

Module 2 Response *For Our Common Home*

Lesson 3

Agents and Actions of Solidarity

GUIDING QUESTIONS

- What does “partnership” mean for Development and Peace-Caritas Canada?**
- What gives you agency (*capacity to act*) as Canadian citizens?**
- What rights and responsibilities do you have as a Canadian citizen with issues of injustice both at home and abroad?**
- What rights and responsibilities do business investors have when they invest?**
- What is the role of the law in issues of injustice? What is the role of government in issues of injustice?**
- What is advocacy and why is it important?**
- What elements of citizenship engagement lead to effective advocacy?**
- In the story of the Mura People of Manaus, which catholic social teachings are particularly relevant?**

TEACHER PREPARATION

Print

one script of The Mura People of Manaus, for the teacher

Print/Copy

Solidarity Letters, at least 2 copies, double-sided

Print/Copy

GRASPS Solidarity Letter, double-sided, one per group of four students.

Print

GRASPS Citizen Engagement Planning Process, for the teacher

Download and Set Up

the accompanying PowerPoint presentation

Print

this lesson plan, so that you can follow the power point as directed herein

Teacher Notes

This lesson will take more than one lesson period. One class period (Ignite and Immerse) will be taken almost entirely with the explanation of Partnership and the experience of the Tableau story of the Mura people. The Coalesce and Create section introduces the important citizenship exercise of GRASPS with the solidarity letter that will need another block of time (approximately 25 minutes). It is recommended to fully capitalize on the potential for students to learn an important citizenship strategy with the Grasps tool that will extend far beyond this lesson.

LESSON PLAN

IGNITE

Project Slide 1 title only.

Say Development and Peace is choosing to act in solidarity with the Indigenous peoples of the Amazon. This is how they do it: through partnership.

ASK:

When have you experienced being a partner with somebody? (*playing cards, playing a game, working on a project, having a date*).

What responsibilities do you have to “a partner” if you are going to be a good partner? How can partnership be a good thing for people?

Slide 2. Discuss what partnership means for Development and Peace.

Go through the points on the slide.

It is not charity. It is an intentional decision to “walk with” the poor as they strive to build their communities where human dignity is protected, justice is realized, and the people thrive.

In the campaign *For our Common Home*, Development and Peace has three partners in the Amazon region. Here they are: REPAM, CIMI and CPT.

Project Slide 3 and 4

as examples of partnership with movements in Brazil that are striving to protect the Amazon and its peoples. *REPAM and CIMI are partners who are striving to help protect the Mura tribes near Manaus.*

Project Slide 5

which is an example of partnership with *CPT as they strive to help protect the Seringueiros, the rubber tappers.*

IMMERSE

Project Slide 6

Story time! And everyone gets to be a part of the story.

Teacher: Read through the script on the Mura People of Manaus and invite people into the story. It is important in this strategy to accept the decisions/words of the actor(s), and to invite sharing of thinking from the actor(s).

Process the Tableau.

It is very important to take 10-15 minutes to process how people felt in the tableau. This is where the learning goes deeper to stay longer. There are four processing questions at the end of the tableau script.

Following the processing, *students will be invited to sign or write a Solidarity Letter*. Use the following process to go through the purpose and value of the Solidarity Letter.

COALESCE

Invite students into groups of four.

Explain that we will now use a strategy called GRASPS as a planning tool for citizenship engagement with the Solidarity Letter. Hand out the GRASPS Solidarity Letter planning document, one per group of four.

Give the group 10–15 minutes to complete. Then for each of the GRASPS elements (Goals, Role and Relationship, Audience and Allies, Situation, Plan and Product, Standards), the teacher:

- invites a (different) pair to share their thinking;
- asks the larger group if anyone has anything they'd like to add;
- poses any questions the teacher thinks will enrich the thinking.

Project slide 7

that shows how the solidarity letters serve to become advocacy letters in the hands of Development and Peace.

CREATE

This is an opportunity to invite students to *sign the Solidarity letters* (included in this lesson plan) *or to write a Solidarity letter of their own*.

