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**Board Meeting**  
**Tuesday, March 27, 2018 ♦ 7:00 p.m.**  
**Boardroom**

**Members: Trustees:**

Rick Petrella (Chair), Dan Dignard (Vice Chair), Cliff Casey, Bill Chopp, Carol Luciani, Bonnie McKinnon, Olivia O'Neill (Student Trustee)

**Senior Administration:**

Chris N. Roehrig (Director of Education & Secretary), Thomas R. Grice (Superintendent of Business & Treasurer), Patrick Daly, Michelle Shypula and Leslie Telfer (Superintendents of Education)

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**1. Opening Business**

1.1 Opening Prayer

1.2 Attendance

1.3 Approval of the Agenda

Pages 1-2

1.4 Declaration of Interest

1.5 Approval of Board Meeting Minutes – February 27, 2018

Pages 3-5

1.6 Business Arising from the Minutes

**2. Presentations**

**3. Delegations**

**4. Consent Agenda**

**5. Committee and Staff Reports**

5.1 Global South Encounter – Guatemala  
Presenter: Chris N. Roehrig, Director of Education

Pages 6-51

5.2 Unapproved Minutes and Recommendations from the Committee of the Whole Meeting – March 20, 2018

Pages 52-57

Presenter: Dan Dignard, Vice Chair of the Board

- District Multi-Year Spiritual Theme (pgs. 58-63)
- Trustee Determination & Distribution – 2018 Elections (pg. 64-66)

5.3 Student Trustee Update

Page 67

Presenter: Olivia O'Neill, Student Trustee

**6. Information and Correspondence**



**7. Notices of Motion**

**8. Notices of Motion Being Considered for Adoption**

**9. Trustee Inquiries**

**10. Business In-camera**

207. (2) Closing of certain committee meetings. A meeting of a committee of a board, including a committee of the whole board, may be closed to the public when the subject-matter under consideration involves,
- a. The security of the property of the board;
  - b. The disclosure of intimate, personal or financial information in respect of a member of the board or committee, an employee or prospective employee of the board or a pupil or his or her parent or guardian;
  - c. The acquisition or disposal of a school site;
  - d. Decisions in respect of negotiations with employees of the board; or
  - e. Litigation affecting the board.

**11. Report on the In-Camera Session**

**12. Future Meetings and Events**

Page 68

**13. Closing Prayer**

*Heavenly Father, we thank you for your gifts to us: for making us, for saving us in Christ, for calling us to be your people. As we come to the end of this meeting, we give you thanks for all the good things you have done in us. We thank you for all who have shared in the work of this Board, and ask you to bless us all in your love. We offer this prayer, Father, through Christ our Lord. **Amen***

**14. Adjournment**

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**Next Meeting:** Tuesday, April 24, 2018, 7:00 pm - Boardroom



**Board Meeting**  
**Tuesday, February 27, 2018 ♦ 7:00 pm**  
**Boardroom**

**Trustees:**

**Present:** Rick Petrella (Chair), Cliff Casey, Bill Chopp, Carol Luciani, Bonnie McKinnon, Olivia O'Neill (Student Trustee)

**Absent:** Dan Dignard (Vice Chair), Thomas R. Grice (Superintendent of Business & Treasurer)

**Senior Administration:**

Chris N. Roehrig (Director of Education & Secretary), Patrick Daly, Michelle Shypula and Leslie Telfer (Superintendents of Education)

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**1. Opening Business**

**1.1 Opening Prayer**

The meeting was opened with prayer led by Trustee McKinnon.

**1.2 Attendance – As noted above.**

**1.3 Approval of the Agenda**

Moved by: Carol Luciani  
Seconded by: Bonnie McKinnon

THAT the Brant Haldimand Norfolk Catholic District School Board approves the agenda of the February 27, 2018 meeting.

**Carried**

**1.4 Declaration of Interest - Nil**

**1.5 Approval of Board Meeting Minutes – January 23, 2018**

Moved by: Bonnie McKinnon  
Seconded by: Cliff Casey

THAT the Brant Haldimand Norfolk Catholic District School Board approves the minutes of the January 23, 2018 Board meeting.

**Carried**

**1.6 Business Arising from the Minutes – Nil**

**2. Presentations - Nil**

**3. Delegations – Nil**

**4. Consent Agenda – Nil**



**5. Committee and Staff Reports**

**5.1 Unapproved Minutes and Recommendation from the Committee of the Whole Meeting – February 20, 2018**

Trustee Casey provided a brief overview of the business of the February 20, 2018 Committee of the Whole meeting and presented the following recommendation:

THAT the Committee of the Whole recommends that the Brant Haldimand Norfolk Catholic District School Board approves the proposed 2018-19 School Year Calendars for Elementary and Secondary schools.

Moved by: Cliff Casey

Seconded by: Carol Luciani

THAT the Brant Haldimand Norfolk Catholic District School Board receives the unapproved minutes of the Committee of the Whole Meeting of February 20, 2018.

**Carried**

THAT the Brant Haldimand Norfolk Catholic District School Board approves the recommendation of the Committee of the Whole Meeting of February 20, 2018.

**Carried**

**5.2 Student Trustee Update**

Student Trustee O'Neill reported that Student council held its annual retreat at St. Pius X Church. The retreat focused on school sharing between councils and faith development surrounding the Board theme for the year. Students participated in the Guatemala mission trip and expressed their gratitude for an amazing experience. Students have also been selling pink shirts in support of the upcoming Anti-Bullying Day.

Moved by: Bonnie McKinnon

Seconded by: Carol Luciani

THAT the Brant Haldimand Norfolk Catholic District School Board receives the Student Trustee Update Report.

**Carried**

**6. Information and Correspondence**

Director Roehrig shared a letter from Niagara Catholic District School Board endorsing OSTA's Student Platform report.

Moved by: Cliff Casey

Seconded by: Bonnie McKinnon

THAT the Brant Haldimand Norfolk Catholic District School Board receives the information and correspondence items since the last meeting.

**Carried**

**7. Notices of Motion for Consideration at Next Board Meeting – Nil**

**8. Notices of Motion Being Considered for Adoption – Nil**



**9. Trustee Inquiries**

Trustee Casey requested more information regarding restorative justice practices be provided at a future meeting.

**10. Business In-Camera**

Moved by: Bonnie McKinnon

Seconded by: Carol Luciani

THAT the Brant Haldimand Norfolk Catholic District School Board moves to an in-camera session.

**Carried**

**11. Report on the In-Camera Session**

Moved by: Cliff Casey

Seconded by: Carol Luciani

THAT the Brant Haldimand Norfolk Catholic District School Board approves the business of the in-camera session.

**Carried**

**12. Future Meetings**

Chair Petrella drew attention to the list of upcoming meetings and events.

