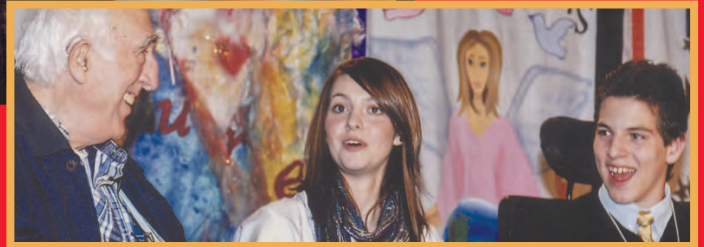


A Canadian inspiring the world...

# Jean Vanier



**Build a world where everyone belongs!**

## **On Becoming Human**

### **Teachers' Guide**

Supplementary curriculum material for  
senior high school Philosophy, Religion,  
Leadership, Social Studies







# ***On Becoming Human***®

**A Curriculum Package for Grades 11 and 12  
Religion, Philosophy, Leadership, and Social Studies**

**Audio CD and Study Guide**

*based on*

## **Jean Vanier's CBC Massey Lectures**

### **LEARNING FROM LECTURES:**

- **PART A: Listening and Reflecting on Philosophical Content.**
- **PART B: Note-taking Skill Development using Vanier's mini-lectures.**

Written by Greg Rogers, M.ED, Staff Development Department, Toronto Catholic District School Board *and* Beth Porter, M.A., Coordinator of Educational Initiatives, L'Arche Canada (authors of the *Belonging: The Search for Acceptance* curriculum).

**Please note:** This curriculum package *On Becoming Human* (CD, Questions for Students, and Teachers' Guide) may be obtained from the L'Arche Canada office, 10271 Yonge Street, Ste 300, Richmond Hill, ON L4C 3B5 (905-770-7696 ext. 108 or 1-800-571-0212 or email at [education@larche.ca](mailto:education@larche.ca)).

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**Toronto, Canada**

August 24th, 2007

Dear Colleagues,

We offer you this package for Grades 11 and 12 Religion, Philosophy, Leadership, and Social Studies, based on the CBC Massey Lectures of Jean Vanier, founder of the L'Arche movement.

Jean Vanier, who is a Canadian, is one of the great moral and social leaders of our day. His vision of a society where everyone belongs resonates with young people, and we believe that while the material has no visual content and will demand more of students for this reason, it will appeal and will lead them to reflect more deeply on their life choices.

**The Three Pillars of this curriculum package are:**

- 1. Content:** An Introduction and fifteen clips from *Becoming Human* (the CBC Massey Lectures) —Jean Vanier's vision for becoming a fully human person in today's world.
- 2. Goals—to develop the following competencies:**
  - Learning from lectures
  - Working with abstract concepts
  - Note-taking skills for college and university
- 3. Values:** Community, Belonging, Responsible Citizenship

*Please send us your feedback and suggestions on this first printing.*

You may wish to read Vanier's book *Becoming Human* (Toronto: Anansi, 1998) based on the CBC Massey Lectures, or listen to the entire five-hour lecture series, available on CD from the CBC ([www.cbc.ca](http://www.cbc.ca)) or from Daybreak Books and Media ([pubs@larchedaybreak.com](mailto:pubs@larchedaybreak.com) or 1-800-853-1412).

*Yours sincerely,*

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# INTRODUCTION TO JEAN VANIER AND L'ARCHE

## Why Teach this Introduction:

Periodically in the *On Becoming Human* CD, Jean Vanier refers to L'ARCHE as the laboratory where he has learned from others what it is to live a fully human life. It will help for students to have some sense of his life story and of what L'ARCHE is.

Also, Jean Vanier is an example for young people of a young person who searched for his direction in life. The fruitfulness of his life is at least in part due to his having persevered in this search, reflecting and learning and seeking to listen to his heart over a period of several years.

Lastly, Jean Vanier is an important contemporary Canadian humanitarian and social leader who (1) started a ground-breaking international movement for de-institutionalization of people with intellectual disabilities, who (2) stresses that people with intellectual disabilities have valuable gifts to contribute to the quality of life in our society, and who (3) is a voice for justice and peace, who speaks for all people who are marginalized in our world today—prisoners, refugees, the elderly, the homeless.

## Materials:

- a) DVD *Choosing Our Future: Senior Students in Conversation with Jean Vanier* and accompanying discussion questions (see DVD menu)
- b) Brief Biography of Jean Vanier (pages 5 – 8)

Teachers also may wish to use some or all of these items to introduce the students to Vanier and L'ARCHE:

- DVD-ROM *Belonging: Choosing Our Future* 15 min video and guide CSC recommended 2012
- *Belonging: The Search for Acceptance* (50 min DVD and Teacher's Guide, CSC recommended 2012)
- DVD "Building A Compassionate Canadian Society" (intro to L'Arche) min (About L'ARCHE - 10 min.)
- The DVD-ROM "Prophets of Peace" two 10 minute films of L'Arche members
- Stories of L'ARCHE from the book, *More Than Inclusion: Honouring the Contributions of People with Developmental Disabilities*. (L'Arche Canada, 2005)
- *A Human Future: A Thought Sheet for Canadians*, at [www.larche.ca/en/inspiration](http://www.larche.ca/en/inspiration).

Available from L'Arche Canada: [education@larche.ca](mailto:education@larche.ca). Info: [www.larche.ca/en/education](http://www.larche.ca/en/education).

**At the end of this lesson students will:**

**(1) Be able to describe Jean Vanier as:**

- a social and spiritual leader who, as a young person, took time to look for his direction in life and, when he found this direction, followed it faithfully.
- a respected contemporary humanitarian and philosopher who presents a vision of a world where every person can belong and bring his or her gifts. Maclean's Magazine calls him "a Canadian who inspires the world."
- the founder of L'ARCHE, an international movement that began the process of de-institutionalization and has changed contemporary social history with regard to the treatment of and attitudes of others toward people who have intellectual disabilities. Students may learn that Vanier also co-founded a support movement called Faith and Light, for families of people who have a member with an intellectual disability, and a service-learning movement for university students called Intercordia.



**(2) Be able to describe some features of L'ARCHE:**

- In L'ARCHE communities people with and without intellectual disabilities share life together.
- L'ARCHE is based on friendship between people who are very diverse in their abilities and backgrounds. It sees all people as of equal value, and people with intellectual disabilities as being able to teach the rest of us about the values of the heart and what it means to be a fully human person.

**Class activity:**

- Use some of the materials listed on the previous page and conduct a discussion or ask students to share in partners on Jean Vanier and L'ARCHE. The following questions may be useful.

## Questions for class discussion:

### 1. What strikes you about the choices that Vanier made as a young person looking for his path in life?

The Teacher may want to emphasize the following three aspects of Jean Vanier's life in helping students understand how they can approach finding their own direction in life:

#### *IN BRIEF:*

- a) *Jean searched for his direction in life, listening to both his mind and his heart.*
- b) *He sought out a role-model and mentor.*
- c) *He persevered, exploring different paths until he found one that was right for him.*

- a) **Jean Vanier questioned and searched for his direction in life**, being willing to risk and to step outside what was safe and comfortable, and to re-think and change directions. At age 13 he entered the Royal Naval Academy; at age 20 he left the navy feeling called to a different path in life but not clear what this would be.
- b) **He sought out a role model and mentor** whom he could trust and with whom he could share deeply about himself. He found this mentor in Père Thomas Philippe, a Dominican priest who headed a community of students in Paris and, later, was chaplain to a small institution for people with intellectual disabilities.
- c) **He persevered in looking for where and how he would invest his life energies**, gaining experience, trying different directions and reflecting on how God seemed to be calling him. This took several years. He studied, completing his doctorate, he lived in community with other students and later led that community, he taught for a year, and eventually, he founded L'ARCHE and began his life's work. In this work he has continued to reflect on what he is learning and to teach and share his understanding with others. He often speaks of the people he lives with in L'ARCHE as his teachers.

### 2. Describe how Vanier has made an impact on the well-being of others and on contemporary social history.

He began a movement that spread around the world providing homes for many people with intellectual disabilities who otherwise were abandoned or institutionalized. He is recognized as a social and spiritual leader and an example. He is a mentor, teacher and lecturer. He helps people who are marginalized have a voice and be recognized for their gifts. He holds up a vision of a world where differences are valued and everyone belongs and can contribute.

### 3. What struck you about Jean Vanier and his ideas in the film *Choosing Our Future: Senior Students in Conversation with Jean Vanier*?





## JEAN VANIER: A BRIEF BIOGRAPHY

### A Young Person who Followed his Heart; A Man who is Changing our World!

**Jean Vanier** has made a difference in the lives of countless people around the world—those with disabilities, their families, and the many young people who have chosen to volunteer in L'ARCHE communities.

Jean was born in Geneva, Switzerland, where his father was serving as a Canadian diplomat.\* In the 1930s, the family moved to England where Jean attended school until he was eleven.



Because of his father's job, Jean lived in various countries. The family, which included five children, moved often but, like their parents, the children were Canadian and they kept close ties with Canada, growing up to speak both French and English.

At the outbreak of World War II, Jean's father was posted to Paris where Jean attended a French school. In 1940, when the armies of Nazi Germany were poised to attack Paris, the Vanier family fled the city and headed south to the port of Bordeaux. They managed to escape on an over-crowded refugee boat bound for England. This was Jean's first glimpse of the appalling situation faced by many refugees.

The Vaniers returned home to Quebec where Jean attended school. War-time Europe had made a strong impression on him and he felt it was his duty to help. He was just 13 when he followed his heart and secretly prepared an application to England's Royal Naval College. He then asked his father's permission to go. His father's answer was simple: "I trust you," he said. It was a remarkable response considering that his son would have to cross the Atlantic during the full heat of the war when ships were being torpedoed, and then start a new life far from home. Jean has often spoken of the importance to him of his father's trust at that time.

Jean became a naval cadet and an officer in the British Navy and, later, the Canadian Navy. He was well known for his sense of fun and also for his deep concern for those serving under him. He encountered and reflected on the suffering life can hold. For instance, at 17, on leave in Paris after the war, he accompanied his mother to the railway station to meet starving Holocaust survivors and was shocked at the terribly cruel things human beings can do to each other.

Jean transferred to the Royal Canadian Navy after the war. He received a commission in the navy and began a promising career. However, he became restless, asking himself whether his life was to be about something else. He had joined the navy at a time of war, wanting to contribute to the ensuring of a free and peaceful world. Now, was he called to be a peace-maker in a different way? Often, when their ship came into a port he found himself preferring to walk and reflect and sometimes to seek out a church where he could pray, rather than partying with his naval friends. At 20, although already on a successful career path as a naval officer, he concluded that God was calling him to a different life and he resigned his naval commission.

He went to France to study philosophy. There he met Père Thomas Philippe, a Dominican priest and teacher who understood Jean's heart and listened well to him. He lived with Père Thomas and other students in a small community in Paris while he studied. Père Thomas became his trusted mentor and spiritual guide. Later, Jean became the leader of this little community for a time. He earned his doctorate on Aristotle at the Institut Catholique in Paris and continued to try to find what God was calling him to do with his life. He explored the idea of priesthood, and he taught philosophy for a year at St. Michael's College in the University of Toronto, where his classes were very popular and always crowded. Still searching for a path that would fulfill him both intellectually and spiritually, he returned to France to visit his mentor, Père Thomas. At the time, Père Thomas was a chaplain at an institution for people with developmental disabilities near Paris. Jean was disturbed to see the dreadful conditions in which these people were living—locked away from the rest of society, and leading dismal, unproductive lives.

“There must be a better way for them to live!” Père Thomas remarked. Jean was up to the challenge. Once again, he chose to follow his heart and took a risk. This time it led him to what became his life-long work and calling. In 1964, he bought a small house in the French village of Trosly-Breuil and invited two men from an institution, Raphael Simi and Philippe Seux, to share it with him. He called the house “L’Arche,” after Noah’s Ark. Together with Père Thomas they formed a small community. Jean knew that he had taken an irrevocable step. He was committed to Raphael and Philippe and would never send them back to an institution. Needless to say, his friends and family back in Canada where he had been teaching university were surprised that he had decided not to return to teaching. He had chosen a quite unusual direction, but as his life unfolded he would continue to use his gifts as a teacher.



**Dan and Mike**

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Almost immediately, Jean was asked to take over the local institution in the village of Trosly. He did away with locked doors and changed it to follow the family-like model of L'ARCHE. At the same time, former students and other young people began to come from Canada and elsewhere to help and to share life in this new kind of community. Jean quickly saw that there was much he received back and much that he could learn about the human heart and about what it is to become a fully human person by living with people who have intellectual disabilities. Likewise, he saw that in giving of themselves, both the young people who came to help (the “assistants”) and those with disabilities would be enriched. He also knew that they would form life-changing friendships. In L'ARCHE, each person is recognized and helped to contribute his or her gifts. Many assistants say that their experience in a L'ARCHE community has helped them grow personally and find meaning and direction in life.

Today, there are over 130 L'ARCHE communities in 34 countries on six continents. Jean also co-founded an international support movement for families of people with disabilities. It is called Faith and Light and now includes over 1400 groups around the world. As well, in the 1990s, recognizing the transformative experience that many young L'ARCHE assistants have when they come to L'ARCHE and are plunged into a very different culture—a culture where they learn from those who are poorer or weaker than they are—Jean co-founded Intercordia, and accredited service learning program for university students.

