

Motherhood, Marriage and Family Life

May is the month traditionally associated with the honouring of mothers through Mother's Day celebrations. In this edition of our curriculum supplement we take a close look at motherhood and family life. What are the pressures which tend to undermine family life, sapping its strength? Conversely, what are the hopeful signs for the uplifting of womanhood and motherhood? What are the roles of family members today? What has changed? What can be done to strengthen this essential institution of society? Students can be invited to reflect on a few sayings or statements dealing with women and motherhood. The reflection can be done through planned classroom activities.

The material in this supplement supports the learning objectives as they may appear in the curriculum profiles of various educational jurisdictions. More specifically the resources and activities are intended to encourage/help students to:

- talk with respect
- listen and read with understanding
- express ideas with clarity
- recognize that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it
- recognize human intimacy and sexuality as God given gifts, to be used as the creator intended within the framework of marriage
- relate to family members in a loving, compassionate and respectful manner
- value and honour the important role of the family in society
- accept accountability for one's own actions
- promote the sacredness of life
- integrate their faith with life

MARRIAGE

The institution of marriage is a gift from God who instituted it from the very beginning according to Father Roger J. Landry:

God created this institution in the beginning as one of the greatest blessings a human being could share, and like everything in creation, God pronounced it good.

But Christ did something more during His earthly



life. He took this institution, good and created by Him from the beginning, and raised it to the dignity of a sacrament, something that would also confer His own life, and bring us closer to Him, closer to happiness, closer to holiness, closer to heaven.

Marriage is part of God's plan for creation and part of God's plan for our salvation and we must treasure marriage and defend it whenever it comes under attack.

"Have you not read that in the beginning God 'made them male and female,' and said, 'for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

http://www.catholiceducation.org/directory/Current_Issues/Marriage_and_Family/

Questions

1. What is the deep meaning of this statement that "God made them male and female"?
2. Why didn't God just clone Adam if two males would do? Why was Eve created then?
3. How was Eve to be complementary to Adam and equal in dignity?

4. "For this reason a man shall leave his mother and father and cling to his wife." From this statement, what is God's plan? Is a man to leave his parents and cling to whomever he wants, or to cling to a wife?
5. "The two shall become one flesh." Does God want them to just share a bed together and temporarily join their bodies physically in the act of making love?
6. How does God expect a more permanent union from the couple? What is the physical expression of this lasting union? How is this part of the essence of marriage?
7. What is meant by "What God has joined together, man must not divide"? Does it refer just to a particular couple joined by God in marriage or also to the union planned by the Creator for a man and a woman in marriage?
8. If it is the latter as well as the former why is it wrong opening marriage up to two men or two women?
9. Why was marriage instituted? Give at least four social and spiritual reasons for marriage. (Happiness, salvation, analogy for God's communication of His own love for us, procreation of children)
10. "To change the meaning of marriage to encompass homosexual 'unions' will...gradually incapacitate our ability to understand the meaning of all creation and God's love for us, of which traditional marriage is the highest reflection." How is this conclusion supported by the preceding material and questions?

(Survey student attitudes and understanding of terms at the beginning and at the end of the course. Note if there are any changes.)

- d) Does the course focus too much on the negatives and on the risks of marriage and tend to overlook the positive aspects?
- e) Do the courses ignore data suggesting that patterns of premarital sexual involvement are likely to have a negative impact on young people's ability to settle into happy, permanent unions?
- f) Do the courses deal with teenage dating in the broader context of courtship and marriage?
- g) Do the courses aim to discourage the kind of casual sex that hardens young people and foments distrust between men and women?
- h) Are efforts made to promote pleasing resources that present marriage as beautiful and encourage teenagers to strive for an enduring, unselfish love?
- i) Do the course discussions and activities persuade young people that marriage is a spiritual, moral, and civic vocation, a universal institution deeply rooted in culture and human instinct, and not just one among many relationships?

4. Do society and the state have a compelling interest in educating its citizens with regard to marriage and the effects of divorce?
5. What are the prospects for marriage today? Is there hope among the young? What are their expectations regarding this life-long commitment?
6. Analyze and reflect upon the available statistical studies and determine a number of trends related to marriage and family.