**13. Closing Prayer**

Chair Petrella led the closing prayer.

**14. Adjournment**

Moved by: Cliff Casey

Seconded by: Bonnie McKinnon

THAT the Brant Haldimand Norfolk Catholic District School Board adjourns the meeting of February 27, 2018.

**Carried**

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Next Meetings: Tuesday, March 27, 2018, 7:00 pm, Boardroom

**REPORT TO THE BRANT HALDIMAND NORFOLK CATHOLIC  
DISTRICT SCHOOL BOARD**

Prepared by: Chris N. Roehrig, Director of Education & Secretary  
Presented to: The Board of Trustees  
Submitted on: March 27, 2018  
Submitted by: Chris N. Roehrig, Director of Education & Secretary

**GLOBAL SOUTH ENCOUNTER - GUATEMALA**  
Public Session

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**BACKGROUND INFORMATION:**

In September of 2017, the Board approved an educational excursion for secondary students to Guatemala. Since that time the students and program facilitators completed the fine-tuning of the program and completed the pre-departure training that included activities related to cultural sensitivity, vaccinations, travel safety, team-building, faith formation and catechesis (especially as it relates to Catholic Social Teaching). Fundraising wrapped up and chaperone selection was completed prior to the trip.

**DEVELOPMENTS:**

The trip itself was a extremely successful (itinerary – Appendix A) – the students returned safely to Canada humbled by the generosity and kindness they encountered with the people of Guatemala and afire to change the world. The final version of the program that includes academic requirements and catechesis are attached as Appendix B.

In short, the trip was a blend of service learning (work projects in a village), encounter activities (relationship building with people in the village), historical and cultural learning (through lectures, tours, reading and discussion) and faith formation (prayer and catechesis).

The program will go through a continuous process of evaluation for improvement, which is already underway.

Given the success of the trip, staff are seeking approval from the Board for another excursion to take place in late January/early February of 2019. The next iteration of the trip would require zero days of missed school. Subject to Board approval – the planning group would remain in tact and we would be working alongside One-by-One in the hopes of setting up a long-term relationship with the community we worked with in Guatemala.

Early approval of the next trip will make fundraising easier and allow for a more robust pre-departure experience.

**RECOMMENDATION:**

THAT the Brant Haldimand Norfolk Catholic District School Board approves the One by One Global South Excursion to Guatemala scheduled for January/February 2019.

**INTERNATIONAL EXPERIENCE OUTLINE**  
**GUATEMALA – SJU, One By One, BHNCD SB, WCDSB**

Day 1 (Friday, February 2 <sup>nd</sup> )			Day 2 (Saturday, February 3 <sup>rd</sup> )			Day 3 (Sunday, February 4 <sup>th</sup> )			Day 4 (Monday, February 5 <sup>th</sup> )			Day 5 (Tuesday, February 6 <sup>th</sup> )		
M	A	E	M	A	E	M	A	E	M	A	E	M	A	E
Flight Departure <b>TBD</b>	Group Arrival Time in Guatemala <b>TBD</b>  Transport Pick-up from Airport > Villas <b>TBD</b>  Settle-In	<b>5:00pm</b> Dinner  Session on <b>Mayan Culture</b> ; Customs, Spirituality, Clothing, History, Language <b>(Manuel)</b>  Reflection; Customs, Spirituality, Clothing, History, Language <b>(SJU)</b>	<b>07:00am</b> Check-In/Breakfast  Community '20 de octubre' Welcome, Introductions, Orientation, community tour <b>(Gerardo, Nathan, Community Leaders &amp; School Teachers)</b>	Lunch @ Villas  Walking Tour of Antigua <b>(Manuel)</b>	<b>5:00pm</b> Dinner  Mass  Reflection <b>(SJU)</b>	<b>07:00am</b> Check-In/Breakfast  Tour – Ruins of Iximche and Mayan/Tourist Market in Chichicastenango <b>(Manuel)</b>  Bagged Lunch Provided		<b>6:00pm</b> Dinner  Reflection; Why it is important to understand the history of a place Impacts of Colonization Similarities/Differences in History of Indigenous Peoples in Canada <b>(SJU)</b>  Free Time	<b>07:00am</b> Check-In/Breakfast  Community '20 de octubre' Work project(s)  Bagged Lunch Provided  <b>5:00pm</b> Arrive @ Villas		<b>6:00pm</b> Dinner  Session on <b>Guatemala</b> ; History and Context of Guatemala <b>(Manuel)</b>  Reflection History, Identity, the impact that the past has on the present. <b>(SJU)</b>	<b>07:00am</b> Check-In/Breakfast  Community '20 de octubre' Work project(s)  Session; Women, Leadership and Education <b>(Nathan)</b>  Bagged Lunch Provided  <b>5:00pm</b> Arrive @ Villas		<b>6:00pm</b> Dinner  Reflection; Gender Equality in Leadership and Education Free Time <b>(SJU)</b>  Free Time

Day 6 (Wednesday, February 7 <sup>th</sup> )			Day 7 (Thursday, February 8 <sup>th</sup> )			Day 8 (Friday, February 9 <sup>th</sup> )			Day 9 (Saturday, February 10 <sup>th</sup> )			Day 10 (Sunday, February 11 <sup>th</sup> )			
M	A	E	M	A	E	M	A	E	M	A	E	M	A	E	
<b>07:00am</b> Check In/Breakfast  Community '20 de octubre' Work project(s)  Session on <b>Guatemala, School &amp; the Environment</b> ; Chat with teachers on environmental issues & initiatives at 20 de octubre School <b>(Nathan)</b>  Traditional <b>Guatemalan</b> 'Churrasco' Lunch @ Gerardo's  <b>5:00pm</b> Arrive @ Villas	<b>6:00pm</b> Dinner  Presentation on <b>Companies, Guatemala &amp; Environment</b> ; Presentation from Bianka on Henkel's "Sustainability Program for Kids"  Reflection; Environmental Issues The Role Canada plays in environmental impact in Guatemala <b>(SJU)</b>  Free Time		Check-In  Community '20 de octubre' Work project(s)  Bagged Lunch Provided  <b>5:00pm</b> Arrive @ Villas		<b>Salsa Lesson with Gloria</b>  Dinner  Reflection; Your Faith and This Encounter <b>(SJU)</b>	<b>07:00am</b> Check In/Breakfast  Panajachel Visit to Women's Cooperatives Current Indigenous Issues (ie. visit weaving co-operatives, tour a traditional medicine garden, participate in a traditional Mayan ceremony, hear talks on the challenges Indigenous people face and how they are organizing to work through these challenges). <b>(Bess/SJU)</b>  Bagged Lunch Provided  <b>2:00pm</b> Leave Panajachel > Villas		<b>6:00pm</b> Dinner  Reflection; Indigenous Issues Connections between Guatemala and Canada <b>(SJU)</b>	<b>07:00am</b> Check-In/Breakfast  Community '20 de octubre' Work project(s)  Farewell  <b>1:00pm</b> Arrive @ Villas		Free Time in Antigua  Packing Time  Lunch on your own in Antigua		Mass  Last Group Dinner @ Tre Fratelli (Included)		Flight times <b>TBD</b> Transport Pick-up from Villas > Airport <b>TBD</b>