Jean has continued to reflect on and learn from his experiences with people who have intellectual disabilities, from the many young assistants for whom he has become a mentor over the years, and from the many people and situations he encounters as he travels the world lecturing about the plight of those who are marginalized and poor. He stresses the importance of these more vulnerable people, who can teach us so much about being human if we get to know them, and whom we are called to listen to and to respect, if we are to be a truly civilized society.



**Jean Vanier and Students**

As often as possible, Jean takes opportunities to speak to young people as he visits the L'ARCHE communities around the world. He also has a special interest in prisoners and other people who are marginalized in our society. Jean still lives in the first L'ARCHE community, in France, and when he is home he writes of his experiences and what he is learning about becoming human and about being a peace-maker in our complex world today. The best-selling books *Becoming Human* and *Finding Peace* are among the most popular of his writings.

Jean Vanier has received numerous honorary degrees and humanitarian awards and state honours, such as the Companion of the Order of Canada. In 1998, he gave the CBC Massey Lectures. Maclean's Magazine has called him "a Canadian who inspires the world." He always receives these honours in the name of the people with intellectual disabilities who teach him so much about life.

\*In 1959, Jean's father, Georges Vanier, became Governor-General of Canada. Georges and his wife, Pauline, founded the Vanier Institute of the Family and championed humanitarian causes. They were much loved by Canadians. Many schools and other public places are named after Jean's parents or after Jean himself, a sign of the valuable contribution the Vaniers have made to Canada.

You can learn more about Jean Vanier and L'ARCHE on the following websites:

[www.larche.ca](http://www.larche.ca) (L'Arche Canada)

[www.larche.org](http://www.larche.org) (L'Arche International)

**Teachers' Guide**

**· PART A: LEARNING FROM  
LECTURES: LISTENING AND REFLECTING  
ON PHILOSOPHICAL CONTENT.**

***USING***

***On Becoming Human***

**by Jean Vanier**

**Part A provides:**

- A summary of each of the 16 tracks on the CD *On Becoming Human*
- The questions for students for each track
- Some suggested answers.

*Please note: Teachers who wish to use these mini-lectures to teach note-taking skills may wish to start with Part B.*

The teacher may wish to choose among the questions and to lead a class discussion or invite students to answer the questions in groups or on their own, perhaps journaling.

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## TRACK 1: Jean Vanier's Introduction to Students (2:32)

On this first track Vanier addresses the students who will use this curriculum package, introducing them to the theme of his CBC Massey Lectures and inviting them to reflect on their own lives.

### Questions

1. What does Vanier say his talks are about? (becoming human, loneliness and belonging, love, inner freedom, becoming part of the human community)
2. What is it to be fully human, fully alive? (a life-undertaking of each of us, growth in freedom, opening to others, not hiding behind masks or fears and prejudices, discovering our common humanity)
3. Where did Vanier start to think about what it is to become human? (in L'ARCHE, living with people with intellectual disabilities)
4. How does Vanier describe what he learned from people with intellectual disabilities? (gifted in relationships, people of the heart and of trust—helped him become more open and vulnerable with others, especially those who are different)
5. How does he say human maturity grows? What's involved in this process?
6. a) Vanier's first idea for the title of his lecture series was "From Chaos to Life." By "life," Vanier does not mean just biological life—being physically alive. How is he using the word "life" here, in contrasting it with chaos?  
 b) What does this imply about the meaning he gives to the word "chaos" here? Give a dictionary definition of "chaos."  
 c) Can "chaos" describe an individual life as well as the state of a classroom or a society? Why is chaos usually seen as a problem?
7. Vanier says he changed his title from *From Chaos to Life* to *Becoming Human*. How do these two titles differ in what they convey about the content of the lectures he will give? (Both suggest action but the second one puts the focus on the goal and makes more clear what he means by "life" – human life.) Why do you think Vanier changed his title? Which title do you prefer? Why?
8. What does Vanier say about new technologies? (both great and can be a distraction)

### **Questions on Values/ Ethical Reflection/ Changing the World**

1. Research the Massey Lectures. Who broadcasts them? What is their purpose? Why does a public broadcaster need to present programs about ideas? (Leads people to think about the society they want, the kind of people they want to be, ethics.)
2. Interview someone who knows a person with an intellectual disability to find out what they have learned from the person with a disability.

**A Note on Changing Language:** Language is living and can change quickly. Jean Vanier uses the term “people with intellectual disabilities” in this introductory clip, recorded in 2006. When the Massey Lectures were recorded in 1998, the term “mental handicap” was more commonly used... “People with developmental disabilities” has been widely used as well for the past few years. This is a good example of how language is living and changes, especially when negative connotations develop around a particular word. But there is also a question about why we have such labels at all and whether they are obstacles to people becoming fully integrated into society. Perhaps we are all simply “differently-abled.”

In this guide we generally use the phrase “people with intellectual disabilities,” when a term seems necessary for the sake of clarity.

Students may already be sensitive to “People First” language, which is the standard today. It names the person first rather than the quality or disability they may have, so that they are not defined by their disability. Everyone is first of all a person.

Thus, we say “a person with a disability,” not “a disabled person” or “the disabled.”

The People First usage guidelines may be downloaded from:

<http://www.disabilityisnatural.com/peoplefirstlanguage.htm>



## **TRACK 2: The Journey from Loneliness to Belonging (1:56)**

Track Two is the actual opening two minutes of Vanier's first lecture in the Five-Lecture CBC Massey Series. In it, he introduces the theme of loneliness. This theme continues through the next three tracks of the CD and lays the foundation for his discussion of belonging and eventually, his description of a different kind of society, one where everyone belongs and can contribute.

In this track, Jean Vanier talks about how he will develop his thoughts about becoming human. His interest is in "the liberation of the human heart." He tells us that he will structure what he will say as a journey, from loneliness to belonging and human community. He explains the difference between loneliness and being alone, and how community life with people who have developmental disabilities has helped him understand loneliness and belonging and what we all have in common as human beings.

### **Questions**

1. What is Vanier's theme for these talks? (Liberation of the human heart from loneliness and fear opens us to discovery of our common humanity.)
2. Vanier speaks about a liberation. What is the liberation from? (chaos, loneliness, fear)
3. He speaks about a journey from one state of being to another. From where to where is this journey? (from loneliness to a love that transforms and that grows through belonging)
4. Vanier distinguishes between being alone and loneliness. What is the difference? (We can be alone and happy because we know we are part of a family, the universe.)
5. How does he describe "true loneliness"? (feeling of being cut off, not able to cope, feeling guilty, judged)
6. Who has helped him learn about being human? (people with mental handicaps, the weak and excluded)
7. What does Vanier hope? (that his talks will reveal a bit about being human and what he has learned about helping others discover our common humanity)

### **Applied Values/Ethical Reflection/Changing the World**

1. In tracks 1 and 2 Vanier introduces certain key concepts. Can you name some of these? (The teacher may wish to use the glossary exercise below.) How has your understanding of the key concepts changed after hearing this passage from Jean Vanier? How has what Vanier said influenced or added to your understanding of loneliness?
2. Vanier says, “It may seem strange that people with mental handicaps have been my teachers.” Relate an experience of learning from someone whom you didn’t expect to learn from.
3. Journal exercise: Describe a time when you were plunged into loneliness. How does what Vanier says about loneliness resonate with you or throw light on that experience?
4. In your own community are there individuals who are at risk of not belonging? Who are they? How can we provide connections through “a love that transforms”?

***Please note: If students are having difficulty grasping the content, at this point the teacher may wish to make available to them the transcript of Track 2 in Appendix A of this Study Guide.***

### **Glossary Exercise on Vanier’s Terminology** *(Based on Tracks 1 and 2)*

**After each term or concept are some questions or thoughts you may want to use in helping students grasp the concept. You may want first to invite the students to write down what they think each of these means as used by Jean Vanier.**

- a) *Liberation of the human heart.* What do you think Jean means by a liberation of the heart? What are the qualities of a person who has a heart that’s free. (What are qualities of someone whose heart is not free? Words such as these may come to you: *dull, sad, works all the time.*)
- b) *Journey* (used as a metaphor). Imagine your life as a journey. Where are you on this journey? Jean speaks of “a journey from loneliness to a love that transforms.” What has gone before? What do you expect lies ahead? Now privately think of your inner life as also a journey and ask yourself where you are inside, in your heart—perhaps expectant, fearful, lonely, grieving, happy, feeling connected, secure or insecure—where have you been inwardly in the past? How have you changed? What are your hopes or goals now compared with a few years ago? Can you recognize a progression in your inner life over the past few years? Perhaps you can notice a growth in self-understanding or in your sense of what you hope for from life or what is important to you. Jean Vanier uses the image of a journey in this sense of an inner journey.

- c) *A love that transforms.* How does love transform someone? Can you imagine your love transforming another person? Perhaps you have had this experience already. What would or does it look like? Jean Vanier says that the theme of his talks is “the liberation of the human heart from loneliness to a love that transforms.”
- d) *Belonging that can include as well as exclude.* Everyone experiences both inclusion and exclusion at moments in their life, perhaps in their family or in school or in a group of which you are a part. Think of an experience you have had of a belonging that included you. How did you feel? Think of an experience where you helped another belong. How did these two experiences feel? (Answers may include *welcome, happy, able to contribute, having power.*) Have you experienced not belonging or being excluded? Have you participated in excluding others from a group to which you belong? What feeling does exclusion bring? (Answers may include *fear, anger, sadness, being crushed.*)
- e) *Loneliness as an essential human experience.* There are some experiences that every human being has at some point in life. Check a dictionary for the meaning of “essential.” It can mean necessary, and it can also mean that it is at the core of something. Vanier uses “essential” here with the second meaning—he believes loneliness is part of being human.
- f) *Chaos.* Vanier uses this term in a negative sense. He associates it with the feeling of total confusion and even madness, when nothing makes sense to a person and there seems to be no way forward.
- g) *Men and women with mental handicaps.* It is more common in Canada today to say “Men and women with ‘developmental disabilities’ or ‘intellectual disabilities.’” Do you know someone with an intellectual disability? Have you ever thought about the possibility of learning from this person? What kinds of things could you imagine learning?
- h) *Community life.* In Vanier’s context he is referring to sharing life together with people who do and do not have developmental disabilities. This is the community life of L’ARCHE communities.
- i) *The weak.* Vanier uses this term to refer to all who are easily marginalized in our society, including people who have developmental disabilities, those who are elderly or ill, or poor, and sometimes simply people who are made vulnerable by grief or loss.
- j) *Our common humanity.* What qualities do we share with all people everywhere? Students might think of certain needs and desires—food, shelter, desire for friendship and love, etc. Vanier thinks of these as uniting us at a point much deeper than our differences.

### **TRACK 3: Loneliness as Part of Being Human (5:13)**

Vanier says that loneliness is part of being human and that it can have positive and negative effects. He speaks of the creativity and initiative that can come from being alone and also of his learning from visiting people in institutions and the utter death-in-life that some people live because of their extreme loneliness. He notes that there are certain times in life when we are especially prone to the suffering of loneliness.

#### **Questions**

1. In what context did Vanier come to his conclusions about loneliness? (visiting institutions for people with intellectual disabilities)
2. What does Vanier mean when he says that loneliness is part of the human condition? (We will all experience it at times.)
3. Why don't we as humans feel lonely all the time? (When we are successful and everything is going well for us we are less likely to feel lonely.)
4. According to Vanier, when does the feeling of loneliness surface? (When we are ill, not doing well, lose our confidence, in old age loneliness can spring up.)
5. Explain and give examples of how artists, poets, and mystics use loneliness to express dissatisfaction with injustice and the competitive world. (Loneliness can be a source of creativity and can also give energy to speak out against injustice or to take a stand.)
6. Why did the children in the hospital not cry out? (They despaired of anyone hearing their cry. Children don't cry when they know no one will respond.)
7. What are some of the words Vanier uses to describe the negative effects of loneliness? (anguish, chaos, despair, addictions)

#### **Applied Values/Ethical Reflection/Changing the World**

1. For personal reflection: Identify a time in your life when you have felt (or feel) lonely. Were you able to overcome this feeling of loneliness? How did you cope with it?
2. Many elderly people feel lonely. Explain why loneliness is so dominant in this age group.
3. Who do you know who might be feeling the deep and confusing loneliness that Vanier describes? How does this person show this? What might you do to reach out to this person?

**TRACK 4: Life is Constantly Evolving (3:20)**

Vanier explains that our lives and our world are constantly evolving. Because of this, we live with change, insecurity and loneliness. Chaos and order tend to alternate in our experience. Change and the loneliness that comes with it are normal. Times of crisis and chaos and insecurity can lead to new growth. Too much insecurity or too much security can limit our growth.

