**Guidelines for Orientation and ongoing development into Josephite Ministry**

Mission

**Module 1: Josephite Charism/Values/Ethos**

Healing/Caring

/Teaching

Mission of Jesus

Julian Tenison Woods and Mary MacKillop

Charism- (Spirituality)

The Place of Joseph

Dignity for all Life and Especially People who have Fewer Choices.

**Guidelines for Orientation and ongoing development into Josephite Ministry**

***Our goal is to uphold our Christian and Josephite vision and values in our places of ministry and congregational works. Through our ministries we participate in the Mission of God.***

**Our Aim:**

* To have Charism and Mission resources available for formation of Boards, Governance, Executive Management, and all those involved in our Incorporated works and entities in the Josephite Tradition.
* To have resources available so that our values are integrated at all levels in our organisations.
* That all those involved in Josephite ministry will participate in this orientation and ongoing development program.
* To ensure that the resources and processes are localised in place and ministry.

We incorporate the Gospel values as lived by our founders, Julian Tenison Woods and Mary MacKillop. These current resources are a living document and reflect our Chapter Mandate of 2013.

The power points and this guide provide general instructions and resources. You may like to introduce different strategies for processing materials. Some of these can be found in the document “*CCEA Teaching and Learning Strategies*” in the document file and in Appendix 1.

Within each module some content will be core and other material provided for interest.

**Structure of the modules**

Each section contributes to the overall understanding of the module. Each section consists of 4 parts 1. A tuning in activity which provides an individual and/or group experience on the topic; 2. how the topic relates to the Catholic tradition; 3. how the topic relates to Josephite charism or story and 4. an activity to integrate the ideas of the module into the life experience of the participants.

Video clips appear initially as black boxes and may take a minute to load.

**Module 1: Josephite Charism, Values and Ethos**

**Slide 3 Contents.**

**Click on the section names to move to specific sections. Return to the contents by clicking on the home button at the end of each section.**

**In module 1 you are introduced to Josephite charism, values and ethos.**

**Activities and materials in this module will help you to deepen:**

* **your understanding of mission**
* **your familiarity with Josephite story, values and ethos,**
* **your application of Josephite values and ethos to practice and behaviour,**
* **your Identification of how you currently experience and express Josephite values and ethos in your workplace.**
* **your appreciation of how business can inform and supports Gospel values.**
* **your awareness of the Gospel imperative to make life giving choices for all of creation.**