**SCHEDULE**  
**FACILITATOR TRAINING | ST. JEROME'S UNIVERSITY**

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**Wednesday, November 29<sup>th</sup>, 2017**

- 8:00AM: Coffee
- TEAM BUILDING**
  - 8:15AM: Getting to Know You
  - 8:30AM: Check-In
  - 8:45AM: Group Norms
- JUSTICE-BASED APPROACH TO SERVICE LEARNING**
  - 9:15AM: Service Learning Venn-Diagram & Active Citizen Continuum
  - 9:45AM: Catholic Social Teachings
  - 10:45AM: Power and Privilege
- 11:30AM: Break
- 11:45AM: Page Turning
- 11:50PM: Lunch
- TOOLS FOR FACILITATION**
  - 12:45PM: Zones; Resiliency; Cognitive Negotiation; The Experience Map
  - 2:30PM: Critical Reflective Practices (Questions, Techniques)
  - 3:00PM: Conflict Mediation
  - 3:50PM: Break
  - 4:00PM: Putting Into Practice (Case Studies/Role Play)
  - 5:30PM: Facilitator Self-Care (style under stress, how to support each other, tools for self-care)
- 6:00PM: Check-In and Conclusion



# FACILITATOR TRAINING

NOVEMBER 29<sup>TH</sup>, 2017

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Throughout the day, we will be exploring many topics in regards to facilitating service learning experiences. The topics covered fall within four categories: team building, justice-based approaches to service learning, understanding the participant, and facilitation tools. The purpose of this training is not to provide “how-to” responses to any situation you may be faced with as a facilitator. Instead, it is about building a toolkit so that you can move forward as an adaptable, ethical, and reflective facilitator. Being a facilitator isn’t about being an expert. Being a facilitator is about providing participants with opportunities to connect with the experts, and supporting/challenging them on their personal journey of growth, development and learning.

As we go along, we will have the opportunity to dialogue about how each topic connects directly with the experience you will be facilitating. Use this workbook to capture notes, ideas, questions, thoughts, and even doodles.

## TEAM BUILDING

### GETTING TO KNOW YOU

In this activity, pipe cleaners are used to create a symbol that reflects who you are. After you’ve had time to create your symbol, each person will share with the group why they chose this symbol, and what the symbol represents in terms of who you are. Feel free to capture some notes in the space below if that is helpful.

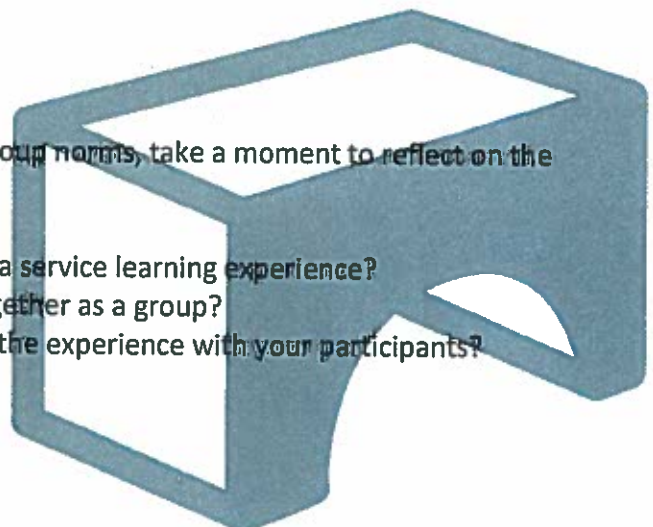
### GROUP NORMS

After we’ve spent some time establishing our group norms, take a moment to reflect on the questions below.

Why are establishing group norms important in a service learning experience?

Why is it important to establish these norms together as a group?

How could this translate into how you facilitate the experience with your participants?

