

TEACHER

HUMAN
TRAFFICKING AND
CATHOLIC
SOCIAL TEACHING



RE DEPARTMENT - KS5 CORE RE UNIT PLAN



UNIT TOPIC

Human trafficking and Catholic Social teaching

LEARNING OUTCOMES

LESSON 1 Explore issues of human trafficking in light of Catholic Social Teaching on Dignity.

LESSON 2 Explore issues of human trafficking in light of Catholic Social Teaching on Dignity of Workers.

LESSON 3 Explore issues of human trafficking in light of Catholic Social Teaching on the preferential option for the poor.

LESSON 4 Explore issues of human trafficking in light of Catholic Social Teaching on solidarity and peace.

LESSON 5 Explore issues of human trafficking in light of Catholic Social Teaching on Community & Participation.

LESSON 6 Explore issues of human trafficking in light of Catholic Social Teaching on Creation.

LESSON 7 To assess pupils understanding of the unit through the essay 'Working to tackle human trafficking is fruitless' Discuss.

DURATION

7 LESSONS

SKILLS

- Recall, select and deploy specified knowledge;
- O Identify, investigate and analyse questions and issues arising from the course of study;
- O Use appropriate language and terminology in context;
- O Interpret and evaluate religious concepts, issues and ideas, the relevance of arguments and the views of scholars;
- Communicate, using reasoned arguments substantiated by evidence;
- O Demonstrate a wider range and greater depth of knowledge and understanding, a greater maturity of thought and expression and more developed analytical skills.

EVIDENCE REQUIRED TO SHOW-KNOWLEDGE, UNDERSTANDING, ANALYTICAL & EVALUATIVE SKILLS.

FINAL ASSESSMENT TASK

'Working to tackle human trafficking is fruitless'.

DISCUSSION AND DEBATE IN CLASS



LINKS TO CURRICULUM DIRECTORY & CATECHISM

RECD

LIFE IN CHRIST:

- The Church's teaching about and work for justice, unity and peace; unity and disunity among people;
- Social and moral implications of loving neighbours as oneself.
- Signs of the influence of Christian values in social situations;
- The meaning of the Gospel 'option for the poor'.
- Social situations; ways in which Christian values might influence situations of conflict and injustice;

THE CHURCH:

- The Church as a 'sign of contradiction';(e.g. speaking out on contemporary issues of justice);
- The opportunities and challenges presented by active membership of the Church;

During this unit you will be working toward answering the following task:

'Working to tackle trafficking is fruitless' Discuss

Your peer will assess your work and tick a band for each skill in green pen.

You will then submit your work book.

Your teacher will assess your work from this half term and check you are making progress

- You will receive a band for
- Knowledge and understanding
- Evaluation and Justification
- And Discussion
- They will then HIGHLIGHT a target for you for next time.

Look at what your target band is based on your GCSE grade. Now make sure you know how to achieve that. Read the success criteria and make sure you are working towards that over the next few weeks.

MAKING PROGRESS IN CORE

BAND KNOWLEDGE & UNDERSTANDING O I have included little relevant information My understanding of some concepts is inaccurate O I have used very few technical terms My communication is unclear and/or unorganised My SPaG are often inadequate or inaccurate My writing shows that my knowledge and understanding on this subject are limited or often partially inaccurate O I have included some relevant material in my answer I have used some technical terms My communicatuion has some clarity/organisation My SPaG are often inadequate or inaccurate O I have shown some accurate knowledge of this topic I have shown some appropriate understanding O I have included information which is mostly relevant O I have used some technical terms correctly O My communicatuion has some clarity My SPaG are mostly accurate I have shown accurate knowledge and understanding of this through my writing O I have included wholly relevantinformation I have used technical terms mostly accurate O My communicatuion is generally clear and organised, and can be understood as a whole O My SPaG is good; very few minors I have shown accurate and wide ranging knowledge O I have demonstrated a very high ability to select and use relevant material in my writing O My use of technical terms is accurate and thorough O My answer is well constructed and organised My SPaG are highly accurate