|  |
| --- |
| **Section 1: Introduction Slides 4- 7** |
| **Slide No.** | **Activity** | **Extra information** |
| **Slide 4** | **Read through and consider the learning outcomes with the group. Before moving to slide 5 as the participants - When you think of Josephites what values come to mind?** |  |
| **Slide 5** | **Take a moment to think of examples of these values you have experienced. Silent reflection or shared in the group.** |  |
| **Slide 6** | **Lead a discussion about the table from Kavanagh. Table of headings on the slide. Handout of full table available in the module handouts. This was written in 1988. Is it still relevant today? Would you change or add anything? If you were making a column for Josephite Values what would you put in it?** |  |
| **Slides 7, 8, 9** | **Introduce the context of the Chapter document and allow participants time to read and discuss.** | **Some background about chapter:**Art. 29 The General Chapter29.1 Nature of the General ChapterThe General Chapter is the religious faith-community of the Sisters represented by elected and official members united in the Spirit, called together by the Congregational Leaderto reflect on the fidelity of the Congregationto its spirit, its charism and its mission in the Church.29.2 AuthorityWhile in session, the General Chapter is the highest authority within the Congregation, its chief legislative authorityand the body through which the entire Congregation is heard.29.3 ConvocationThe General Chapter, convoked by the Congregational Leader, is held every six years,or whenever the office of Congregational Leader is vacant,on the convocation of the Assistant Congregational Leader. (SOSJ Constitutions) |
| **Slide 10** |  | **This is bridging between the Chapter document and the call and gift of all.** |
| **Section 2 Healing/caring/teaching mission of Jesus Slide 12 -29** |
| **Slide 11** | **Reflect on the image** |  |
| **Slide 12** | Include a song about Jesus e.g. Bernadette Farrell Christ be Our light, or Everyday God or choose your own. |  |
| **Slides****13,14,15** | These slides describe the current understanding of Mission. | Read Anthony Gittens or view <https://www.youtube.com/watch?v=Z7d0QnmQf94> |
| **Slides 16, 17** | View the videos of Therese and David talking about mission in reference to aged care and ask participants to describe how they experience mission in their workplace. |  |
| **Slide 18** | **Questions for reflection** |  |
| **Slide 19** | **Choose 1 or more readings from this slide and select an appropriate process to assist in reflection.** | **Eg**. Questions for Reflection on “Evangelii Gaudium”1. Francis says in number 49 of the document:“I prefer a Church which is bruised, hurting and dirty because it has been out on the streets…”  A] What are the practical implications of this for your ministry within the Josephite context?  B] How will you implement those implications?2. In what ways does the “joy of the Gospel” give impetus to all Catholics to be missionary disciples? 3. What have you experienced as aids in living out your missionary life? 4. ”A church which is poor and for the poor” [EG198]. A] What is your understanding of poor? B] Who are the poor in your context?  C] What is Pope Francis trying to say to us? |
| **Slide 20** | **video clip of the Beatitudes for Mac Computers** | **Optional activity** |
| **Slide 21** | **Video clip of the Beatitudes for PC**  | **Optional Activity** |
| **Slide 22** | Suggested scripture quotes to explore the topic. Those with highlights link to youtube video clips.  | Select the story/stories most appropriate to your participants and complete the questions.Other possible readings The poor widow Mark 12:41-44The wedding of Cana John 2:1-11The bleeding woman Mark 6: 21-43Go out to all the world Mark 16:15, Matt 28:19Who sinned this man or his Father? John 9:2Participants may enter the scripture e.g. imagine yourself in the story etc; see Ignation Scripture Prayer in appendix 1 |
| **Slide 23** | Bridge between the understanding of God’s mission and the place of Mary MacKillop, Julian Tenison Woods and Josephites in God’s mission. |  |
| **Slide 24** | Places the Sisters of St Joseph in the context of God’s mission and the church. |  |
| **Slide 25** | Description of mission |  |
| **Slide 26** | Description of mission cont. |  |
| **Slide 27** | Assist participants to integrate the material of the section through exploring the questions on this slide. Set up a process for working with the questions |  |
| **Slide 28** | Participants may like to further develop their understandings of this section with the ideas on this slide. |  |
| **Slide 29 Section 3: Julian Tenison Woods and Mary MacKillop** |
| **Slide 30** | Introduce the topic by exploring what participants already know and their engagement with JTW and MMK and the Josephites. |  |
| **Slide 31** | Further explore JET and MMK, their values and how these relate to participants lives. | Julian Tenison Woods<http://www.sosj.org.au/news-events/view_article.cfm?id=2159&loadref=0>Mary MacKillop[**http://www.marymackillop.org.au/**](http://www.marymackillop.org.au/) |
| **Slide 32** | Explore the key events of the church and society in the 19th Century and relate these to JET and MMK.This may be done using a timeline activity with key Church, Society and Josephite events on cards with dates on the reverse to check accuracy. Participants order the cards. | It may also be done using a trivia quiz.[http://www.kwl.com.au/httpdocs/Articals/Timeline%20of%20The%20Catholic%20Church%20in%20Australia.htm](http://www.kwl.com.au/httpdocs/Articals/Timeline%2520of%2520The%2520Catholic%2520Church%2520in%2520Australia.htm)<http://media01.couriermail.com.au/multimedia/2010/01/marymackillop/index.html><http://www.timetoast.com/timelines/fr-julian-tenison-woods> |
