

Module 1 Introduction to Care for Our Common Home

Lesson 9

Applied Catholic Social Teaching and Essential Citizenship Competencies

GUIDING QUESTIONS

How does the Church in Canada demonstrate its commitment to the gospel in action, and to applying Catholic social teaching?

For students: What is the role of hope in our worldview? Can we really make a difference in global issues? Does the way we live our faith matter in the world?

TEACHER PREPARATION

Print/Copy

Student Handout ECC Wrap (letter or legal size), one copy per group of four students.

Print/Copy

Four copies of each of the excerpts that you intend to use from the Jubilee: 50 Years of Solidarity book (see appendix). Each group of four students will read one excerpt, but each student should have their own copy.

Print/Copy

Summary of 7 Catholic Social Teachings, one copy per student.

Note: that the 6th and 7th Catholic Social Teaching will not be referred to until Module Two.

Print/Copy or Project on Screen

Appendix BBC article [The '3.5% rule' How a small minority can change the world](#)

LESSON PLAN

IGNITE

- Ask students to estimate what percentage of the school population their class represents. What percentage of their town/city/region does the school represent? Estimate what percentage of all Catholics in Canada does the class/school represent? (Catholics in Canada 12.8 M, or 43% of Canada’s population).
- Share the article [The 3.5% Rule](#) with your students (on a screen or printed), and allow them time to review it. Sample their reactions to this information.

IMMERSE

Essential Citizenship Competencies – the ECC Wrap

This strategy introduces an *important critical thinking process* for analysis of an issue through the lens of responsible citizenship and Catholic Social Teaching. This thinking routine supports individuals, small groups, and large groups to use questions derived from essential citizenship competencies to deeply understand a question, issue, or phenomenon. We are using *stories from Jubilee: 50 Years of Solidarity* to analyze issues of social injustice and to engage with stories of agency and hope. There are eight excerpts from the book that was created for the 50th Anniversary of Development and Peace–Caritas Canada in 2017.

Before assigning students to the task ahead, *do the assignment together, using the ECC wrap with one of the stories of your choice.* (Read the story together and fill in the ECC wrap as you go. A suggestion: The Disappeared of Argentina– p.112–114; it needs a little historical context that you can provide.)

Assign students into groups of four. Assign each group of 4 one of the book excerpts.

- Provide each group with an ECC Wrap handout
- Each group reads the story together
- Using the guiding questions on the ECC Wrap, have students use evidence from the text and critical thinking to discuss and share their thinking. The students record their answers in the spaces on the ECC Wrap Handout

COALESCE

- Each group will present their ECC wrap to the entire class.
- Focus on AGENCY and HOPE in the student contributions. After each presentation, ask:

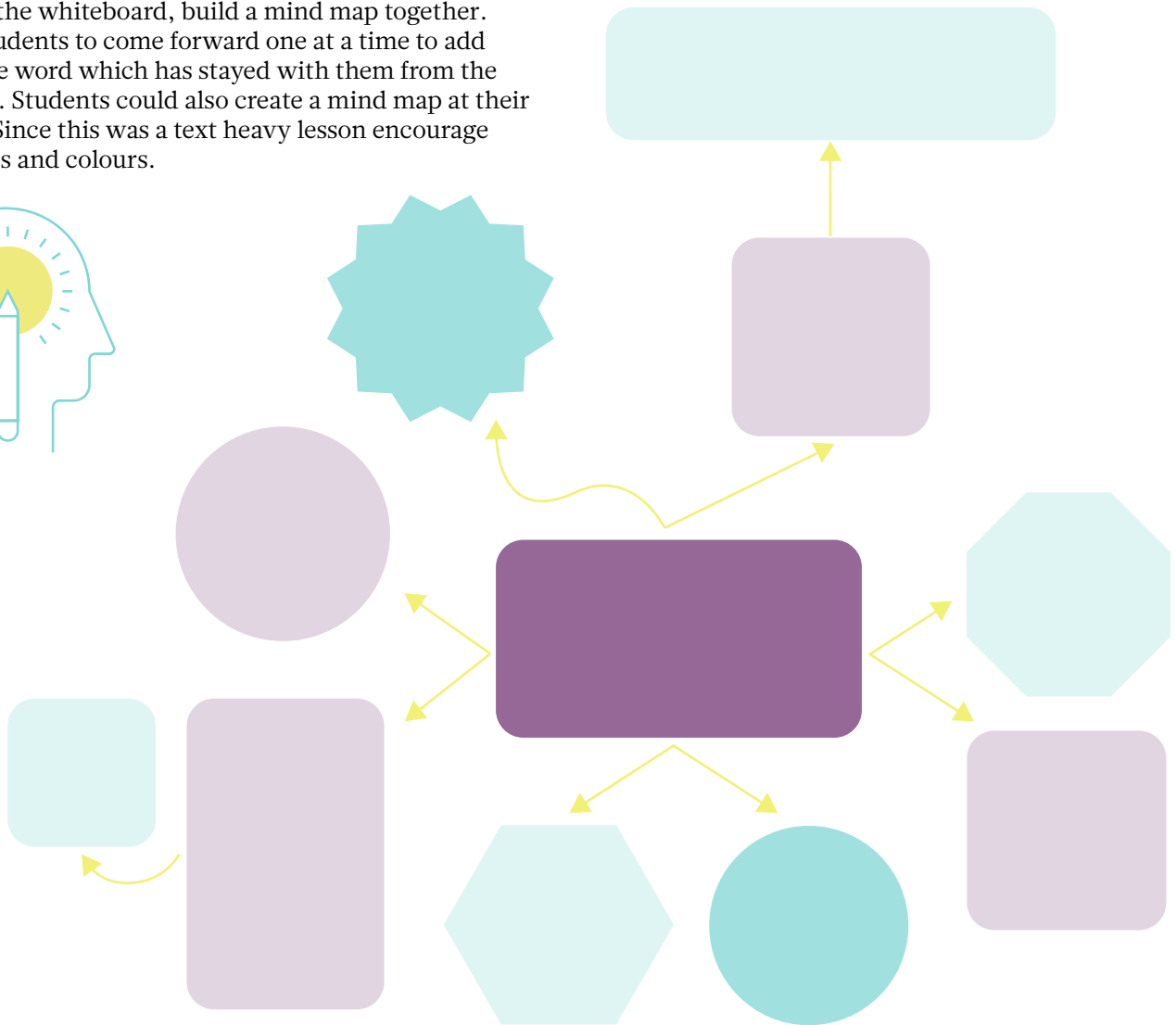
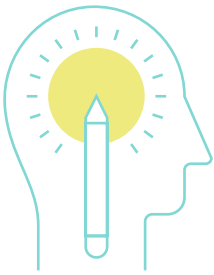
How did people use their agency to change the story? How did people bring hope?

Agency	Agency is the power people have to think for themselves and act in ways that shape their experiences and life path. Agency can take individual and collective forms.
Hope	Hope is an act of will. It means an active pursuit, and a realization that it is attainable.
YouCat 308	Hope is the power by which we firmly and constantly long for what we were placed on earth to do; to praise God and to serve him. And for our true happiness, which is finding our fulfillment in God; and for our final home: in God.
Pope Francis in Laudato Si’ LS 61	Hope would have us recognize that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems.

- Lead a discussion with the students about feelings of hope or despair in the world today. Do students feel hopeful? Are the problems of today any different than in the stories we read? We have seen how Development and Peace–Caritas Canada members across Canada have stood in solidarity with those who have suffered natural disasters, people who have stood up to corporations, or to corrupt foreign governments, and made changes within their own lives, in their school, in their school boards, and in Canadian law. Can we live this solidarity today? Make a difference today? Live out our hope today?

CREATE

Using the whiteboard, build a mind map together. Ask students to come forward one at a time to add a single word which has stayed with them from the stories. Students could also create a mind map at their desk. Since this was a text heavy lesson encourage doodles and colours.



