

Module 1 Introduction to Care for Our Common Home

Lesson 10

Creating the Classroom Kinship Covenant

GUIDING QUESTIONS

- What commitments for kinship can we make in our own classroom community?**
- How does my engagement in a process of community development demonstrate both my rights and responsibilities?**
- How are the themes of Catholic Social Teaching reflected in the covenant we create for our classroom community?**
- How can I represent my internalization of catholic social teaching from the learning in this module?**

TEACHER PREPARATION

Supplies

5 blank posters, 20 glue sticks.

Print/Prepare

Print the CST questions from the appendix, and cut them out, gluing the questions onto the 5 posters in total (some of the CST principles have more than one question, glue them on the same poster).

Print

Cut out 2" X 4" pieces of paper, approximately 8 blocks per student.

Download and Set Up

the accompanying PowerPoint presentation (one slide)

Read

Appendix The story behind the Cesar Ayala image

REVIEW

previous lessons - the three lenses to understand humanity's relationship to the earth community (lesson 1.1), Pope Francis's letter to all humanity (1.2), an Indigenous lens (1.3), and the five Catholic Social Teachings (1.4-1.8) that we studied.

LESSON PLAN

Can we create a covenant for a culture of kinship in our classroom?

IGNITE

A Classroom Culture of Kinship

Project Slide: the image by Cesar Ayala in Quito, Ecuador. Ask students: What do you notice in this image? How does this image speak to you of the Catholic Social Teachings (human dignity, solidarity, preferential option for the poor, care for creation, rights and responsibilities) we have learned about?

Note: story behind the image is in the power point Notes that accompany this slide and found in this lesson plan.

Raise the Questions, but the process in Immerse will surface the answers:

- What elements are necessary for a *healthy community in the classroom, where everyone feels that they are respected and have something to contribute?*
- *What is meant by kinship?* (we are intimately connected to one another and to the whole earth community.)
- In kinship, how should we *be* in community?

IMMERSE

Tape the 5 posters with the corresponding questions in separate locations in the room, so there is ample room to wander around between each poster. Explain that these poster papers pose specific questions that come from what we learned with the five Catholic Social Teachings that we looked at.

We will use a strategy called **Silent Conversation** to provide an opportunity for personal reflection. Then we will collaborate in groups of four to categorize the responses and come up with a summary statement. From there, as a class, we will form our classroom covenant of kinship together.

The teacher places the 2" x 4" pieces of paper in a basket at the front of the room, alongside the glue sticks. Then invite the students, as individuals, and in complete silence, *to travel to one station, read* the question, carefully *think* through his/her best response, *record* it on the paper, and glue the paper on the poster underneath that question.

Students continue to another station and another question to continue the process. They can return to a station more than once during the reflection time and add to their work.

Once students have travelled through all five posters, divide students into groups, one group for each poster. *Give each group one of the posters.*

COALESCE

Each group needs to look at the ideas their peers have shared, find a way to *categorize them* (similar ones might be labelled, A, B, C, etc.), *circle key words*, and *prepare a summary*.

The second step in the small group work is to discuss how the ideas on their poster can help prevent hurt and ensure that everyone in the class feels like an equally valuable, contributing member in the *kinship community of the classroom*. Add the main points of this discussion to the group's summary. A spokesperson should be prepared to share with the large group.

When ready, a spokesperson in each group of five CST Posters *will be asked to share their group's summary thoughts, using the process below.*

CREATE

Covenant for a Classroom Community Culture of Kinship

Share with the class: The task is to draw up a Covenant for a Culture of Kinship in the classroom. We will formulate the articles for our classroom covenant, just as was done for the Declaration of Human Rights.

It is important to phrase everything as an *I will*, not as I won't.

Ask one spokesperson for a group to give one of their summary statements. *Use facilitation skills to receive their summary statement and together clarify for wording on the covenant agreement.*

Each Christian man and woman, every member of the human family, can act as a thin yet unique and indispensable thread in weaving a network of life that embraces everyone. May we feel challenged to assume, with prayer and commitment, our responsibility for the care of creation. May God, "the lover of life" (Wis 11:26), grant us the courage to do good without waiting for someone else to begin, or until it is too late.

Pope Francis. 1 September 2019

NOTE

Be careful not to assert your teacher authority for wording; this is the classroom-constructed covenant agreement. Probe for deeper thinking and be sure the students agree with final wording of their thinking.

As an example: If a spokesperson says, "*Respect others.*" You could probe by asking "*How do you show respect?*" to end up with: *I will listen carefully and respectfully to each person who speaks OR I will be courteous in words, actions, and body language towards all others in the class.*

Another example, if a student shares: "I have the right to speak", you can move them into the responsibility part of that equation: *I have the right to speak and the responsibility to listen.*

Write the wording for each of the covenant statements on the board. Invite one summary statement from each group, until each group has given one. Then invite a second summary statement from each group. Continue to work towards clarity in the wording. At the end, ask: is there anything more we need to add? Usually they will forget to add something that says "*I have the right to tell my story but only my story. I will respect the confidentiality of everyone in this class.*" Another common one that gets missed is "*I have the responsibility to take a risk but the right to pass.*"



FINAL QUESTIONS FOR REFLECTION AND DISCUSSION:

How would living in a culture of kinship shape you?

How would a culture of kinship in a community be a beacon of hope to others?

FOLLOW UP

A Classroom Culture of Kinship

Invite a student or two to make the final document on a large poster on behalf of the class.

Once complete, plan another day when each member of the class can sign the covenant. Develop a simple ceremony with a candle and prayer before signing the covenant would honor the sacredness of what the class has agreed to. They should be called up to sign individually as others watch. (It becomes a ritual action.)

