

PARENT / TEACHER LESSON PLANS



FAMILY



Summary

This lesson requires students to consider God’s design and plan for the family unit. Students compare this biblical version of the family with that represented by Canadian census data from the years 1961-2011. After learning about the response to several “family” bills in Ontario, students record their own radio ad in response to a “family” bill in their own province. Students are educated, encouraged and equipped to respond with a Christian perspective in the public sphere in the future.

<p>Essential Question</p>	<hr/> <p><i>How does the meaning of the word “family” guide us as we engage with our culture?</i></p> <hr/> <p>This essential question requires students to work with the reality that the family unit is contested territory in Canada. The concept of a traditional family unit as designed by God for our spiritual and physical well-being is the oldest institution known to humankind and we undermine it at our peril. Students are prompted to contemplate the changing nature of the family unit in our society and how the meaning of the term “family” can guide them as they engage with Canada in the public square.</p>
<p>Summary</p>	<p>This lesson requires students to consider God’s design and plan for the family unit. Students compare this biblical version of the family with that represented by Canadian census data from the years 1961-2011. After learning about the response to several “family” bills in Ontario, students record their own radio ad in response to a “family” bill in their own province. Students are educated, encouraged and equipped to respond with a Christian perspective in the public sphere in the future.</p>
<p>Engage students</p>	<ul style="list-style-type: none"> Engage students by explaining that, as a class, you hope create a deep understanding of the concept of “family”. They will do this through a creative exercise by imagining this concept in terms of their five senses. Distribute copies of <i>Handout 1 – A five senses portrait of family</i> In small groups or individually, come up with a variety of words for each of the five senses. <ul style="list-style-type: none"> <i>sight</i>...what shapes, colours, or objects do you think of? <i>touch</i>...what textures or surfaces do you think of? <i>hear</i>...what sounds come to your mind? <i>smell</i>...what smells are associated? <i>taste</i>...what tastes are associated? Brainstorm several for each of the five senses and then decide on the preferred one that best captures what the student or small group thinks. Take this preferred term and determine a rationale for it. Some examples could be: <ul style="list-style-type: none"> My family sounds like <u>an orchestra</u> because <u>everybody is like a different instrument but together we sound great.</u> My family tastes like <u>freshly baked bread</u> because <u>my mother always had fresh bread on Sunday morning.</u> After determining a rationale for each of the preferred terms for each of the five senses, each small group or individual should share their statements with the rest of the class.

Exploring what the Bible has to say	<ul style="list-style-type: none"> • Distribute <i>Handout 2 – Paul’s instructions for families</i> and read Ephesians 5:21 through Ephesians 6:4. <i>Handout 2</i> is intended to help the students organize the following main questions: <ul style="list-style-type: none"> ○ What instructions does this chapter give for husbands? Is there a primary task invoked? ○ What instructions are there for wives? Is there a primary task invoked? ○ What are the expectations given by God for children? ○ What are the expectations given by God for parents? • It should become clear after reading and studying this Scripture passage that God has a clearly designed pattern, already established with Adam and Eve, for husbands and wives, for parents, for children and for families. This pattern is beneficial for children, for the whole family and most importantly honours God because it reflects the love he shows His Church. • The pattern of the church’s submission to Christ is presented to wives. The pattern of Christ’s love to His Church is presented to husbands.
Comparing Canada	<ul style="list-style-type: none"> • Read <i>Handout 3 – Fifty years of families in Canada</i>. the following article, have students compare the last 55 years of Canadian families and summarize what has happened. • Read and make several observations about how the structure of the traditional family unit has changed in Canada in the last 55 years.
Encourage	<ul style="list-style-type: none"> • Briefly summarize that there are ways to bring a biblical perspective to our civil authorities when legislation is brought forward to • Highlight ARPA’s work on Bill 89 in Ontario • Easy mail – radio ads. • Link to effective radio ads • Summarize
Task	<ul style="list-style-type: none"> • Introduce Ontario Bill 89 • Read the backgrounders. There is one from RealWomen, an interview transcript (play the interview here at time code: • There are also Easy Mail letters. • Have students create their own radio ad that tackles • Start strong, tell a story, be clear in your call to action • This radio ad needs to provide an answer to listeners about how the meaning of the word family is contested territory and how it