- a) Are premarital sexual activity rates rising or declining?
- b) What is the degree of marital satisfaction and permanence among married people?
- c) Do young people place a happy marriage among their most important life goals?
- d) Do present laws make divorce too easy to procure?

Much of the foregoing was adapted from *Educating for Marriage, Sort Of* Dana Mack

<http://catholiceducation.org/articles/marriage/mf0027.html>

Families' Priceless Gift to Free Society: Self-giving Love **Louise Perrotta**

Jennifer Roback Morse, an economist by trade, was captivated by laissez-faire theory...until she became a mom. It was then she realized that a self-interested approach to family life does not result in personal happiness or the

PRO-ACTIVE APPROACH TO TEACHING ABOUT MARRIAGE

So what can one do in the face of the assault on marriage as intended by God? A good start is to ask some questions about courses on marriage and the family and question our own preparedness to stand up and be counted in favour of traditional marriage.

1. Can we repeat His words and pass on His teaching with courage and conviction? How can we do this? To whom should we speak? To whom should we write?
2. Read the scriptures on the wedding feast at Cana. How did Jesus solve the problem brought to His attention? How did Jesus involve the human beings in solving the problem?
3. Conduct a review of your parenting course and determine whether the course is addressing the current marriage crisis. For example ask these questions:
 - a) Is the course addressing the needs of educating young people for marriage today?
 - b) How does one know whether the course fulfills the moral requirements of Christian teachings on the subject?
 - c) How can a teacher gauge the effectiveness of the course in meeting moral learning expectations?

common good of a free, democratic society.

Economic and political theorists, Morse explains, believe in the importance of rational, autonomous individuals who engage in transactions of mutual self-interest. Without them, limited government and free markets cannot function. Theorists consider such individuals “the social glue for the good society.” But, in her book, *Love & Economics*, Morse points out, observations of children who have developed attachment disorders show that, by itself, being rational and autonomous is not social glue but social solvent.

Lacking relationships with trustworthy adults, such children risk becoming calculating manipulators who are “unfit for social life” and who are “literally running the cost-benefit analysis on every opportunity for theft, lying, and cheating.”

Actually, Morse argues, theorists implicitly recognize this problem and assume that rational, autonomous individuals will restrain themselves in the interests of society. But the presence of socially responsible individuals in society cannot simply be assumed, Morse insists. “We are born as helpless babies,” she emphasizes. We must learn to be socially responsible.

The place where the social glue is created, Morse argues, is in the family — specifically, in the self-giving, committed love of a father and mother taking personal care of their own children. “The family performs a crucial and irreplaceable social function,” Morse explains. “Inside a family, helpless babies are transformed from self-centered bundles of impulses, desires, and emotions to fully socialized adults. The family teaches trust, cooperation, and self-restraint. The family is uniquely situated to teach these skills because people instill these qualities in their children as a side effect of loving them. Contracts and free political institutions, the foundations of a free society, require these attributes that only families can inculcate. Without loving families, no society can long govern itself.” The place where the social glue is created, Morse argues, is in the family

Read *Love & Economics* if you need convincing that there is no substitute for the traditional biological family. Read it for big-picture perspective on the value of the countless humble tasks that comprise good parenting. Read it for enlightened recommendations for public policy priorities and for practical help in setting your own priorities for family life. Finally, read *Love & Economics* for its thought-provoking discussion of love’s workings in the family.

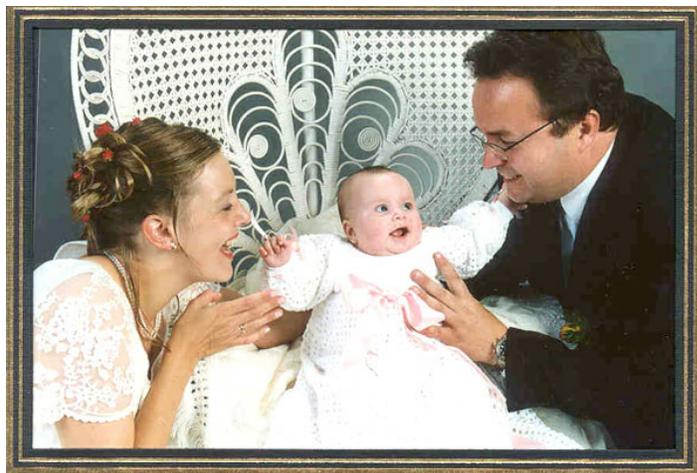
Louise Perrotta. “Families’ Priceless Gift to Free Society: Self-Giving Love.” *National Catholic Register* (August, 2001).