Students are also invited to [sign the letter online](#) if they prefer.

What will happen with all these letters?

A group of young adults from across Canada will take the solidarity letters to the two groups (the Mura and Seringueiros) in July of 2020. To follow this trip, get in contact with Selina Hunt shunt@devp.org or follow us on social media: www.facebook.com/devpeace/

Please consider making a donation to support our mission at Development and Peace – working with partner organizations in the Global South who promote alternatives to unfair social, political and economic structures, and educating Canadians about the causes of poverty and mobilizing towards actions for change.

The Mura People of Manaus

Script for Enacting the Present Situation of the Mura People of Manaus, 2019- 2020

TABLEAU

Teacher EXPLAIN

In this exercise, I (the facilitator) will read a script, you (the participants) each have roles, and you (the participants) are asked to enact your roles in silence. In the course of the story, you will move into the (stage) space and let your body posture tell the story. There are points of discussion in the story, in which all are invited to share their thinking, feeling, and predicting. There are points in the story when specific people are asked questions. It is important that you “don the hat” of the role you are playing, and try to respond to the questions as best you can, not from a personal viewpoint, but from the viewpoint of the role you are playing. We all know that each of you have limited experience and information for the story we are about to play out but do the best you can to imagine what the person in your role would say.

SPACE REQUIRED

A large empty space is required for the tableau to be made and for students to move freely around in their roles as they deem fit. *Suggestion:* book a theatre space OR to push all the desks to the side of the room so there is an empty space in the middle.

FACILITATOR PREPARATION

Make a placard (colored sheet of paper) with each role identified in large letters on the placard. There will be 19 named roles + indiscriminate amount of Canadian citizen roles (dependent on number of people)

The facilitator should feel free to omit questions as required to make the activity shorter or to make it less complex. Much is dependent on the pre-knowledge/experience/age of the participants. Having said that, let us believe in the capacity of all people to do engage fully and to enter into deep analysis when invited. An important aspect of transformative education is for participants to ask questions. Awakening curiosity is the key to learning.

The facilitator may be interested in reading a little of [The Secret Life of Trees: The Astonishing Science of What Trees Feel and How They Communicate](#) as preparation for the forests being a key participant in the story.

ROLES

(19 roles + how ever many persons are left to be the Canadian citizens)

- People representing the 38 specific Mura villages (4 people representing 4 villages directly impacted in this story)
- Canadian Investment Firm –Forbes and Manhattan (partly owns Potassio do Brasil Ltda.) - 1 person
- Investors in the Canadian Investment Firm (2 people)
- Canadian Government (1 person) representing the Canadian government
- Canadian delegation of young adults bringing the letters of solidarity (2 people) – will need stack of papers representing the solidarity letters and will stay out of the tableau until the end
- CIMI (a partner agency) (1 person)
- REPAM (a partner agency) (1 person)
- The Brazilian Government – being represented by President Bolsonaro (1 person)
- The Brazilian Potash Mine (owned by the Canadian Investment Firm (1 person)
- The Brazilian agro industry (1 person) (the individuals, families, and corporations who have large economic interests in the agricultural export sector in Brazil)
- The Brazilian Courts (1 person) (*needs a HALT sign*)
- Canadian citizens- specifically students in school (how ever many are left in the class)
- Development and Peace-Caritas Canada (1 person)
- The Forests (2 people)

ROLE PLACARDS

Each person gets a placard with their role on it (hand-make on colored paper) and should always hold it in front of them.

READING OF THE STORY

The teacher now explains to the class

I am going to read a story of the Mura people of Manaus. As I read, you will be invited to position yourselves in a tableau. At the beginning, everyone will be on the sides of the space. There is a place for Canadians, and a place for the Brazilians on the sidelines. Please take your places accordingly.

Begin reading the story

The Mura (*pronounced Moora with a rolled “r”*) Indigenous people, who subsist as hunters, fishers and gatherers, have a proud history of resisting colonialism. They live in 38 villages around Manaus, the 7th largest city in Brazil, in the heart of the Amazon rainforest, and along a major river flowing into the Amazon River.