Extension

- Depending on the legislation being put forward in your own province, please consider using this lesson as a test-drive to engaging with some actual legislation that is before Canada's Parliament or your own provincial Legislative Assembly or Provincial Parliament.
- Consider working with a local ARPA to raise funds to have one of these ads actually run on a local radio station.

Teacher Overview- Family

In the summer of 2005, Canada's Parliament passed the Civil Marriage Act which redefined marriage to include homosexual couples.

Canada became the fourth country in the world to officially redefine marriage in this way. Parliament's decision followed numerous court decisions which found that the traditional definition of marriage was "unconstitutional."

But this wasn't the only effort to redefine the traditional family. Here are a few more recent examples from the Ontario context:

2007: An Ontario court ruled that a child can legally have three parents. The biological mother and father of the child wanted the mom's lesbian partner to legally be the boy's parent as well. The court agreed, resulting in the boy having three "parents." In addition to these changes to the traditional family, there is a growing push to allow for polygamy in Canada.

2012: Bill 33, or "Toby's Act", marked the first time a major jurisdiction in North America passed the terms "gender identity" and "gender expression" into its human rights code.

2012: The "Accepting Schools Act" (Bill 13), required public and Catholic schools to allow gay-straight alliances and to root out "homophobia", "biphobia", and "transphobia".

2015: Bill 77, the "Affirming Gender Identity Act", banned "reparative therapy" for minors that are struggling with gender identity disorder.

2016: The “All Families are Equal Act”, or Bill 28, removed the terms “mother” and “father” from Ontario law and allowed up to four different adults to become a child’s parents through a so-called “pre-conception parentage agreement”.

2017: Bill 89, the “Supporting Children, Youth and Families Act” cements gender identity and gender expression into child services law.

The redefinition of family has resulted in part from the breakdown of the family that accelerated with the introduction of "no-fault" divorce back in 1968. When maintaining marriage became a matter of preference, it did not take long for other groups to take advantage of this and redefine other parts of family according to preference.

What is going on behind each of these scenarios? The traditional family unit is being redefined according to individual preferences. Instead of biology and adoption defining family, family becomes whatever people want it to be. With these changes, there is no longer any objective standard of what should constitute a family. Instead, courts determine the new parameters based on what they think is "loving" and "tolerant". The state is assuming a more direct role in children’s lives. Parents are gradually being separated from their role as primary decision make in their children’s lives.

This redefinition of family is a rebellion against the long-standing definition of family (a married father and mother and biological or adopted children). This traditional definition was not simply some arbitrary definition that worked in the past but should be replaced to suit our postmodern times. It was designed by God to reflect the spiritual relationship between Him and us. Ephesians 5 explains how the relationship between husband and wife is to reflect the relationship between God the Father and God the Son. Likewise, the relationship between fathers and children is also to reflect the way that we are obedient to our heavenly Father. Throughout the Bible it is very clear that God puts a divine imprint on His creation. The family is to reflect who God is to this world. It is not to be defined according to our changing preferences but according to God's eternal standard.

God also knows what is best for us. The traditional family unit is not only a spiritual reality; it is made for our good. When it is destroyed through divorce, redefining marriage, or any other way, there are inevitable consequences. A wealth of social research testifies to the importance of stable traditional families for the well-being of children and society in general.

A Five Senses Portrait of Family

- The purpose of this organizer is to create an initial deep understanding of the term “family”.
- Think of several words that are associated with “family” and that match each of the five senses.
- Together, choose the best term and provide a rationale for it using the prompt given.