**Questions**

1. What does Vanier say about chaos and order? (They are constantly recurring in life.)
2. Give 1 or 2 examples of how these alternate in our lives.
3. Vanier uses the word “disorder” to refer to chaos. How are they the same?
4. Why are transition periods that are caused by crises not easy to live through? (They are times of loss and grief.)
5. What is the constant tension within human beings? (tension between order and disorder, connectedness and loneliness, security and insecurity)
6. Vanier says, “Change is the essence of life.” What happens when we refuse to accept that loneliness and insecurity are part of life? (We close the door on possibilities for our lives; we are less fully human; we risk depression or an explosion.)
7. He says, “Life is an evolving reality.” What does this mean? (We continue to grow—we don’t stay the same, and neither do the people around us.)
8. Vanier says, “Empires of ideas, as well as empires of wealth and power come and go.” What does he mean? (There are periods in history when certain ideas—for example, certain ideas or theories about economics or society or human personality—are very widely held and then disappear. Students might think of communism, capitalism, free trade, absolute monarchies, democracy. Likewise, states have risen to become empires and later fallen—Rome, etc.)
9. What is the benefit of living in some insecurity, anguish and loneliness? (It can push us forward into the new—push us to grow and evolve.)
10. Vanier says that too much security and the refusal to evolve, to embrace change, and too much insecurity can both lead to what? (a kind of death)

### **Applied Values/Ethical Reflection/Changing the World**

1. Who do you know who may be living a period of chaos now? Can you think of a way you could contribute to helping this person find sufficient order to be able to move forward with their life?
2. Vanier says, “To be human is to create sufficient order so that we can move on into insecurity and seeming disorder. In this way we discover the new.” What do you think he means? Give an example. What might you do to help there to be enough order for yourself or others to risk and move forward in some situation? (An example might be, from sports, taking a safety course so that you could try a new level of a sport—for instance, a rescue or life-saving course so you could advance as a camp counsellor.)
3. “To live well is to observe in today’s apparent order the tiny anomalies that are the seeds of change, harbingers of tomorrow”—What does noticing these seeds of change have to do with living well? (We are ready to move on into the new.) Where do you see “the new” starting to appear in yourself or in some group to which you belong—your class, or school, or family or some other group? What can you do to help the new to come?



**His Fu and Ryo**

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## TRACK 5: Five Principles for Recognizing the New (4:37)

Vanier uses the metaphor of life as a journey periodically in his lectures. Life is seen as an unfolding journey with opportunities to grow and evolve and to learn about what it is to be fully human from the people we encounter along the way. In this lecture he describes five principles that help him recognize the new ways in which he is being called to grow and evolve.

### Questions

1. What are the five principles Vanier says have helped him to understand and read the signs of one's personal evolution and growth? Give a short explanation or summary for each of these principles.

Answers may include the following points and sub-points made by Vanier:

**Principle One - All humans are sacred**—it does not matter what their race, religion, culture, capacity or incapacity, weakness or strength.

- We are all instruments in the vast orchestra of humanity.
- Each of us needs help to become all we might be.

**Principle Two - The world and also our own lives are in the process of evolution.**

- Evolution is part of life. The past flows into the present and leads us into the future.
- We need to love the essential values of the past and think about how they are to be lived in the present and future.

**Principle Three - Maturity comes through working with others.**

- It comes through dialogue, a sense of belonging, through searching together.
- As humans, we need some security (comes through belonging), so that we can move into insecurity, take risks and evolve toward the new.

**Principle Four - Human beings need to be encouraged to make choices.**

- We need to choose to be responsible for our own lives, and for the lives of others.
- We need to be encouraged to evolve and break out of the shell of self-centeredness.

**Principle Five - We need to reflect and to seek truth and meaning together.**

Reality is the first principle of truth...to be human is to accept ourselves and reality and to commit ourselves to an evolution that will be for the good of all. This search for truth demands an openness, an evolution of thought as the whole world evolves, searching, rethinking. Philosophies or religious systems are dangerous if they become ideologies, but as tools they can help us.

2. Why is the metaphor of an orchestra a good illustration of Vanier's understanding of humankind? (Each of us has a role to play. When we are coached/mentored and when we work together we complement one another and produce the rich sound of a symphony.)
3. What are your reflections on how we can live and love the essential values of the family in today's and tomorrow's world?
4. Who in your life has provided you with dialogue (rich conversation) that has helped to define you as a person? What do you dialogue about with this person/these people?
5. What communities provide you with the strongest sense of belonging? What role do you play in these communities?
6. With whom are you "searching," and what are you searching for in life?

### **Applied Values/Ethical Reflection/Changing the World**

1. In what ways are you responsible for your own life? (e.g. Get myself up in the morning; hold a part-time job; pay for my entertainment.)
2. In what ways are others responsible for your life? (e.g. police for safety; teachers for learning)
3. In what ways are you responsible for the lives of others? (e.g. family routines, safety, coach, camp counselor)



**Janet's Graduation**

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## TRACK 6: Balancing being Alone and Connected (1:46)

Humans have competing drives—to belong and to be alone (to risk to be outside the group and what is comfortable). Imposed order resolves the chaos and feels safe, but it can be dangerous—can stifle creativity and prevent life from evolving. How do we balance being alone and being together as we search for meaning and our own evolution?

The search for meaning and order and an antidote to loneliness leads us to community. Humans crave belonging. To be part of something bigger brings security. Connectedness can get in the way of the loneliness that helps creativity and pushes us in the direction of God—pushes us to discover the new, and what can be done outside the norm.

### Questions

1. Give examples of how a community or communities are involved in a search for order.
2. Why do communities impose order?
3. Explain how imposed order in a community or family can sometimes prevent the life of the individual or the community from evolving.
4. Give an example where you or someone you know has stepped outside the norm (maybe even into a state of loneliness) to discover a new order or new way of doing things.
5. Define the term “paradox.”
6. a) What are the competing drives that Vanier describes as paradoxical?  
b) Do these competing drives present a paradox in your own life?

#### Paradox

Drive to belong, fit in	vs.	Drive to walk alone, risk, refuse the comfortable
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The challenge is to find a balance between these drives.

## **TRACK 7: Belonging—Its Importance and its Pitfalls (2:51)**

Vanier says, “Each of us needs to belong so that we can grow to maturity and inner freedom. A sense of belonging allows us to break out of the shell of individualism and self-centeredness. We seek belonging because we can find protection with a group. It can be a place to discover and affirm my identity—or to show I am better than others. A group can close up, believing it is superior, and groups may use religion and culture to dominate others, but if it weren’t religion and culture they would use something else. Vanier raises several troubling questions: “Are human beings basically evil? Is Sartre right that love just one person’s freedom eating up another person’s freedom?” Is conflict inevitable? Are generous acts just a means to feel superior?” Vanier suggests that human belonging can be akin to that of an ecosystem: The earth allows plants to grow and shares its flowers and fruits with all. We all belong to a common humanity – the human ‘race’. We may be rooted in a certain family and culture but we come to this earth to open up to all people and to serve them and receive from them the gifts they bring us.

### **Questions**

1. Vanier says, “Each of us needs to belong, not just to another person but to a family, a group, a culture.”  
How do you live this belonging in each of these settings:
  - a) Family
  - b) Group
  - c) Culture
2.
  - a) How do you understand the terms “maturity” and “inner freedom?”
  - b) How is belonging to a family, group, or culture important for your growth to maturity? To inner freedom?
3. Vanier names three reasons for the human drive for belonging. What are they?
  - a) To identify with a group (for protection and security)
  - b) To discover and affirm one’s identity.
  - c) To use the group to prove one’s worthiness— (even to the point that I am better than others)
4. Vanier says groups use religion and culture to dominate others – and that “if it weren’t religion and culture that was used as a stick to beat others, it would be something else.”
  - a) Why do groups try to dominate other groups?
  - b) What other things beside religion and culture are used as sticks to beat others (class, gender, social status)?

5. Vanier quotes Jean Paul Sartre, who says human beings are basically evil.
  - a) Do you agree or disagree?
  - b) Do you think Vanier agrees or disagrees with Sartre?
  
6.
  - a) What parallel does Vanier draw between belonging in a human society and belonging for plants in an ecosystem?
  - b) What is at the centre of Vanier's vision for humanity?



**Charity and Ross**

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## **TRACK 8: Trust and Distrust in Diversity (3:26)**

Vanier describes visiting the small L'ARCHE community in a Palestinian Muslim area of the West Bank near Jerusalem. He was touched by the people with intellectual disabilities and also by one of their parents. It led him to think about how we are all fundamentally the same as human beings. We all belong to a common broken humanity, all have vulnerable hearts, all need to feel understood and appreciated. Those who are weak and in need can touch our hearts and bring us together. They respond to love and can radiate peace. L'ARCHE is accepted there because of the people with mental disabilities. The Jewish and Muslim people near the community each questioned that Jean had contact with the other group. He notes that we judge people of other cultures according to our fears and prejudices. The beauty of a person can be hidden to us under their religion and culture, and groups can each seek to establish their own value and superiority, so that neighbour is pitted against neighbour, group against group. The fundamental question for humanity is how can we break down the walls that separate us and create trust and dialogue.

### **Questions**

1. Describe the L'ARCHE community in Bethany (location, people, and challenges)
2. In what ways, does Vanier say, “all human beings are fundamentally the same”? (All belong to a common broken humanity; all have vulnerable hearts; all need to feel understood and appreciated.)
3. How do those who are “weak or in need” bring people together? (touch our hearts, respond to love, can radiate peace)
4.
  - a) Why did the people in both Bethany and Jerusalem question Vanier’s choice to have contacts in the other town or city? (They didn’t know each other; were suspicious or prejudiced towards the group that was different.)
  - b) Is it your experience that people judge other cultures according to their own fears and prejudices?
5. How do we:
  - a) Break down the walls that separate us from other cultures?
  - b) Open up to one another?
  - c) Create trust and places of dialogue between different cultures?

### **Applied Values/Ethical Reflection/Changing the World**

1. In light of your answers in question 5, what are some actions your school community could undertake?

## **TRACK 9: Weakness at the Heart of Belonging (4:22)**

Our lives are a mystery of growth from weakness to weakness—baby to dying person with sickness, fatigue, accidents, along the way. Weakness is at the heart of each of us and can either be a place of chaos, if we are not wanted, or a place of peace and joy if we are accepted, listened to, appreciated, loved. Some people are infuriated by weakness or are led to a possessive love of the weak person, but weakness can also open us to compassion and concern for the well-being of another.

To deny that weakness is part of life is to deny death and live in an illusion. Weakness reminds us of our powerlessness. To be weak seems to be anti-life, but to deny our weakness is to deny part of ourselves. To be human is to accept that we are a mixture of strength and weakness, and to accept and love others as they are and to be bonded together because we need each other. Weakness is at the heart of belonging.

Weakness has a power—can open hearts. Perhaps we respond because we know we too will someday be weak. Belonging is beautiful but also terrible. In every relationship there are times of calling forth the gifts and light in each other, but there are also times when the shadow side in each of us appears (as depression, anger), so belonging can be painful. The conception and birth of a child calls parents to grow in love. The beautiful side of belonging is how it calls forth what is most precious in the human heart. Belonging is beautiful for the child who knows she/he is loved. Through a sense of belonging, the child exists and learns who she/he is and may become. Belonging is a school of love where we learn to open up to others and the world around us and to respect every person and everything in our world.

We don't discover who we are and reach true humanness in a solitary state. We discover it in mutual dependency and weakness and learning through belonging.

### **Questions**

1. Explain what Vanier means by the statement “our lives are a growth from weakness to weakness.” (from the weakness of infancy to the weakness of old age and dying)
2. Give examples where “weakness” can lead to a place of chaos and confusion, and a place of joy. What allows weakness to be a place of joy?
3. a) When does weakness in others annoy you?  
b) What can help you cope when the weakness of another annoys you?
4. When does weakness in others bring out compassion in you?

5. According to Vanier, what are three key elements to being human? (To accept who we are. To accept others as they are. To be bonded together with our weakness—so we find our strength comes in needing each other.)
6.
  - a) When is a relationship between two people light and bliss? (You may want to use the example of husband and wife or parent and infant answers may include when people experience the joy of moving from loneliness to togetherness or when they are calling forth each other's gifts.)
  - b) When is a relationship between two people darkness and depression? (when the shadow side of people comes forth – anger, depression)
7. “Belonging is a school of love where we learn to open up to others and the world around us, where each person and every thing in our world has its unique existence and is respected.” Vanier
  - a) Could you ever live this vision of belonging?
  - b) What is motivating you to do so?
  - c) What is a barrier to you in doing so?

### **Applied Values/Ethical Reflection/Changing the World**

1. How can you spread this vision of belonging that accepts and respects weakness in your classroom or school?



**Ken and Doug**

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## **TRACK 10: The Child's Early Years (5:03)**

Personality and character traits of the adult are formed in early years. When the child discovers the imperfect relationship with her parents she experiences anger, depression, that belonging is difficult. The child doesn't understand and pushes her anger down into the secret part of her being, so the shadow area or unconscious develops. All the beautiful and painful experiences affect children's development.

Belonging is lived in a family. If parents have encouraged initiative, and children have been listened to, helped to make their own decisions, to grow in freedom, accept and respect others, and live the to-and-fro of life with others, they will be better able later to live other forms of belonging and to grow to maturity. Belonging is a place of opening up as well as of closing in. If it is a place of opening up it is where I discover all the things that make up my identity—family, culture, language, manhood or womanhood, how to communicate and live with my community. At the heart of belonging is the fact that I have received my existence from others and need to develop physically, psychologically and humanly.

The child finds belonging beyond family in school and in the community where she lives—discovers a wider sense of belonging with others of the same religion, culture and language. The child will learn from adults' attitudes whether those who are different should be accepted, ignored or shunned as those who do not belong. At the beginning of life we learn there is a right and wrong way of doing everything and we do not question—to disobey is to court confusion. As they develop, some children adapt well to the lessons of life. Maybe some have different capacities to accept pain.

If children experience weakness as a place of being crushed and manipulated, love does not exist. It is a mirage that eventually leads to the destruction of personal freedom and one's inner being. Thus Sartre says that love is only "the eating of one person's liberty by another." In such situations, communion and trust are not a sign of human plenitude but of a lack of identity, a sign of weakness and an incapacity to assume responsibility for one's life. In this context "to be" means to be strong and to defend oneself in the jungle of life.