Ask:

What does it mean to subsist as hunters, fishers, and gatherers?

The story says that they have a proud history of resisting colonialism. What does it mean to resist something? Why would they resist? What was of value to them? (Maybe they loved and valued the river. Maybe their ancestors were buried on the land. Maybe they had a deep kinship with nature) What actions might they have taken to resist, and at what cost?

What is colonialism? (people from another country come and attempt to take power over the peoples and the histories of that land. They occupy the land, and use it in a way that they want, with little regard for the Indigenous Peoples who have resided there for a very long time)

Now, I invite those of you who are representing the 4 Mura villages to come forward into the space. Position yourself in this space. Decide on your body posture and hold the pose.

The next subtitle is *A Mine of Misery*. Turn and talk to your partner for a minute. What do you predict this next section of the story is going to be about? (give a moment for pairs to discuss) Okay, let's see if you are right.

The story continues. An ore called sylvanite was discovered in the area. Sylvanite is used to make potash-based fertilizers which help in growing crops. So, the sylvanite was discovered and now a mine is in the early stages of being built in the region where the Mura reside. The danger is that four Mura villages are in the floodplain of the region where the mine is to be built. Any contamination of the water sources by the mine poses a significant risk to those who live there. Furthermore, the proposed mine tailings deposit is located over a spring that increases the risk of contamination. At no point were any of the Mura people consulted about this project.

To the Muras:

How are you feeling?

The story continues: the large potash mine is being built by Potassio do Brasil, which is owned by a Toronto-based investment firm.

Oh oh.... Toronto is in Canada. We are Canadian citizens. Now we are implicated in the story. We have just entered the story.

I now call forward the rep for the Brazilian Potash Mine.

Position yourself in the tableau. Pay attention to what your body position conveys.

Ask everyone:

What is potash used for anyways?

In Brazil



The main use in Brazil is for growing soybeans, which provides a high protein feed for the massive cattle industry. Brazil exports most of the beef it produces. The beef is not raised with the intent of feeding the Brazilian people. The Amazon Rainforest is being destroyed in very large acres by the day to make room for cattle in order to export meat to other regions of the world.

The potash mine is very well received by the Brazilian agro industry. Invite the Brazilian agro-industry rep to enter the scene and position itself.

Say:

Think carefully about your relationship to the mine when you choose your position.

The agro industry represents agriculture for PROFIT, for making money. (speak now to the Agro-Industry directly) You represent large tracts of land owned by the few for the wealth of the few. You represent a voice that says “We work hard. We have the right to make a living. We have a right to *develop*. Business is business.” You represent a place of privilege.

(to the group at large) The point here is not to denounce potash or a potash mine. Potash has value. But this particular mine is being built in the amazon rainforest on a floodplain with no consultation of the Indigenous peoples who live there.

To the Agri-industry:

- How do you feel about this potash mine being built?
- What is the benefit and for whom?
- What is the cost and for whom?

The story continues. Here is what is going to happen with the mine. There are going to be 3 things: I am going to read you each thing and we'll figure out what it means.

1 Large scale land appropriation

- What does appropriation mean? (*take away from the owner*)
- What is going on here? (*Whether the mine pressures the government to sell them the land or simply just takes the land by encroaching on it: either way, it is appropriated from the indigenous peoples*)

Lets hear from the Potash Mine:

What makes you think that just because you discover minerals in the earth that you want to extract for profit, you have *the right* to extract them in a country that is not your own, on lands that do not belong to you, and with significant negative consequences for those who live on those lands? What makes you think this is ok?

How do you think the people who have lived on this land for hundreds of years feel about your actions? (does your body posture change any?)

Let's hear from the Mura people:

How do you feel about this mine opening in your territory? What are the threats to you? (does your body posture change any?)

Let's hear from the forests.

Call in the forests to position themselves in the tableau.

Ask:

- What is your perspective about the possibility of this mine opening where you live, Honorable Forests?
- What does your body posture tell us about what you are feeling?