| **Slide 33** | This slide introduces participants to the concept of saints- discuss the quote in relation to MMK |  |
| **Slide 34** | Process the documents with the participants | A document of the proclamation of canonization is available in the resources fold. |
| **Slide 35** | Choose one or more of the scriptures and present them to the participants. You may like to choose a process from the appendix |  |
| **Slide 36** | **Choose a resource to present to the group this may be one of the DVDs listed on the slide or explore the following links**<http://www.sosj.org.au/who-we-are/index.cfm?loadref=106> – JTW<http://www.sosj.org.au/who-we-are/index.cfm?loadref=105> – MMK<http://www.mackilloppenola.org.au/exhibitions/dsp-default.cfm?loadref=122> MMK | Penola CentreIf time is limited use stories use info from SOSJ website. If more time show one of the videos “Soul of the Sunburnt Country” or “That very Troublesome Woman” |
| **Slide 37** | Provide a selection of quotes and art work of JET and MMK. These may be from the powerpoint or printed out on cardsQuotes and photos are also available on SOSJ calendars. |  |
| **Slides 38-43** | Pictures with quotes. |  |
| **Slide 44** | Engage participants in a process to explore their understanding of Julian and Mary. |  |
| **Slide 45** | Engage participants in a process to integrate the story in their own lives. |  |
| **Slide 46** | Participants may like to further develop their understandings of this section with the ideas on this slide |  |
| **Slide 47** | If the module is being used for credentialed learning you may like to have an activity to assess the participants learning or participants may like to check their understanding of the topic. |  |
|  **Section 4 Charism (Spirituality)**This section introduces participants to the concept of Charism. |
| **Slide 49** | We begin with an understanding of charisma or charismatic in a secular sense.Watch and discuss the TED talk.Think of a person with charisma |  |
| **Slides 50- 53** | These slides provide an introduction to spiritualityBefore we can define spiritualty we have to understand what it is. |  |
| **Slide 54** | Choose a process to explore the questions on this slide. |  |
| **Slides 55, 56** | These slides provide a link between spirituality, charism and missionWe often talk about the Charism of religious order. Each having their own “gift” / flavours |  |
| **Slide 57** | Choose one or more of the scriptures and present them to the participants. You may like to choose a process from the appendix |  |
| **Slide 58** | **Present the whole reading which accompanies this slide**"Having a global heart is not an option for Sisters of St Joseph. It is who we are." (Carol Zinn, SSJ Philadelphia) | Mary MacKillop believed that God was active in her life and in the lives of her early companions and was calling them to the service of others. She expressed her trust in the loving Providence of God our Father by founding a Congregation which was dependent on Providence for its support and was devoted to the service of the poor. Its members were women who worked in a simple ordinary way to bring to the poor the message of their human dignity and of Christ’s saving love. Excerpt from the SOSJ constitutions Ch2:4 |
| **Slide 59** | Explore the meaning of the Sisters of St Joseph emblem by clicking on the image of the emblem and reading material on the website.You may prefer to create a jigsaw of the emblem explaining each piece as you present the wholeCrossAM – Ave Maria – Hail Mary3 Js – Jesus, Joseph, John the Baptist |  |
| **Slides 60,61** | Lead participants in a discussion about the Josephite Charism and how that is expressed. Using information on the slides. Slide 65 is an embroidery from the Sisters of St Joseph in Concordia. | You may also like to explore the Maxims from the original group of Josephites in Le Peuy. The following provides some background to the MaximsOnly 2 out of the original 5 sisters were able to read. With this in mind the Jesuit founder, Jean-Pierre Medaille developed 100 maxims based on the values and virtues contained in the gospel. They were memorized by both the sisters and the laity as a means of deepening their spirituality. Today they continue to be a source of inspiration for many. (Maxims available in package of readings) |
| **Slide 62** | Play the song “Gathering” which has charism as a theme and explore the “What we are doing” section of the SOSJ website which provides information about the work of some sisters today. |  |
| **Slide 63** | Ask participants to respond to this slide. The response may be an acrostic poem using the words “Josephite Charism.” |  |
| **Slides 64,65** | Choose a process to reflect on the questions. Explore one question at a time. |  |
| **Slide 66** | Participants may like to further develop their understandings of this section with the ideas on this slide. | Additional Resources or Courses which participants may like to explore* *Culture building on Charism by Michael Yore (individualised school development)*
* *Presentation Sisters (PBVM)- Charism and Spirituality document (Available in the package of readings)*
 |
|  **Section 5 The place of Joseph**This section introduces Joseph as the patron of the congregation. |
| **Slide 68** | Brainstorm what participants already know about Joseph. |  |
| **Slides 69, 70, 71** | Play the song “Joseph” by Peter Kearney while the participants look at the images. |  |
| **Slide 72** | Choose a process or an activity to respond to the questions. |  |
| **Slide 73** | Choose one or more of the scriptures and present them to the participants. You may like to choose a process from the appendix |  |
| **Slide 74,75** | Choose a process such as Jigsaw or Socratic seminars (see Appendix) to share the readings relating to Joseph.  |  |