BAND	EVALUATION & JUSTIFICATION
1	 I have shown little or no analysis or evaluation of these issues I have shown no engagement with the topic My own opinions are simply stated with no justification
2	 I have included some analysis/evaluation I have shown minimal engagement with the topic or the issues discussed My own opinions are stated with very little justification or explanation
3	 I have included some evaluation but it is not thorough and is often implicit I have shown some light engagement with the topic and the issues discussed My own opinions have been justified at times but not always thoroughly
4	 I have included some successful and clear analysis of the topics/issued discussed I have included some effective use of evidence to support this My own opinions are explained, justified, and developed I have shown clear engagement with this topic and the issues discussed
5	 My writing shows that I understand the demands of discussing this topic/issue I have used a wide range of evidence I have shown clear understanding of, and critical engagement with, different viewpoints I have clearly expressed, supported, and evaluated my

BAND ACHIEVED

BAND ACHIEVED

 I made no effort to actively engage in the lesson I made minimal effort to actively engage in the lesson I made minimal contributions to discussion I made some effort to actively engage in the lesson I mostly listened to opinions of others rather than offer my own I made an excellent effort to actively engage in the lesson I contributed my own opinions and actively listened to the opinions of others so as to engage in discussion with them 	BAND	DISCUSSION & ENGAGEMENT
I made minimal contributions to discussion I made some effort to actively engage in the lesson I mostly listened to opinions of others rather than offer my own I made an excellent effort to actively engage in the lesson I contributed my own opinions and actively listened to the	1	I made no effort to actively engage in the lesson
I mostly listened to opinions of others rather than offer my own I made an excellent effort to actively engage in the lesson I contributed my own opinions and actively listened to the	2	, 3 3
I contributed my own opinions and actively listened to the	3	I mostly listened to opinions of others rather than offer
	4	I contributed my own opinions and actively listened to the

BAND

own opinions

and the issues discused

MEASURING DROGRESS

DAND	MEASURING PROGRESS
1/2	If you are studying a level 1 or 2 course you should be working on band 1 or 2.
3	If you achieved a C grade at GCSE, you should be working on and above a level 3
4	If you achieved a B grade at GCSE, you should be working on and above a level 4
5	If you achieved an A/A* grade at GCSE, you should be working on a level 5

O I have shown a high level of engagement with this topic

BAND

ACHIEVED



DIGNITY - LESSON 1





Unfortunately, what is thrown away is not only food and dispensable objects, but often human beings themselves, who are discarded as being 'unnecessary'...

Pope Francis, January 2014



DEFINITION OF DIGNITY



PEOPLE RANKED **BY SKILL**



PEOPLE RANKED BY DIGNITY

What does it mean to say human beings are created in The Image of God?

READ THE FOLLOWING EXTRACTS FROM THE CATECHISM. ANNOTATE THE EXTRACT IN YOUR WORKBOOKS TO ADDRESS....

What does it mean to say human beings are created in The Image of God?

- Of all visible creatures only man is "able to know and love his creator." He is "the only creature on earth that God has willed for its own sake," and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity:
- 357 Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.
- 1730 God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him."

Man is rational and therefore like God; he is created with free will and is master over his acts.²⁷

VIDEO NOTES		

CONNECT THE FOLLOWING BELIEFS IN A PARAGRAPH: INTRINSIC VALUE - DIGNITY - IMAGO DEI - HUMAN FLOURISHING

The United Nations defines **human trafficking** as the recruitment, transportation, transfer, harbouring, or receipt of persons by improper means (such as force, abduction, fraud, or coercion) for an improper purpose including forced labour or sexual exploitation.



LESS THAN HUMAN

HOW DO WE FEEL ABOUT THESE PEOPLE?	WHYWERETHEYTREATED THIS WAY?	WHO WAS AT FAULT FOR THEIR SITUATIONS?
HOW WAS THEIR DIGNITY REMOVED?	CAN WE CONNECT TO THEIR EXPERIENCE?	

THE POSITIVE END

What do these Agencies do? What are the benefits of them working together?					





DIGNITY OF WORKERS - LESSON 2

D	SIXTH	
	_ FORM	1

When	did	the	Church	begin	to	support	the
dignit	y of	wor	kers in	its writ	ing	?	

GUESS	
ANSWER	

Read your extract to consider how the Catholic Church has supported workers throughout history. Highlight Important Points about dignity. Be ready to feedback!