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Summary of Seven Catholic Social Teachings

Human Dignity

- All humans are created in the image and likeness of God. In that way, we have within us immense potential to love as God does.
- Each human life is considered sacred within the wholeness of sacred creation.
- Human value flows from one's relationship with God and is not earned or merited. It is inherent, meaning it exists within us permanently.
- We can choose to hurt or violate our own or another person's human dignity, but a person's dignity is never removable.
- Treating people with respect for their God-given dignity and life means more than simply allowing others to live; it means helping all to live to the fullest in all aspects of life: physical, social, mental, and spiritual. It means loving others as God does.
- When we affirm our God-given dignity, we also acknowledge that we are in kinship with the rest of the created world. We are kin in nature and being.
- Preferential Option for the Poor and Vulnerable
- This means that we, as a church (the people of God), prioritize the needs of the poor and vulnerable when making decisions, both personally and as members of society.
- We are called to respond to both immediate needs (charity) and systemic problems (justice). We need to care for the poor and vulnerable by giving them what they need in this moment, but also examining the structures, systems, and policies that need to change to create justice for the long term.

Rights and Responsibilities

- Rights are those conditions or things that each person needs in order to be fully what God created him or her to be.
- All true rights are based on our fundamental dignity as a human being, made in God's image and likeness.
- We have survival and thrival rights. Each right is accompanied by a corresponding responsibility.

Solidarity

- Solidarity means "to accompany", "to walk with" and often involves a willingness to advocate on behalf of.
- All people are part of the same human family, whatever their national, racial, ethnic, economic, or ideological differences may be.
- All people are part of the earth community and share responsibilities to help everyone and everything thrive.
- The Christian vision is one of a world in which all people listen attentively and respectfully to people's struggles, and then act side by side as partners to bring about goodness (justice and peace) for everyone.
- We are each called to act in a spirit of kinship for the common good of our brothers and sisters and the earth community.

Care for Creation

- The magnificence of creation reveals something of the Creator who made it. “Any mistake we make about creation will also be a mistake about God.” (Thomas Aquinas)
- The earth and all within it has value in and of itself, as a work of God, as beauty, and as an inter-related system of harmony and order. Everything is in relationship, from the microcosm to the macrocosm.
- In the spirit of kinship, we are called to care for all the created world, appreciating and preserving it for future generations.
- Care for Creation is a deep call to choose love as a way of being in the world.

Participation in Family and Community

- The human desire to be in relationship is a basic part of what it means to be made in the image of God. Human beings realize or fulfill their dignity in relationship with others and in community.
- The family is the place where we learn to care for and love one another most ideally. We are responsible to participate fully in family and community life.
- At a societal level, every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling and dignified lives. This is what is meant by *the common good*. Because we live in a global community, every nation is responsible to work in a true worldwide cooperation for the common good of the whole of humanity with the perspective of an Indigenous teaching of “seven generations” ahead. This principle prioritizes the good of the earth community over commercial interests.
- The principle of *Subsidiarity* refers to levels of responsibility in organizing society. Governments and large organizations exist only to serve the good of human beings, families, communities, and the common good. Subsidiarity ensures a community’s right to thrive by placing responsibility for decision-making and action at the lowest level-- in the social group closest to the family and community. Subsidiarity allows that all people can exercise their right and responsibility to participate in the economic, political, and cultural life of society.

The Dignity of Work and the Rights of Workers

- All persons have a right to dignified work, to fair wages and working conditions, and the right to organize and join a union. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. Work and the economy in general must serve the people, not the other way around.

Catholic Social Teachings is a ‘living body’ of content. For the purposes of this lesson we have organized them into seven, and highlighted four in our lesson plans. Development and Peace- Caritas Canada has an outline of ten principles [on our website](#) and [in print](#), which you might also use as reference.

The '3.5% rule': How a small minority can change the world (condensed)

By David Robson, 13th May 2019

www.bbc.com/future/article/20190513-it-only-takes-35-of-people-to-change-the-world

Nonviolent protests are twice as likely to succeed as armed conflicts – and those engaging a threshold of 3.5% of the population have never failed to bring about change.