2 Widespread pollution and deforestation

There will undoubtedly be widespread pollution and deforestation as result of the mine. (NOTE: some places are simply VERY ill-suited for mines; a floodplain is one of those ill-suited places.) What is the impact on the lives and livelihood of the Mura? Let's hear from them.

And what of the forests? Let's hear from them.

3 Impoverishment of the Mura people

Why is it that the villagers would become impoverished? What does impoverishment mean? What happens to people's hopes and dreams, their family and community life, when they have been impoverished? (They are free labourers of protecting an entire ecosystem, but when that ecosystem is significantly impoverished and damaged, so are the protectors of the ecosystem. Everyone loses.)

The story continues. Contrary to its claims, the mining company has not meaningfully consulted the Mura, resorting instead to lying, misrepresentations and bribery. Those among the Mura people who refuse to be co-opted and dare to resist are criminalized and persecuted.

Okay, so the Mura people have not been consulted about the proposed mine being built. They experience the use of power-over them, not with them. They are being lied to about advantages to their community: if they get jobs but have their rivers polluted and forests cut down, what have they really gained for the future generations? From their perspective, nature is the wealth. But, given their current state of threat of impoverishment, and to feed their families, some feel compelled to take the bribes. Others resist and are persecuted, criminalized, and marginalized. Mura teachers employed by the state in their villages lose their jobs for speaking out; the "indigenous week" curriculum was cancelled in favour of a "Potash week". What is the overall impact on families and communities?

Let's hear from the Mura villagers.

Invite the Mura to speak from the perspectives in their villages, and to change their body posture as they deem appropriate.

The next sub-title is Rapid scale-up, small victory. Lets just stop here for a moment. **What do you predict this sub-title might mean in the story (turn to a partner and discuss)?** Let's see what happened.

Exploratory drilling for the mine began in 2010 and permits were granted in 2015. By 2017, the company had invested \$180 million of a planned outlay of \$2 billion.

Ask:

Who amongst you have money in this game? Go and position yourselves behind the Potash mine. Let your posture indicate your position in this story. (Undoubtedly, those students representing the Canadian Investment firm, and the Canadian investors move to stand behind the Potash mine.)

Ask:

Do you think all the investors know that they will be making money by displacing peoples and contaminating land and water and increasing deforestation in the Amazon?

Let's hear from the Canadian investors.

Do you know what your money is doing? Canadian investors speak.

If all the investors say that they know what their money is doing, then ask them if they care. If they say they didn't know, then ask them if they think they SHOULD know? (i.e. is it important to know these things?) And if so, then next steps?

What responsibilities do investors have? Right now: if their money is in this Canadian investment firm, they are implicated in what is going on. Investors: how much background work did you do when you gave your money, as your investment or as your pension, to the firm to invest on your behalf?

Right now, lets hear from the Canadian Government.

Look directly at the representative of the Canadian Government and ask: Are there any policies or laws in place to protect our Canadian citizens from being implicated unknowingly in acts of destruction and violence in the world?

Ask everyone:

What is the role of government here?

The story continues. The Mura knew they had to try to defend and protect their lives and the life of the forest. They reached out to REPAM and CIMI, two organizations that help Indigenous and marginalized Amazonian communities in their fight for social justice. They help them organize, litigate, advocate and publicise their causes more effectively. *Call forward* CIMI and REPAM into the tableau. Position themselves.

What does it mean to litigate? To advocate? Let's hear from CIMI and REPAM: Why is this work so important here?

Ask the Mura:

How did it feel when REPAM and CIMI stood with you?

Both CIMI and REPAM are partners of Development and Peace. CIMI and REPAM, along with the Mura people, now invite Development and Peace into the story. We just talked about what partnership means with Development and Peace. What do you remember about that? How does Development and Peace support their partners? (*listening and walking with in solidarity, helping them network, money for their programs, education and advocacy work in Canada.*)

So, what do you predict Development and Peace will do now?

Invite Development and Peace into the tableau.