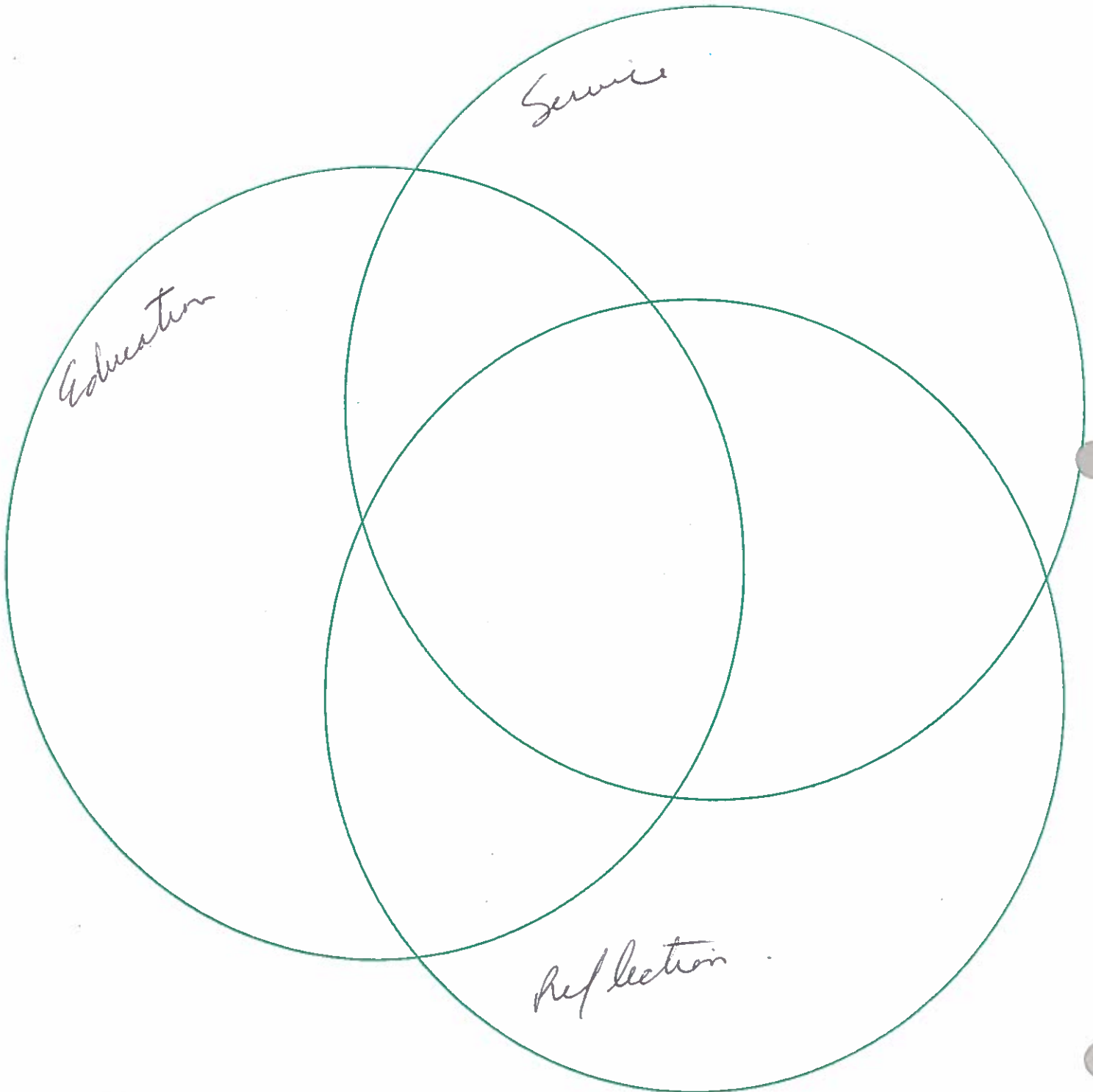


# JUSTICE BASED APPROACH TO SERVICE LEARNING

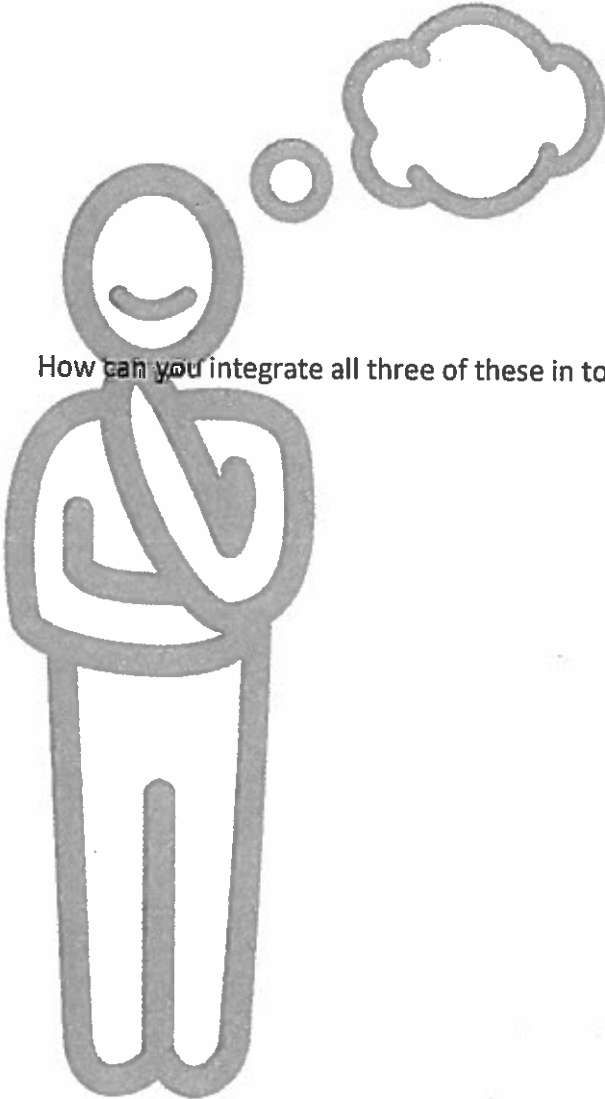


## TRIANGLE OF SERVICE LEARNING

Our experiences are built with an emphasis on three core components – service, education and reflection. This model was developed by Break Away.



Why is it important that service learning experiences operate in the middle of education, service, and reflection?

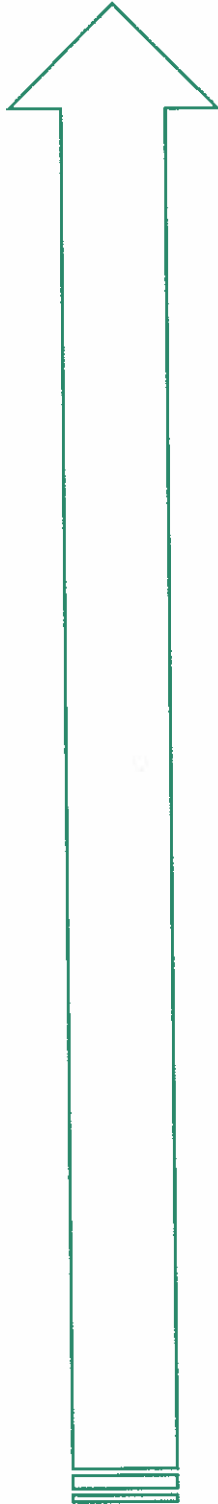


How can you integrate all three of these in to the program you are facilitating?



## ACTIVE CITIZENSHIP

The Active Citizenship continuum was also developed by Break-Away. In the template below, record the four areas along the continuum and jot down some ideas as to what each could mean.



Member	Volunteer	Conscientious Citizen	Active Citizen
Not concerned to their role in social problems	Well-intentioned but not well-educated about social issues	Concerned to discover root causes; asks why?	Community becomes a priority in values & life choices

CST 101

THEMES FROM  
CATHOLIC  
SOCIAL  
TEACHING

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

LIFE AND DIGNITY OF THE HUMAN PERSON



The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. Human life is threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching calls on us to work to avoid war. Nations must protect the right to life by finding effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

CALL TO FAMILY, COMMUNITY, AND PARTICIPATION



The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Marriage and family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

RIGHTS AND RESPONSIBILITIES



The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.



OPTION FOR THE POOR AND VULNERABLE

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.



THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.



SOLIDARITY

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Blessed Pope Paul VI taught that "If you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.



CARE FOR GOD'S CREATION

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.



Text for this poster is drawn from United States Conference of Catholic Bishops, *Shared Catholic Social Teaching Challenges and Directions*. © Copyright 2012, United States Conference of Catholic Bishops and Catholic Relief Services. All rights reserved. Photos courtesy of Brother Mickey McGarr, O.S.F.

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# CATHOLIC SOCIAL TEACHING

*The Church's social teaching shows us how to build a just society  
and live lives of holiness in the 21st century.*

Each person is **SACRED**,  
made in God's image, equal in dignity.

Each person is **SOCIAL**,  
called to participate in family and community.

All people have **RIGHTS** and **RESPONSIBILITIES**.  
The right to life and its necessities, the responsibility to respect  
the rights of others and work for the common good.

We care for people who are **POOR** and vulnerable,  
before all else.

