nolan's article 'Spiritual Growth and the Option for the Poor' to the whole group (see Appendix "Handouts" section).

Nolan, Albert, O.P. (1984, June 29). Spiritual Growth and the Option for the Poor. Address at the Catholic Institute for International Relations, London, UK.

Nolan looks at four stages of spiritual development in our commitment to those living in poverty.

Later, they will see a video that demonstrates the fourth stage, solidarity, in responding to an emergency situation in Indonesia.

STEP 3 // Divide students into groups of 4 or 5. Assign each group to read and discuss one of the four stages outlined in the article. Each stage has its own section and headline, as follows:

- Compassion
- A desire for structural and social change
- Humility in one's service to the poor
- Solidarity

STEP 4 // Groups should agree on three main points in their excerpt and write them on chart paper.

Each group will present their main points, briefly, to the rest of the class.

The teacher can then add anything that might have been missed and ask how their section might be related to the emergencies they mentioned above.

STEP 5 // Post the chart sheets with students' answers around the room.

STEP 6 // Students can visit each of the charts during a break and add ideas.

PART 2 – SEE

// 120 MINUTES

WHOLE CLASS ACTIVITY

// 60 MINUTES

Emergencies and long-term reconstruction: 'After the Tsunami – Rebuilding our Villages, our Lives'

STEP 1 // Introduce the 2004 tsunami that affected many countries around the Indian Ocean in Southeast Asia. One of the places hardest hit was the northwest coast of Indonesia, a place called Banda Aceh, which was the area closest to the epicenter of the earthquake which caused the tsunami. An estimated 168,000 people in Banda Aceh died. A further 500,000 were displaced. In all, the equivalent of half the population of Calgary were either killed or displaced. Warn students that the film may be difficult to watch in places.

STEP 2 // Invite the students to make notes on the following facts while viewing.

Questions can be projected on a screen or see Appendix “Handouts” section for a physical copy.

- The number of people affected
- The level of devastation
- How many family members were lost in some cases
- How long the reconstruction project took
- How many houses were built in this project
- What other aspects of rebuilding were part of the project
- What community organization was created, and why

STEP 3 // View the video:

Development and Peace. (2014). After the Tsunami – Rebuilding our Villages, our Lives. [Video File].

Retrieved from: <https://www.youtube.com/watch?v=BGq6a0rIA8Y>

STEP 4 // Invite students to share their observations, thoughts and feelings.

STEP 5 // Then ask for answers to the factual questions below and have a couple of students record the answers on chart paper.

- What parts of the reconstruction process were villagers involved in? What did they gain from their participation?
- What did the people in the video feel about being involved in the reconstruction process? What did they say?
- What is the JUB? What is its purpose? When was it founded and how many villages does it operate in today?
- What other supports were offered to the villagers in addition to help rebuilding houses?
- What are the differences between immediate emergency relief and longer-term reconstruction?
- Did you notice at the beginning that UpLink found out the villagers wanted to return to their villages as quickly as possible? Why do you think they wanted to?
- Did you see anything that related to the kind of “humility in the service of the poor” that Nolan speaks of?

SMALL GROUP ACTIVITY: ONLINE RESEARCH

// 60 MINUTES

STEP 6 // Let students know that while we may not have the answers to all of these questions, we can find out more. Divide students into groups of four or five.

Divide the following questions between the groups.

They should record their answers on chart paper.

When finished, each group should stick their chart paper to the wall and present their findings to the rest of the class. (See Appendix “Handouts” section for questions and list of recommended online resources.)

1. Look up some facts about Indonesia, including the population and major religions. Look up some facts about Banda Aceh. What were the circumstances there before the tsunami?
2. What is the number or percentage of people either living in poverty, or living precariously in Indonesia? Look up the GDP/GNI per person for Canada, and that of Indonesia. Why is Indonesia’s GDP/GNI per capita so much lower than that of Canada? Why might Indonesia not have enough money to rebuild on its own after an emergency?
3. How much emergency funding was raised internationally for Indonesia to rebuild? Where did the money come from? How much did Canada send? Look up the amount of aid Calgary and area needed and received after the floods of 2013. Where did most of the emergency and reconstruction funds come from?
4. Read about the land-grabbing that occurred in some parts of Southeast Asia affected by the 2004 tsunami. How does this relate to the Indonesian villagers wanting to return to reclaim their land as soon as possible? What does this say about the level of confidence in their government the affected people might have? Has such a situation happened in Canada?