| **Slide 76** | Making the link from the church generally to Josephites.Whole text for the slide | During the middle ages, the figure of Joseph as patron became popular especially among ordinary folk struggling to survive in times of war, plague and famine. In a society which had begun to organise craftsmen into guilds, the forerunners of unions, identification with Joseph the artisan was a natural step. Joseph is the patron of workers. He is offered too as a model of fathers. Mary and Julian chose Joseph as a model because he was hidden, humble, caring, protecting, and confident in God. “We will respond as ecclesial women in the spirit of Mary and Julian, living on the edges of our existence with Joseph, as we continue to re-imagine the gospel of Jesus, the Christ” (Sisters of St Joseph, 26th Chapter 2013). |
| **Slide 77** | Whole text for the slide | “25 years ago, we first kept up St Joseph’s Day as the special Feast of our proposed Institute and little did either of us then dream of what was to spring from so small a beginning. First we had Mass and Holy Communion in the church and then a feast for the schoolchildren. On that day was our glorious Patron first honoured as Patron of little children, and our work committed to his care. Our poor Father (Woods) was happy that day and so was I, but we said little beyond wondering whom God would call to assist us and how He would make the way clear.” (“Mary MacKillop on Mission to her Last breath” arranged and edited by Sheila McCreanor rsj, page146) |
| **Slide 78** | Choose a process to explore the quotes about Joseph from Mary MacKillop. These may be put on slides or on cards to share with the group. |  |
| **Slide 79** | Reading from Mary Cresp’s book “In the Spirit of Joseph.” Make a link between Joseph’s values based decision making and their own. |  |
| **Slide 80** | Invite participants to respond to the questions. |  |
| **Slides 81, 82, 83** | Participants may like to further develop their understandings of this section with the ideas on this slide. |  |
| **Slide 84** | If the module is being used for credentialed learning you may like to have an activity to assess the participants learning or participants may like to check their understanding of the topic. |  |
| **Section 6. Dignity for all life and especially people who have fewer choices.** |
| **Slide 85** | Background reading for leaders of this section which may also be suitable for some participantsMoving into a deeper communion- Liz Sweeney SSJ [LCWR] (Available in package of readings). | Listen to the song – “Something Special” from the CD Josephite Dreaming |
| **Slide 86** | Watch and respond to the youtube clip – Landfill Harmonic Orchestra. Allow for some discussion |  |
| **Slide 87, 88, 89** | Watch and respond to the youtube clip – “She’s Alive, she’s finite, worth dying for”? Then allow some quiet time.Listen to “We of the Earth” by Jeff Clarkson with the instructions from slide 92.Share responses in twos or threes |  |
| **Slide 90** | **(For Macintosh computers)**Watch the youtube clip and respond to the questions |  |
| **Slide 91** | **(for PCs)**Watch the youtube clip and respond to the questions |  |
| **Slide 92** | Choose a process to share the readings. |  |
| **Slides 93- 98** | Share the introduction to Catholic Social Teaching using the summaries on the slides. You may want to explore one or two in more depth by clicking on the title or read more. | Further background information is available at <http://sao.clriq.org.au/cst/cst_intro.html> |
| **Slide 99** | Explore Catholic Social Teaching through the writings of the Popes |  |
| **Slide 100** | Choose one or more of the scriptures and present them to the participants. You may like to choose a process from the appendix |  |
| **Slide 101** | Having almost completed the module revisit the SOSJ Chapter document in the light of participants gleaned insights. |  |
| **Slides 102, 103, 104** | Create a link between the church documents and the ministry of Mary and Julian.Whole text for slide 104 | Our Congregation, the Sisters of St Joseph of the Sacred Heart, is a religious Congregation of Pontiﬁcal right dedicated to apostolic works. It was founded in 1866 at Penola in South Australia by Father Julian E. Tenison Woods and Mary MacKillop (Mother Mary of the Cross) who were led by God to respond to the ‘misery and wretchedness’ of the ‘bush children’ and the ‘aﬄicted poor’. This they did by making the Catholic education of poor children the Sisters’ prime task and by undertaking urgently needed works of charity for which no other religious were available. (Excerpt from SOSJ Constitutions) |
| **Slide 105** | Explore the works of the Josephite sisters and others. |  |
| **Slide 106** | View the video clip of Joan Chittister speaking with Oprah |  |
| **Slide 107** | **(for Macintosh users)**Listen to the song “Love and Justice” by Kavisha MazellaInstruct participants “As you listen to the song what words are particularly significant for you in your role?” |  |
| **Slide 108** | **(for PC Users)**Listen to the song “Love and Justice” by Kavisha MazellaInstruct participants “As you listen to the song what words are particularly significant for you in your role?” |  |
| **Slide 109** | Allow time for participants to respond in writing, drawing or reflecting quietly. |  |
| **Slide 110** | Choose a process to reflect on the questions. Explore one question at a time. |  |
| **Slide 111** | Participants may like to further develop their understandings of this section with the ideas on this slide. |  |
| **Slide 112** | If the module is being used for credentialed learning you may like to have an activity to assess the participants learning or participants may like to check their understanding of the topic. |  |