EXTRACT 1:

As the Church solemnly reaffirmed in the recent Council, "the beginning, the subject and the goal of all social institutions is and must be the human person." All people have the right to work, to a chance to develop their qualities and their personalities in the exercise of their professions, to equitable remuneration which will enable them and their families "to lead a worthy life on the material, social, cultural and spiritual level" and to assistance in case of need arising from sickness or age. (Blessed Paul VI, A Call to Action [Octogesima Adveniens.. 1971]

EXTRACT 2:

"it is persons who work together, that is, free and independent human beings, created to the image of God. Therefore, the active participation of everyone in the running of the enterprise should be promoted. This participation should be exercised in appropriately determined ways. It should take into account each person's function, whether it be one of ownership, hiring, management or labour. It should provide for the necessary unity of operations" Gaudium et spes 1965

EXTRACT 3:

"business owners and management must not limit themselves to taking into account only the economic objectives of the company, the criteria for economic efficiency and the proper care of "capital" as the sum of the means of production. It is also their precise duty to respect concretely the human dignity of those who work in the company." Laborem Exercens 1981

EXTRACT 4:

EXTRACT 5:

The following duties . . . concern rich men and employers: Workers are not to be treated as slaves; justice demands that the dignity of human personality be respected in them, . . . gainful occupations are not a mark of shame to man, but rather of respect, as they provide him with an honourable means of supporting life. It is shameful and inhuman, however, to use men as things for gain and to put no more value on them than what they are worth in muscle and energy. (Rerum Novarum 1850)

EXTRACT 6:

(workers constitute) "the firm's most valuable asset." Centesimus Annus 1991



DISCUSS

'WE ARE ALL ENTITLED TO DIGNITY AS HUMANS, DIGNIFIED WORK REINFORCES THIS'

FOOD PRODUCTION

In 2012, workers from Lithuania were kept in appalling conditions in and subject to 'a climate of fear', threats and violence whilst working to provide eggs to some of the UK's most prominent retailers and restaurants. The workers were used to catch chickens on sites all over the UK. This labour provider subjected migrant workers to debt bondage, giving them no option to leave the squalid house in which they were forced to live and sleep. Their mattresses were infested with bedbugs and fleas.

Two individuals were arrested for human trafficking offences and reportedly perpetrated one of the worst cases of exploitation ever uncovered in the food supply chain.'

BEN

A British man called Ben, who was unemployed and living on the streets of a major UK city, was approached at a soup kitchen and offered work and accommodation by a couple who ran a block paving business. Ben was socially isolated, having broken up with his girlfriend and lost his job in a short space of time: he lacked any form of support network. Seeing no other option, he agreed to go. He was taken to a site many miles away where, upon arrival, he was subjected to intimidation and violence. He was forced to work paving driveways, and was paid little or often nothing for his labour. He was terrified of the consequences of trying to leave, so submitted to this abuse for a long time.

ACTIVITY

Businesses are becoming more concerned with ethics. Research shows that ethical businesses are more successful and popular. Unethical reputations harm businesses.

- Read your extracts of CST again carefully. Highlight important points about the dignified treatment of workers.
- Use your extracts from CST and the case studies to devise a code of conduct for ethical treatment of workers in a business.

ETHICAL TREATMENT OF WORKERS CODE OF CONDUCT					

THE POSITIVE END



BAKHITA HOUSE





OPTION FOR THE POOR - LESSON 3



It is not wrong to want to live better; what is wrong is a style of life, which is presumed to be better when it is directed towards 'having' rather than 'being'.

Centesimus Annus – 'The One Hundredth Year' (1991), paragraph 36

Its [the Church's] desire is that the poor should rise above poverty and wretchedness, and should better their condition in life; and for this it strives.

Rerum Novarum - 'Condition of Labour' (1981), paragraph 23

The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation.

Economic Justice for All, paragraph 86





READ THE EXTRACTS FROM THE BOOK INTRODUCING
LIBERATION THEOLOGY BY LEONARDO BOFF AND
CLODOVIS BOF...

A woman of forty, but who looked as old as seventy, went up to the priest after Mass and said sorrowfully: "Father, I went to communion without going to confession first." "How come, my daughter?" asked the priest. "Father," she replied, "I arrived rather late, after you had begun the offertory. For three days I have had only water and nothing to eat; I'm dying of hunger. When I saw you handing out the hosts, those little pieces of white bread, I went to communion just out of hunger for that little bit of bread!