PART 2 – JUDGE

// 20 MINUTES

WHOLE CLASS DISCUSSION

Ask a few more questions to link concepts at this point.

- Why are people in Indonesia generally more vulnerable in emergencies than people in Canada are?
- Why did Indonesia need international support to provide emergency relief? Where do relief funds come from in response to emergencies in Canada?
- Based on the research they have done, how might students describe some of the “unjust systems” that have contributed to the number of people living in poverty in Indonesia?

Students will now have time to add new thoughts or insights to the chart papers on the wall. They should visit other groups’ papers and add to those as well.

PART 3 – ACT

// 75 MINUTES

PERSONAL REFLECTION: *LECTIO DIVINA*

// 30 MINUTES

Instruct students to listen carefully to this Scripture passage below:

1 Corinthians 12: 22-26

Read directly from the Bible if at all possible.

This passage will be read aloud (by either the teacher or individual students) four separate times.

After each reading the students will answer, in writing, one/ two of the questions in the order they appear on the corresponding handout.

Direct students to include the previous group discussion.

1 Corinthians 12: 22-26

On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.

1. What does the Scripture say that everyone should understand? (One word or phrase)
2. What does this Scripture say to me, today, and to my life as a **global citizen**?
3. How does the Scripture relate to the four stages of spiritual growth and the option for the poor?
4. What can I say to the Lord in response to his word?
5. What conversion of the mind, heart, and life is the Lord asking of me?
6. What actions of **solidarity as a global citizen** can each of us **personally and communally** take, right now, to alleviate the conditions that contribute to inequality in our world today?

Optional: Have students share their reflections with the class.

SMALL GROUP ACTIVITY

// 5 MINUTES

Applying Catholic Social Teaching in short-term emergency relief and long-term reconstruction efforts

Assign each group to look up the meaning of one of the following words/terms (<https://www.devp.org/en/cst>) and write it on their group worksheets to be handed in after the exercise.

- Dignity of the Human Person
- Solidarity
- Preferential Option for the Poor
- Subsidiarity & Role of the Government
- Participation

They can discuss examples and scenes in the video, and record their answers to questions 2 and 3 on their group worksheet.

WHOLE CLASS DISCUSSION: CATHOLIC SOCIAL TEACHING

// 15 MINUTES

- Describe scenes where *Dignity of the Human Person* was respected, and how.
- Describe scenes of *Participation*, and the difference it made to the project's participants, timeline and completion.
- How did the project exemplify the *Preferential Option for the Poor*?
- How was *Subsidiarity* operating in the project?
- Describe where we saw *Solidarity* in action.

Give them time to complete their group worksheet and hand it in.

WHOLE CLASS DISCUSSION: SOLIDARITY IN ACTION

// 25 MINUTES

"Whether we're black or white, whether we were brought up in a middle class or working class, we can be on the same side against oppression, well aware of our differences. We can work together and struggle together against our common enemy, the unjust policies and systems, without ever treating one another as inferior or superior, but having a mutual respect for one another while recognizing the limits of our own social conditioning." - Albert Nolan

- Reviewing the quote above, what are some of the challenges Nolan mentions that we must struggle with in going through the conversion to be a global citizen in solidarity with those most affected by natural disasters?
- What can we do to ensure that the principles of Catholic Social Teaching we have learned about – *Subsidiarity*; *Participation*; *Dignity of the Human Person*; *Solidarity* and the *Preferential Option for the Poor* – are part of emergency relief programs we are involved with?

Ask students to write a personal reflection on either of these questions and hand it in.

(See Appendix "Handouts" section.)

APPENDIX

ASSESSMENT	12
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PRAYER	14
HANDOUTS	
Reading: <i>Spiritual Growth and the Option for the Poor.</i>	15
Discussion Questions: After the Tsunami – Rebuilding our Villages, our Lives.	20
Discussion Questions: Online Research	21
Personal Reflection: <i>Lectio Divina</i>	23
Group Worksheet: Catholic Social Teaching in Emergency Situations	24
Final Reflection: Solidarity in Action	25