**Appendix 1**

**Ignatian Scripture Prayer**

Here is a way of engaging in this prayer form which is relaxing and rather easy.
Select a passage from one of the Gospels in which Jesus is interacting with others.
Recall what one is doing in engaging with the Word of God and what one desires from this encounter. God is present and because God is present one relies on God.
Read the Gospel passage twice so that the story and the details of the story become familiar.
Close one’s eyes and reconstruct the scene in one’s imagination. See what is going on and watch the men and women in the scene. What does Jesus look like? How do the others react to him? What are the people saying to one another? What emotions fill their words? Is Jesus touching someone? As one enters into the scene, sometimes there is the desire to be there. So a person can place oneself in the scene, perhaps as an observer, as one lining up for healing, or as one helping others to Jesus.
Some people’s imaginations are very active so they construct a movie-like scenario with a Gospel passage. Others will enter the scene with verbal imagination, reflecting on the scene and mulling over the actions. Vividness is not a criteria for the effectiveness of this kind of prayer. Engagement is and the result is a more interior knowledge of Jesus.
As one finishes this time of prayer, one should take a moment to speak person to person with Christ saying what comes from the heart.
From Finding God in All Things: A Marquette Prayer Book © 2009 Marquette University Press. Used with permission.
- See more at: <http://www.ignatianspirituality.com/ignatian-prayer/the-what-how-why-of-prayer>

**Lectio Divina**

This method of prayer goes back to the early monastic tradition. There were not bibles for everyone and not everyone knew how to read. So the monks gathered in chapel to hear a member of the community reading from the scripture. In this exercise they were taught and encouraged to listen with their hearts because it was the Word of God that they were hearing. When a person wants to use Lectio Divina as a prayer form today, the method is very simple. When one is a beginner, it is better to choose a passage from one of the Gospels or epistles, usually ten or fifteen verses. Some people who regularly engage in this method of prayer choose the epistle or the Gospel for the Mass of the day as suggested by the Catholic Church. First one goes to a quiet place and recalls that one is about to listen to the Word of God. Then one reads the scripture passage aloud to let oneself hear with his or her own ears the words. When one finishes reading, pause and recall if some word or phrase stood out or something touched one’s heart. If so, pause and savor the insight, feeling, or understanding. Then go back and read the passage again because it will have a fuller meaning. Pause again and note what happened. If one wants to dialogue with God or Jesus in response to the word, one should follow the prompting of one’s heart. This kind of reflective listening allows the Holy Spirit to deepen awareness of God’s taking the initiative to speak with us. Lectio Divina can also be an effective form for group prayer. After a passage is read, there can be some extended silence for each person to savor what he or she has heard, particularly noting whether any word or phrase became a special focus of attention. Sometimes groups invite members, if they so desire, to share out loud the word or phrase that struck them. This is done without discussion. Then a different person from the group would read the passage again with a pause for silence. Different emphases might be suggested after each reading: What gift does this passage lead me to ask from the Lord? What does this passage call me to do? The prayer can be concluded with an Our Father. Whether one prays individually or in a group, Lectio Divina is a flexible and easy way to pray. One first listens, notes what is given and responds in a way one is directed by the Holy Spirit. - See more at:[**http://www.ignatianspirituality.com/ignatian-prayer/the-what-how-why-of-prayer**](http://www.ignatianspirituality.com/ignatian-prayer/the-what-how-why-of-prayer)