Questions

1. “Without loving families, no society can long govern itself.” What are the values and mode of behaviour that the author claims the family is best equipped to inculcate? How are loving families the foundations of a free society?

2. “Why is the family the place where the social glue is created” as Morse argues?

3. How does one answer the claims that a family can consist of persons other than those related by blood and traditional marriage?



Marriage Between A Man and A Woman

A paper presented by *Real Women of Canada* makes a compelling case for declaring and maintaining the fact that “Marriage between a man and a woman is different from all other human relationships”, including other forms of adult relationships.

It is a unique relationship of infinite value to the individuals themselves, who benefit from the integration of the potential and strength generated by their gender differences. It is also of great social value because of its stability, which is necessary for the continuity of the nation.

Other relationships can provide intimacy, economic support, children, (who, because of biological necessity, are propagated outside of a same-sex partnership), but they do not constitute a marriage, because they do not affect the public interest, but only a private lifestyle preference of the individuals.

An excellent article follows this introduction on the nature of marriage and the benefits for the individuals, the children and society. A number of aspects are considered in some detail.

The Stability of the Relationship Marriage is the most stable of all relationships. In 1998, Statistics Canada released statistics indicating that 63% of couples living common law, with children, break up within 10 years. This is compared to only 14% of legally married couples with children, who break up within ten years.

Marital fidelity is not expected or even characteristic of same-sex relationships, especially among homosexual men. Even in so-called ‘monogamous’ homosexual relationships, sexual fidelity is almost unknown.

Children Are Procreated Only Through the Union of One Man and One Woman Mr. Justice La Forest, in the

Supreme Court of Canada in the Nesbit and Egan case in 1995, stated:

“[marriage] is the social unit that uniquely has the capacity to procreate children and generally cares for their upbringing, and as such, warrants support by Parliament to meet its needs ... This is the only unit in society that expends resources to care for children on a routine and sustained basis this is the unit in society that fundamentally anchors other social relationships and other aspects of society. (Page 538)

Legally married couples who struggle and sacrifice to bear and raise children must be given every encouragement to support this unique and priceless contribution to Canada’s future. It is an insult to them and their tremendous effort, to have their unions equated to other relationships such as same-sex, which cannot make the same contribution because of biological impediments.

It is irrelevant whether the couple actually has children — only that, as a social policy, traditional marriage must be encouraged.

Children Thrive Best Within A Committed Marital Union In 1996, Statistics Canada released the results of its longitudinal study of 23,000 children, which disclosed that those raised in their biological two-parent family experienced far fewer problems. Children who do not have this advantage are far more likely to experience out-of-wedlock pregnancy, poor school performance, early school dropout and difficulties with the law, etc.

Dual-gender parenting provides the best environment for children to acquire knowledge as to how to relate to persons of their own and the opposite gender, and to understand inter-gender relations on which society is based.

Moreover, one of the most important functions of traditional marriage is to assure the future by providing well-socialized children by passing on social knowledge and skills, which is best achieved by dual-gender parenting.

Protection, Security and the Status of Women

Women take the greatest risks and invest the greatest personal effort in maintaining families. Marriage protects them from abuse. According to a Statistics Canada Survey on Violence Against Women, released in November 1993, women living in a common-law relationship are four times more likely to experience violence from their part-

ners than are legally married women.

Further, domestic violence rates, according to studies, are also exceptionally high among same-sex partners.

Traditional Marriage Distinct from All Other Relationships The characteristic that defines same-sex partners as a group and, as couples, is not belief or biology, but behaviour – a particular kind of erotic behaviour.

Sexual and sex-like behaviour is not an inherent personal characteristic such as race or gender, nor is it an exercise of conscience, like religion or speech. Homosexual behaviour is not comparable to race as a basis of marriage, since race is irrelevant to marriage.