Sight: What shapes, colours, objects do you think of when you hear the word ‘family’?

Associated Terms:

Summary phrase:

Family looks like _____ because _____

_____.

Touch: What textures or surfaces do you think of when you hear the word ‘family’?

Associated Terms:

Summary phrase:

Family feels like _____ because _____

_____.

Hear: What sounds come to your mind when you hear the word ‘family’?

Associated Terms:

Summary phrase:

Family sounds like _____ because _____

_____.

Smell: What smells or odors do you think of when you hear the word ‘family’?

Associated Terms:

Summary phrase:

Family smells like _____ because _____

_____.

Sight: What tastes are do you think of when you hear the word ‘family’?

Associated Terms:

Summary phrase:

Family tastes like _____ because _____

_____.

Paul's Instructions for Families

- The purpose of this organizer is to determine what the apostle Paul's guidelines for families are in his address to the Ephesians. Read Ephesians 5:21 through Ephesians 6:4.

Instructions for husbands...

-
-
-
-

Is there a primary task that emerges above others?

-

Instructions for wives...

-
-
-
-

Is there a primary task that emerges above others?

-

Expectations for children with regards to their role in the family?

-
-
-
-

Expectations for parents with regards to their role in the family?

- -
 -
 -
-

Census in Brief

Fifty years of families in Canada: 1961 to 2011



Families, households and marital status, 2011 Census of Population

Introduction

During the 50-year period from 1961 to 2011 which corresponded with the censuses of population, considerable social and economic changes occurred in Canada that influenced evolving family dynamics.

The early 1960s was near the end of the baby-boom period (1946 to 1965), when many people married at a fairly young age and had relatively large families. By the end of the 1960s, events such as the legalization of the birth control pill, the introduction of 'no fault' divorce, as well as the growing participation of women in higher education and in the paid labour force may have contributed to delayed family formation, smaller family size and an increased diversity of family structures.

The concepts and measurements used in the census have changed over time to reflect this diversity (see [Box 1](#)).

Box 1 Timeline of conceptual changes by census year

1981: First year data are available for common-law unions.

2001: Same-sex common-law couples are first counted.

Also in 2001, the census family concept is broadened to include:

- children in census family who were previously married
- skip-generation families (grandparents and grandchildren in the same dwelling and without the presence of a middle-generation parent)
- a child and his/her lone parent (middle generation) living in a three-generation household. Prior to 2001, the two older generations would have formed a census family.

2006: Same-sex married couples are first counted, following the legalization of same-sex marriage across Canada in 2005.