Assessment

CRITERIA	5	4.5	4	3+	INCOMPLETE 0 - 2
CONTENT	Demonstrates critical thinking about the theme(s); demonstrates exceptional and thorough understanding of the content.	Well organized and complete, demonstrates classroom learnings; obvious attention to detail.	Meets basic requirements, includes general information from unit theme(s).	Meets some requirement, requires additional information.	Missing the requirement, demonstrates a superficial understanding of theme(s).
THEOLOGICAL REFLECTION	Clearly demonstrates integration of theme(s) with Scripture and/or Church teaching.	Demonstrates sufficient integration of connections and applies Scripture texts and/or Church teaching.	Demonstrates some integration of connections and attempts to apply Scripture texts and/or Church teaching.	Application of concept(s) learned are not clearly identified; not connected to Scripture texts and/or Church teaching.	There is little to no evidence of connecting learning to Scripture texts and/or Church teaching.
PERSONAL AND SOCIAL REFLECTION	Clearly connects assignment with personal and social experiences demonstrating in-depth understanding.	Connects assignment with social and personal experiences.	Connects assignment with social or personal experiences.	Loosely connects assignment with social or personal experiences.	Does not connect assignment with social or personal experiences.
USES THE ASSIGNED OR CHOSEN MEDIA EFFECTIVELY	Uses the assigned or chosen media in a way that greatly enhances the effectiveness.	Uses the assigned or chosen media effectively.	Uses the assigned or chosen media somewhat effectively.	Attempts to use the assigned or chosen media.	Does not use the assigned or chosen media or uses it ineffectively.

Technology and Online Resources

TECHNOLOGY OPPORTUNITIES

Students will search for information on environmental disasters on cellphones or computers

Students will use computers for finding facts on tsunami aid; land-grabbing, GDP/GNI, etc.

Students will search for the meaning of key Catholic Social Teaching terms

Students will explore the Development and Peace website

DEVELOPMENT AND PEACE ONLINE RESOURCES

- Development and Peace. Catholic Social Teaching. Retrieved from: <https://www.devp.org/en/cst>
- Development and Peace. International Programs: Emergencies. Retrieved from: <https://www.devp.org/en/international>
- Development and Peace. (2014). After the Tsunami – Rebuilding our Villages, our Lives. [Video File]. Retrieved from: <https://www.youtube.com/watch?v=BGq6a0rIA8Y>

TSUNAMI-RELATED UPDATES

- Kweifio-Okai, Carla. (2014, December 25). Where did the Indian Ocean Tsunami Aid Money Go? The Guardian. Retrieved from: <http://www.theguardian.com/global-development/2014/dec/25/where-did-indian-ocean-tsunami-aid-money-go>
- Weaver, Matt. (2006, February 1). Tsunami victims evicted by developers. The Guardian. Retrieved from: <http://www.theguardian.com/world/2006/feb/01/tsunami2004.internationalaidanddevelopment>

GDP, GNI AND POVERTY LEVELS: INDONESIA AND CANADA

- The World Bank. (2014, October 22). Reducing extreme poverty in Indonesia (Brief). Retrieved from: <http://www.worldbank.org/en/country/indonesia/brief/reducing-extreme-poverty-in-indonesia>
- The World Bank. (2016). Indonesia. Retrieved from: <http://data.worldbank.org/country/indonesia>
- Government of Canada. (2016). Fact Sheet: Indonesia. Retrieved from: http://www.canadainternational.gc.ca/indonesia-indonesie/bilateral_relations_bilaterales/fs_indonesia-fd_indonesie.aspx?lang=eng

FIGURES ON COST OF ALBERTA RECOVERY FROM 2013 CALGARY AND AREA FLOOD

- Government of Alberta. (2014, May 7). Alberta 2013-2014 Flood Recovery Update. Retrieved from: <http://www.alberta.ca/Flood-Recovery-Update.cfm> .
Figures on how much was spent, and where the money came from.
- Wood, James. (2013, September 23). Province boosts costs of Calgary flood to \$6 billion. Calgary Herald. Retrieved from: <http://www.calgaryherald.com/news/Province+boosts+cost+Alberta+floods+billion/8952392/story.html>

LECTIO DIVINA

- Dees, Jared. (2013). *Lectio Divina* for Children and Teens: Activities to Help Young People Encounter God's Word. Retrieved from: <http://www.stalphonsuscho.org/pdf/RE/Dees1.pdf>

Opening Prayer

OPENING PRAYER

All-caring God,
Allow your care and love to flow through us
and keep us connected
to those who are hungry and searching,
to those who feel alone and scared,
to those who are suffering,
to those who feel confused,
or are treated unfairly.
Move us to be compassionate
and caring
to all those who are hurting—
those we meet and those we haven't met yet.