If the guiding rule to marriage is behaviour, then there can be no valid or reasoned argument to exclude other sexual relationships, from the defini-

tion of “marriage,” such as a brother and a sister, a father and adult daughter, or perhaps even three individuals together as a marriage. In short, if we accept behaviour as the guide, then there can be no meaningful limits to such “marriages,” which can only lead society to social and moral chaos.

International Recognition of Marriages English, American and European law, with the single exception of the Netherlands, have all confined marriage to a union between a man and a woman. This is also the position taken by the European Court of Human Rights and the European Commission of Human Rights. In addition, the *UN Universal Declaration of Human Rights*, the *UN International Covenant on Civil and Political Rights*, and the *European Convention for the Protection of Human Rights and Fundamental Freedoms*, all recognize that the legal status of marriage and spousal relationships applies exclusively to married couples.

That is, marriage between a man and a woman has remained, internationally, the greatest constant over thousands of years of recorded history and crosses religious, cultural and ethnic divisions.

If Canada were to recognize other relationships as legal marriages, it would place Canada outside the international norms of the world. This would lead to complications, both internally and externally for Canada, in law, immigration and to society, and in our relationships with other countries.

Mr. Justice Pitfield of the Supreme Court of British Columbia, in upholding the traditional definition of marriage, in October, 2001 stated:

... Other than the desire for public recognition and acceptance of gay and lesbian relationships, there is



nothing that should compel the equation of a same-sex relationship to an opposite-sex relationship when the biological reality is that the two relationships can never be the same. That essential distinction will remain no matter how close the similarities are by virtue of social acceptance and legislative action.

... The core distinction between same-sex and opposite-sex relationships is so material in the Canadian context that no means exist by which to equate same-sex relationships to marriage while at the same time preserving the fundamental importance of marriage to the community.

Marriage can never be a private lifestyle choice, but must remain between a man and a woman and be singled out from all other adult relationships because of its unique service to society.

http://www.realwomenca.com/pamphlets/01_marriage.htm

http://www.google.ca/search?q=cache:2tOPnZ9hYBkJ:cls.coe.utk.edu/pdf/ls/Week1_Lesson2.pdf+thoughts+for+the+day&hl=en&ie=UTF-8

Questions

1. What benefits does traditional true marriage give to the:

a) couple	b) children
c) society	d) women
2. What distinguishes traditional marriage from all other relationships? Is it the biological scientific, natural reality that ensures that the two relationships can never be the same? Are there other distinguishing factors or realities?

Statistics Canada Data on Marriage and Families

This section deals with vital statistics as reported by StatsCan. The numbers acquire meaning when properly analyzed. They can reveal much about where we are as a society and where we are headed. The topics relate to marriage and families in Canada.

At the StatsCan site one can find information gathered primarily from the census and tax returns of people – such things as the size of families, composition of families, extended families, change over the past 6 census periods, family income, one-parent families, divorce rates. The material can be studied by province and region to detect differences and similarities depending on various factors like:

urban/rural areas, household size, work performed, time spent on the different type of work, division of work between husband /wife, responsibility for the care of

children and seniors, income levels, expenditures, types of expenditures, make-up of household budgets, assets and debts, cost of housing and rental, payment of taxes, taxation rates, cost of education and education choices, number of students attending school, university, socio-economic background of students, failure or drop-out rates, cost of food, any discretionary income, how spent.

An important piece of data that would reveal a lot about marriage and family life would be the rate of reproduction, birth rate, abortion statistics, suicide rates among various groups.

The chart on the following page, taken from Statistics Canada is typical of the information available on the above topics for research purposes. Have students explore the Stats Can website.

<http://www.statcan.ca/english/Pgdb/famili.htm>

Questions

1. In the following chart are there any surprising findings in terms of what families spend their money on?
2. What is the single greatest expense for families?
3. What items get the least expenditure?
4. How does your own family compare with these categories of expenditures?
5. Are there appreciable differences between the different provinces?
6. Find the Ontario stats in the same web source. What would account for the differences among the provinces in the various categories? Is it geography? Urban living? Size of community?
7. What do we learn about family life across Canada from these stats? Are there differing values among Canadian families?
8. Construct an ideal household budget based on both the things that are needed by families and the things that are wanted by families. Explain how your choices of expenditure reflect your own values?