One day, in the arid region of northeastern Brazil, one of the most famine-stricken parts of the world, I (Clodovis) met a bishop going into his house; he was shaking. "Bishop, what's the matter?" I asked. He replied that he had just seen a terrible sight: in front of the cathedral was a woman with three small children and a baby clinging to her neck. He saw that they were fainting from hunger. The baby seemed to be dead. He said: "Give the baby some milk, woman!" "I can't, my lord," she answered. The bishop went on insisting that she should, and she that she could not. Finally, because of his insistence, she opened her blouse. Her breast was bleeding; the baby sucked violently at it. And sucked blood. The mother who had given it life was feeding it, like the pelican, with her own blood, her own life.'

face of the poverty described in the extracts? What is the 'Preferential Option for the Poor' according to Liberation theology?

What should the Roman Catholic Church DO in the

Case Studies: Look at the statistics on the board and the copy your teacher has given you. You can also conduct your own research on these countries. After the class has discussed the questions on the board write your initial thoughts about each country.



CHIŞINĂU CAPITAL OF MOLDOVA
ABUJA CAPITAL OF NIGERIA
LONDON CAPITAL OF ENGLAND

THE POSITIVE END ..

- Look out for the world day of the poor in your parishes.
- **■** Know that there are laws to tackle modern slavery be informed!



SOLIDARITY AND PEACE - LESSON 4



God blessed Israel so that all nations would be blessed through it **Genesis 12:1-3**

Living in right relationship with others brings peace

Psalms 72

These are the things you should do: Speak truth, judge well, make peace **Zechariah 8:16**

If one member of Christ's body suffers, all suffer. If one member is honoured, all rejoice **1 Corinthians 12:12-26**

MERITA, 27

FAMILY: MARRIED, EXPECTING THIRD CHILD Seven months pregnant, you are full of hopes for your growing family. Then a civil war erupts, putting your community at risk.

PAOLO, 15

FAMILY: OLDEST OF FOUR CHILDREN You dream of becoming a doctor. Yet as conflict spreads to your area, kids your age are being forced to become child soldiers.

AMIKA, 24

FAMILY: MARRIED, TWO CHILDREN

After your bet friend is raped, you begin to speak out about women's rights. But the authorities are determined to silence you.

MY NECESSARY THING

Decide on as many items as you like that you would want to take with you if you had to leave your home and country **TODAY.**

NOW REDUCE THIS TO THE TOP 10 ITEMS •

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- If giving up your luxuries meant others could have necessities would you do it?
- Would you trust a trafficker to get you to safety? Why? Why not?





- I READ THE SERMON POPE FRANCIS GAVE ON LAMPEDUSA.
- THINK! WHY DOES HE ASK WHERE ARE YOU? AND WHERE IS YOUR BROTHER?

8TH JULY 2013

"WELCOME AMONG THE LEAST" ON EUROPE'S "ISLAND OF TEARS," POPE ASKS CHURCH: "WHERE IS YOUR BROTHER?"



Using a preaching-stand, pastorale (crozier, above) and chalice all fashioned from the wood of the wrecked boats piled up along the nearby coastline of Europe's "Ellis Island," in the major event of his first trip outside Rome – a four-hour pilgrimage to Lampedusa, the aspired destination of some 20,000 refugees who died en route over recent years – the Pope delivered the following homily earlier today....

Immigrants who died at sea, from that boat that, instead of being a way of hope was a way of death. This is the headline in the papers! When, a few weeks ago, I heard the news – which unfortunately has been repeated so many time – the thought always returns as a thorn in the heart that brings suffering. And then I felt that I ought to come here today to pray, to make a gesture of closeness, but also to reawaken our consciences so that what happened would not be repeated. Not repeated, please! But first I want to say a word of sincere gratitude and encouragement to you, the residents of Lampedusa and Linosa, to the associations, to the volunteers and to the security forces that have shown and continue to show attention to persons on their voyage toward something better. You are a small group, but you offer an example of solidarity! Thank you! Thanks also to Archbishop Francesco Montenegro for his help and his work, and for his pastoral closeness. I warmly greet the Mayor, Mrs Giusy Nicolini. Thank you so much for all you have done, and for all you do. I give a thought, too, to the dear Muslim immigrants that are beginning the fast of Ramadan, with best wishes for abundant spiritual fruits. The Church is near to you in the search for a more dignified life for yourselves and for your families. I say to you "O' scia'!" [trans.: a friendly greeting in the local dialect].