Amen

For additional prayers, visit <http://www.devp.org/activities>.

Handout

SPIRITUAL GROWTH AND THE OPTION FOR THE POOR

ADAPTED FROM:

Nolan, Albert, O.P. (1984, June 29). *Spiritual Growth and the Option for the Poor*. Address at the Catholic Institute for International Relations, London, UK.

In our service of the poor, there is a real development that goes through stages in very much the same way as the stages of prayer. For example, some of us know quite a bit about the stages of humility which St. Bernard talks about, or the stages of love and charity that we read about in our spiritual books. Now I am suggesting that in our commitment to the poor there is a parallel spiritual experience that also goes through different stages.

COMPASSION

The first stage is characterized by compassion. We have all been moved personally by what we have seen or heard of the sufferings of the poor. That is only a starting point and it needs to develop and grow. Two things help this growth and development of compassion. The first is what we now come to call exposure. The more we are exposed to the sufferings of the poor, the deeper and more lasting does our compassion become. Some agencies these days organize exposure programs and send people off to a Third World country to enable them to see something of the hardships and grinding poverty.

"The more we are exposed to the sufferings of the poor, the deeper our compassion becomes."

There is nothing to replace the immediate contact with pain and hunger. Seeing people in the cold and rain after their houses have been bulldozed. Or experiencing the intolerable smell in a slum. Or seeing what children look like when they are suffering from malnutrition.

Information is also exposure. We know and we want others to know that more than half the world is poor and that something like 800 million people in the world do not have enough to eat and in one way or another are starving. For many people the only experience of life from the day they are born until the day they die is the experience of being hungry.

All sorts of information can help us become more compassionate, more concerned — providing of course that we allow it to happen. That we don't put obstacles in the way by becoming more callous, or saying, "It's not my business," or "I am in no position to do anything about it."

We as Christians have a way of allowing our compassion to develop, indeed, we have a way of nourishing this compassionate feeling, because we can see compassion as a virtue. Indeed, we can see it as a divine attribute, so that when I feel compassionate I am sharing God's compassion, I am sharing what God feels about the world today.

Also, my Christianity, my faith, enables me to deepen my compassion by seeing the face of Christ in those who are suffering, remembering that whatever we do to the least of his brothers and sisters we do to him.

SPIRITUAL GROWTH AND THE OPTION FOR THE POOR**CONTINUED 2/5**

All these things help, and this developing compassion leads on to action, action of two kinds that we may to some extent be involved in. The first of these is what we generally call relief work, the collecting and the distributing of food, of money, of blankets, of clothes, etc.

The second action that leads immediately from our compassion is a simplification of our lifestyle, trying to do without luxuries, trying to save money to give to the poor, doing without unnecessary material goods and so forth. There's nothing extraordinary about that; it's part of a long Christian tradition: compassion, almsgiving, voluntary poverty. My point is that this is the first stage. And what seems to be extremely important is that we go on from there.

STRUCTURAL CHANGE

Now the second stage begins with the gradual discovery that poverty is a structural problem. That is, poverty in the world today is not simply misfortune, bad luck, inevitable, due to laziness or ignorance, or just lack of development.

Poverty, in the world today, is the direct result of political and economic policies. In other words, the poverty that we have in the world today is not accidental, it has been created. It has been, I almost want to say, manufactured by particular policies and systems. In other words, poverty in the world today is a matter of justice and injustice, and the poor people of the world are people who are suffering a terrible injustice.

They are the oppressed and the poor of the world. Certainly the greed of the rich is the reason why there are the sufferings of the poor, but what I am trying to say is that it is a structural problem. We are all involved in this; we're victims, we're pawns, whatever you like, but we're all part of it.

"The second stage begins with the gradual discovery that poverty is a structural problem."

This characterizes what I am calling the second stage of our spiritual development. It immediately leads to indignation or, more bluntly, anger. It leads to anger against the rich, against politicians, against governments for their lack of compassion, for their policies that cause poverty and suffering. Now anger is something that we as Christians are not very comfortable with. It makes us feel a little guilty when we discover that we are angry.

But there is a more important sense in which anger is the other side of the coin of compassion. If we cannot be angry then we cannot really be compassionate either. If my heart goes out to the people who are suffering, then I must be angry with those who make them suffer.