Ask the D & P person to say something about what they would do, as first steps of a partner. Discussion (they will *listen and learn*).

The Mura people with support worked together to organize their case and in December of 2015, a group of leaders from 12 villages reported the situation to the federal prosecutor's office, demanding their legal right to be consulted. Remember: there are only 4 villages directly impacted by the mine. Why do you think there are 12 villages that got together to do this work? (*Discuss levels of immediate impact, and how everything is connected especially as time goes on.*)

Ask:

What do you think happened? (*predict*)

In 2017, the Mura won an interim injunction against the mine on the grounds of insufficient consultation. The court injunction ordered the mining company to cease all activities until the Mura drew up a process for a consultation to occur. Invite students in their roles to let their body posture respond to this news.

Invite the student representing the courts to come and stand in front of the Potash Mine, holding up a HALT sign.

Ask:

Who else here would stand behind the court decision?

Invite participants to consider their roles before making a move into the tableau. If they move, they will have to explain their reasoning. (Possibilities here include *Development and Peace, CIMI, REPAM, perhaps some Canadian citizens, the forests* but let the participants decide.)

In August 2019, the Mura people submitted a consultation process to the Amazonia federal court. Eventually it will be in the hands of the Potash company to fulfill the consultation according to that process.

Say:

President Bolsonaro took office in January 2019. What do you know of the policies of the current government of Brazil? Where do you think the President of Brazil stands? President: position yourself accordingly. What is your stance?

Now: Look at the tableau.

Think about power: Where is the money?

Where is the political authority?

Where is the voice of ethics: rights, and responsibilities?

You can see the conflict building. What is the threat to the Mura people and to the earth community? What do you predict will happen?

What would be needed for the Mura people to hold on to the court injunction against the mine and for the consultation process to occur according to the protocol legally drawn up?

What do you think D & P needs to do, as a partner, NOW?

Let's ask D & P:

What will you do now? (*this will inevitably mean doing advocacy and education back in Canada*) Invite the Development and Peace person to situate him/herself in the tableau in a way that expresses the work that D & P has to do now in Canada. The person will likely “move back to Canada”

The story says that the partners, along with Development and Peace, draw global attention to the threats that the forest and its peoples face. How do you predict that increased global attention might have an impact?

As this is unfolding, lets hear from the Mura people. How are you feeling? CIMI? REPAM?

Les hear from the Potash mine company.

How are you feeling?

Let's hear from the President of Brazil.

How are you feeling?

The story then invites you, as Canadian citizens, into action.

It says What can you do. The story offers a few suggestions. It says “By signing our *Solidarity Letter* you will provide moral support to the Mura people in their legal fight, aided by REPAM and CIMI.

Tell them:

The solidarity letters will also help Development and Peace advocate the Canadian government for better corporate accountability in Canada and better protection for the rainforest and its people in Brazil. The letters also will give legitimacy and credibility to the demands of the Mura, CIMI, and REPAM. These letters give more weight and strength to the efforts of the Mura people themselves; these letters help the voice of the Mura be louder and stronger. These letters will be difficult for the Brazilian government to ignore.

Citizens of Canada:

What will you do? You have a choice to engage or not. Point to the stack of solidarity letters on the table. There is a start. Read the letter aloud, emphasizing certain words, making the point clear.

In the interests of time for this tableau, we invite the citizens to choose to sign the letter or not. We will do a detailed analysis of the letter later. (*motion an invitation to citizens to sign one of the letters*)

Say to the citizens:

The signing of the letters is very important, but what ELSE can you do, citizens of Canada, *so that Development and Peace can continue* to their valued work of supporting partners and raising awareness? Be creative.

What does Development and Peace *need you to do* so it can do its work? (this should raise the idea that citizens need to participate in the citizenship action of fund-raising) (let the ideas come forth; this is important)

Then say:

Now it's time for the delivery of the solidarity letters to the Canadian government.

The D & P person picks up the stack of letters and takes them to the rep from the Canadian Government.