**Think, Pair, Share**

[**http://www.readwritethink.org/professional-development/strategy-guides/using-think-pair-share-30626.html**](http://www.readwritethink.org/professional-development/strategy-guides/using-think-pair-share-30626.html)

Describe the strategy and its purpose with your participants, and provide guidelines for discussions that will take place. Explain to participants that they will (1) think individually about a topic or answer to a question;(2) pair with a partner and discuss the topic or question; and (3) share ideas with the rest of the group.

**Circle Time**

**From : Circle Time : A Whole School Approach (Kent County Council)**

 Circle Time is a teaching strategy which is seeing increasing use at all key stages. As a strategy Circle Time is not new and it can be traced back to North American Indians. For many years circle time has been used widely in industry, to engender a co-operative approach to problem solving which involves personnel at all levels. In recent years, the world of education has adopted this strategy as it can be key to developing self-esteem amongst participants.

Participants may take turns to respond to specific questions. (It is always permissible to pass)

Group responses may be elicited by asking the participants to stand for yes and sit for no.

Participants may be asked to find a new seat if they respond in a particular way to a question.

**Jigsaw Reading Strategy**

[**http://www.readwritethink.org/professional-development/strategy-guides/using-jigsaw-cooperative-learning-30599.html**](http://www.readwritethink.org/professional-development/strategy-guides/using-jigsaw-cooperative-learning-30599.html)

As with any learning process with independence and interdependence as the goals, effective use of the jigsaw technique begins with teacher modeling.  Explain to participants that they will be working in different cooperative groups to learn content: a jigsaw or home group, made up of participants who have read different texts, and expert group that all reads the same text.

Then, with a piece of text appropriate for your group of participants, read and think-aloud as if you are working in an expert group, focusing on thought processes such as:

* + How can I put these ideas into my own words?
	+ What connections do I see between this material and things we’ve already learned, or from my own life?
	+ How will I tell the members of my jigsaw, or home, group about this material?

To prepare participants for returning to their home, or jigsaw, group, demonstrate thinking they can use to monitor their performance there:

* + Is what I’m saying helping the others learn the material?
	+ Are people understanding what I’m saying and making connections between their reading and mine?

Choose documents from the module or other relevant texts from your own resources.

* Organize participants in their home or jigsaw groups and share with them the learning goal or guiding question for the session.  Remind them of the modeling they saw.
* Re-organize participants into their expert groups.  You may find it useful to use numbers for home groups and letters for expert groups (participant 3-B for example, will read text B with a group of participants and then report back to group 3, where a participant has read text A, C, D, and E).  Participants in the expert group should read the text and make sure everyone has a strong enough understanding to share with their home groups.  It may be a good idea for participants to produce a written summary or short list of ideas they plan to take back.
* Throughout the jigsaw process, circulate the room and observe the groups as they read and discuss.  When you notice difficulties, try to put the responsibility for finding a solution back on participants to enhance the cooperative benefits of jigsawing.
* Reconvene the home groups and ask participants to share their expertise with one another.  Participants should write about the way their expert knowledge was changed or enhanced by listening to their peers.