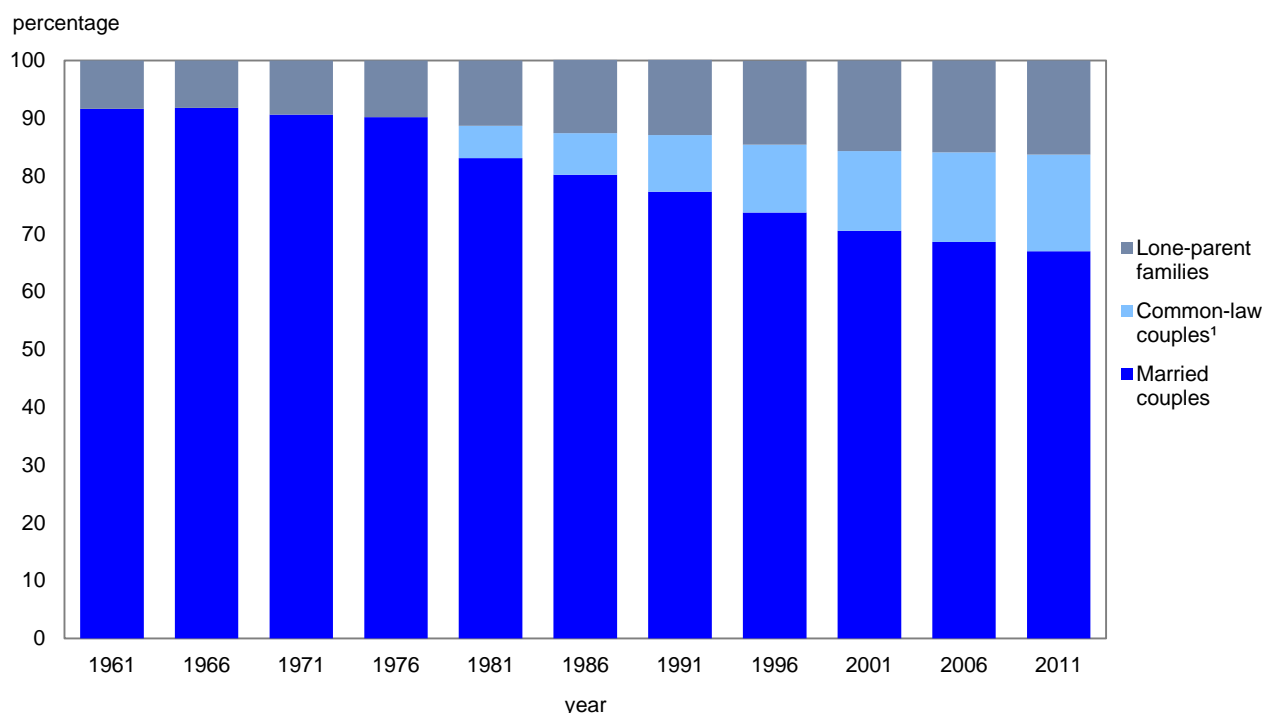
2011: Couples with children can be classified as intact families or stepfamilies.

For more information on census family concepts, see the [2011 Census Dictionary](#), Catalogue no. 98-301-X.

Over time, the share of married-couple families has decreased

The number of census families in Canada—married couples, common-law couples and lone-parent families—more than doubled between 1961 and 2011, from 4.1 million families in 1961 to 9.4 million families in 2011.

In 1961, married couples accounted for 91.6% of census families ([Figure 1](#)). By 2011, this proportion had declined to 67.0%. This decrease was mostly a result of the growth of common-law couples.

Figure 1 Distribution (in percentage) of census families by family structure, Canada, 1961 to 2011

Notes: Historical comparisons for census families, particularly lone-parent families, must be interpreted with caution due to conceptual changes in 2001. For more information, see 'Concepts and Definitions' in [Family Portrait: Continuity and Change in Canadian Families and Households in 2006, 2006 Census](#).

1. Data on common-law couples are not available prior to the 1981 Census.

Sources: Statistics Canada, censuses of population, 1961 to 2011.

While the number of married couples rose 19.7% over the 30-year period between 1981 and 2011, the number of common-law couples more than quadrupled (+345.2%).

Data on common-law couples were available for the first time from the 1981 Census of Population, and they represented 5.6% of all census families that year. Since then, the proportion of common-law couples has grown steadily to 16.7% of all census families in 2011. In fact, for the first time in 2011, the number of common-law couple families in the country surpassed the number of lone-parent families (1,567,910 compared to 1,527,840).

The share of lone-parent families has increased

In 2011, lone-parent families represented 16.3% of all census families. This was almost double the share of 8.4% in 1961 when relatively more childbearing took place within marriage and divorce rates were lower (see [Box 2](#)).

Box 2 Canadian Families: 1911 to 1961

While today's census families are characterized by diversity, this was also the case for families in the first half of the 20th Century, but often for different reasons.