This morning, in light of the Word of God that we have heard, I want to say a few words that, above all, provoke the conscience of all, pushing us to reflect and to change certain attitudes in concrete ways.

"Adam, where are you?" This is the first question that God addresses to man after sin. "Where are you Adam?" Adam is disoriented and has lost his place in creation because he thought to become powerful, to dominate everything, to be God. And harmony was broken, the man erred – and this is repeated even in relations with his neighbour, who is no longer a brother to be loved, but simply someone who disturbs my life, my well-being. And God puts the second question: "Cain, where is your brother?" The dream of being powerful, of being as great as God, even of being God, leads to a chain of errors that is a chain of death, leads to shedding the blood of the brother!

These two questions resonate even today, with all their force! So many of us, even including myself, are disoriented, we are no longer attentive to the world in which we live, we don't care, we don't protect that which God has created for all, and we are unable to care for one another. And when this disorientation assumes worldwide dimensions, we arrive at tragedies like the one we have seen.

"Where is your brother?" the voice of his blood cries even to me, God says. This is not a question addressed to others: it is a question addressed to me, to you, to each one of us. These our brothers and sisters seek to leave difficult situations in order to find a little serenity and peace, they seek a better place for themselves and for their families – but they found death. How many times to those who seek this not find understanding, do not find welcome, do not find solidarity! And their voices rise up even to God! And once more to you, the residents of Lampedusa, thank you for your solidarity! I recently heard one of these brothers. Before arriving here, he had passed through the hands of traffickers, those who exploit the poverty of others; these people for whom the poverty of others is a source of income. What they have suffered! And some have been unable to arrive!

"Where is your brother?" Who is responsible for this blood? In Spanish literature there is a play by Lope de Vega that tells how the inhabitants of the city of Fuente Ovejuna killed the Governor because he was a tyrant, and did it in such a way that no one knew who had carried out the execution. And when the judge of the king asked "Who killed the Governor?" they all responded, "Fuente Ovejuna, sir." All and no one! Even today this question comes with force: Who is responsible for the blood of these brothers and sisters? No one! We all respond this way: not me, it has nothing to do with me, there are others, certainly not me. But God asks each one of us: "Where is the blood of your brother that cries out to me?" Today no one in the world feels responsible for this; we have lost the sense of fraternal responsibility; we have fallen into the hypocritical attitude of the priest and of the servant of the altar that Jesus speaks about in the parable of the Good Samaritan: We look upon the brother half dead by the roadside, perhaps we think "poor guy," and we continue on our way, it's none of our business; and we feel fine with this. We feel at peace with this, we feel fine! The culture of well-being, that makes us think of ourselves, that makes us insensitive to the cries of others, that makes us live in soap bubbles, that are beautiful but are nothing, are illusions of futility, of the transient, that brings indifference to others, that brings even the globalization of indifference. In this world of globalisation we have fallen into a globalization of indifference. We are accustomed to the suffering of others, it doesn't concern us, it's none of our business.

The figure of the Unnamed of Manzoni returns. The globalization of indifference makes us all "unnamed," leaders without names and without faces.

"Adam, where are you?" "Where is your brother?" These are the two questions that God puts at the beginning of the story of humanity, and that He also addresses to the men and women of our time, even to us. But I want to set before us a third question: "Who among us has wept for these things, and things like this?" Who has wept for the deaths of these brothers and sisters? Who has wept for the people who were on the boat? For the young mothers carrying their babies? For these men who wanted something to support their families? We are a society that has forgotten the experience of weeping, of "suffering with": the globalization of indifference has taken from us the ability to weep! In the Gospel we have heard the cry, the plea, the great lament: "Rachel weeping for her children . . . because they are no more." Herod sowed death in order to defend his own well-being, his own soap bubble. And this continues to repeat itself. Let us ask the Lord to wipe out [whatever attitude] of Herod remains in our hears; let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty in the world, in ourselves, and even in those who anonymously make socioeconomic decisions that open the way to tragedies like this. "Who has wept?" Who in today's world has wept?