For us Christians, there can be a crisis at this stage. What about forgiveness, or loving one's enemies? But anger doesn't mean hatred. I can be angry with a person whom I love; a mother can be angry with a child because the child nearly burned the house down. And mustn't we be angry with the child because of love and concern, to show the child the seriousness of our love and concern? So sometimes I must be angry. Sometimes I must share God's anger. The Bible is full of God's anger, which we tend to find embarrassing at times, rather than helpful to our spiritual lives.

SPIRITUAL GROWTH AND THE OPTION FOR THE POOR**CONTINUED 3/5**

My suggestion that we need to share God's anger means not hatred, but rather, as we say so often, not a hatred of the sinner but a hatred of sin. The more we all understand the structural problem as a structural problem, the more we are able to forgive the individuals involved. It is not a question of hating or blaming or being angry with individuals as such, but of tremendous indignation against a system that creates so much suffering and so much poverty.

The more we have that anger, the closer we are to God. And if we cannot have that anger about any system or any policy that creates suffering, we don't feel about it as God feels about it and our compassion is wishy-washy. During this second stage, our actions will be somewhat different, or we may add to what we were doing before. Because as soon as we realize that the problem of the poverty in the world is a structural problem, a political problem, then we want to work for social change.

Relief work deals with the symptoms rather than the causes.

Relief work is somewhat like curative medicine, and the work for social change is somewhat like preventive medicine. We want to change the structures, the systems that create the poverty, not only to relieve people when they are suffering from that poverty.

Both are necessary but at this stage you begin to recognize the need for social change. For some people, it leads to paralysis, while others become very active. A struggle goes on with a person at this stage.

HUMILITY

We come now to the third stage which develops with the discovery that the poor must and will save themselves, and that they don't really need you or me.

Spiritually, it's the stage where one comes to grips with humility in one's service to the poor.

Before we reach this stage, we are inclined to think that we can, or must, solve the problems of the poor. We, aid agency people, conscientious middle-class people, the Church maybe, and leaders, have got to solve all these problems. Governments or people who are educated must solve the problems of the poor.

We see the poor as what we often call the needy; we must go out and rescue them because they are helpless. There may even be some idea of getting them to cooperate with us. There may be some idea of teaching them to help themselves. But it's always we who are going to teach them to help themselves. There is a tendency to treat the poor as poor, helpless creatures.

Now I am suggesting that at this third stage the shock comes, perhaps gradually, as we begin to realize that the poor know better than we do what to do and how to do it. They are perfectly capable of solving structural problems, or political problems. In fact they are more capable of doing it than you and I are. It is a gradual discovery that social change can only come from the poor, from the working class, from the Third World. Basically, I must learn from them: I must learn from the wisdom of the poor. They know better than I what is needed and they, and only they, can in fact, save me.

SPIRITUAL GROWTH AND THE OPTION FOR THE POOR

CONTINUED 4/5

"...discovering in the poor, God saving us, God acting and speaking to us today."

We discover that the poor are God's chosen instruments and not me. The poor themselves are the people that God wants to use and is going to use in Christ to save all of us from the crazy madness of the world in which so many people can be starving in the midst of so much wealth. This can become an experience of God acting and of God's presence in the poor, not merely as an object of compassion, not merely seeing the face of Christ in their sufferings, but discovering in the poor, God saving me, God saving us, God acting and speaking to us today.

The hazard in this third stage is romanticism - romanticizing the poor, the working class, the Third World. We can get our-selves into a position where, if somebody is poor and says something, then it is infallibly true. Or, if somebody comes from the Third World, we must all listen simply because they come from the Third World. And if they do something, it must be right. That's romanticism, and it's nonsense. On the other hand, it is a kind of romantic nonsense that somehow we all seem to need at one stage. As long as we recognize what we're doing, I don't think it is necessarily very bad. But it can become a problem at the end of this third stage. We are likely to reach a crisis, a crisis of disillusionment and disappointment because the people of the Third World, or the poor have not lived up to the heroic picture we had of them.

We have misunderstood the structural problem. It doesn't mean to say that poor people in themselves and by themselves are any different as human beings from anyone else. They have their problems, like anyone else.

SOLIDARITY

That brings us to the fourth and last stage. That stage centers around the experience of real solidarity with the poor and the oppressed. And I think the real beginning of this stage of our spiritual development is the disappointment and disillusionment that we experience when we discover that the poor are not what we romantically thought they were. I am not saying that we do not have a great deal to learn from the poor. I maintain that. I am not saying that the poor are not going to save themselves and us. I maintain that. I am not saying that they are not God's chosen instruments. They are.