**Socratic Seminars**

Elfie Israel succinctly defines Socratic seminars and implies their rich benefits for students:

“The Socratic seminar is a formal discussion, based on a text, in which the leader asks open-ended questions. Within the context of the discussion, students listen closely to the comments of others, thinking critically for themselves, and articulate their own thoughts and their responses to the thoughts of others. They learn to work cooperatively and to question intelligently and civilly”. (89)

Israel, Elfie. “Examining Multiple Perspectives in Literature.” In Inquiry and the Literary Text: Constructing Discussions in the English Classroom. James Holden and John S. Schmit, eds. Urbana, IL: NCTE, 2002.

* **Choosing a text**:  Socratic seminars work best with authentic texts that invite authentic inquiry—an ambiguous and appealing short story, a pair of contrasting primary documents in social studies, or an article on a controversial approach to an ongoing scientific problem.
* **Preparing the students**: While students should read carefully and prepare well for every class session, it is usually best to tell students ahead of time when they will be expected to participate in a Socratic seminar. Because seminars ask students to keep focusing back on the text, you may distribute sticky notes for students to use to annotate the text as they read.
* **Preparing the questions**:  Though students may eventually be given responsibility for running the entire session, the teacher usually fills the role of discussion leader as students learn about seminars and questioning.  Generate as many open-ended questions as possible, aiming for questions whose value lies in their exploration, not their answer.  Elfie Israel recommends starting and ending with questions that relate more directly to students’ lives so the entire conversation is rooted in the context of their real experiences.
* **Establishing student expectations**:  Because student inquiry and thinking are central to the philosophy of Socratic seminars, it is an authentic move to include students integrally in the establishment of norms for the seminar.  Begin by asking students to differentiate between behaviors that characterize debate (persuasion, prepared rebuttals, clear sides) and those that characterize discussion (inquiry, responses that grow from the thoughts of others, communal spirit).  Ask students to hold themselves accountable for the norms they agree upon.
* **Establishing your role**:  Though you may assume leadership through determining which open-ended questions students will explore (at first), the teacher should not see him or herself as a significant participant in the pursuit of those questions.  You may find it useful to limit your intrusions to helpful reminders about procedures (*e.g.* “Maybe this is a good time to turn our attention back the text?”  “Do we feel ready to explore a different aspect of the text?”).  Resist the urge to correct or redirect, relying instead on other students to respectfully challenge their peers’ interpretations or offer alternative views.
* **Assessing effectiveness**: Socratic seminars require assessment that respects the central nature of student-centered inquiry to their success.  The most global measure of success is reflection, both on the part of the teacher and students, on the degree to which text-centered student talk dominated the time and work of the session.  Reflective writing asking students to describe their participation and set their own goals for future seminars can be effective as well.  Understand that, like the seminars themselves, the process of gaining capacity for inquiring into text is more important than “getting it right” at any particular point.

**Concentric Circles**

[**http://www.movingbeyondicebreakers.org/includes/activity.php?video=concentricCircles**](http://www.movingbeyondicebreakers.org/includes/activity.php?video=concentricCircles)

*Concentric Circles* is a highly effective exercise in agendas where building relationships is important. Here's how Concentric Circles is explained in the book;

**Instructions**

1. Have the group arrange their chairs so that they are facing each other in two circles, one inside the other. You can have the group count off by 2s (1, 2, 1, 2…). Then have all the 1s form their chairs into an inner circle, facing the 2s who were to their left.  Or you can simply say that every other person should move their chair to face the person to their left. If the group includes people from different subgroups (for example, teachers and students), tell one subgroup to form the inner circle, so they will be talking with people from the other subgroup rather than to each other.
2. Once the circles have been created, tell the group that they will be having a series of short conversations with a series of partners. They should introduce themselves to each new partner, and they should share the time so that each person has a chance to speak.
3. Give the group a question that each pair is to discuss.
4. After one or two minutes, call time. Allow less time for younger people and more time for older. (Keep the time short enough so that people still have more to say when they need to move on.) Tell the ***inside circle*** to move one seat to the left so that everyone is facing someone new.
5. Remind people to be sure and introduce themselves to their new partners. Then give another question for the new pairs to discuss.
6. In smaller groups, this continues until the inside circle has moved completely around to where they began. In larger groups, have people move 10 to 20 times, depending on how long you can dedicate to the exercise. Adjust the time you give each pair and the number of times you have people move according to the needs of the group and the constraints of the meeting.