Average household expenditures, provinces and territories 2002

	\$	%	\$	%	\$	%
Total expenditures	60,090	100.0	47,965	100.0	48,065	100.0
Total current consumption	43,206	100.0	35,980	100.0	35,748	100.0
Food	6,684	100.0	6,117	100.0	5,994	100.0
Shelter	11,204	99.9	7,383	99.8	8,012	100.0
Household operation	2,783	99.9	2,489	100.0	2,683	100.0
Household furnishings and equipment	1,793	94.4	1,580	95.7	1,519	95.5
Clothing	2,450	99.3	2,420	99.5	2,029	99.0
Transportation	8,431	98.1	7,803	94.8	7,674	97.6
Health care	1,590	97.8	1,295	97.0	1,421	97.5
Personal care	829	99.4	704	99.7	713	99.7
Recreation	3,537	98.1	3,027	98.3	2,341	97.4
Reading materials and other printed matter	285	85.8	198	81.2	259	86.8
Education	926	43.7	712	44.0	945	41.6
Tobacco products and alcoholic beverages	1,478	83.7	1,399	86.0	1,297	76.8
Games of chance (net amount)	313	73.0	266	70.3	235	63.0
Miscellaneous	901	90.3	590	81.0	626	87.8
Personal income taxes	12,025	92.2	8,232	83.2	7,917	89.6
Personal insurance payments and pension contributions	3,415	81.5	2,762	76.4	2,951	81.4
Gifts of money and contributions	1,444	74.2	990	88.0	1,449	84.0
Source: Statistics Canada, CANSIM, table 203-0001.						
Last modified: 2004-01-27.						

Recommended Sources and Studies of Interest

The findings listed below tend to bear out the claims of the supporters of traditional marriage. Use the material in a sensitive manner, avoiding any possible hurt to students who may not be in an ideal family relationship. The intent is not to denigrate other family structures but to convey the serious drawbacks which the social sciences themselves record as flowing from the various untraditional family types.

Fatherhood

What emerges in Vitz's extensive overview is one of the best-documented findings within the social science in the last twenty years — the great importance of the father in the development and education of his children — both his sons and daughters. It is time to put the feminist

critique of patriarchy behind us. We must move positively to reinforce and support fathers and families in our suffering, fatherless society.

Family Decline: The Findings of Social Science

Paul Vitz

<http://catholiceducation.org/articles/marriage/mf0002.html>

Marriage rates

“The number of couples who got married in Canada hit the highest level in five years in 2000. In Quebec, where the trend to common-law unions has traditionally been strongest, the number of marriages increased for the first time in 12 years. A total of 24,912 couples went to the altar in Quebec in 2000, up 8.7% from 1999, the strongest gain among the provinces. Nationally, a total of 157,395 couples tied the knot in 2000, up 1.1% from

155,742 in 1999. This was still well below the most recent high of 160,251 in 1995.”

Statistics Canada, “Marriages 2000,”
The Daily (June 2, 2003).

Statistics Canada reported that between 1995 and 2001, the number of couples living common-law rose by 20% to nearly 1.2 million couples. In contrast, the number of married couples increased by just 3%, growing to 6.4 million.

Statistics Canada, “Changing conjugal life in Canada,”
The Daily (July 11, 2002).

Nationwide, the crude marriage rate remained stable for the fourth straight year in 2000, at 5.1 marriages for every 1,000 population. On average, brides were 31.7 years old in 2000, up 2.7 years from 1990 and 5.8 years from 1980. The average age of grooms was 34.3 in 2000, also an increase of 2.7 years from 1990 and 5.8 years from 1980.

Statistics Canada, “Marriages 2000,”
The Daily (June 2, 2003)

Health

The *Edmonton Journal* reports on the “growing body of research [that shows marriage] protects [couples] from sickness and disease, allows them to bounce back quicker when they do get sick, reduces their likelihood of suffering from mental health problems and extends their life.” As the feature article noted, “Love, of itself, provides people with physical affection, emotional security, sociability, communication and sex. Marriage throws in support, improved financial security and less stress. Unhappily married people, divorced people and singles don’t even come close. ...”

Chris Zdeb, *Edmonton Journal*
02/09/04.

“According to the National Population Health Survey, lone mothers reported consistently worse health status than did mothers in two-parent families.”