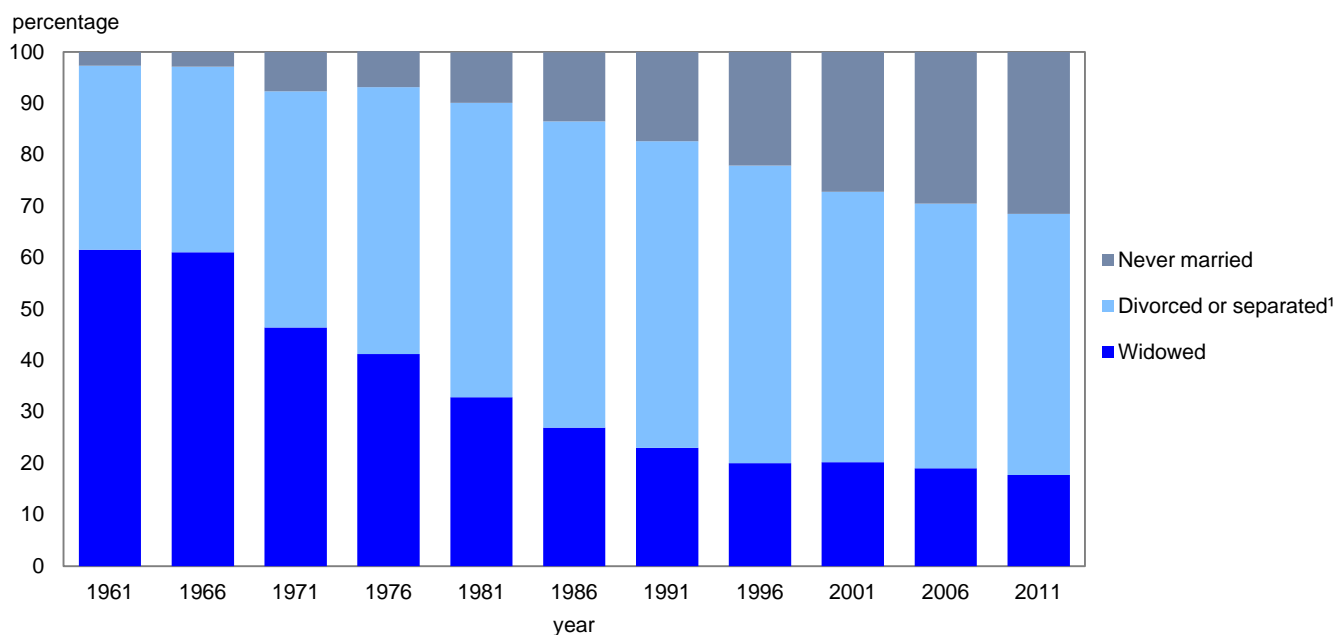
Widowhood and remarriage following the death of a spouse were more common in the early decades of the 1900s, when there was higher maternal mortality and higher mortality rates overall for infants, children and adults. There were also many deaths which occurred during the two world wars and the Korean War. In 1921, for example, nearly 1 in 10 children aged 14 and under (8.8%) had experienced the death of at least one parent. As a result, lone-parent families were relatively prevalent in the early decades of the 20th Century. These families represented 12.2% of all census families in 1941; a level that was higher than in 1961 (8.4%), near the height of the baby boom, and that was not surpassed again until 1986.

Note: For more information, see A. Milan. 2000. 'One hundred years of families'. *Canadian Social Trends* no. 56. Statistics Canada Catalogue no. 11-008.

Sources: Statistics Canada, censuses of population, 1911, 1921, 1931, 1941, 1951 and 1961.

The ratio of female lone-parent families to male lone-parent families has been fairly constant over the past 50 years at about 4 to 1. While the sex distribution of lone-parent families changed little between 1961 and 2011, the legal marital status of lone parents evolved considerably during this time ([Figure 2](#)).

Figure 2 Distribution (in percentage) of the legal marital status of lone parents, Canada, 1961 to 2011



Note:

1. Divorced or separated category includes 'married, spouse absent.'

Sources: Statistics Canada, censuses of population, 1961 to 2011.