Workers have rights. **WORK** has dignity.  
We are partners with God in creation.

**SOLIDARITY** is our call.  
We are our brothers' and sisters' keepers.

We care for **CREATION**.  
We live in interdependence with all God has made.

Why is it important to understand Catholic Social Teachings in the context of international service learning?

How do the principles of Catholic Social Teaching relate to the Guatemala Encounter?

Where do you see evidence of Catholic Social Teaching in our approach?

## POWER AND PRIVILEGE

Throughout this part of training, we will be participating in a workshop on power and privilege. Use the space below to capture notes based on the activities and discussions.

### HAND OF POWER

How did it feel to participate in this activity?

*in control, I was in the lead*

What does the activity have to do with power?

*- oppressed, oppressor*

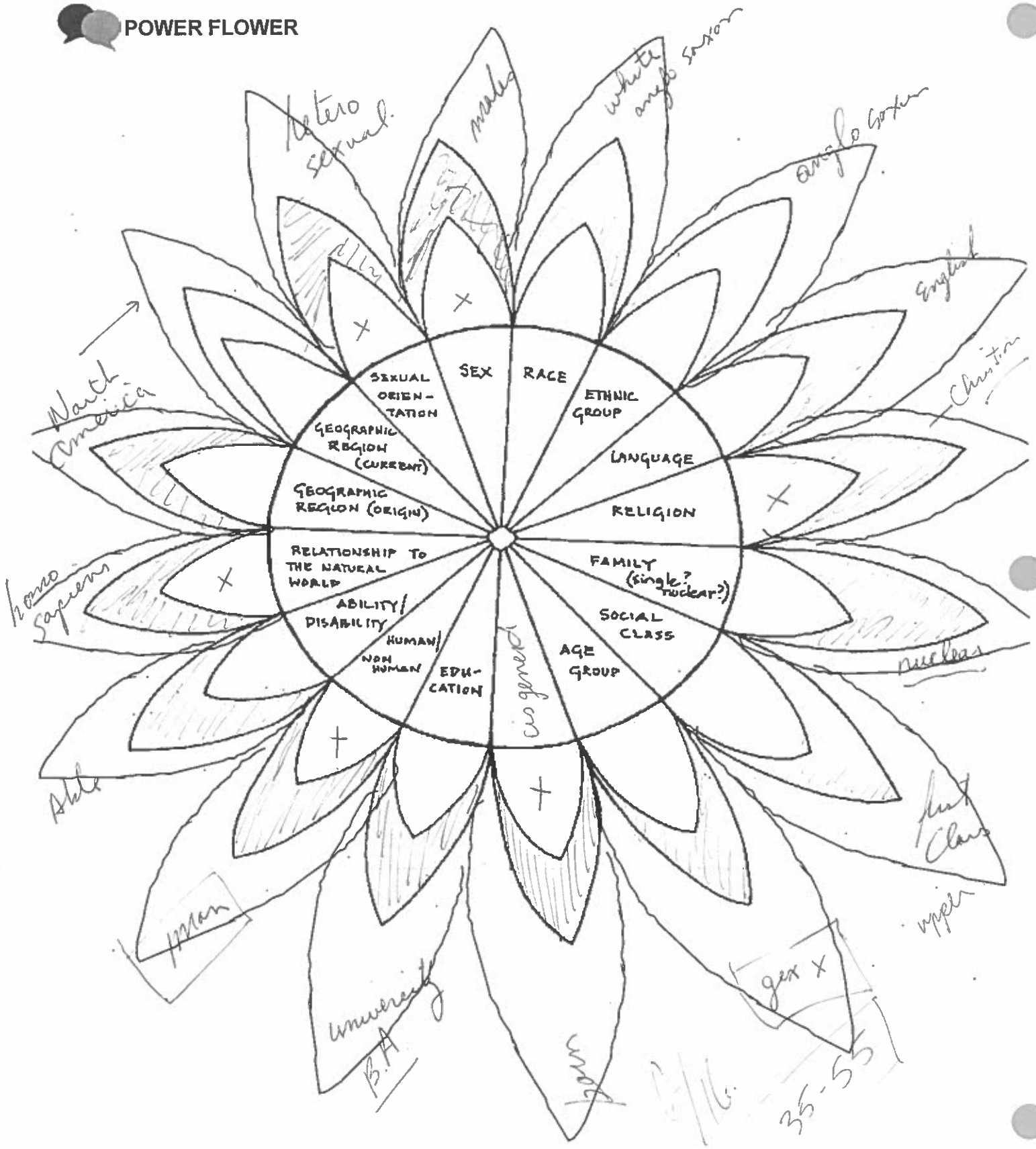
### POWER

What are different types of power that exist?

- economic*
- political*
- social*

What is power?

**POWER FLOWER**





What light does this throw on the relationship between dominant identities in the world, your identity, and the identity of the community you will be connected to?

What does it mean to have more petals that match with the dominant identity? What does it mean to have fewer petals that match with the dominant identity?

What would it look like for those who have multiple petals that do not match with the dominant group?

How does our identity/social location, impact how we view and interact with the world?

How does this connect to privilege?



## PRIVILEGE

What is privilege?

### WHAT MY BIKE HAS TAUGHT ME ABOUT WHITE PRIVILEGE

<https://alittlemoresauce.com/2014/08/20/what-my-bike-has-taught-me-about-white-privilege/comment-page-12/#comments>

The phrase “white privilege” is one that rubs a lot of white people the wrong way. It can trigger something in them that shuts down conversation or at least makes them very defensive. (Especially those who grew up relatively less privileged than other folks around them). And I’ve seen more than once where this happens and the next move in the conversation is for the person who brought up white privilege to say, “The reason you’re getting defensive is because you’re feeling the discomfort of having your privilege exposed.”

I’m sure that’s true sometimes. And I’m sure there are a lot of people, white and otherwise, who can attest to a kind of a-ha moment or paradigm shift where they “got” what privilege means and they did realize they had been getting defensive because they were uncomfortable at having their privilege exposed. But I would guess that more often than not, the frustration and the shutting down is about something else. It comes from the fact that nobody wants to be a racist. And the move “you only think that because you’re looking at this from the perspective of privilege” or the more terse and confrontational “check your privilege!” kind of sound like an accusation that someone is a racist (if they don’t already understand privilege). And the phrase “white privilege” kind of sounds like, “You are a racist and there’s nothing you can do about it because you were born that way.”

And if this were what “white privilege” meant—which it is not—defensiveness and frustration would be the appropriate response. But privilege talk is not intended to make a moral assessment or a moral claim about the privileged at all. It is about systemic imbalance. It is about injustices that have arisen because of the history of racism that birthed the way things are now. It’s not saying, “You’re a bad person because you’re white.” It’s saying, “The system is skewed in ways that you maybe haven’t realized or had to think about precisely because it’s skewed in YOUR favor.”