O Lord, in this Liturgy, a Liturgy of repentance, we ask forgiveness for the indifference towards so many brothers and sisters, we ask forgiveness for those who are pleased with themselves, who are closed in on their own well being in a way that leads to the anaesthesia of the heart, we ask you, Father, for forgiveness for those who with their decisions at the global level have created situations that lead to these tragedies. Forgive us, Lord!

O Lord, even today let us hear your questions: "Adam, where are you?" "Where is the blood of your brother?" Amen.

MAKE A LINK BETWEEN THE EXPRESSIONS FROM THE BIBLE TO THE CURRENT SITUATION WITH REFUGEES IN OUR WORLD.



WHERE ARE YOU?	WHERE IS YOUR BROTHER?	66 HINENI!	
SOLIDARITY WHAT IS THE LINK	AND PEACE		

THE POSITIVE END

STAND IN SOLIDARITY WITH YOUR BROTHERS AND SISTERS BY SENDING MESSAGES OF HOPE.

THE LAMPEDUSA CROSS

My message of hope for refugees is...

Name:

welcomed, respected

and loved

POPE FRANCIS

enable others to see, that

migrants and

refugees...

are brothers and

sisters to be

We ourselves need

to see, and then to

Parish, school or group: _

You are invited to write or draw a short message of hope or commitment above. We'll make sure it is shared with refugees in the UK or around the world. Return this to your local CAFOD contact or send to:

CAFOD Campaigns team, Romero House, 55 Westminster Bridge Road, London SE1 7JB.

Find out more. Go to cafod.org.uk/refugeeaction







COMMUNITY & PARTICIPATION - LESSON 5



	CAN YOUR CLASS AGREES
DEFINE THE FOLLOWING ASPECTS OF THE CHURCH	
Leitourgia	
Kerygma-martyria	
Diakonia	
	•••••
the danger that Pope Francis is talki	
the danger that Pope Francis is talki	
Using the language of Avery Dulles, the danger that Pope Francis is talki in the quote.	

WHY DO THESE TWO APPROACHES NEED TO GO TOGETHER?

SOCIAL
JUSTICE

REMOVE ROOT CAUSES
IMPROVE
STRUCTURES

LOVE IN
ACTION
F E E T
F E E T

CHARITABLE
WORKS

MEET BASIC NEEDS
AID INDIVIDUALS

WE CAN MAKE A DIFFERENCE

"Nike was targeted by campaigners because it was the world's bestselling brand and because initially it denied responsibility for any malpractice that may be taking place in its sub-contractor factories," ** Sign in ** Discome a supporter** subscribe ** Q** search**

** If you politics world sport football opinion outure business lifestyle fashion environment tech travel

** Browne all sections**

** Income a environment of the control of the cont

explains Rob Harrison, editor of Ethical Consumer.

With the campaign scoring a direct hit on Nike's bottom line, the corporation today operates with an openness and transparency that would have been unthinkable 20 years ago. For example on the <u>Fair Labor Association website</u> it's possible to read more than 150 reports of Nike factory inspections conducted by independent third parties.

Problems still exist in Nike's supply chain and the company still doesn't make publicly available all supplier factory information, meaning that Nike is unlikely to be recommended as an Ethical Consumer best buy company any time soon.

However, according to Harrison, Nike should be credited: "For a company which 20 years ago was denying that workers' rights at supplier factories were any of its concern, Nike has come a long way."

The same can also be said of other leading sportswear brands including <u>Adidas, Puma, Reebok</u> and <u>Timberland.</u>

Use the learning from the lesson – not just your opinion).				

THE POSITIVE END

Human trafficking is a huge problem and it can be overwhelming when attempting to change it, but we can do some things.

COMPLETE THE SIGNS OF MODERN SLAVERY SHEET BE INFORMED AND SEE, JUDGE, ACT!







CARE OF CREATION - LESSON 6



II of Heaven and Earth belong to the Lord

Deuteronomy 10:14

God loves and cares for all of creation

Daniel 3:56-82

The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as whole

Charity in Truth: Caritas in Vertate

"WHAT KIND OF WORLD DO WE WANT TO LEAVE TO THOSE WHO COME AFTER US, TO CHILDREN WHO ARE NOW GROWING UP?"



You can add to this as you go or write one long answer

SPACE FOR YOUR NOTES ON LAUDATO SI ANIMATION

YOUR GROUP HAS BEEN GIVEN AN EXTRACT FROM LAUDATO SI.