All of that remains true, but they are human beings. They make mistakes, are sometimes selfish, sometimes lacking in commitment and dedication, sometimes waste money, are sometimes irresponsible. They are sometimes influenced by the middle class and have middle-class aspirations, and sometimes believe the propaganda and perhaps don't have the right political line. Maybe they are not all that politicized. Nevertheless, I can and must learn from them.

Only the poor and the oppressed can really bring social change. It is simply a matter of moving from romanticism about the poor to honest and genuine realism, because that's the only way that we can move into this fourth stage.

SPIRITUAL GROWTH AND THE OPTION FOR THE POOR

CONTINUED 5/5

Real solidarity begins when it is no longer a matter of we and they. Even when we romanticize the poor, make tremendous heroes of them, put them on a pedestal, we continue to alienate them from ourselves — there is a huge gap between us and them. Real solidarity begins when we discover that we all have faults and weaknesses. They may be different faults and weaknesses according to our different social backgrounds and conditions and we may have very different roles to play, but we all have chosen to be on the same side against oppression.

Whether we're black or white, whether we were brought up in a middle class or working class, we can be on the same side against oppression, well aware of our differences. We can work together and struggle together against our common enemy, the unjust policies and systems, without ever treating one another as inferior or superior, but having a mutual respect for one another while recognizing the limits of our own social conditioning.

*"Real solidarity begins when it is no longer a matter of **we** and **they**"*

This experience, and it is an experience of solidarity with God's own cause of justice, can become spiritually an experience of solidarity with God in Jesus Christ. It is a way of coming to terms with ourselves in relationship to other people, with our illusions, our feelings of superiority, with our guilt, our romanticism, which then opens us up to God, to others, to God's cause of justice and freedom.

This is a very high ideal and it would be an illusion to imagine that we could reach it without a long personal struggle that will take us through several stages – in dark nights, crisis, struggles, shocks, and challenges.

The four stages I have described then are not rigid so that you have to go through exactly one stage after another. It does get mixed up. But I have presented this model in the hope that our attitude towards the poor may always remain open to further development.

The one really bad thing that can happen to any of us is that we get stuck somewhere along the way. We are then no longer able to appreciate others who have gone farther. Because we don't realize that it's a process, we also don't appreciate and understand those who are still beginning.

We need to understand that we and the church are all going through a process, a spiritual development, a growth and a struggle. We're in it together and we need to help and support one another in this process. Let us help it, encourage it, and struggle within ourselves, because today it is the only way we are going to come closer to God and be saved.

Handout

AFTER THE TSUNAMI – REBUILDING OUR VILLAGES, OUR LIVES

Discussion Questions

Development and Peace. (2014). After the Tsunami – Rebuilding our Villages, our Lives. [Video File]. Retrieved from: <https://www.youtube.com/watch?v=BGq6a0rIA8Y>

- How many people were affected by the tsunami?
- What was the level and nature of the devastation?
- How many family members were lost in some cases?
- How long did the reconstruction project take?
- How many houses were built in this project?
- What other aspects of rebuilding were part of the project?
- What community organization was created, and why?

Handout

ONLINE RESEARCH

Use the list of recommended online resources below to find answers to the questions.
Record your answers on the Chart Paper provided.

QUESTIONS

1. Look up some facts about Indonesia, including the population and major religions. Look up some facts about Banda Aceh. What were the circumstances there before the tsunami?
2. What is the number or percentage of people either living in poverty, or living precariously in Indonesia? Look up the GDP/GNI per person for Canada, and that of Indonesia. Why is Indonesia's GDP/GNI per capita so much lower than that of Canada? Why might Indonesia not have enough money to rebuild on its own after an emergency?
3. How much emergency funding was raised internationally for Indonesia to rebuild? Where did the money come from? How much did Canada send? Look up the amount of aid Calgary and area needed and received after the floods of 2013. Where did most of the emergency and reconstruction funds come from?
4. Read about the land-grabbing that occurred in some parts of Southeast Asia affected by the 2004 tsunami. How does this relate to the Indonesian villagers wanting to return to reclaim their land as soon as possible? What does this say about the level of confidence in their government the affected people might have? Has such a situation happened in Canada?