I am white. So I have not experienced racial privilege from the “under” side firsthand. But my children (and a lot of other people I love) are not white. And so I care about privilege and what it means for racial justice in our country. And one experience I have had firsthand, which has helped me to understand privilege and listen to privilege talk without feeling defensive, is riding my bike.

Now, I know, it sounds a little goofy at first. But stick with me. Because I think that this analogy might help some white people understand privilege talk without feeling like they’re having their character attacked.

About five years ago I decide to start riding my bike as my primary mode of transportation. As in, on the street, in traffic. Which is enjoyable for a number of reasons (exercise, wind in yer

face, the cool feeling of going fast, etc.) But the thing is, I don't live in Portland or Minneapolis. I live in the capital city of the epicenter of the auto industry: Lansing, MI. This is not, by any stretch, a bike-friendly town. And often, it is down-right dangerous to be a bike commuter here.

Now sometimes its dangerous for me because people in cars are just blatantly a\*\*holes to me. If I am in the road—where I legally belong—people will yell at me to get on the sidewalk. If I am on the sidewalk—which is sometimes the safest place to be—people will yell at me to get on the road. People in cars think its funny to roll down their window and yell something right when they get beside me. Or to splash me on purpose. People I have never met are angry at me for just being on a bike in “their” road and they let me know with colorful language and other acts of aggression.

I can imagine that for people of color life in a white-majority context feels a bit like being on a bicycle in midst of traffic. They have the right to be on the road, and laws on the books to make it equitable, but that doesn't change the fact that they are on a bike in a world made for cars. Experiencing this when I'm on my bike in traffic has helped me to understand what privilege talk is really about.

Now most people in cars are not intentionally aggressive toward me. But even if all the jerks had their licenses revoked tomorrow, the road would still be a dangerous place for me. Because the whole transportation infrastructure privileges the automobile. It is born out of a history rooted in the auto industry that took for granted that everyone should use a car as their mode of transportation. It was not built to be convenient or economical or safe for me.

And so people in cars—nice, non-aggressive people—put me in danger all the time because they see the road from the privileged perspective of a car. E.g., I ride on the right side of the right lane. Some people fail to change lanes to pass me (as they would for another car) or even give me a wide berth. Some people fly by just inches from me not realizing how scary/dangerous that is for me (like if I were to swerve to miss some roadkill just as they pass). These folks aren't aggressive or hostile toward me, but they don't realize that a pothole or a build up of gravel or a broken bottle, which they haven't given me enough room to avoid—because in a car they don't need to be aware of these things—could send me flying from my bike or cost me a bent rim or a flat tire.

So the semi driver who rushes past throwing gravel in my face in his hot wake isn't necessarily a bad guy. He could be sitting in his cab listening to Christian radio and thinking about nice things he can do for his wife. But the fact that “the system” allows him to do those things instead of being mindful of me is a privilege he has that I don't. (I have to be hyper-aware of him).

This is what privilege is about. Like drivers, nice, non-aggressive white people can move in the world without thinking about the “potholes” or the “gravel” that people of color have to navigate, or how things that they do—not intending to hurt or endanger anyone—might actually be making life more difficult or more dangerous for a person of color.

Nice, non-aggressive drivers that don't do anything at all to endanger me are still privileged to pull out of their driveway each morning and know that there are roads that go all the way to their destination. They don't have to wonder if there are bike lanes and what route they will

take to stay safe. In the winter, they can be certain that the snow will be plowed out of their lane into my lane and not the other way around.

And it's not just the fact that the whole transportation infrastructure is built around the car. It's the law, which is poorly enforced when cyclists are hit by cars, the fact that gas is subsidized by the government and bike tires aren't, and just the general mindset of a culture that is in love with cars after a hundred years of propaganda and still thinks that bikes are toys for kids and triathletes.

So when I say the semi driver is privileged, it isn't a way of calling him a bad person or a man-slayer or saying he didn't really earn his truck, but just way of acknowledging all that—infrastructure, laws, gov't, culture—and the fact that if he and I get in a collision, I will probably die and he will just have to clean the blood off of his bumper. In the same way, talking about *racial* privilege isn't a way of telling white people they are bad people or racists or that they didn't really earn what they have.

It's a way of trying to make visible the fact that system is not neutral, it is not a level-playing field, it's not the same experience for everyone. There are biases and imbalances and injustices built into the warp and woof of our culture. (The [recent events in Ferguson, MO](#) should be evidence enough of this—more thoughts on that [here](#)). Not because you personally are a racist, but because the system has a history and was built around this category “race” and that's not going to go away overnight (or even in 100 years). To go back to my analogy: Bike lanes are relatively new, and still just kind of an appendage on a system that is inherently car-centric.

So—white readers—the next time someone drops the p-word, try to remember they aren't calling you a racist or saying you didn't really earn your college degree, they just want you to try empathize with how scary it is to be on a bike sometimes (metaphorically speaking).

One last thing: Now, I know what it is like to be a white person engaged in racial reconciliation or justice work and to feel like privilege language is being used to silence you or to feel frustrated that you are genuinely trying to be a part of the solution not the problem but every time you open your mouth someone says, “Check your privilege.” (I.e., even though privilege language doesn't mean “You are one of the bad guys,” some people do use it that way). So if you'll permit me to get a few more miles out of this bike analogy (ya see what I did there?), I think it can help encourage white folks who have felt that frustration to stay engaged and stay humble.

I have a lot of “conversations” with drivers. Now, rationally, I know that most drivers are not jerks. But I have a long and consistent history of bad experiences with drivers and so, when I've already been honked at or yelled at that day, or when I've read a blog post about a fellow cyclist who's been mowed down by a careless driver, it's hard for me to stay civil.

But when I'm not so civil with a “privileged” driver, it's not because I hate him/her, or think s/he is evil. It's because it's the third time that day I got some gravel in the face. So try to remember that even if you don't feel like a “semi driver,” a person of color might be experiencing you the way a person on a bike experiences being passed by a semi. Even if you're listening to Christian radio.

What have you learned from this article?

