

Module 2 Response *For Our Common Home*

Lesson 2

Participation

GUIDING QUESTIONS

What is the historical context of what is going on in the Amazon rainforest today?

What are the key concepts within the Catholic Social Teaching principle of Participation?

How is the principle of participation reflected in past and present decisions and situations in the Brazilian Amazon Rainforest biome?

What concerns do Indigenous Peoples of the Amazon have today?

TEACHER PREPARATION

Download and Set Up

the accompanying PowerPoint presentation

Print

this lesson plan, so that you can follow the power point as directed herein

Print/Copy

Video Viewing Guide, double-sided, one per two students, with each page cut in half

Print/Copy

Summary sheet of Catholic Social Teaching, one copy per student.

Print/Copy

Participation Template, one per two students, one per two students, with each page cut in half

Pope Francis says in *Laudato Si'*:

“many things have to change, but it is we human beings above all who need to change.” (LS, 202) He says that “Environmental education... now tends to include a critique of the “myths” of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God.” (LS, 210)

LESSON PLAN

IGNITE

PROJECT Slide 1 of the power point.

Take a few minutes to review what students learned about what is going on in the Amazon in yesterday's categorizing work.

Say:

We discovered that there are violations to the earth and to humanity as economic 'development' is prioritized.

IMMERSE

PROJECT Slide 2 to prepare for video [Brazil's indigenous land is being invaded](#) (10:04)

Note to teachers: This video captures a view of what is going on in the Amazon "now" (produced by Vox Atlas in November 2019). It should provide a perspective of how politics, economics and a dominion worldview collide with kinship, ecology, indigenous rights, and the principles of Catholic Social Teaching. And as Pope Francis says, "many things have to change, but it is we human beings above all who need to change." (LS, 202).

Give students the *Video Viewing Guide* to fill in as they view the video. The teacher should **stop the video at selected points** (see below but also adapt as you wish) to unpack meaning and to connect back to previous learning.

Selected stop points:

- **3:10** for students to read the National Truth Commission on the screen
- **3:40** for students to read the Constitution established in 1985
- **4:11** ask what language this Indigenous woman is speaking (Portuguese)? Why do you think she would be speaking Portuguese? What happened to indigenous languages?
- **5:17** Where is the pressure coming from to encroach on Indigenous protected lands?
- **5:41** What actions show a fundamental shift in thinking and valuing in the Brazilian government?
- **6:51** How do you think the Indigenous peoples feel as they hear these words from candidate Bolsonaro as he is running his presidential campaign?

When the view is complete, give students a few more minutes to *complete their Video Viewing Guide*. Invite them to *share in groups of four* and to *affirm and add to each other's thinking*.

With the whole class, each person in the group is invited to share something from one section of their video viewing guide, and one question that he/she had.

Record these questions on the board to bring into future discussions or inquiries.

Pope Francis:

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"Environmental education... now tends to include a critique of the 'myths' of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God." (LS, 210)

COALESCE

Ask:

In the video, what *laws* were put into place in 1985 with a new constitution and a move towards democracy? (*Reparations to the indigenous people were made. The constitution recognized indigenous culture and traditions and gave them a way to get their traditional territories protected. A government agency called FUNAI was set up to demarcate the borders of a new protected territory, and then FUNAI agents would monitor these territories to ensure the people who lived there would be protected.*)

Project Slide 3 (1985 Constitution of Brazil).

Ask students:

- Who eventually lobbied to have these laws changed?
(*Primarily the growing agriculture industry that wanted access to more and more land in the Amazon.*)
- How were these laws broken?
(*Encroachment on protected lands, clearing the rainforest for industry.*)
- With what consequences?
(*It was as though the law did not exist; rarely were there consequences of any type.*)
- Why was there such a lack of consequences when the law was broken?
(*The funding was severely cut for the agency FUNAI that was protecting the Indigenous peoples and the lands. The Indigenous peoples were left vulnerable against the forces of industry, expanding in the name of development.*)

Project Slide 4

Ask students:

- Who had *power in 1985*?
- What was the *lens* for exercising that power (*dominion, stewardship, or kinship*)?
- *Who has power today*?
- What is the lens for exercising that power (*dominion, stewardship, or kinship*)?

Share:

In this video, we see that principles give rise to laws. The government chose certain principles to be important for their country and then set up laws to enact these principles. This is what is meant by a *system*.

We also saw in the video that the system began to break down because the laws were not enforced.

In Module One, we looked at *5 principles* of Catholic Social Teaching. We are going to add one more today and see if that principle was applied in the decisions of the story.

Project Slide 5

This is the sixth Catholic Social Teaching, *Participation in Family and Community*.

Project Slide 6

Ask students to look at the words.