Online Research

CONTINUED 2/2

RESOURCES

Development and Peace online resources:

- Development and Peace. Catholic Social Teaching. Retrieved from: <https://www.devp.org/en/cst>
- Development and Peace. International Programs: Emergencies. Retrieved from: <https://www.devp.org/en/international>
- Development and Peace. (2014). After the Tsunami – Rebuilding our Villages, our Lives. [Video File]. Retrieved from: <https://www.youtube.com/watch?v=BGq6a0rIA8Y>

TSUNAMI-RELATED UPDATES

- Kweifio-Okai, Carla. (2014, December 25). Where did the Indian Ocean Tsunami Aid Money Go? The Guardian. Retrieved from: <http://www.theguardian.com/global-development/2014/dec/25/where-did-indian-ocean-tsunami-aid-money-go>
- Weaver, Matt. (2006, February 1). Tsunami victims evicted by developers. The Guardian. Retrieved from: <http://www.theguardian.com/world/2006/feb/01/tsunami2004.internationalaidanddevelopment>
- GDP, GNI and poverty levels: Indonesia and Canada
The World Bank. (2014, October 22). Reducing extreme poverty in Indonesia (Brief). Retrieved from: <http://www.worldbank.org/en/country/indonesia/brief/reducing-extreme-poverty-in-indonesia>
- The World Bank. (2016). Indonesia. Retrieved from: <http://data.worldbank.org/country/indonesia>
- Government of Canada. (2016). Fact Sheet: Indonesia. Retrieved from: http://www.canadainternational.gc.ca/indonesia-indonesie/bilateral_relations_bilaterales/fs_indonesia-fd_indonesie.aspx?lang=eng

FIGURES ON COST OF ALBERTA RECOVERY FROM 2013 CALGARY AND AREA FLOOD

- Government of Alberta. (2014, May 7). Alberta 2013-2014 Flood Recovery Update. Retrieved from: <http://www.alberta.ca/Flood-Recovery-Update.cfm>
- Figures on how much was spent, and where the money came from.
Wood, James. (2013, September 23). Province boosts costs of Calgary flood to \$6 billion. Calgary Herald. Retrieved from: <http://www.calgaryherald.com/news/Province+boosts+cost+Alberta+floods+billion/8952392/story.html>

Handout

LECTIO DIVINA

PERSONAL REFLECTION

1 Corinthians 12: 22-26

After each reading of the Scripture, respond to one question in the order listed:

Lectio (Reading)

1. What does the Scripture say that everyone should understand? (One word or phrase)

Meditatio (Meditation)

2. What does this Scripture say to me, today, and to my life as a global citizen?
How does the Scripture relate to the four stages of spiritual growth and the option for the poor?

Oratio (Prayer)

3. What can I say to the Lord in response to his word?

Contemplatio (Contemplation)

4. What conversion of the mind, heart, and life is the Lord asking of me?
What actions of solidarity as a global citizen can each of us personally and communally take, right now, to alleviate the conditions that contribute to inequality in our world today?

Handout

CATHOLIC SOCIAL TEACHING IN EMERGENCY SITUATIONS

Group Questions - Hand in your own sheet at the end of the discussion.

1. Search for the meaning of the Catholic Social Teaching word or term your group has been assigned (this will be one of either *Dignity of the Human Person*; *Solidarity*; *Preferential Option for the Poor*; *Subsidiarity & the Role of Government*; or *Participation*).

Definitions can be found at the Development and Peace website <https://www.devp.org/en/cst>

Record the definition here.

2. Describe how this word or term was applied to or evident in the project in the video. Refer to scenes in the video.

3. How can we support principles of Catholic Social Teaching when we hear of an emergency?

Handouts

SOLIDARITY IN ACTION – FINAL REFLECTION

Review the quote below, and write a personal reflection on either of these questions.
Please hand this in.

“Whether we’re black or white, whether we were brought up in a middle class or working class, we can be on the same side against oppression, well aware of our differences. We can work together and struggle together against our common enemy, the unjust policies and systems, without ever treating one another as inferior or superior, but having a mutual respect for one another while recognizing the limits of our own social conditioning.” — Albert Nolan

- Reviewing the quote above, what are some of the challenges Nolan mentions that we must struggle with in going through the conversion to be a global citizen in Solidarity with those most affected by natural disasters?
- What can we do to ensure that the principles of Catholic Social Teaching we have learned about — *Subsidiarity & the Role of Government ; Participation; Dignity of the Human Person; Solidarity* and the *Preferential Option for the Poor* – are part of emergency relief programs we are involved with?