The poster will hang in the classroom as a reminder of everyone's commitment. Since it is a covenant that the classroom community has agreed upon, the class will have to determine actions in the case of a covenant breach. The rights and responsibilities of the classroom community take precedence over individual rights. The covenant agreement is to ensure a classroom culture of kinship remains at the centre.

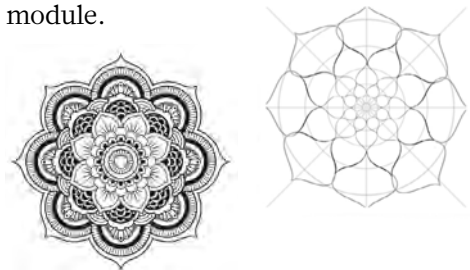
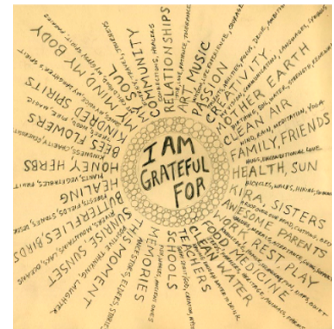
CREATE

Represent by way of a mandala, a key learning from each of the last nine lessons on *Care For Our Common Home*.

1. Worldview: the lens we use – dominion, stewardship, kinship
2. Laudato Si': A letter to humanity on care for our common home
3. An Indigenous Worldview: What do we need to learn and remember?
4. CST: Human Dignity
5. CST: Preferential Option for the Poor and Vulnerable
6. CST: Human Rights and Responsibilities
7. CST: Solidarity
8. CST: Care for Creation
9. Applying CST with HOPE: How does the Church in Canada demonstrate its commitment to the gospel in action, and to applying Catholic social teaching? Can we really make a difference in global issues?

Your mandala will have 8 sections in it, each representing a key learning as per the first 8 lessons above. An idea from the 9th or 10th lesson can be at the centre: where we apply our learnings, filled with hope and faith. The mandala should be a combination of words and images. It does not need to be symmetrical or intricate. Be intentional about the colors you use in each section. Below are a few examples of the mandala shape, but what the student does is simply take the idea and draw a key learning (words, colors, representation in symbol and picture) on each “petal”. The result will be a simple and beautiful depiction of key learnings in this module.

You will be asked to present your completed mandala to the class with an explanation of your representations.



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The story behind the Cesar Ayala image

When the image comes up, ask the students:

What do you notice in this image?
How does this image speak to you of
“solidarity” and “human dignity”?

Here is the story behind the image; since it is a story of the solidarity of the human family. Louise Bitz, Catholic Schools Program Office for Development and Peace tells the story:



I was speaking with a friend of mine who is an Oblate priest. He is both a pastor in a parish and a chaplain in a high school. I wanted to encourage him to participate in the Share the Journey campaign. In my presentation to him, I showed him a power point that I had made for Culture of Encounter, as part of the campaign. In response he pulled out his phone and showed me the picture you are looking at now. I was stunned; it was so beautiful. He explained that the Oblate community in Ottawa and took this picture out of a book and made it into a huge poster for a conference.

So, I started a journey to learn more - I phoned the Oblate house in Ottawa and asked for more details. I had to track down the author of the book, a university professor in Europe who now works at the Steyler Missionaries Philosophical-Theological College SVD, and he told me the story of the painting.

Let me explain and expand a bit on the history of this picture. The ecumenical meeting in Quito' Ecuador in the early 2000's had to do with different cultural strands creating new identities. Obviously, a poster was required to promote the conference and it soon became clear that no photograph could unite the many ideas being circulated. But such a painting could, and the local organizing committee developed together with César Ayala this idea. Meaning that we talked a lot and he started to paint and came up with something like this and everybody was quite thrilled by it. Later, when I was already in Austria, some of our people wanted to talk about our missionary perspective, centered around dialogue and identity and solidarity etc. They were using loads of small photos and slogans on billboards, and we returned to this idea. So, César made the painting for me, this time with more of the pixel structure of photos coming to the fore. We included the picture as posters (in A2 format) in the SVD magazines in Austria, with editions close to 100,000. So, this image has been circulated a lot. The idea behind was to start just looking at the picture and start describing what you see. Then groups would eventually come up with what they connect with, with the idea of mission and we were able to feed into it. The painting has a title like «we weave our identities out of different cultural strands», so your proposal of a «culture of encounter» would work.

So, there you have it. There was a lot of dialogue and collaborative spirit that went into the birthing of the piece of art. There was a lot of vision and life energy that formed and shaped it. And perhaps because of that, it was gifted to me to use as well. This wonderful man in Europe contacted the artist Cesar Ayala in Quito, Ecuador, and asked his permission for me to make his art into a banner that we could use in Saskatchewan for Culture of Encounter during the Share the Journey campaign. He granted permission, and so I got the banners made. I made sure that his name was on the bottom left of the banner. In my work here in Saskatchewan, everything I did in schools had Culture of Encounter embedded in the Share the Journey campaign.

Care of the Earth

What practices could we adopt in this classroom to affirm and strengthen the belief that we need to lovingly care for the earth community?

What can we do to ensure that we include the voice of the earth in our classroom journey together?

Human Dignity

What gives me a sense of dignity as a student in this classroom community each day?

What do I need to do each day in order to affirm the dignity of each person in this classroom community?

Solidarity

What choices will I need to make for us to experience Solidarity in our classroom culture?

Preferential Option for the Poor and Vulnerable

How might students in our classroom sometimes feel marginalized, vulnerable, forgotten?

We are called to see all members of the class as part of our community of concern, rather than “those people”. What **attitudes and behaviors** can I choose to show that each member of this community is valued and important?

Human Rights and Responsibilities

As a member of this classroom **community**, what rights do I and every other person have?

What are my corresponding **responsibilities** for each right listed?