### **Questions**

1. "One's personality and character traits are formed in the early years of childhood." Defend or reject this statement from your own experiences.
2. Vanier says that when a child doesn't understand and can't express their inner feelings of anguish, depression and revolt are pushed inside to the unconscious or shadow part of the self. Does everybody have this shadow side to themselves? Explain.

3. What experiences and contexts for living will help children live a life of belonging and grow to maturity? (being listened to, encouraged to make their own decisions and to grow in freedom, learning to respect others and live the to and fro of life with others.)
4. What gives you your identity?
5. Identify one or two goals for yourself in the following areas:
  - a) Physical development
  - b) Psychological or emotional development
  - c) Human development (values and outlook on life)
6. Vanier talks about one's surrounding community as the tribe or village. According to Vanier how are children influenced to accept or reject someone in the village who is different or a stranger? (by the attitudes of the adults)
7. A perspective or paradigm is a way of seeing the world. It is shaped by the way we were taught. Describe a time when you experienced a paradigm or perspective shift and came to a new way of seeing a situation or a person or group of people.
8. In the teen world, is weakness seen as "a place of being crushed and manipulated" or "a place of love" which allows the person to be himself or herself? Give examples to support your position.
9.
  - a) In your experience is communion and trust a sign of human plenitude (i.e. the opposite of being vulnerable and lacking basic necessities)?
  - b) When does communion and trust seem to be associated with a lack of identity or an unwillingness to assume responsibility for one's life? (when "love" between people is not genuine and actually seeks to eat up the other person's liberty)



**TRACK 11: Communion as the Trust that Bonds Us Together (1:46)**

Communion is the to-and-fro of love, the trust that bonds us together (e.g. between children and parents, sick person and nurse, child and teacher, husband and wife, friends, people with a common task) It gives us the intuition that we are safe and can be vulnerable with each other. Communion/trust needs continually to grow and deepen or it diminishes. We trust that the other person will not possess or crush us but rejoices in our gifts and freedom. This trust calls forth trust in oneself.

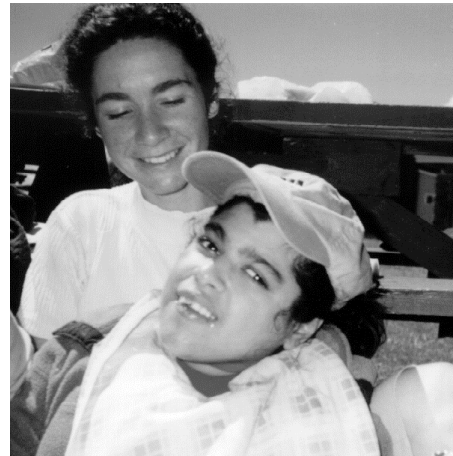
The person who is weak or different (ie. those who do not fulfill the expectations of others) if treated well will see his weakness as something negative or to be judged, but sense that he/she has a place. But if mistreated he will be plunged into the chaos of loneliness and perhaps self-hate. When we meet such people our hearts either open up and understand, or harden.

**Questions**

1. What does Vanier mean when he uses the word “communion” in this section? (People who are “in communion” have a shared trust and love, perhaps a common task, feel they are safe with each other and can be vulnerable with each other.)
2.
  - a) Can a trusting relationship exist between teenagers?
  - b) Can it exist between any two people?
  - c) What are signs that trust exists in a relationship? (e.g. Trust calls forth growth in the other, respects, listens to the other.)
3. Vanier says that trust that is part of being in communion with another and that it “calls forth trust in oneself.” The brief bio of Jean Vanier mentions that his father’s trust in him when he was a youth and wanted to join the navy was very important to Jean. His statement here reflects the impact that his father’s trust had on him—that it helped him trust himself.
  - a) Do you experience being trusted?
  - b) How is trust growing between you and those with whom you are in communion?
  - c) Who helps you to trust yourself?
  - d) How is this trust in yourself shown in your life?
  - e) How is the trust in this relationship growing and evolving?

### **Applied Values/Ethical Reflection/Changing the World**

1. Vanier moves from describing communion and trust between people to talking about those who are easily excluded from this kind of communion.
  - a) Who are they? (the one who is weak, those who are “different”—who don't fulfill others' expectations)
  - b) What happens to people if they are not respected or given a place? (fall into loneliness, hate their weakness)
  
2. What two responses can our hearts have when we encounter people who are weak or different? (We either open up and understand them or our hearts harden towards them.)



**Kim and Alia**

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## TRACK 12: Belonging as Where We Learn to be Human (3:51)

Individualism that is focused only on doing things alone and on one's own interests is the antithesis of belonging. (This individualism can come from an oppressive belonging, or from a desire to develop one's potential, or from a need to be free of all authority so as to have more power and wealth.)

The sense of belonging is a necessary mediation between the individual and society – Belonging is necessary for our growth to maturity and freedom—a fulcrum point or safe rock. Society is where we learn, become competent, and earn a living. Belonging is where we find emotional security, and can learn about ourselves, our fears, blockages and violence and capacity to give life, and to appreciate others, and share. In healthy belonging we respect one another, work together, learn to handle conflict, listen, see each other as persons, learn to act as a body. Also, people who are weaker are listened to and power is not imposed but all members work together, participate in decisions, support and encourage each other in their journey to inner freedom, learn to be close to the weak or grieving, learn that we need each other. In summary, “Belonging is the place where we learn what it is to be human and to act in a human way.”

The Jewish people have a deep sense of belonging – so the prophet Isaiah was upset when he saw people focused just on their own religious observance and not concerned with those in distress. He cried out with a picture of the kind of society that pleases God— one where people care for the oppressed, the hungry, the poor and needy.

### Questions

1. a) How does Vanier describe the individualism that is the antithesis of belonging? (The person wants always to do things alone, focused only on his or her own interests, competence, power.)
  - b) What reasons does Vanier mention that might cause people to be excessively individualistic? (a reaction to an oppressive belonging, or a desire to become fully oneself and develop ones potential, or a need to free oneself from all authority so as to have more power and wealth)
2. Explain what Vanier means when he says a sense of belonging is “a necessary mediation between the individual and society.”
3. a) Vanier uses two metaphors to describe the role that belonging plays in our growth to maturity. What are these? (a fulcrum point, a safe rock)
  - b) Choose one of these metaphors and explain how it helps illustrate your relationship among the three entities Vanier mentions—belonging, the self, and society.

4. What does Vanier say we learn in a healthy belonging to society? (We learn what it is to be human and act in a human way, respect one another, work together, learn to handle conflict, to listen, see each other as persons, act as a body.)
5. What are signs of a group or community where the belonging is healthy? (People who are weaker are listened to and power is not imposed but all members work together, all participate in decisions, support and encourage each other, are close to the weak, know that they need each other, appreciate others.)

### **Applied Values/Ethical Reflection/ Changing our World**

1. a) Find and read the biblical passage in Isaiah chapter 58 to which Jean Vanier refers. What is this passage about?
  - b) What are supposedly religious activities that religious people may do today that God might reject?
  - c) Who are some of the people today who would be in the categories of the poor and needy he describes?
  - d) Who do you actually know or encounter in your daily life who would fall into these categories?
  - e) What could you do to respond to their need?
  - f) Had you thought before that doing this would be part of religious observance—as just as important, for instance, as praying or going to church or mosque or synagogue or temple? Why had you made this connection—or why not?
  - g) One of the problems of treating people as “the poor” or “the oppressed” is that this very language tends to keep them different and separate from us in our minds, not part of the body we belong to. How can such people be included in a body that you are part of? What can you do to help this happen?

Isaiah 58:3-7 (New Revised Standard Version of the *Bible*)

*Look, you serve your own interest on your fast day, and oppress all your workers.*

*Look, you fast only to quarrel and to fight, and to strike with a wicked fist.*

*Such fasting as you do today will not make your voice heard on high.*

*Is such the fast that I choose, a day to humble oneself?*

*Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes?*

*Will you call this a fast, a day acceptable to the Lord?*

*Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?*

*Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked to cover them, and not to hide yourself from your own kin?*

### TRACK 13: Signs of a Healthy Belonging (1:40)

Vanier describes his first three signs of a healthy belonging or bonding—and thus of a healthy group:

1. A healthy group has an openness to the weak and needy in the group, and this leads to greater love for others
2. It is at the service of others, does not impose its vision but listens, seeks truth and justice, empowers others to make their own decisions –not fearful of dialogue
3. A healthy group moves out from the certitude (the conviction that it is correct in all it thinks and does) that closes people up in their group. It sees that the important thing is each person's growth in love and gift of self. Vanier gives an example from history: Some centuries ago the various denominations of churches were fighting each other, but today they are more open and are beginning to see the gifts of each other. The same can be true with cultures.

(These “Signs” continue to a 4<sup>th</sup> sign on Track 14.)

#### Questions

1. What are the signs of a healthy group that Vanier mentions on this track? Answers may include:
  - (i) openness to the weak and needy in our group—leads to greater love for others,
  - (ii) group is at the service of others, does not impose its vision but listens, seeks truth and justice, empowers others to make their own decisions—not fearful of dialogue,
  - (iii) group moves out from the certitude that closes us up.)
2. How does Vanier use the history of the relationship between churches as an illustration? (Centuries ago, churches were fighting each other, but today they are beginning to appreciate each other's gifts.)
3. Does this example of the churches apply to different cultures or ethnic groups? Explain.
4.
  - a) Name a group that fits Vanier's description of healthy belonging.
  - b) What is the evidence that this group is healthy?
5.
  - a) Do you belong to one or more groups that fit the description of healthy belonging?
  - b) Choose one and describe how belonging to this group helps you to be open to people who are different, to appreciate their gifts, and to dialogue with them.

### **Applied Values/Ethical Reflection/ Changing the World**

1. How does your school community reflect Vanier's three criteria for a healthy belonging?
2. What role could student leadership play in helping a healthier school community to develop?



**Christina weaving.**

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**TRACK 14: A Healthy Belonging Seeks the Common Good (3:19)**

Continuing from Track 13, Vanier points out that a fourth sign of a healthy group is that it seeks to evolve, to correct errors of the past, and to gain wisdom from others. Healthy groups help their members grow in maturity and their sense of our common humanity and to work for the common good, so that all might have a better life. Churches or religions that are closed up in themselves and focused on their own growth, not concerned for others have lost touch with the larger principles for which they exist and are in danger of becoming ideologies. A healthy church or religious group is open and helps its members grow in love and compassion.

**Questions**

1. a) What is Vanier's fourth sign of a healthy group? (It seeks to evolve, to recognize errors of past, to seek wisdom from others.)  
b) Have you had an experience of a school group or team that has evolved and changed for the better because it recognized errors and learned from others? Describe this. How did you feel as the group was evolving?
2. a) What do healthy groups or teams do for their members? (Help people to break out of egotism and grow to greater maturity and freedom and to discover the common humanity that binds us all together as human beings.)  
b) Do you belong to any groups like this? Describe one.
3. Name a leader who in your opinion lives the message that we all belong to each other and are for each other.
4. How does Vanier describe the common good? (that which helps us all to have a better life.)
5. What does Vanier say are the criteria for getting involved in the common good of a nation? (People need to discover that we are all called to work for justice and peace.)
6. What did Donald Nicholl say was the problem that prevented the Catholic and Protestant churches in Nazi Germany from rising up in support of the Jews persecuted by Hitler even though they knew what was happening was wrong? (They had become closed up in themselves and had lost sight of the larger principles to which they were committed.)
7. Vanier says all nations are bonded to a common destiny and all are called to be concerned about this destiny. What is this common destiny, and what needs to take place for it to become a reality?

8. Vanier describes religion that closes people up and contrasts it with religion that helps us open our hearts to those who are different. How does he describe the effects of each of these two kinds of religion? (When religion closes people up in their own particular group, it puts belonging to the group and its success and growth above love and vulnerability to others, and no longer nourishes and opens the heart. When religion helps us to open our hearts in love and compassion to those who are not of our faith and helps us to find the source of freedom in our own heart and to grow in love and compassion for others, it is a source of life.)
9. What is an ideology? (A series of ideas which we impose on ourselves and others.)



**Regina and John at the Farm**

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**TRACK 15: What Kind of Society Do We Want? (4:21)**

Vanier opens by saying we need to read the signs of the times in order to see the new way of being or direction to which we are called—to be open and to discern where truth and liberation lies today. He mentions elements that hold us back: our egos, our fear of letting our true selves emerge, the difficulty of breaking out of our individual selfishness so we can work for the common good. Referring to Martin Luther King's famous speech, he challenges us to have a dream of a society that is a body and not a pyramid—a society where everyone has a place and is valued. He believes that “the aspiration for peace, communion and universal love is greater and deeper in people than the need to win in the competition of life.” For this aspiration to become a real desire that inspires our action and enables us to break through our fears and need to win, we each need to make a leap into trust that this is the way for us. This inspiration or call to trust comes often as a moment of grace. Then we must move forward and make clear choices. But there are negative forces that would lead us into illusion and death, so we must not be naive and we need help to discern the direction where there is life and freedom. When clarity and inspiration come, we must act. This path is something most of us have to struggle for, though sometimes people who are “little” in various ways seem to have this freedom from the need for power and human glory and their hearts are just naturally compassionate and open to others, though they are often fragile and vulnerable also.