- Read it
- Identify within it WHY human beings have an obligation to care for our common home.
- Support your reason with a quote.
- Feedback to your teacher who will collate the ideas ready for your next task.

EXTRACT 1:

"For human beings... to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins".15 For "to commit a crime against the natural world is a sin against ourselves and a sin against God".16.

EXTRACT 2:

"to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet".18

EXTRACT 3:

"His disciple Saint Bonaventure tells us that, "from a reflection on the primary source of all things, filled with even more abundant piety, he (St Francis) would call creatures, no matter how small, by the name of 'brother' or 'sister'". Such a conviction cannot be written off as naive romanticism, for it affects the choices which determine our behaviour. If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled.

EXTRACT 4:

These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course. Never have we so hurt and mistreated our common home as we have in the last two hundred years. Yet we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness.

EXTRACT 5:

In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.

EXTRACT 6:

A spirituality which forgets God as all-powerful and Creator is not acceptable. That is how we end up worshipping earthly powers, or ourselves usurping the place of God, even to the point of claiming an unlimited right to trample his creation underfoot. The best way to restore men and women to their rightful place, putting an end to their claim to absolute dominion over the earth, is to speak once more of the figure of a Father who creates and who alone owns the world. Otherwise, human beings will always try to impose their own laws and interests on reality.

Explain why human be Francis in 'Laudato Si'	ings have an obligation to care for our common home according to Pope

SUSTAINABLE GCALS DEVELOPMENT





























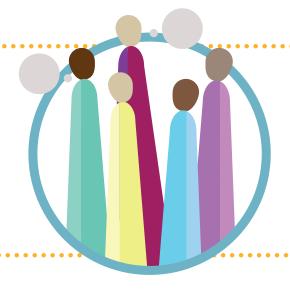












- 1. In your groups, take one of the goals and consider how it impacts on modern slavery?
- 2. Does it produce an environment where slavery and human trafficking thrives?
- 3. **DEBATE** as a class on which ones are most important to stopping trafficking how can looking after other aspects of society help indirectly?

THE POSITIVE END

Write some rules for your school to live by to contribute to the Sustainable Development Goals to be achieved by 2030? Let's look after our world