In 1986, millions of Filipinos took to the streets of Manila in peaceful protest and prayer in *the People Power movement*. The Marcos regime folded on the fourth day. In 2003, the people of Georgia ousted Eduard Shevardnadze through the bloodless Rose Revolution, in which protestors stormed the parliament building holding the flowers in their hands. Earlier this year, the presidents of Sudan and Algeria both announced they would step aside *after decades in office, thanks to peaceful campaigns of resistance*. In each case, civil resistance by ordinary members of the public trumped the political elite to achieve radical change.

There are, of course, many ethical reasons to use nonviolent strategies. But compelling research by Erica Chenoweth, a political scientist at Harvard University, confirms that civil disobedience is not only the moral choice; it is also the most powerful way of shaping world politics – by a long way.

Looking at hundreds of campaigns over the last century, Chenoweth found that nonviolent campaigns are twice as likely to achieve their goals as violent campaigns. And although the exact dynamics will depend on many factors, she has shown it takes around *3.5% of the population actively participating in the protests to ensure serious political change*.

Strength in numbers

Overall, nonviolent campaigns were twice as likely to succeed as violent campaigns: they led to political change *53% of the time compared to 26% for the violent protests*.

This was partly the result of strength in numbers. Chenoweth argues that nonviolent campaigns are more likely to succeed because they can recruit many more participants from a much broader demographic, which can cause severe disruption that paralyzes normal urban life and the functioning of society.

“Numbers really matter for building power in ways that can really pose a serious challenge or threat to entrenched authorities or occupations,” Chenoweth says – and nonviolent protest seems to be the best way to get that widespread support.

Once around 3.5% of the whole population has begun to participate actively, success appears to be inevitable.

“There weren’t any campaigns that had failed after they had achieved 3.5% participation during a peak event,” says Chenoweth – a phenomenon she has called the “3.5% rule”.

Chenoweth admits that she was initially surprised by her results. But she now cites many reasons that nonviolent protests can garner such high levels of support. Perhaps most obviously, violent protests necessarily exclude people who abhor and fear bloodshed, whereas peaceful protesters maintain the moral high ground.

Chenoweth points out that nonviolent protests also have fewer physical barriers to participation. You do not need to be fit and healthy to engage in a strike, whereas violent campaigns tend to lean on the support of physically fit young men. And while many forms of nonviolent protests also carry serious risks – just think of China’s response in Tiananmen Square in 1989 – Chenoweth argues that nonviolent campaigns are generally easier to discuss openly, which means that news of their occurrence can reach a wider audience. Violent movements, on the other hand, require a supply of weapons, and tend to rely on more secretive underground operations that might struggle to reach the general population.

By engaging broad support across the population, nonviolent campaigns are also more likely to win support among the police and the military – the very groups that the government should be leaning on to bring about order.

In terms of the specific strategies that are used, general strikes “are probably one of the most powerful, if not the most powerful, single method of nonviolent resistance”, Chenoweth says. But they do come at a personal cost, whereas other forms of protest can be completely anonymous. *She points to the consumer boycotts in apartheid-era South Africa*, in which many black citizens refused to buy products from companies with white owners. The result was an economic crisis among the country’s white elite that contributed to the end of segregation in the early 1990s.

“There are more options for engaging and nonviolent resistance that don’t place people in as much physical danger, particularly as the numbers grow, compared to armed activity,” Chenoweth says. “And the techniques of nonviolent resistance are often more visible, so that it’s easier for people to find out how to participate directly, and how to coordinate their activities for maximum disruption.”

A magic number?

In Chenoweth’s data set, it was only once the nonviolent protests had achieved that 3.5% threshold of active engagement that success seemed to be guaranteed – and raising even that level of support is no mean feat. The fact remains, however, that nonviolent campaigns are the only reliable way of maintaining that kind of engagement.

Regarding the “3.5% rule”, she points out that while 3.5% is a small minority, such a level of active participation probably means many more people tacitly agree with the cause.