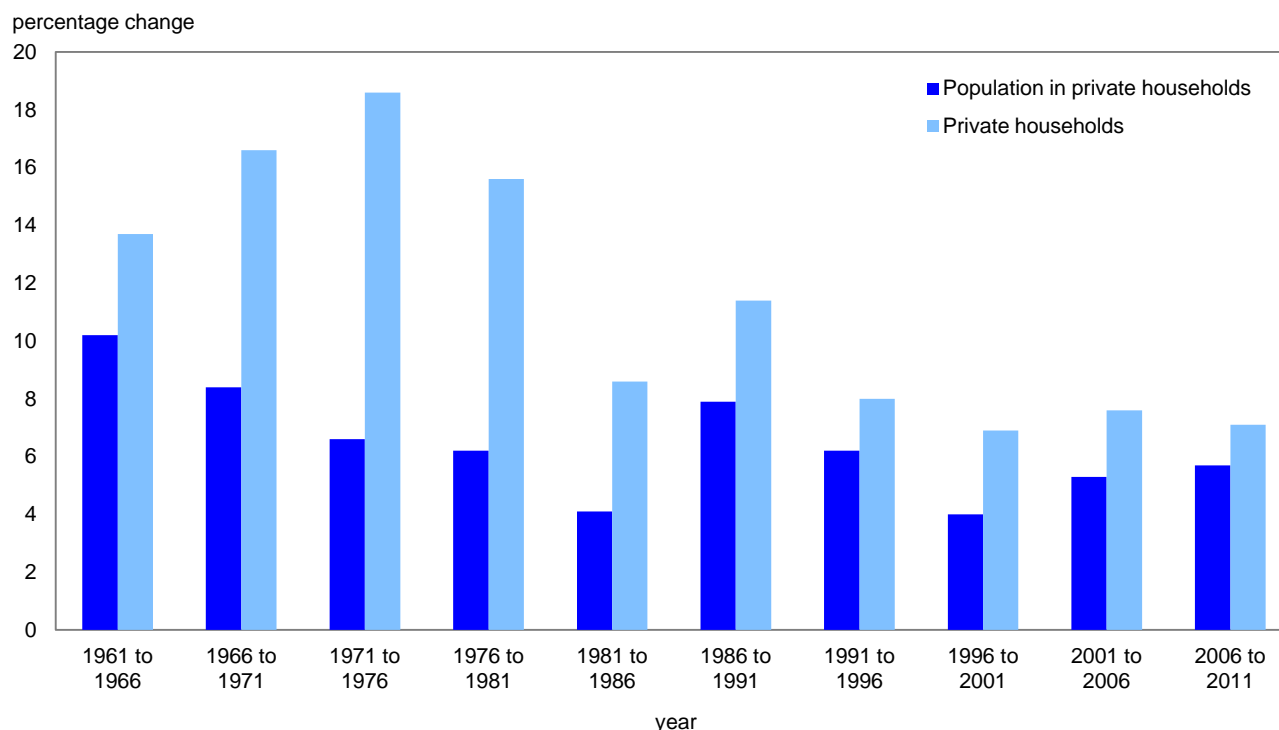
In 1961, the majority of lone parents (61.5%) were widowed; a small proportion (2.7%) reported never having been married and the remaining 35.8% were divorced or separated.¹ Over time, the proportion of widowed lone parents declined steadily, accompanied by an increase in the prevalence of never-married or divorced lone parents. By 2011, the most common legal marital status for lone parents was divorced or separated (50.8%), followed by a more than ten-fold increase for those who were never married (31.5%), while 17.7% of all lone parents were widowed.

Families and households have become smaller

Canadian families have become smaller over time. This occurred partly because of a decline in the total fertility rate after the baby boom and the fact that lone-parent families increased in recent decades. The average number of children per family decreased from 2.7 in 1961 to 1.9 in 2011.² During the same period, the average number of people per family declined from 3.9 in 1961 to 2.9 in 2011.