Audio Perez and Marie P. Beaudet,
“The Health of Lone Mothers,” *Health Reports* v11 n2
Statistics Canada Autumn 1999 p. 29.

Life expectancy and happiness

“For men, staying married boosts the chance of surviving to age 65 from about two out of three to almost nine out of ten; for women, wedlock ups the likelihood of surviving to old age from about 80 percent to more than 90 percent.”

Linda J. Waite and Maggie Gallagher, *The Case For Marriage*, New York: Broadway Books, 2000.

“40 percent of the married say they are very happy with their life in general, compared to just under a quarter of those who are single, or who are cohabitating. The separated (15% very happy) and the divorced (18% very happy) were the least happiest groups.

Linda J. Waite and Maggie Gallagher, *The Case For Marriage*, New York: Broadway Books, 2000.

Children

“Marriage for a low-income single parent almost certainly resulted in the movement of the children out of low-income [within a year]... Separation in a two-parent family ‘near’ the low-income cut off increased eleven-fold the likelihood of a child entering low income.”

Morissette, Rene and Marie Drolet. “*Why Do Children Move into and Out of Low Income*” Research Paper Series Statistics Canada, April, 1999 No. 132.

“Children in single-parent families are more likely to repeat grades, possess poorer language skills and are in

poorer health than other children. They are also less likely to get along well with friends and parents.”

HRDC, Online NLSCY Fact Sheet, “Family Structure in Canada”

www.hrdc-drhc.gc.ca/common/news/dept/fact5.shtml

“Children living in post-divorce custodial arrangements have a higher prevalence of behavioural or emotional problems than children living with both parents.”

HRDC, Online NLSCY Fact Sheet, “Family Structure in Canada”

www.hrdc-drhc.gc.ca/common/news/dept/fact5.shtml

“Not only do children whose parents divorce put off marriage relative to children from intact families, but once married they are more likely to suffer separation or divorce.”

From “*Death and Divorce: The Long-term Consequences of Parental Loss on Adolescents*”, Research Paper Series, Statistics Canada, June 9, 1999 No. 135.

“Across all categories of substantiated maltreatment, almost one-half (44%) of the cases involved children who lived in a family led by a lone parent: the majority (38%) lived alone with their mother, and 6% with their father.”

Catherine Trainor and Karen Mihorean, *Family Violence in Canada: A Statistical Profile 2001*, Statistics Canada, June 2001 p. 11.



Violence and Abuse

“Four percent of [men and women] living in common-law unions reported spousal violence compared to only 1% of those who were married.” Valerie Pottie Bunge and Dasiy Locke, *Family Violence in Canada: A Statistical Profile 2000*, Statistics Canada, July 2000 p. 15.

“The rate of spousal homicide for women in common-law marriages was 25 per million common-law unions, more than 8 times higher than married couples.”

Valerie Pottie Bunge and Andrea Levett, *Family Violence in Canada: A Statistical Profile 1998*, Statistics Canada, May 1998 p. 29.

Poverty

Of the 41,000 single mothers under 25 in Canada in 1998, 85.4% were living on incomes below Statistics Canada’s low-income cut-off (LICO) line. National Council on Welfare, December 2000.

Educational Opportunities

“Canadian high school graduates from two-parent families were more likely to attend university than those from single-parent families (44% v. 35%).”

Butlin, George. “Determinants of Post-secondary Participation” *Education Quarterly Review*, Statistics Canada, 1999, Vol. 5 No. 3 p. 23.

“Among Canadian-born adults aged 20 to 44, more than 80% of those from two parent biological families completed high school, compared with 71% of those from lone-parent families. Those who lived in blended or step-families at age 15 fared no better with a 70% graduation rate”

Fredrick, Judith A. and Monica Boyd, “Impact of Family Structure on High School Completion” *Social Trends*, Statistics Canada, Spring 1998, No. 48 p. 13.

Delinquency

“The likelihood that a young male will engage in criminal activity doubles if he is raised without a father and



triples if he lives in a neighborhood with a high concentration of single-parent families.”