**Questions**

1. What do you think Vanier means by “reading the signs of the times”? Give an example.
2. Vanier asks is his vision utopian, are the needs of our egos too great and are we hard wired to put ourselves at the centre, can we break out of selfishness and need for security to work for peace and the good of all people? How does he answer this question? (He says he believes that the aspiration for peace, etc. is greater than self-centredness.)
3.
  - a) Compare the dreams of Vanier and Martin Luther King.
  - b) Explain the metaphor Vanier uses for the society he dreams of? (a society that is a body, not a pyramid)
4. Why does Vanier believe his dream is reasonable? (Because the aspiration for peace, communion, and universal love is greater in people than the need to win in the competition of life.)

5. What do we each need to do to follow this aspiration for peace and the good of all?  
(Make a leap of trust in every human heart, and in the beauty of the universe, and that in dying to our false self we will find a treasure.)
6.
  - a) How does Vanier say inspiration often comes? (A moment of grace, a gentle ray of light, of awareness of who we really are.)
  - b) Can you recall a moment of such inspiration or clarity in your own life, or in the life of someone you know or have read about? Describe this.
7.
  - a) What should we do when a moment of inspiration comes? (We must strengthen this inspiration, put flesh on it, make clear choices and a commitment.)
  - b) What danger do we need to beware of as we move forward and what should we do about it? (Vanier says that we must not be naïve—immense forces that break down trust, evil and hatred and lies do exist that break down trust. We need help to discern where there is life and truth and where there is illusion and death.)
  - c) Who or what helps you to discern the negative forces that Vanier describes?
8. Vanier says that the freedom he describes is not for an elite. What does he mean?  
(Most of us, including Vanier himself, have to work and struggle for it.)
9.
  - a) What is it about some people that leads Vanier to be in awe of them? (Some people seem to have fewer defense mechanisms, be more free of prejudice and fears, are open—some mothers, people with handicaps, people with mental illness who have accepted their sickness, poor people in slums whom he has met around the world, etc.—are uncluttered by the need for power and human glory, have a presence of God in them, a humility, their hearts open to others, gentle, also fragile and easily hurt.)
  - b) What do you think enables these people to be more trusting?
  - c) Do you know people like this? Describe one of them.

## TRACK 16: Moving Beyond Fear to Trust and Inclusion (3:44)

In Track 16, Vanier opens with a story of being approached by a woman begging in Paris and his reflection on his own fears in that situation. He suggests that fear is at the root of all forms of exclusion, and trust is at the root of all forms of inclusion. He describes the challenge of welcoming people who are different and how our fear can lead us to exclude them, to resist change, to try to preserve the status quo and to live in illusion, which is a kind of death. Trust, he explains, is the opposite of fear and enables us to include others, to live in reality, and to work to make our broken world a place that can be more beautiful.

### Questions

1. What did Vanier do when the woman accosted him asking for money? (Talked to her and found out that she was from a psychiatric hospital. Gave her a little money and went on his way.) Why? (Because he was afraid of her pain and need.) What do you think he later wished he had done? (Students may suggest he might have talked further with her, learned how she came to be there, found her a place to get help....)
2. a) How is fear “a terrible motivating force in our lives?” (locks us up, keeps us from growing and becoming more fully human)  
b) Are there areas of your life or the lives of your peers where fear is a terrible motivating force?
3. Vanier says *fear* is at the root of all forms of exclusion, and *trust* is at the root of all forms of inclusion. Do you agree? Give some examples to illustrate each part of this statement.
4. Vanier says that the history of humanity is a history of wars, slavery, oppression, rejection—and that every society has created its own forms of exclusion. Give some examples.
5. a) What are some effects of fear on us? (Prevents us from growing and changing, from being fully human; fear wants the status quo which leads to death.)  
b) When Vanier says the status quo leads to death, what do you think he means. (If we don't grow, we die inside, in our spirit, we don't have hope....)
6. a) Vanier lists various groups of people whom we may exclude Who are they? (people who are homeless, sick, dying, young, poor, weak, handicapped, and immigrants and strangers)  
b) Besides other people who are different, what are some of the things Vanier suggests that we fear? (failure, losing our status, rejection, our own hearts)

7. Vanier suggests that loss of trust in our capacity to make our world more beautiful can lead us to live in an illusion of a beautiful world and not see the brokenness and suffering and failure and pain—we shun our own weakness and the weakness of others? Is this true in your experience? Give an example.
8. What does Vanier suggest is necessary if we are to not live in such illusion and to see the world as it really is, in its brokenness? (Trust in our capacity to make a difference, to help make things better.)
9.
  - a) Why are people frightened of a beggar? (The beggar—the reality of poverty and suffering—may be calling us to change.)
  - b) Vanier describes some problems that can arise when we welcome a homeless person or a beggar? What are these? (Many people will soon be at our door, we'll feel overwhelmed, lost and frightened, friends will criticize us, think we are crazy.)
  - c) How do you think we can help someone who is very needy without being overwhelmed ourselves? (Students may suggest helping with others in a group, connecting the person with a group that assists those in need, taking small steps or actions, etc.)
10. What can you do to strengthen your own trust in yourself and your capacity to make a difference?

### **Applied Values/Ethical Reflection/Changing the World**

1. Where are you being invited to take the risk to include someone who is excluded? What will help you do this?
2. What can you do to encourage trust and inclusion of those who are different and excluded in your school or family or a group you belong to?

## PART B: TAKING NOTES FROM LECTURES

### Five lessons to develop note-taking skills using Jean Vanier's mini-lectures

*Please Note: Part B is intended to help students begin to develop their personal note-taking style for college or university. These five lessons replace the first five lessons in PART A. Teachers may wish to duplicate and distribute some of the boxed material, the “Tips for Taking Excellent Notes,” and the sample notes in Appendix B.*

#### **EXPECTATIONS: On completing Part B, students will be able to:**

- define new words and concepts;
- take notes using both the Cornell and the Mapping Methods;
- use abbreviations effectively;
- edit their notes for maximum usefulness;
- discuss other note-taking tips;
- answer questions in Part A on the content of the mini-lectures.

#### **NOTE-TAKING LESSON ONE: Vocabulary and Concept Development**

- A.** Word Wall exercise: Ask students to make a word wall by listing words that stand out as they listen. Vanier combines some words in particular ways to convey his main concepts. They may note these as phrases.
- B.** Play Track 1 (2:32 min) – “Jean Vanier’s Introduction to Students”

#### **Here are some words and phrases that the students may have listed:**

Excerpts, CBC, Massey Lectures, chaos, loneliness, yearn, community, becoming human, belonging, love, inner freedom, life undertaking, painful, opening up, prejudice, trust, united, distract, reflect, deepest hopes, longings, our world, inner freedom, hiding behind masks, our common humanity, bringing our heads and hearts together, vulnerable, a human community, L’ARCHE, intellectual disabilities, (you can use this to talk about how language changes—see note in box in Part A, Track 1), bringing our heads and hearts together, from exclusion to inclusion.

- C. Defining these words and concepts.** Suggest students use a dictionary and/or define as a class or in pairs any words whose meaning they are not sure of. You may want to point out that it is not always possible to find dictionary definitions of some expressions, but from the context and by thinking about them, the listener can often understand them.

Vanier uses various concepts and metaphors to convey his ideas. Some of these may be unfamiliar to the students. You may want to play the track again asking students to jot down any of these that they did not put on their word wall. Discuss any that students do not understand. (See Glossary Exercise and suggested answers at the end of Track 2 in Part A.)

- D. Lead a class discussion** using the Questions for Track 1 in Part A.

**Listening Tip: Recognizing the lecturer's structure:**

At one point in this first track Vanier lists the topics he will cover in his lectures—“loneliness,” “belonging,” “love,” “inner freedom,” and “being part of the human community.”

At the beginning of a lecture, speakers often give their audience some idea of the structure or outline they plan to use. This is helpful in following the development of ideas in the lecture. As they continue, lecturers may use synonyms or rephrasing to make their points or to avoid repetition. If you have the book *Becoming Human*, you will see that some of the five chapter titles are different—for instance, the fifth chapter is titled “Forgiveness” in the book, but here Vanier refers to this as “being part of the human community.” How does the latter phrase throw light on the chapter title and vice-versa?

*(Please note: Because this CD contains only a few excerpts from the five hour-long lectures, it is not possible to follow the development of these five themes precisely as they are presented in the full lecture series or the book.)*

## NOTE-TAKING LESSON TWO: The Cornell Method

(The Cornell Method is a refinement of the conventional listing of points practiced by most students.)

### A. (optional) Review Word and Concept Learning:

Play Track Two and ask students to make a word and concept wall.

- Ask students to work in pairs defining words they do not know.

**Here are some words students may have on their word wall:** Liberation, heart, tentacles, loneliness, opens us up, chaos, journey, love that transforms, belonging, include, exclude, essential experience, common humanity, society, family, community, universe, alone, cut off, unworthy, forces of universe, guilty, existing, being judged, learning, being human, mental handicaps.

- Vanier again uses several concepts that you may wish to explore with the students: Liberation of the human heart; “journey” as a metaphor; a love that transforms; belonging that can include as well as exclude; loneliness as an essential human experience; chaos; community life; men and women with mental handicaps; the weak; our common humanity. (If not used in Track One, you may want to use the Glossary Exercise following the questions for Track 2 in Part A at this point.)

*Please note: For subsequent tracks, students should try to fold the Word and Concept Learning into their note-taking by indicating unfamiliar words and phrases with a question mark as they take notes and checking these after the lecture. The wide margins of the Cornell Method allow space to enter definitions.*

**Note-Taking Tip on Learning new Words and Concepts:** In college or university courses, lecturers normally assign preliminary reading. While doing this reading, students should compile a list of new terminology with brief definitions. By pre-reading and familiarizing themselves with new words and concepts, they will be much more able to follow the lecture.

### B. Use the Cornell Method of Note-taking:

- Distribute and ask students to read the summary of the Cornell Method in the box and to examine the two sample pages of notes for Track 1, Appendix B. How did the student improve her notes by editing them?

Ask students to prepare some note paper (course, topic, date at top, and draw a 4 cm margin down the left side and 2 cm margin down the right side of each page) for using the Cornell Method.

**C. Play Track 2 while students take notes using the Cornell Method.**

**D. Editing notes for greater clarity:**

Ask the students to assess their notes—How useful would they be for studying a few weeks hence? Now, ask students to read their notes over critically, editing and clarifying, making corrections, indicating main and sub-points and the relationship between ideas, and adding material they may recall.

**Note-Taking Tip:** Editing notes within the first few hours after a lecture has been shown to be more effective both because it is much easier to recall material and because it reinforces learning.

- Ask the students to compare their notes in pairs, offering suggestions to each other.
- Distribute the sample notes for Track 2, Cornell Method in Appendix B. What hints can they pick up from the student who made these notes? How could they improve these notes?



**Lisa with a friend**



**Note-Taking Method One –The Cornell Method**

**(two margins; points and ideas listed; notes edited and clarified soon after lecture)**

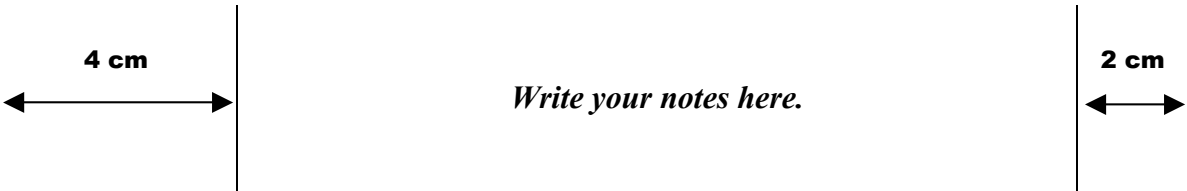
The most common form of note-taking is simply to list the points as they are presented, allowing space between each, and trying to show the relationship between main points and supporting points by indenting, numbering and lettering.

The Cornell Method leaves a wide margin, about 4 cm, on the left hand side of the page and a narrower margin, about 2 cm, on the right hand side. This allows space for brief summaries and indicators of, for instance, a definition, or something you need to check, or a cross-reference. These margins are especially useful when you come to review and edit your notes, and later when you are studying from them for exams.

Leave lines between items or sections in your notes and a little extra space at the bottom of each page, so you can add material in footnote form if you wish later. White space also makes your notes easier to read.

When you are taking notes, or right after, when you review your notes, try to show the relationship between topics, main points and sub-points by numbering and lettering your notes. (You can use the same system as is used in making an outline: I, A, 1,a,i). Underline headings. Put a (?) by words whose meaning or spelling (sp?) you need to check. Box important words and concepts. Note definitions in the margin (def.), use arrows and other symbols to connect ideas or show how they develop. Create a chart or table if the lecturer is comparing two or more items. Indicate with an (\*) anything the lecturer says is especially important. Using these aids will help you reflect on and better grasp the content and will also make your notes much easier to follow later, when you use them for review.

*Whatever their method of note-taking, students should include identifying information at the top of each page. Below is a sample format for the beginning of a page using the Cornell Method.*

<p><b>Course Title, Jean Vanier: <u>On Becoming Human</u></b></p> <p><b>Tk. 2 -“ The Journey from Loneliness to Belonging”</b></p>	<p><b>Date</b></p>	<p><b>P.#</b></p>
 <p style="text-align: center;"><i>Write your notes here.</i></p>		

## NOTE-TAKING LESSON THREE: Use Abbreviations

### Track 3 (5:09) “The journey from loneliness to belonging”

#### A. Distribute and ask students to read the box on titled “Abbreviate!” (page 47)

- Using a flip chart or board, review with the students some of the common abbreviations they use already or would like to use after reading the “Abbreviate!” box. Ask students to suggest abbreviations for some of the longer words and phrases on their Word Walls from Tracks 1 and 2.