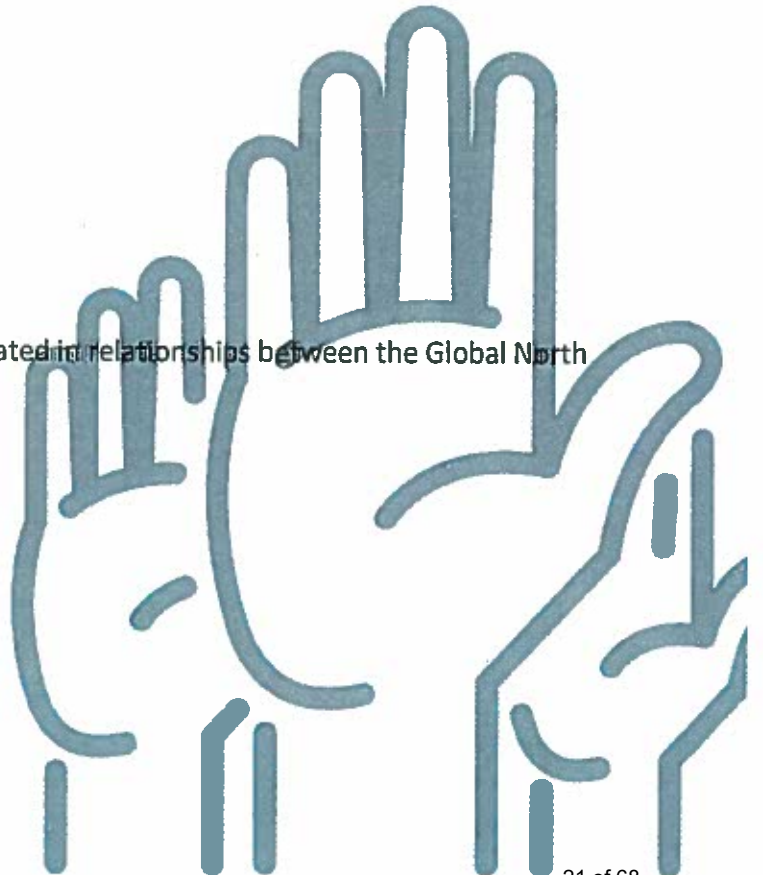
- another point of view
- more than possible "roles" as "gender"

What is oppression?

- being put down, held back, denied

What kinds of systems power could be exacerbated in relationships between the Global North and Global South?

- status quo
- 



Why is it important to consider power and privilege in the context of service learning? What kinds of power/privilege are often apparent in service learning experiences?

Why is it important to recognize invisible privilege?

*"The very essence of many ISL programs is to send people of significant privilege - when considering factors such as monetary wealth and access to human rights, education, and security - to destinations with colonial roots, where individuals and communities are significantly less privileged. From an anti-oppressive standpoint, although communities abroad do benefit in some capacity from hosting ISL students, the benefits to students, such as relevant job experience and school credit, are usually more tangible and consistent. The result is a power imbalance between students and host communities that can create problems apart from the potentially exacerbating effects that certain attitudes and perspectives held by student participants can produce. Add to that imbalance a sense of cultural superiority inferred by the notion of culture shock, and you have the conditions for recreating neo-colonial and xenophobic contexts for oppression." – Cathleen Difruscio and Joanne Benham Rennick [The World is My Classroom](#)*



## THEORY: ANTI-OPPRESSION

The following is from Lisa Fithian and Dave Oswald Mitchell's Theory: Anti-Oppression.

We have been socialized in cultures founded upon multiple, overlapping forms of oppression, often leading us to inadvertently perpetuate dehumanizing behaviors, situations and structures. Our oppressive actions diminish us, divide us and inhibit our ability to organize broad-based, emancipatory movements.

In order to build a world free from domination, we offer up for discussion the following tenets and practices in the hopes they can provide a solid foundation for advancing our work and deepening our interpersonal relationships.

### Tenets:

- Power and privilege can play out in our group dynamics in destructive ways. For the good of all, we must challenge words and actions that marginalize, exclude or dehumanize others.
- We can only identify the ways that power and privilege play out when we are conscious and committed to understanding how white supremacy, patriarchy, classism, heterosexism and other systems of oppression affect us all.
- Until we are clearly committed to anti-oppression practice, all forms of oppression will continue to divide and weaken our movements.
- Developing anti-oppression practices is life-long work. No single workshop is sufficient for unlearning our socialization within a culture built on multiple forms of oppression.
- Dialogue, discussion and reflection are some of the tools through which we overcome oppressive attitudes, behaviors and situations in our groups. Anti-oppression work requires active listening, non-defensiveness and respectful communication.

### Personal practices:

- Challenge yourself to be courageously honest and open, willing to take risks and make yourself vulnerable in order to address racism, sexism, homophobia, transphobia and other oppressive dynamics head-on.
- When you witness, experience, or commit an abuse of power or oppression, address it as proactively as the situation permits, either one-on-one or with a few allies, keeping in mind that the goal is to encourage positive change.
- Challenge the behavior, not the person. Be sensitive and promote open dialogue.
- When someone offers criticism in an oppressive framework, treat it as a gift rather than an attack. Give people the benefit of the doubt.
- Be willing to lose a friend, but try not to "throw away" people who mess up. Help them take responsibility for making reparations for their behavior, and be willing to extend forgiveness in return.

- Understand that you will feel discomfort as you face your part in oppression, and realize that this is a necessary part of the process. We must support each other and be gentle with each other in this process.
- Don't feel guilty, feel responsible. Being part of the problem doesn't mean you can't be an active part of the solution.
- Contribute time and energy to building healthy relationships, both personal and political.

Organizational practices:

- Commit time to facilitated discussions on discrimination and oppression.
- Set anti-oppression goals and continually evaluate whether or not you are meeting them.
- Create opportunities for people to develop anti-oppression skills and practices.
- Promote egalitarian group development by prioritizing skill shares and an equitable division of roles, responsibilities and recognition.
- Respect different styles of leadership and communication.
- Don't push historically marginalized people to do things because of their oppressed group (tokenism); base it on their work, experience and skills.
- Make a collective commitment to hold everyone accountable for their behavior so that the program can be a safe and nurturing place for all.

How can you help participants navigate dynamics of power, privilege, and oppression in the experience you are facilitating?