Anne M. Hill and June O’Neil, *Underclass Behaviors in the United States: Measurement and Analysis of Determinants*, City University of New York, Baruch College (1993)

Same-sex unions

“... Society needs marriage to establish cultural meaning, symbolism and moral values around the inherently procreative relationship between a man and a woman, and thereby protect that relationship and the children who result from it. That is more necessary than in the past, when alternatives to sexual reproduction were not available. Redefining marriage to include same-sex couples would affect its cultural meaning and function and, in doing so, damage its ability and, thereby, society’s capacity, to protect the inherently procreative relationship and the children who result from it...”

The Case Against ‘Same-Sex Marriage’ Margaret A. Sommerville . 04/29/03.

<http://www.fotf.ca/familyfacts/issues/marriage/stats.html>

<http://listarchives.his.com/smartmarriages/smartmarriages.0007/msg00012.html>

Questions

1. How do these statements of findings support the concerns of people who are worried about the negative impact on couples, children, and society?
2. Do the findings uniformly show a drift away from stable traditional marriages and family structures? Are there any hopeful signs?
3. Investigate each statement and discuss its implications on the well being of families and society.

Thought for the Day

This is an activity of reflection. Students can do the reflecting individually or as a class and then share their insights. There are two statements to consider for this purpose. They are reprinted on page 13 of the May issue of *The Interim* newspaper, a page devoted to thoughts and prayers praising the positive role of motherhood, fatherhood and family life.

Of all the rights of women, the greatest is to be a mother”

Lin Yutang

The most important thing a father can do for his children is to love their mother

Author Unknown

Educational Goals:

The learning expectations mentioned in the first page of this curriculum supplement are applicable to this exercise in reflection.

The general objective of this lesson is for all learners to (1) comprehend the “Thought for the Day” and (2) value the “Thought for the Day” as it could apply to their lives, to their daily experiences, to their calling, and to their life goals.

Objectives:

Students will be able to:

- Explain what the author’s quote is saying.
- Explain what the quote means to them.
- Consider how they can apply the quote and their interpretation to their own lives.
- Describe why the quote is important.

Teacher preparations and general lesson activities:

The teacher should develop his or her own individual insights to the quotes and use personal

examples and other allusions to help the learners through the exercise.

- Write the “Thought for the Day” along with the



source on the blackboard before class starts.

- Have the learners read the thought statements out loud and then read the thoughts to themselves.
- The learner will then use the four key questions to ponder over the meaning, importance, and use of the thoughts
- Have the students write responses to the questions, and allow approximately 15 minutes for writing.
- Have the students discuss their learning insights with each other, and allow approximately 20 minutes for discussion.
- Use the final 10 minutes to summarize the discussion and make important connections to curriculum learning expectations and to their relevance to the society we live in.

Lesson Plan

Introduction

Have learners select the key words in the quote and ask what the words mean. Ask learners

to consider for example the word “rights” and “most important”. Ask the students to rephrase the quotation or to say the same thing in another way.

Body of Lesson

Main Point 1. Read the “Thought for the Day” *Of all the rights of women, the most important is to be a mother* Lin Yutang

Read the quotes and begin to think about the meaning of the quote.