These are concept words that are important for this principle (or theme). Tell students we will define these words together. *Ask them for definitions of family and community.*

Hand out the Summary Sheet of 7 Principles of Catholic Social Teaching.

Read through Principle 6: Participation.

Define terms and build meaning of the concepts in this principle.

Subsidiarity is an important concept. Connect students back to prior learning:

- What is the root word in subsidiarity (*sub*)? What does that mean? Think of submarine (the lowest boat in the ocean). Subsidiarity is an organizing principle that matters should be handled by the smallest, lowest, or least centralized competent authority. (*Simple example: the class does not need the School Principal to decide how students will be put in small groups for small group work, the teacher can handle it, or even better, the students themselves.*)
- Recall the stories from the Development and Peace Jubilee Book that students looked at in Module One Lesson 5. *How was subsidiarity practiced in the story you looked at?*
- The last lesson of Module One, when the classroom community created their covenant for a culture of kinship, is an excellent *example of Subsidiarity*. The students had all the say for what would become their covenantal agreement to one another.

Note to teacher: for more information, see this synopsis.

Depending on time, you may decide to show the **Vox Atlas Amazon pt 3 video** again, which would increase depth of understanding of what the principle of Participation means, and what violation of this principle looks like. Students could complete the template as they view. If there is insufficient time to view the video a second time, then simply:

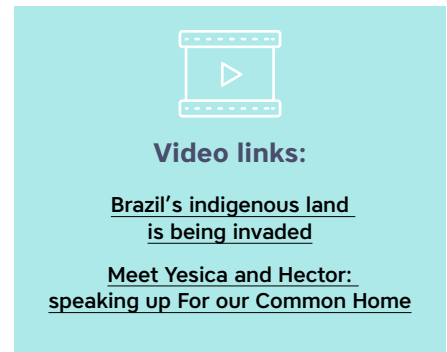
Hand out the Participation Template.

Have students fill it in with reference to the video just viewed.

Ask students, in *groups of two*, to indicate in each square:

- Would the Indigenous peoples of the Amazon say that this principle was important in 1985? *Give evidence* for their reasoning.
- Would the Indigenous peoples of the Amazon say that this principle is important today? *Give evidence* for their reasoning.

Share their completed template and their thinking with another group. Teacher facilitate a summary discussion by asking each group of four to share the thinking on one of their template squares.



PROJECT Slide 7. Note: This concept will be discussed in more depth in Lesson Four but is important to introduce here.

Ask:

What is meant by the right to *free, prior, and informed consent*? Have you ever heard this before?

This is a right of all peoples, but especially indigenous peoples, *to be consulted in the decision on any matter that may affect their rights*. This consultation must give them the opportunity to consider all the information freely and without pressure, and to be involved in any final decision that affects them.

This right is an important theme in the United Nations Declaration on the Rights of Indigenous Peoples, which Brazil signed at the UN in Sept 2007. (Recap from Module One Lesson 4).

This man in the picture, Paulo, was murdered on Nov 1, 2019. He was a known defender of the rainforest and its people.

Ask:

In the video we just watched, were the Indigenous peoples given the right to free, prior, and informed consent for the encroachment of loggers on to their protected reserve? What is the impact of this encroachment?

Project Slide 8

Review the question – *what is happening in the Amazon biome today?*

As you review each point on this slide, ask students to *connect back* to the pictures that they *categorized* yesterday and to the *principle of participation* discussed today.

Project Slide 9

Meet Yesica and Hector: speaking up For our Common Home from Development and Peace (3:33). It features Indigenous peoples in the Amazon area of Peru. It introduces another important element to this campaign, which is to act in solidarity with those are trying to defend the Amazon in care for our common home.

After the view, project Slide 10 and discuss the questions.

This is to help prepare the students for the next lesson.

CREATE

The CREATE sections in the next lessons (3-6) will take into account the learnings from this lesson. If you wish to engage students with creativity, consider watching the video clip [For Our Common Home](#) (1:30). Ask students why Development and Peace might use animation for their video, instead of interviewing Yesica and Hector. What does this video do that the others don't?

Please consider making a donation to support our mission at Development and Peace – working with partner organizations in the Global South who promote alternatives to unfair social, political and economic structures, and educating Canadians about the causes of poverty and mobilizing towards actions for change.

Summary of Seven Catholic Social Teachings

1 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.

2 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.

3 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.

4 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.

5 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.

6 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.

7 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.

Video Viewing Question Guide for VOX Atlas: The Amazon

Name: _____

What connections do you make to the images you categorized yesterday?

What surprised you?

What worries you from what you see?

What gives you hope?

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What connections do you make to the images you categorized yesterday?

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What questions do you have?

What questions do you have?

Participation: main concepts

Vox Atlas: The Amazon 3

Human dignity

Subsidiary

The common good

Family and
community life

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