While family size declined over the period, the number of households increased. In each 5-year period between 1961 and 2011, the number of private households grew faster than the population, particularly between 1966 and 1981 ([Figure 3](#)).

Figure 3 Percentage change in the population in private households and in the number of private households, Canada, 1961 to 1966 to 2006 to 2011



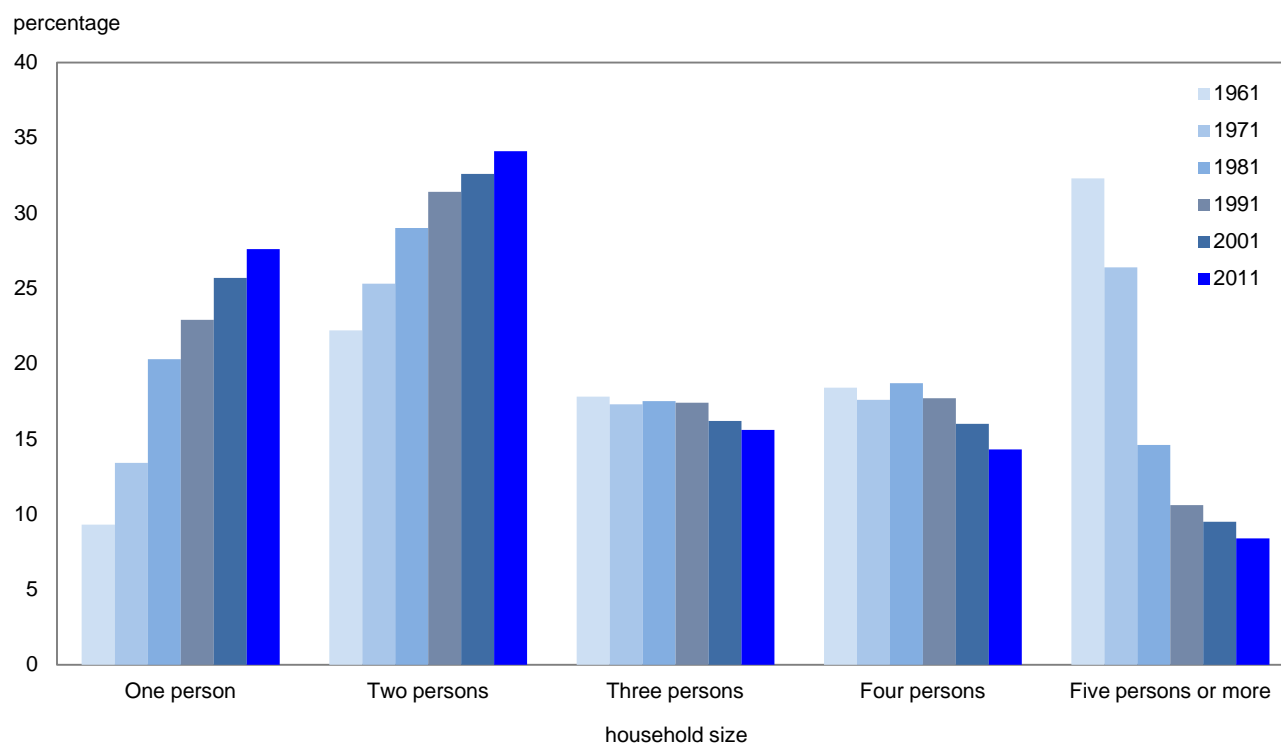
Sources: Statistics Canada, censuses of population, 1961 to 2011.

1. Divorced or separated category includes 'married, spouse absent' in 1961 and in 2011.

2. In 1961, the average number of children per family is calculated for families with all children aged 24 and under whereas in 2011, it is calculated for families with at least one child aged 24 and under.

Households have also become smaller in recent decades. This has been due largely to increased shares of one- and two-person households and to decreases in the proportion of large households comprised of five or more people. The 1981 Census marked the first time that one-person households surpassed households of five or more people ([Figure 4](#)).