#### B. Practice Method One—Cornell Method

- Ask students to review the box on the Cornell Method (page 45) and their first attempt at using it, on Track 2. What do they want to do differently?
- Ask students to prepare some notepaper for the Cornell Method.
- Suggest that this time they set off a box of 5-6 lines in the upper right corner where they can jot down new abbreviations they may use as they take notes. (e.g. V=Vanier, BH = Becoming Human, Hu Comm= Human Community)

#### More Note-Taking Tips for Listening Well

- Listen for the structure and the main concepts and try to get these down.
- Vanier indicates when he is introducing a key idea, when he is giving a definition, or making a transition or summing up. Try to listen for these cues.
- Don't try to write down everything.
- Leave space between points, and where you miss something leave an extra space.
- Use abbreviations and aids such as numbering, underlining, boxes, and arrows to show connections between ideas.
- Try to put the speaker's points into your own words; summarize where possible.

#### C. Play Track 3 (5:09) while students take notes using Cornell Method and abbreviating wherever they can.

#### D. Editing stage: Ask students to make their notes more clear and useful in any ways they can. They should be certain to record the meanings of any new abbreviations in an abbreviations box on their page.

Suggest that they compare their notes in pairs to further improve them.

Distribute the sample notes for Cornell Method Track 3 in Appendix B. Ask the students to suggest any ideas they can adopt from the sample.

#### E. Conduct a class discussion using the Questions for Track 3 in Part A.

**ABBREVIATE!**

Adopt a set of abbreviations that you use whenever you take notes, whatever the course. These will become second-nature and will help you to keep up with the pace of the lecture and even have time to stop and think about how you want to summarize points that are being made.

Below are some commonly used abbreviations. You may want to add others of your own. Some students incorporate abbreviations from math—the symbols for “more than” “less than” “therefore.” *Use abbreviations that are meaningful to you and that you will easily recognize.*

**Commonly Used Abbreviations:**

=	the same as	&	and
→	leads to or led to or causes	//	similar to or parallel
bc	because	bt	between
info	information	re.	regarding
Imp.	important	N.B.	note this!
e.g.	for example	etc.	etcetera, and others
sp?	check spelling of this word	vs.	as opposed to, different from
Def.	in margin to indicate a definition	<span style="border: 1px solid black; padding: 2px;">Box</span>	around important <span style="border: 1px solid black; padding: 2px;">words</span> or terms
<u>Underline</u>	headings		
??	check meaning of this word/concept		
(space plus ?)	shows you missed something –check for it later		
“...”	use quotes for exact quotations		
cf.	(plus name of some resource—article, book) check this for more info.		
i.e.	that is... to begin a more detailed explanation of something. (Note: the meaning of “i.e.” is not the same as the meaning of “e.g.”—for example)		
[ ]	Square brackets to indicate something you have inserted—your own idea or a connection that occurs to you.		
...	ellipses marks show something was deliberately omitted (imp. in quoting)		

Write words the way they sound (tho for though, thru for through, nite for night) but always use the correct spelling in anything you hand in.

## NOTE-TAKING LESSON FOUR: The Mapping Method

Some students find they naturally think more visually and for them especially, mapping can be a helpful method. Brain research suggests that mapping helps recall of material.

### **A. Read the Box “Mapping your Notes”**

- Distribute and ask students to examine the sample mapped notes for Track 2 (Appendix B), with which they are already familiar.
- Ask students to prepare notepaper for Method Two, the Mapping Method—a blank page with only title, date, etc. at the blank.

### **B. Re-play Track 3** and practice the Mapping Method of note-taking on this familiar material. Abbreviations can be listed in a corner of the page.

### **C. Editing Stage:** Invite the students to assess their mapped notes—how useful would they be in preparing for a test? What would help you make them better? Ask them to take several minutes to improve their map, clarifying and making additions where this would be helpful, and checking definitions of vocabulary and concepts that they noted as unfamiliar, and writing a brief summary—two or three sentences—at the bottom to express what their map is about if they have not done so already.

### **D. After first sentence add:** Distribute sample mapped notes for Track 3. Ask what ideas the students can take from this sample?

### **E. Now play Track 4**, inviting the students to map this new material. Again allow time for editing their mapped notes and comparing them with a partner.

### **F. Select and discuss** some of the questions for Track 4 in PART A.

### **G. Ask**, was the mapping approach more or less helpful in listening and grasping the material than the Cornell method? Discuss with the students which style they prefer and when each method or a combination of Cornell and Mapping methods might be most useful. You may want to draw on material in the boxed “Note to Students: Developing Your Personal Note-taking Style.”

## Mapping your Notes

Some topics lend themselves to being presented visually—showing the relationship between facts or ideas not entirely by words but also by their positioning on the page and by the use of symbols and pictures. A chart or graph can serve a similar function of helping visualize the relationship between aspects of some topic.

You may have made maps of some of your learning in other courses. A simple map, sometimes called a “mind map,” uses words and pictures and often colour. It is started by placing the key word or concept in the middle of a page, often in the form of a picture with a label so that you can recall later what the picture stands for, and then drawing lines to show its relationship to other facts or other concepts which also may be sketched. Some content, for instance in the sciences, is well suited to pictures. In a course on ecology you might map the way water and plants interact to help keep the earth’s atmosphere balanced and healthy.

A “concept map” uses primarily words and phrases in boxes with lines and arrows to show how they relate. It is usually started by putting a key word or phrase at the centre top of the page. Sometimes pictures may supplement the words.

You will still usually want to include brief summaries here and there on the map or under it. Ask yourself what you need to write down so that the map will make sense when you are preparing for a test several weeks later.

### How is Mapping useful?

- Helps you think through the relationship between facts or ideas.
- Helps you remember the material because making a map leads you to make connections.

### **Note to Students: Developing your own Personal Note-taking Style**

**Which method is best—Cornell or Mapping? It depends on the student and the content.** The best method for you will be the one that allows you to produce the most useful notes. A nice diagram means nothing unless it helps you recall and explain the content of the lecture. A list of words and phrases is useless unless you write down enough to show the connections between them and the development of the argument.

Choose one method—the Cornell or Mapping—as your primary approach but freely incorporate the other method where it would be helpful—for instance inserting a diagram in your Cornell notes, or writing several lines of notes on your map. **Gradually develop your own note-taking style**, your own way of indicating what is important, what you didn't understand or need to check later, etc. Be sure to continue to take time to edit and clarify your notes or map immediately after each lecture.

### **Some Resources for Teaching the Mapping Notes:**

Barrie Bennett and Carol Rolheiser, *Beyond Monet: The Artful Science of Instructional Integration*, Toronto, ON: Bookation, 2001. See Chapter 10, “Complex Organizers: Mind Mapping and Concept Mapping.” A good introduction.

Tony Buzan, *The Mind Map Book*. Woodlands, London: BBC Books 1993.

Joseph D. Novak and B. D. Gowan, *Learning How to Learn*. New York: Cambridge University Press, 1984. Presents Concept Mapping in more detail.

## NOTE-TAKING LESSON FIVE: Developing a Personal Note-taking Style

- A. Distribute and ask students to read the three–page section “Note-taking 101: Tips for Taking Excellent Notes,”** that follows this lesson.
- B. Conduct a class discussion** on new ideas students can use from reading these tips.
- C. Ask students to prepare some paper** and take notes using whichever note-taking method they prefer, or integrating ideas from the two methods, while playing Track 5, “Five Principles for Recognizing the New.”
- D. Editing Stage:** Invite students to assess and improve their notes. Discuss in class the approaches they took. You may want to draw on the content in the box “Listening for Verbal Cues.”

### Note-Taking Tip: Listening for Verbal Cues

Did you notice the verbal cue given at the beginning? Vanier said there are **five** principles that are helpful in recognizing the new. This gives you the outline for the mini-lecture and also, therefore, for your notes. He enumerates the principles as he moves along. You could either simply list them, using the Cornell Method, or you could create a map perhaps a wheel with spokes and the title (“Five Principles for Recognizing the New”) in the hub. Lecturers often give numerical cues to help us follow their organization, especially when they want to ensure students get each point. If you did not get down all of the five principles, you should know at least which ones you missed. Hopefully, you numbered the points and left space beside the numbers where you missed the content so that you can re-listen or check with another student and write it in later.

- E. Answer the Questions** on Track 5 in Part A

**Students may continue to practice** note-taking, finding their most comfortable style, as they listen to the remaining tracks of the CD.

For reference, some sample notes for Tracks 7 to 9 using a combined Cornell and Mapping Method are provided at the end of this section (see Appendix B).

After taking notes on each mini-lecture, students should answer the questions for that track in Part A of this guide.

## NOTE-TAKING 101: Tips for Taking Excellent Notes

The main purpose of note-taking is to help you later on, usually when you are studying for an exam or preparing a term paper. Unless your notes are clear and complete enough that they will make sense to you several weeks later, they are useless! A good set of notes, on the other hand, can be invaluable. They enable you to identify which points the lecturer wants to stress. They help you to see the organization and development of key ideas. They aid memory of the course content. What's more, the process of taking notes generally helps with staying focused and not becoming distracted in the lecture.

### 1. Mechanics

- **Paper:** We suggest you use lined loose-leaf paper or a lined pad of paper (with paper clips and file folders to store the notes), rather than a coil-bound or stapled book. The reason: you will presumably have other notes from reading you are asked to do and perhaps some handouts, all of which you will want to group together for each lecture topic covered in your course. Bound notebooks mitigate against this simple organization.
- **Pen:** Always use pen, not pencil, which smudges and is difficult to read later. Blue or black ink is easier to read than coloured ink. Always have an extra pen.
- **Setting up your page:** Whichever method of note-taking you use, leave wide margins to allow you to add summaries and additional notations later. When you are studying, these spaces are useful for summarizing points. Leave space—one or two lines—between each major point. The margins and white space will also make your notes easier to read.
- **Identify every page at the top:** Course name, topic, date and page number.
- **Buy inexpensive recycled paper and consider writing on just one side.** You can use the back of the pages when reviewing and studying for exams. It is easier to follow the development of ideas from page to page if you do not need to look on the back of pages.
- **Handouts:** Date and number these, write important information on them, and cross-reference them in your notes: cf. handout #1 graph re. ed-income relationship.



## 2. Before the Lecture

Check the course outline for the next lecture topic and do the suggested pre-reading. This will make it more likely that you will be able to keep up and also participate in discussions. Glance over your notes from the previous class so you are more able to make connections with the next lecture.

Note if you have any unanswered questions from the previous lecture and come prepared to ask them as opportunity presents or before or after the class. Remember: If you have a question, others likely have the same question, and the lecturer will likely be glad that you have raised it.

## 3. Arrive early

The best lecture hall seating is the **centre near the front**.

This allows you **good eye contact** with the lecturer. This in turn will help you **hear and concentrate better** and also to develop a **sense of relationship** with the lecturer. You will be in a better position to answer questions or **participate** in a discussion and more able to indicate if you don't understand something or the lecturer is going to fast. This seating also usually gives you the **best view of the screen** or board and is farther away from distractions such as doors opening and closing.

**Be ready** to take notes when the lecture starts. Get your paper, pen and any other supplies ready. Create margins and plan for white space, whether you are using the Cornell or the Mapping Method of note-taking. Often a lecturer will give important information at the beginning of a lecture, about assignments or where to find particular books.

**Stay till the end** of the lecture. Don't pack up too soon. The **concluding summary** is often important to note down—the lecturer may tell you what is most significant to remember from the lecture or give **information about what is coming** in the next class.

## 4. Getting the notes down

a) **Key material is often given right at the beginning.** Write this down.

- Listen for any **review** of the previous lecture. This will help you identify key ideas in the previous lecture and will show the relationship between today's lecture and what has gone before.
- Listen for the **lecturer's thesis** (point of view or argument he is going to be making) or the main idea he is going to be focusing on today. Not every lecture has a clear thesis. The lecturer may develop a thesis over several lectures. But she is likely at least to tell you what she hopes to cover today.

**b) Listen for Cues to the Lecturer's Organization:**

Well-organized notes show the development of the ideas in a lecture. The main points and supporting points should be easily identifiable.

Try to catch the lecturer's cues as you take notes. For instance, he may give **the number of points** he is going to present. Jean Vanier, in the *Becoming Human* lectures, says there are "5 principles for Recognizing the New," and there are "7 Aspects of Love." Immediately jot down and underline such a heading. Then listen for each point, numbering them in your notes. The lecturer may give you the point numbers, or instead, may also use **transitional words and phrases** as cues to the new points—phrases such as "the next principle ..." or "another aspect ...." If you miss some points, put the number down, leave some empty space and fill in the point later. (Use "???" marks to indicate you need to check for missing material.)