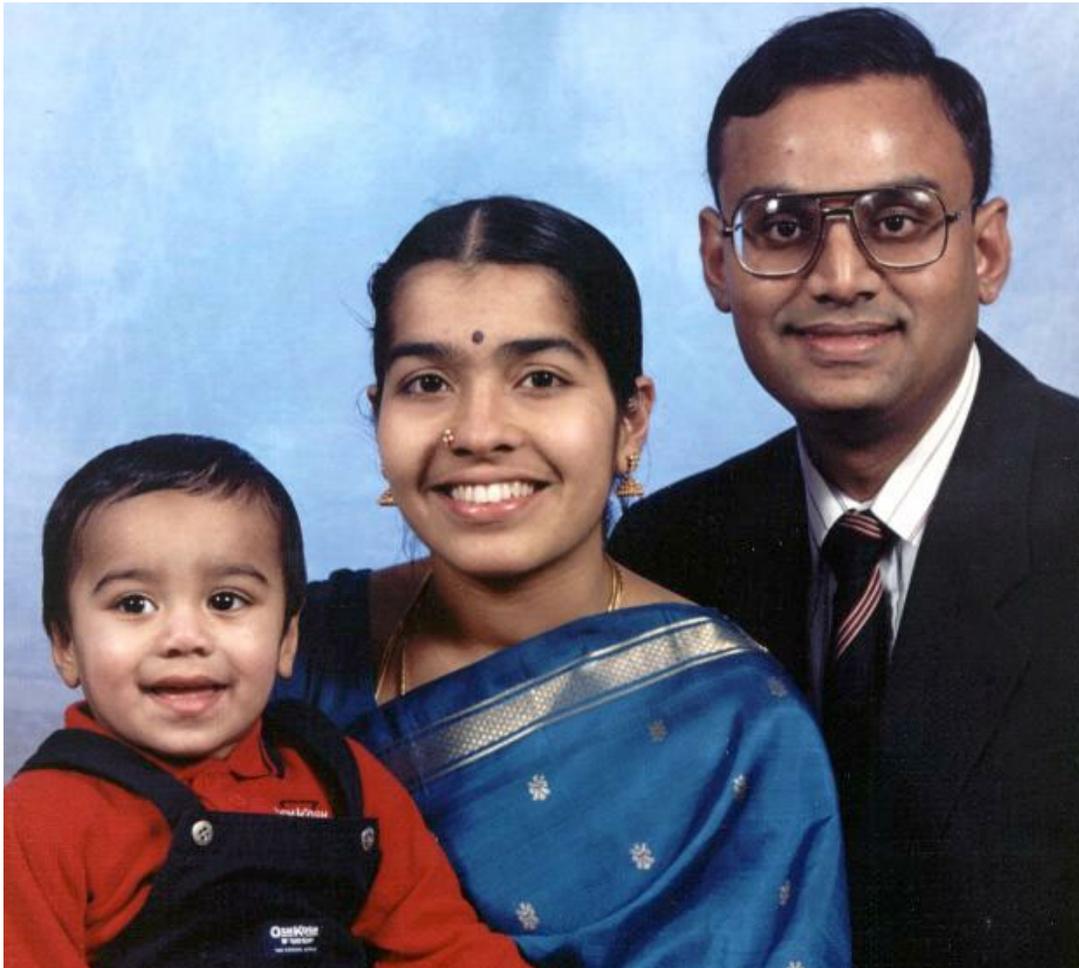
Think about how to use the four questions to help focus their thinking.

1. What is the author trying to say?

First, put yourself in the author’s shoes to try to understand what he or she was saying. Who is the author of the first quote? When did he live? Where did he live? What does this background information add to your proper understanding of the quote? Who was he speaking to? Why was it important for him to say this?

2. What does it mean to you?

Once you understand what the author was trying to say, then ask yourself, “What does it mean to me?” Think about yourself, your family, and general society. What if this is not the case for most people? What if people do not agree with the spirit behind the thought? Suppose people actually disagree



tions and offering encouragement to the groups.

Class Discussion
Learners share their responses and discuss their insights. There are several ways to conduct this discussion. (1) Taking the first question, ask learners to share their responses. Continue in this mode question by question. (2) Have each group share all four of their responses at once. Provide positive feedback and help relate the learners' responses to the quote. Encourage talk among individuals and between groups and call for feedback among the learners. A technique that works is to highlight the various choices of words to describe the quote. The teacher should write key words on the board as a visual reminder of learners' ideas and for the final

and propose a different value for women and the happiness of society?

3. Why is it important?

Now, place your own personal meaning to the quote and think about the importance of what it means to you. This is adding value to what you feel strongly about, which is a key step. If you feel something is important and place a value on it, you are more likely to use it in your lives.

4. How can you use it?

Think about how you can apply the concept to your lives. This is a critical step along with attaching a personal value to the quote. Start to identify specific areas in your lives where you can take action and improve the situation. What can you share with your mother? How can you show greater appreciation for the role of mothers in our society?

summary of the work. The teacher should work with the *learners' thoughts and insights.*)

Conclusion and Close

Re-Motivation:

Motherhood and fatherhood are so crucial to the well being of families and society. They are so important for each of us and the people we care about that we all must develop an understanding, appreciation and genuine love for them. It can make such a difference in our lives that we cannot take it for granted. There is always something new to learn around us everyday, and sometimes the things and people that are closest to us are the least appreciated.

Summary: Invite the students to summarize what they have learned by this process. Learners should connect insights to previous learning, and the learning expectations announced earlier.

The second quote can be considered and analyzed using the same process