Figure 4 Distribution (in percentage) of private households by household size, Canada, 1961 to 2011



Sources: Statistics Canada, censuses of population, 1961 to 2011.

In 2011, households consisting of one person accounted for 27.6% of all households; about a three-fold increase from 9.3% in 1961. During the same period, the share of large households comprised of five people or more decreased from 32.3% in 1961 to 8.4% in 2011.

There are many reasons which may account for households becoming smaller and for households growing more rapidly than the population. Smaller households may result from lower fertility or no children present in the home, either because household members have never had children, have had fewer children or their children have grown and established their own independent households. In addition, relatively high rates of separation and divorce are likely to produce two smaller households after the dissolution of a previously larger one.

Larger share of persons not in census families

The proportion of persons living outside of census families (including living alone, with relatives and with non-relatives only) increased over the 50-year period from 1961 to 2011. In 1961, 8.6% of the total population in private households did not live in a census family. By 2011, this share had increased to 17.1%. Throughout the entire period, the majority of people who did not live in census families were living alone,³ with smaller proportions living with relatives or with non-relatives. Over time, living alone has grown steadily in prevalence among the population aged 15 and over, from 3.5% in 1961 to 13.5% in 2011, at least partially as a result of population aging.

Note to readers

Random rounding and percentage distributions: To ensure the confidentiality of responses collected for the 2011 Census while maintaining the quality of the results, a random rounding process is used to alter the values reported in individual cells. As a result, when these data are summed or grouped, the total value may not match the sum of the individual values, since the total and subtotals are independently rounded. Similarly, percentage distributions, which are calculated on rounded data, may not necessarily add up to 100%.

Due to random rounding, counts and percentages may vary slightly between different census products, such as the analytical document, highlight tables, and topic-based tabulations.

Additional information

Additional information on specific geographies can be found in the [Highlight tables](#), Catalogue no. 98-312-X2011002, [Topic-based tabulations](#), Catalogue no. 98-312-X2011017 through 98-312-X2011046, as well as in the new census product [Focus on Geography Series](#), Catalogue no. 98-310-X2011004.

Acknowledgments

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3. The living alone population, as classified by the census, refers to persons aged 15 and over.

How to obtain more information

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National telecommunications device for the hearing impaired	1-800-363-7629
Fax line	1-877-287-4369

Local or international calls:

Inquiries line	1-613-951-8116
Fax line	1-613-951-0581

Depository Services Program

Inquiries line	1-800-635-7943
Fax line	1-800-565-7757

To access this product

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Note of appreciation

Canada owes the success of its statistical system to a long-standing partnership between Statistics Canada, the citizens of Canada, its businesses, governments and other institutions. Accurate and timely statistical information could not be produced without their continued cooperation and goodwill.

Creating a Radio Ad

- Before completing this task, be sure to listen to ARPA's sample radio ad in response to Ontario's Bill 89.
- The length of the radio ad should be 30 seconds.
- Use ARPAs EasyMail letters on Bill 89 for ideas on what to include in your radio ad.

An effective radio ad starts strong, tells a story, and is clear in a call to action. When listening to the sample ARPA radio ad, try to highlight these elements. In creating your radio ad, use the following points to ensure that your radio is ready to record!

1. Explain how your radio ad will start strong and with an impact.
2. What is the story that you will tell in your radio ad? How will you use it to make an emotional connection with your listening audience?
3. What will be your 'call to action'? How will you ensure that it is clearly worded?
4. How will your radio ad make it clear to the listeners that the meaning of the word "family" is contested territory and that it is important to value and preserve the traditional family unit as a building block of society.
5. Write out the radio ad word for word. Practice it and listen to ARPAs sample radio ad. Remember that pronunciation, tone and volume will need to be exaggerated in order to sound effective over radio. If you don't, you run the risk of it sounding 'flat'.