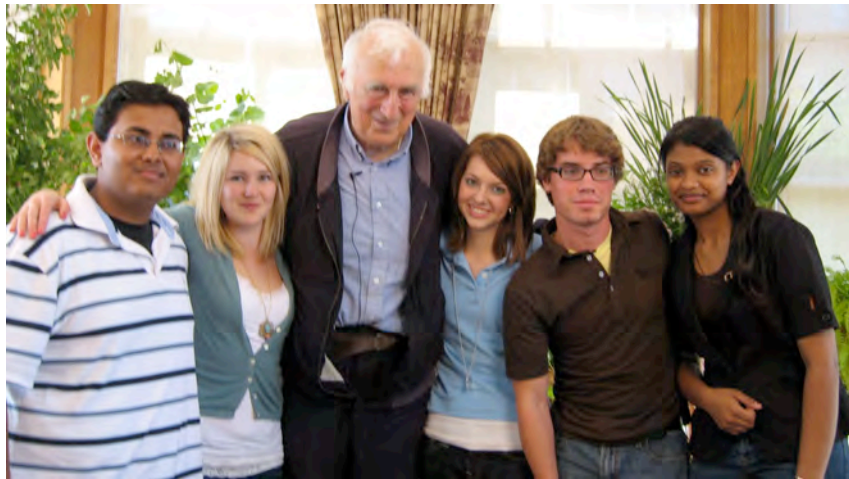
Numbers make it easy to follow the lecturer's organization, but if you listen carefully you will notice many other cues—**transitional words or phrases that**

- indicate the introduction of a contrasting idea or different perspective (e.g. "on the other hand; nevertheless, although). Vanier, for instance, speaks of the positive face of loneliness, which he calls solitude, and he distinguishes it from the negative manifestations of loneliness. By using the words "positive" and "negative" he clearly intends us to be aware of this contrast. You could depict these in a chart.
- indicate the continuation of a thought ("and," "in the same way," "similarly," "in addition"...) )
- show a developmental relationship of growth or decline or cause and effect (e.g. "X and Y led to" or "contributed to" or "resulted in").
- stress the importance of some piece of information.
- tell you that the lecturer is going to give you an example ("For instance...").

At any point, the lecturer may introduce a story or a seemingly unrelated comment on some event. Ask yourself, what is the point of this story? Unless it seems clearly just an aside, jot down enough of it to remind yourself later. (An "aside" is an unrelated remark.)

- c) Non-verbal cues:** Lecturers often give visual or body language cues as to what they consider important. They may speak more slowly, stand up or move around, or gesture when making an important point. They may also write key words on the board so you will know their spelling. As you get to know the lecturer you will tend to identify these cues almost unconsciously.

- d) Write quickly and get down as much as you can, but do not write down every word.** Listen for the key ideas and skip most adjectives and adverbs but keep the important verbs. Summarize examples and demonstrations in a few words. Leave space if you miss something. Put ideas into your own words where possible.
- e) Where possible, include numbers and letters for points and sub-points,** or insert these later.
- f) Use abbreviations** wherever you can.
- g) Always take time afterwards to edit and clarify your notes.** Indicate headings and main and sub-points. Add verbs to help clarify. Show connections between ideas. Add whatever you need to make your notes useful later when you are reviewing. If you have left wide enough margins and space between ideas as you went along, it should not be necessary to re-copy your notes. (Re-copying does not help in remembering unless you are significantly editing and adding to your notes, and thus are engaging in thinking about the content.)





# APPENDIX A: TRANSCRIPTS OF TRACKS ONE TO FOUR

## TRANSCRIPT of TRACK 1 - Jean Vanier's Introduction for Students

This CD contains short excerpts from five talks that I gave as the Massey Lectures on CBC radio.

At first these talks were going to be called “From Chaos to Life,” but in the process of preparing them I felt I should call them “Becoming Human.” What does it mean to be a fully human person? In these talks I share my thoughts about loneliness and belonging—we all yearn to belong—about love, about inner freedom, and about being part of the human community.

To become fully human—to discover the person that we most deeply want to be and to become that person—is this not the life undertaking of each one of us? It can be a long and sometimes painful process. It involves a growth in freedom and an opening up to others. It requires that we no longer hide behind masks or behind walls of fear and prejudice. It means discovering our common humanity.

Strangely enough, this process of becoming human occurred most profoundly for me when I started living with men and women with intellectual disabilities, people who are not very capable on the intellectual or practical level but who are very gifted in relationships. They are people of the heart, people of trust. With them I discovered that human maturity comes as we begin to bring our heads and hearts together. People with intellectual disabilities helped me learn how to become more open and vulnerable to others, especially those who are different. In some of the passages on this CD, I describe experiences that I or others have had in L'ARCHE, where we live with people who have intellectual disabilities.

Enormous advances in communications in recent years mean that you who are students today live with many more high tech options—digital and satellite advances, i-pods, and other new IT developments. These are truly wonderful and present us with new ways to build our relationships and to become more united as a human community. They can also distract us from what is most important to us. I invite you to take time with the passages on this CD to reflect on your own lives, on your deepest personal hopes, fears and longings, and on your hopes for our world.

## **TRANSCRIPT of TRACK 2 - “The Journey from Loneliness to Belonging”**

These talks are about the liberation of the human heart from the tentacles of chaos and loneliness and from those fears that provoke us to exclude and reject others. This is a liberation that opens us up. It leads us to the discovery of our common humanity. Through the progress of these talks I shall speak of this discovery as a journey from loneliness to a love that transforms.

As a love that grows in and through belonging as a belonging that can include as well as exclude. Loneliness seems to be an essentially human experience. Loneliness is not just about being alone. Loneliness is not the same thing as solitude. We can be alone and yet happy because we know that we are part of a family, a community, even the universe itself. True loneliness is a feeling of not being part of anything. Of being cut off. It is a feeling of being unworthy of not being able to cope before all the forces of the universe that seem to work against us. Loneliness is a feeling of being guilty. Of what? Of existing? Of being judged? By whom, we do not know. Community life with men and women who have mental handicaps has taught me a great deal about what it means to be human. To some it may sound strange for me to say that it is the weak and those who have been excluded by society who have been my teachers.

I hope that these talks can reveal a bit of what I have learned and am still learning about being human and about helping others to discover our common humanity.



## **TRANSCRIPT of TRACK 3 - “Loneliness as Part of Being Human”**

When I started welcoming those with mental handicaps into L'ARCHE, men and women from institutions, psychiatric hospitals, dysfunctional families, I began to realize how lonely they were. I discovered the terrible feeling of chaos that comes from extreme loneliness. A sense of loneliness can be covered up by the things we do as we seek recognition and success. This is surely what I did as a young adult. It's what we all do. We all have this drive to do things that will be seen by others as valuable—things which make us feel good about ourselves and give us a sense of being alive. We only become aware of this loneliness at times when we cannot perform or when imagination seems to fail us.

Loneliness can appear as a faint disease an inner dissatisfaction a restlessness in the heart. Loneliness comes at anytime. Loneliness comes in times of sickness or when friends are absent. It comes during sleepless nights when the heart is heavy, during times of failure at work or in relationships. It comes when we lose trust in ourselves and in others. In old age loneliness can rise up and threaten to overwhelm us. When people are physically well performing creatively, successful in their lives loneliness seems absent but I believe that loneliness is something essential to human nature. It can only be covered over it can never actually go away.

Loneliness is part of being human, because there is nothing in existence that can completely fulfill the needs of the human heart. Loneliness in one form is in fact essential to our humanity. Loneliness can become a source of creative energy. It can be the energy that drives us down new paths to create new things or to seek more truth and justice in the world. Artists, poets, mystics, prophets, those who do not seem to fit into the world or the ways of society are frequently lonely. They feel themselves to be different, dissatisfied with the status quo and mediocrity, dissatisfied with the competitive world where so much energy goes into ephemeral things.

Frequently it is the lonely man or woman who revolts against injustice and seeks new ways. It is as if a fire is burning within them, a fire that can only be fueled by loneliness. More frequently however, loneliness shows other less positive faces. It could be a source of apathy and depression and even of a desire to die. It can foster inertia it can push us into escapes and addictions in the need to forget our inner pain and emptiness. This is how loneliness most often shows itself in the elderly and those with handicaps. This is the loneliness we find in those who fall into depression who have lost the sense of meaning in their lives who are asking the question born of despair, “so what is left?”

I once visited a mental hospital which was a kind of warehouse of human misery. Hundreds of children with severe handicaps were lying neglected on their cots. There was a deadly silence not one of them was crying. When they realized that nobody cares, that no body will answer them, children no longer cry. It takes up too much energy. We cry out only when there is hope someone may hear us. This is the loneliness born of the most complete and utter depression from the bottom of the deepest pit in which the human soul can find itself.

The loneliness that engenders depression manifests itself as chaos. There is confusion in the soul and coming out of this confusion there is a desire for self-destruction for death. So finally loneliness can become agony a scream of pain. There is no light no consolation no touch of peace and of life. Such loneliness is the true meaning of chaos. Life no longer flows in recognizable patterns. For the person engulfed in this type of loneliness there is only emptiness, anguish and inner agitation. There are no yearnings, no desires to be fulfilled. There is little desire to live in fact. It is a life turned in upon itself, all order is gone and those in this chaos are unable to relate or listen to others. Their lives seem to have no meaning; they live in complete confusion closed up in themselves.





## **TRANSCRIPT of TRACK 4 - “Life is Constantly Evolving”**

The passage of life itself suggests a constantly recurring pattern from order to chaos, from chaos to order, again and again. Birth itself, adolescence, old age, are all passages that are filled with anguish. Finally, there's the ultimate corruption and disorder that death brings. Then, too, throughout our lives there are all the disorders created by sickness, accident, loss of work, loss of friends, all the crises which destroy our agendas and carefully laid plans.

These disorders demand a gradual reordering of our lives and the transition period such a crisis represents is not an easy one to live through. It is a time of loss before we have yet received something new. It is a time of grief. In human beings there is a constant tension between order and disorder, connectedness and loneliness, evolution and revolution, security and insecurity. Our universe is a constantly evolving one. The old order gives way to a new order and this in turn crumbles when the next new order appears. It is no different in the individual life of each one of us from birth to death.

Change of one sort or another is the essence of life so there'll always be loneliness and insecurity in the face of change. When we refuse to accept the reality that loneliness and insecurity are a part of life, when we refuse to accept that these are the price of change we close the door on many possibilities for ourselves. Our lives become lessened, we are less fully human. If we try to prevent or if we ignore the movement of life we run the risk of falling into the inevitable depression that must accompany an impossible goal. Life is an evolving reality. Change is constant.

When we try to prevent the forward movement of life we may succeed for a while but inevitably there comes an explosion the groundswell of life's constant movement, constant change is too great to resist. And so empires of ideas as well as empires of wealth and power come and go.

To live well is to observe in today's apparent order the tiny anomalies that are the seeds of change, harbingers of the order of tomorrow. This means living in a state of a certain insecurity in an anguish and loneliness which, at its best, can push us forth into the new. Too much security and the refusal to evolve, to embrace change, leads to a kind of death. Too much insecurity, however, can also mean death. To be human is to create sufficient order so that we can move on into insecurity and seeming disorder. In this way we discover the new.



# APPENDIX B: SAMPLE NOTES

(Please note that sample notes have been reduced in size.)

## CORNELL METHOD - UNEDITED NOTES

## TRACK 1

Course Title, Jean Vanier - On Becoming Human	Date	p. #
Tk. #1 "J.V.'s Intro to Students"		
<ul style="list-style-type: none"> <li>- CD has short excerpts - Murray</li> <li>- 1st title - Chaos to Life</li> <li style="margin-left: 20px;">2nd " Becoming Human</li> <li>- That's re:lonely               <ul style="list-style-type: none"> <li>- belong</li> <li>- love</li> <li>- freedom</li> <li>- part of human comm</li> </ul> </li> </ul>		
<ul style="list-style-type: none"> <li>- Fully Human - person we want to be               <ul style="list-style-type: none"> <li>- long, painful</li> <li>- ↑ freedom, open to others</li> <li>- Not hiding - vs. walls, masks</li> </ul> </li> <li>ie. Discom Common Humanity</li> </ul>		
<ul style="list-style-type: none"> <li>- For JV - was w. people w. intell disabilities               <ul style="list-style-type: none"> <li>- gifted in relationships, heart, trust</li> <li>- need to put <sup>head</sup> + heart</li> <li>- J.V. learned to be more open - esp. to different people - diversity</li> </ul> </li> </ul>		
<ul style="list-style-type: none"> <li>- In CD describes exps in L.A. - (?) w. people w. intell dis.</li> </ul>		
<ul style="list-style-type: none"> <li>- ↑ Communities → ipod etc - can build relat' ships</li> <li>- Can also distract</li> </ul>		
<ul style="list-style-type: none"> <li>- Jr. - Reflect on our own hopes, fears,</li> <li>- hopes for world</li> </ul>		

CORNELL METHOD - EDITED NOTES

TRACK 1

Course Title, Jean Vanier - On Becoming Human	Date	P.#
TK.#1 "J.V.'s Intro to Students"		
<p>Source</p> <p>Why did he change the title?</p> <p>5 themes in J.V.'s talks</p>	<p>- CD has short excerpts - Murray Lectures - CBC</p> <p>I - 1st title - "Chaos to Life"</p> <p>2nd "Becoming Human" ← chose this one</p> <p>A - That's re: <u>Aloneliness</u></p> <p>(Thoughts) 2 <u>belonging</u></p> <p>(Themes of lectures) 3 <u>love</u></p> <p>4 <u>freedom</u> (inner freedom)</p> <p>5 <u>partly human community</u></p>	<p>check Murray Lectures on web</p>
<p>What Becoming Human looks like</p>	<p>B. <u>Becoming Fully Human</u> = person <u>we want to be</u></p> <p>- long, painful process</p> <p>- ↑ freedom, open to others</p> <p>- Not hiding - vs. walls, masks</p> <p>ie. Discarding <u>Common Humanity</u></p>	
<p>Place of people with intellectual disabilities in J.V.'s life/learning to be human</p>	<p>C. For J.V. - <u>Becoming Fully Human</u> was <u>his</u> people w/ <u>intellectual disabilities</u></p> <p>- <u>gifted</u> in relationships, heart, trust</p> <p>- need to put <u>head + heart</u> together</p> <p>- J.V. learned to be more open - esp. to different people &amp; diversity of opinions</p>	<p>intellect doesn't get def--</p>
	<p>- In CD describes <u>his</u> exp'd in <u>L'Arche</u> w/ people w/ <u>intelle disabilities</u></p>	<p>L'Arche check web</p>
	<p>D. ↑ <u>modern Tech. communication</u> → <u>ipods, etc</u> - can build relat'shipes</p> <p>- can also <u>distract</u></p>	
<p>J.V.'s invitation</p>	<p>E - J.V. - <u>Reflect</u> on <u>ours</u> own hopes, fears,</p> <p>- hopes for <u>world</u> - <u>Our own lives</u></p>	