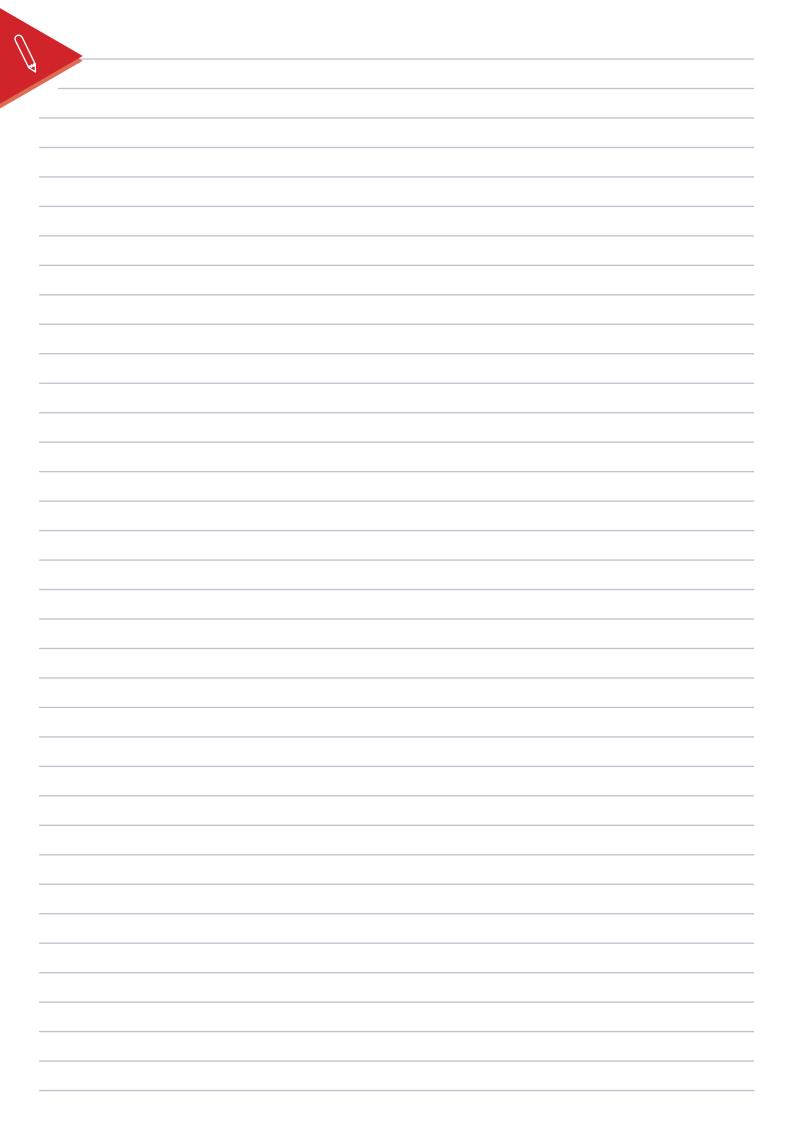
ASSESSMENT - LESSON 7



'WORKING TO TACKLE TRAFFICKING IS FRUITLESS'

DISCUSS





PEER ASSESSMEN		
PEER ASSESSMEN		
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		I LEN ASSESSIMEN
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Your peer will assess your work and tick a band for each skill in green pen. You will then submit your work book. Your teacher will assess your work from this half term and check

you are making progress

- You will receive a band for
- Knowledge and understanding
- Evaluation and Justification
- And Discussion
- They will then **HIGHLIGHT** a target for you for next time.

MAKING PROGRESS IN CORE

BAND KNOWLEDGE & UNDERSTANDING O I have included little relevant information My understanding of some concepts is inaccurate O I have used very few technical terms My communication is unclear and/or unorganised My SPaG are often inadequate or inaccurate My writing shows that my knowledge and understanding on this subject are limited or often partially inaccurate O I have included some relevant material in my answer I have used some technical terms My communicatuion has some clarity/organisation My SPaG are often inadequate or inaccurate O I have shown some accurate knowledge of this topic I have shown some appropriate understanding O I have included information which is mostly relevant O I have used some technical terms correctly O My communicatuion has some clarity My SPaG are mostly accurate I have shown accurate knowledge and understanding of this through my writing O I have included wholly relevantinformation I have used technical terms mostly accurate O My communicatuion is generally clear and organised, and can be understood as a whole O My SPaG is good; very few minors I have shown accurate and wide ranging knowledge O I have demonstrated a very high ability to select and use relevant material in my writing O My use of technical terms is accurate and thorough My answer is well constructed and organised My SPaG are highly accurate

BAND	EVALUATION & JUSTIFICATION
1	 I have shown little or no analysis or evaluation of these issues I have shown no engagement with the topic My own opinions are simply stated with no justification
2	 I have included some analysis/evaluation I have shown minimal engagement with the topic or the issues discussed My own opinions are stated with very little justification or explanation
3	 I have included some evaluation but it is not thorough and is often implicit I have shown some light engagement with the topic and the issues discussed My own opinions have been justified at times but not always thoroughly
4	 I have included some successful and clear analysis of the topics/issued discussed I have included some effective use of evidence to support this My own opinions are explained, justified, and developed I have shown clear engagement with this topic and the issues discussed
5	 My writing shows that I understand the demands of discussing this topic/issue I have used a wide range of evidence I have shown clear understanding of, and critical engagement with, different viewpoints

EVALUATION & HISTIFICATION

RAND

BAND ACHIEVED

BAND ACHIEVED

BAND	DISCUSSION & ENGAGEMENT
1	I made no effort to actively engage in the lesson
2	I made minimal effort to actively engage in the lesson I made minimal contributions to discussion
3	I made some effort to actively engage in the lesson I mostly listened to opinions of others rather than offer my own
4	I made an excellent effort to actively engage in the lesson I contributed my own opinions and actively listened to the opinions of others so as to engage in discussion with them

BAND MEASURING PROGRESS

own opinions

and the issues discused

1/2	If you are studying a level 1 or 2 course you should be working on band 1 or 2.
3	If you achieved a C grade at GCSE, you should be working on and above a level 3
4	If you achieved a B grade at GCSE, you should be working on and above a level 4
5	If you achieved an A/A* grade at GCSE, you should be working on a level 5

I have clearly expressed, supported, and evaluated my

O I have shown a high level of engagement with this topic

BAND

ACHIEVED