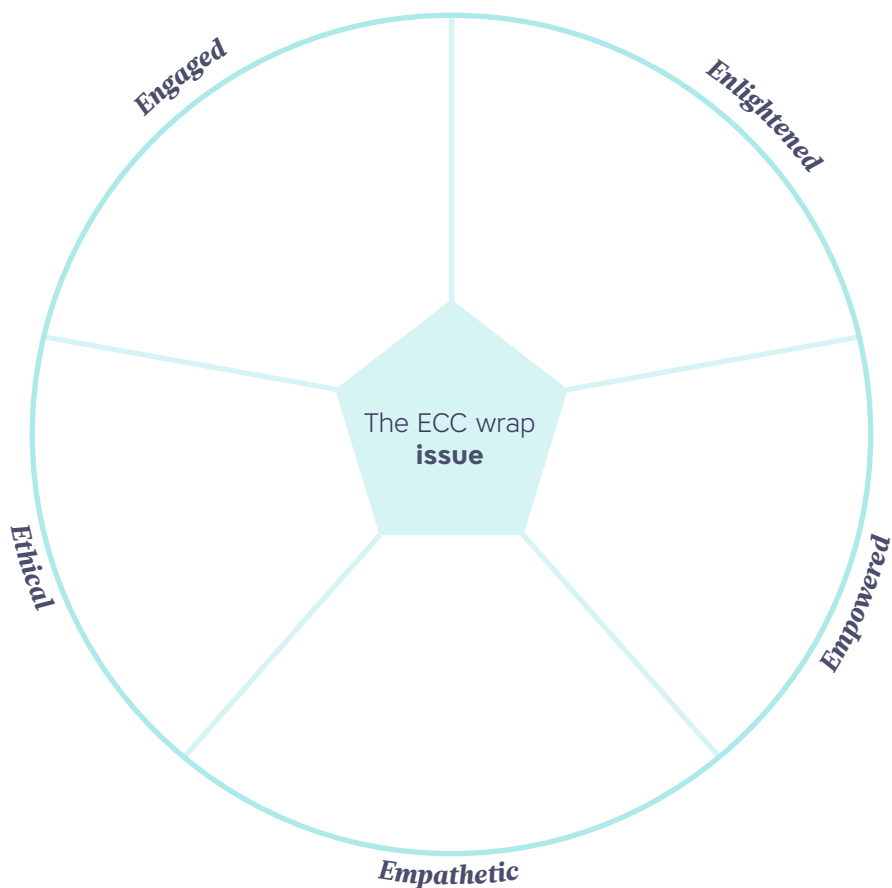
These researchers are now looking to further untangle the factors that may lead to a movement’s success or failure. Bramsen and Chandler, for instance, both emphasise the importance of unity among demonstrators.

Ultimately, she would like our history books to pay greater attention to nonviolent campaigns rather than concentrating so heavily on warfare. “So many of the histories that we tell one another focus on violence – and even if it is a total disaster, we still find a way to find victories within it,” she says. Yet we tend to ignore the success of peaceful protest, she says.

“Ordinary people, all the time, are engaging in pretty heroic activities that are actually changing the way the world – and those deserve some notice and celebration as well.”

Principles of catholic social teaching

- Human Dignity
- Care for Creation
- Solidarity
- Human Rights & Responsibilities
- Dignity of Work & The Rights of Workers
- Call to Participate in Family & Community
- Preferential Option for the Poor & Vulnerable



ENGAGED

- What actions could individuals and organizations take?
- With what implications?
- positive and negative
- intended and unintended
- immediate and long-term
- Which actions target the problem at its roots?
- Which principles of Catholic Social Teaching are particularly relevant here?

ENLIGHTENED

- What led to this? (historical context)
- What are the key signs of the problem?
- What are the root causes?
- What questions would help me understand more about this situation?

EMPOWERED

- How is power demonstrated in this situation?
- Who has it? Who doesn't? Why?
- What is the impact of this power?

EMPATHETIC

- Whose perspectives do I need to consider in this situation?
- How does each one experience and view the situation?
- What is most precious to each perspective?

ETHICAL

- Were the rights of all respected in this situation? Was the dignity of all respected in this situation? Were people treated fairly? If not, why?
- What is society doing to contribute to the situation in a positive or negative way?
- Are the principles of Catholic Social Teaching adhered to or violated in this situation?

Designed by Sherry Van Hesteren to support integration of ECCs into Instruction (2018)
 Adapted by L. Bitz, Development and Peace-Caritas Canada (2019)

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