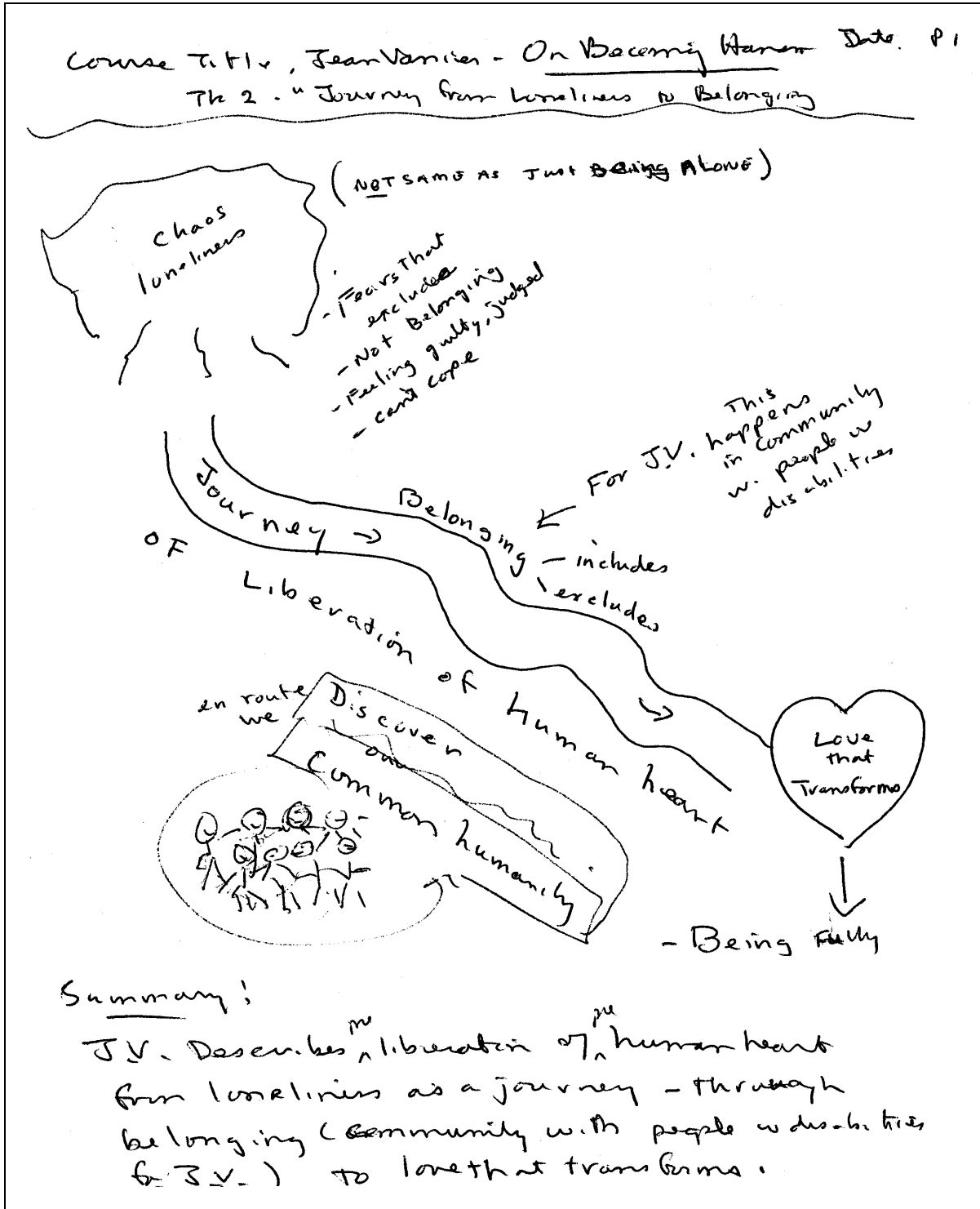
CORNELL METHOD

TRACK 2

Course Title, Jean Vanier - On Becoming Human		Date	P. 1
<u>TK. 2 "The Journey from Loneliness to Belonging"</u>			
<p>Opening of lectures gives me a journey</p>	<p>1. JV - His talks - liberation of heart from loneliness to love - transforms - through belonging (→ disse <u>Common Humanity</u>) - opens up</p>		
<p>def.</p>	<p>2. Loneliness - describes it - essential experience                      vs. - not same as being alone / solitude - can be happy                      ↳ loneliness = feeling cutoff, unworthy, everything against us, guilty?</p>		
	<p>3. <u>His teachers</u> - people who've been excluded</p>		
	<p>4. <sup>JV's</sup> <u>Hopes</u> - help others disc being human + common humanity!</p>		

**MAPPED NOTES**

**TRACK 2**



Summary:

J.V. Describes <sup>the</sup> liberation of <sup>the</sup> human heart from loneliness as a journey - through belonging (community with people w disabilities for J.V.) to love that transforms.

CORNELL METHOD - FINAL EDITED VERSION TRACK 3

Course Title, Jean Vanier - On Becoming Human		Date p. 1
Tk. 3 "Loneliness as Part of Being Human"		
Types Discusses loneliness in more detail	- JV learned about <u>loneliness</u> from people in institutions, depts. for the <sup>mentally</sup> handicapped. - "terrible feeling" - dysfunction	Abbreviations h - human / sp. experience w - with / bc because l'ness - loneliness pos / neg - resp: especially sp vs - versus - as opposed to hosp - hospital hp - handicap, v - very e.g. = example dysfunctional institution
	- <u>Can cover it up</u> when well - doing things, success, feel valued, creative - But comes out when we can't do things etc, feeling dis-ease, sick, friends absent, sleepless failure, old age. - can overwhelm.	
An essential human exp - can cover it up as whole - everybody has it!	- L'ness never goes away, just covered up - is <u>part of being human</u> - bc nothing fills our needs fully, - "essential" to our humanity	
Can be good - positive aspects	<u>Pos</u> aspects - can → creative energy - new paths - poets, artists prophets - people seek justice, truth, dissatisfied in status quo, competitive world	check def: i P S D ↓ nothing well done, everything always the same
But Often Negative effects	But! <u>neg</u> - more often - apathy, depression, desire to die, emptiness, pain - esp. in old, hp'd people - depression - no sense of meaning.	
Worst loneliness	Eg. - JV's visit to Mental hosp. - 100's of children & hp'd - neglected - "deafly silence" - no crying bc no one will answer - complete despair - despair pit	abandoned
↓ Summary	This kind of loneliness - shows itself as <u>chaos, confusion</u> no light, anguish, unable to relate to others, no desires inner agitation, self-destruction.	

**SAMPLE MAPPED NOTES**

**TRACK 3**

Course Title, Jean Vanier - On Becoming Human Date, P#  
 TK 3 - "Loneliness as part of Being Human"

- How JV learned abt loneliness - people in institutions dysfunct. families

Life (circled)

Institution/Dys family

Apathy, Depression  
 Addiction - Despair  
 Chaos, angry, no  
 desires, closed up.  
 can't relate; self-destructive

Loneliness - what  
 it looks like

et. Abandoned  
 children  
 don't even  
 cry -  
 no hope  
 someone  
 will  
 hear!

terrible  
 feeling

Abbreviations

l'ness  
 dys - dys function  
 e.g. example  
 // like  
 ephem - ephemous

We can cover it up when well ☺

It's Felling good, Success but, Washed  
 lines

But - Never goes away -  
 will ↑ when ill, fail at something,  
 time of loss, old age.

Story

JV's visit to institution

100's children  
 lying on cots  
 abandoned - no hope -  
 no crying - just  
 silence!  
 // death

Some pos effects:

creativity - poets, artists,  
 mystics, doing justice  
 resist status quo,  
 ephem., mediocre.  
 (enough to change the  
 world)

more neg effects!

see above - also  
 despair, confusion  
 emptiness, want to die!



## SAMPLE NOTES

## TRACK 7

**“Belonging: Its Importance and its Pitfalls” – J.V. –On BH**

*Each of us needs to belong (not just to another person) but to a:*

- a) Family                      b) Group                      c) Culture

**Important**

- Growth to **Maturity**
- Growth to **Inner Freedom**

**Sense of belonging** allows us to break out of a shell of individualism and self centeredness—(protects and isolates us).

**Human drive for belonging in order to** identify with a group for protection & security, to discover and affirm my identity, and use the group to prove my worthiness (sometimes that I am better than others).

**Groups use religion and culture** to dominate others. JV: “If it weren’t Religion & Culture that was used as a stick to beat others, it would be something else”.

**Are human being’s basically evil?** Satre—**Love is** one person’s freedom eating up another person’s freedom.

Are we all called to live and die in conflict?

Are generous acts just a means of being superior to others?

Sense of belonging a kin to the earth.

- Allows plants to grow?
- Share flowers and fruits with all.

**Vanier’s Vision**

***A Group – can close up – believing it is superior to others.  
We all belong to a common humanity—The Human Race.***

We may be rooted in a certain family and culture but we come to this earth to open up to all people and to serve them and receive from them the gifts they bring us.

*\*While Sample Notes for Tracks 7 and 8 follow the Cornell Method, the student has not yet used the margins to enter comments, definitions, etc.*

## SAMPLE NOTES

## TRACK 8

### **“Trust and Distrust in Diversity” – J. Vanier-On BH**

Story: JV's 1986 visit to L'ARCHE in Bethany, West Bank (near Jerusalem), Muslim area

#### **Human beings are all fundamentally the same.**

- Belong to a common broken humanity.
- Wounded vulnerable hearts.
- All need to feel appreciated and understood.

Those who are weak and in need have a way to touch our hearts to bring us together.

#### **People w mental (intell.) disabilities – respond to love.**

- Affirms their value, radiate peace.
- L'ARCHE accepted there because of people with disabilities.

Bethany □ Jewish and Palestinians living not far from each other—  
Distrust/judge/fear each other.

We judge people of other cultures according to our fears and prejudices.  
The beauty of person hidden under Religion and Culture.

Group vs. Group  
Neighbour vs. Neighbour

People want to establish some personal value and sense of superiority over the other

#### **Fundamental question for humanity:**

- How do we break down these walls that separate us from one another?
- How to open us up to one another?
- How to create trust and places of dialogue?

*\*While Sample Notes for Tracks 7 and 8 follow the Cornell Method, the student has not yet used the margins to enter comments, definitions, etc.*

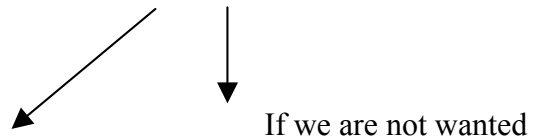
**SAMPLE NOTES - COMBINED MAPPING  
AND CORNELL METHOD**

**TRACK 9**

**“Weakness at the Heart of Belonging” – J. Vanier – On BH**

*Our Lives*

Growth from weakness to weakness



*A place of Joy -If we are appreciated, listened to, accepted and loved.*

- Weakness can annoy people e.g. crying.
- Weakness awakens hardness and anger in people

Compassion ← Weakness → Possessive Love

- Weakness is a part of life. (Small, sick, dying, dead – stages of powerlessness so we deny them).
- We are a mixture of strength.

*Weakness – can't deny our weakness.*

- To be human accept who we are.
- To be human accept others as they are.
- To be bonded together with our weakness.
- Strength because we need each other.

**SAMPLE NOTES - COMBINED MAPPING  
AND CORNELL METHOD** *(continued)*

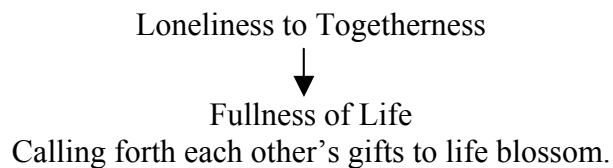
**TRACK 9**

**“Weakness at the Heart of Belonging” – J. Vanier – On BH**

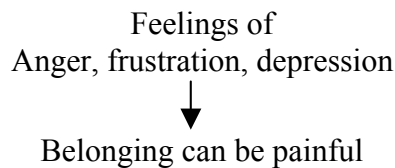
**Weakness is at the heart of belonging.**

- Weakness can call forth love.
- Do those who are stronger respond with love.
- Do they know someday they too will be weak and will cry out for help, recognition and love?

**Relationship of two people – Light and Bliss –**



**Darkness and Depression – Shadow side of humanity -**



**Conception and birth of a child is a new awakening of the heart.**

- Parents are called to grow in greater love, openness and gift of self.
- Child knows she is loved, brings joy, her body, her growth, her language, her security all come from belonging.
- Sense of belonging allows a child to exist, who she is and who she is called to become.

**Belonging is a school of love.**

- Learn to open up to others and the world around us, each person, everything in our world has its unique existence and is respected.
- We discover true humanness through mutual dependency, in weakness in learning through belonging.