At this point, invite the two roles: Development and Peace and the Canadian Government to position themselves together.

Ask:

Let's hear from D & P:

What are you asking for?

Let's hear from the Canadian government.

What are the possibilities as your response? (*let this discussion become rich with possibilities.*)

And now, in the story, it is July of 2020. Invite the Canadian delegation of young adults to pick up the bundle of solidarity letters and walk them over to the Mura people in Brazil. All eyes on this scene. Imagine the impact. Invite the Mura people to speak now. What would they feel? What will they say to the Canadian group of 12 young adults? And what would you imagine the impact is on the Canadian group as they meet and shake hands with the Mura people? What would they feel? What would they say?

Ask the Canadian delegation:

What did it feel like to deliver the letters?

Ask the Mura:

What did it feel like to receive them?

Ask both:

What are the impacts of this in-person meeting that would not occur if the letters were delivered by mail instead?

Ask All:

Look at the tableau.

Let's hear how you felt in your experience of this story. (*Give an opportunity for each actor to speak.*)

What gives you hope?

What further questions do you have?

What responsibilities do you have once you know something?

GRASPS:

Planning for Citizenship Action with the Solidarity Letter

GOAL

(changes in attitude, relationships, policies, understanding, attitude, actions)

- What needs exist – in ourselves, others, communities, natural and constructed environments, society?
- What is happening because the need is not met?
- What are the root causes of the need not being met?

- What are the goals of this letter to address these needs/ symptoms/ causes?
- Think about the verbs you choose as you discern the goals. Think about your own circle of influence and the wider circle of influence that you hope to motivate.

ROLE and RELATIONSHIPS

- For whom is the issue a source of privilege and benefits?
- Whom does the issue harm and disadvantage?
- What is our relationship to this knowledge and situation?
- Are there ways in which we contribute to the problem?
- What is your relationship with others involved in this issue?
- What role is it appropriate and necessary for us to fulfill in relationship to this issue?

AUDIENCE and ALLIES

- Do we have an opportunity to be an ally?
- Have we been invited to be one?
- Do we need to call upon other allies to partner with us?

- Who or what shall we direct our action towards?
- Who holds the power and bears the responsibility to do what's needed?
- What are the key things we need to know and respect about this audience as we plan, coordinate, and engage?

SITUATION

- This is a historical moment that we are being invited to engage in. What is the specific situation (context) that we will need to act within to achieve our goals?
- What are the key things we need to know and keep in mind about this context as we plan to act?
- What protocols will we need to understand and engage in to demonstrate respect, humility, and solidarity towards other peoples, cultures, and environments involved?

PLAN and PRODUCT

- What shall we do or create to achieve the goals we have identified?
- How is the signing of the letter (the product) an important part of the plan, and what are the other essential parts?

STANDARDS

- If we believe that this strategy can be effective to bring change, then how can we ensure that the strategy reaches the biggest possible audience in the most effective way?
- What sources of evidence will let us know of the effectiveness of the strategy?

Adapted by S. Van Hesteren from Wiggins & McTighe, 2010 and Conventus Essential Citizenship Competencies

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Solidarity Letter for the defenders of the Amazon

Dear *seringueiros* of Machadinho d'Oeste and Mura people of Manaus,

Thank you for protecting the Amazon rainforest, your traditional home and humanity's common heritage. We, the people of Canada, are pained to learn of your persecution, dispossession and criminalisation by those who would rob your lands, livelihoods, waters and way of life to exploit the gifts of the Amazon for profit. We join you in urging your government to stop privileging corporate interests over your rights and the integrity of the forest. We will impel our government to hold Canadian companies to account for what they do on your lands. Keeping you in our hearts, thoughts and prayers, we wish you more power in your fight for justice and dignity.

In solidarity,

	Signature	City/Town	Province
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Please send all solidarity signatures, letters and drawings by April 30, 2020.

By mail to:

Development and Peace – Caritas Canada

1425 René-Lévesque Blvd West, 3rd floor, Montreal QC H3G 1T7

Or by email to: action@devp.org