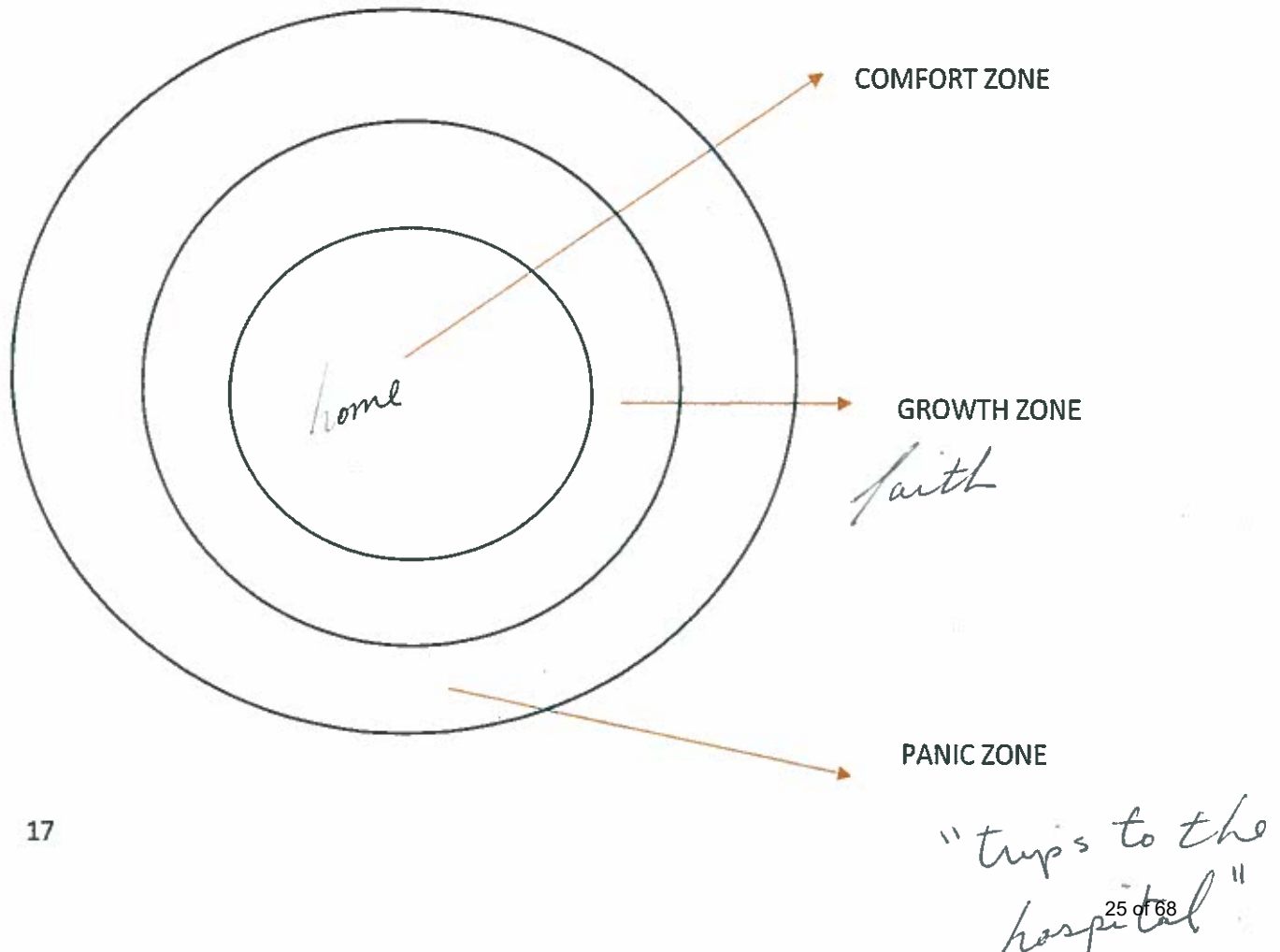
## UNDERSTANDING THE PARTICIPANT IN THE "ZONE"

The comfort zone is the place where people feel most confident – they may be learning here, but this learning may look like polishing and refining pre-existing skills, perspectives, and beliefs. In this zone, people feel safe, comfortable and like they belong.

The growth zone is the place where the person has ventured into some uncharted territory – they are trying new things, asking new questions and exploring the unknown. Sometimes they make mistakes, or have unfamiliar expectations placed on them, but they are able to take the discomfort this causes and harness it into learning. This is the zone where the "magic" happens, some would say.

The panic zone is the place where the person has ventured too far out of their comfort zone, and, with nothing to tether them to what they are used to, they become overwhelmed with the unfamiliarity and enter a state of discomfort or anxiety that overwhelms most of their energy that they would have used to turn this into a learning opportunity.

Taking into consideration your past experiences, current adventures and your future participation in this program, take some time to brainstorm what your definition of comfort zone, growth zone and panic zone look like.



Why is it important to cultivate self-awareness in participants of service learning programs?

*they are centred, prepared, calm*

Why is this diagram, in particular, important?

*we will all be in growth zone*

How does this connect to resilience?

*- do not panic, scaffolding*

What does it mean to facilitate a growth mindset? How can you see this happening in the experience you are facilitating?

*- open, accepting, positive  
- model*



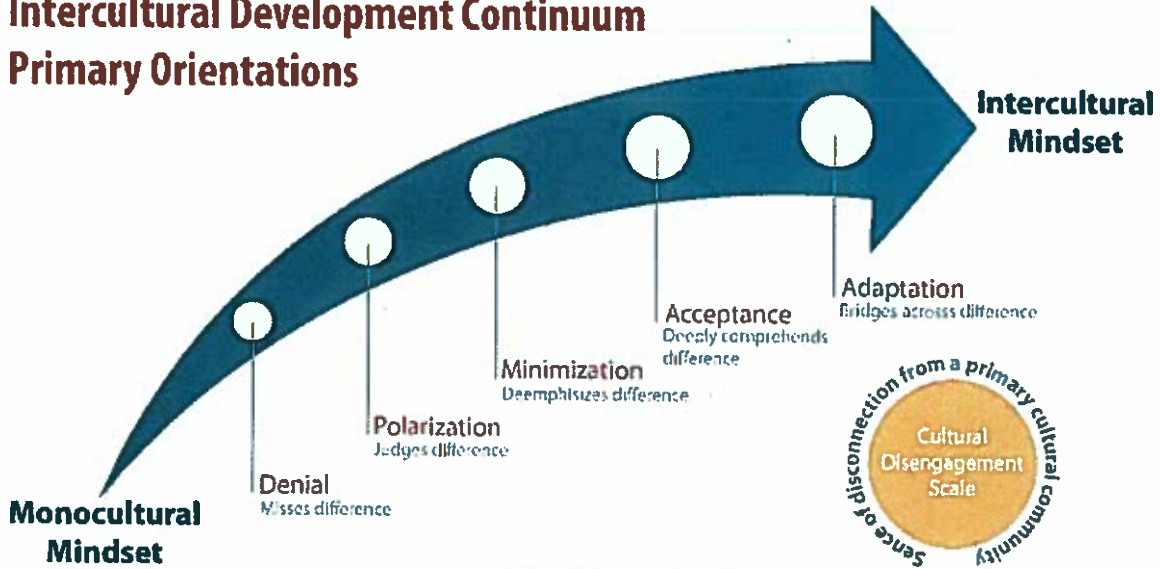
## CULTURAL ADAPTATION AND COGNITIVE NEGOTIATION

Now we're going to dive into that growth zone a little deeper, and talk about one of the biggest areas of growth for participants in international service learning programs: intercultural adaptation and cognitive negotiation.

### INTERCULTURAL DEVELOPMENT CONTINUUM

#### Intercultural Development Continuum

#### Primary Orientations



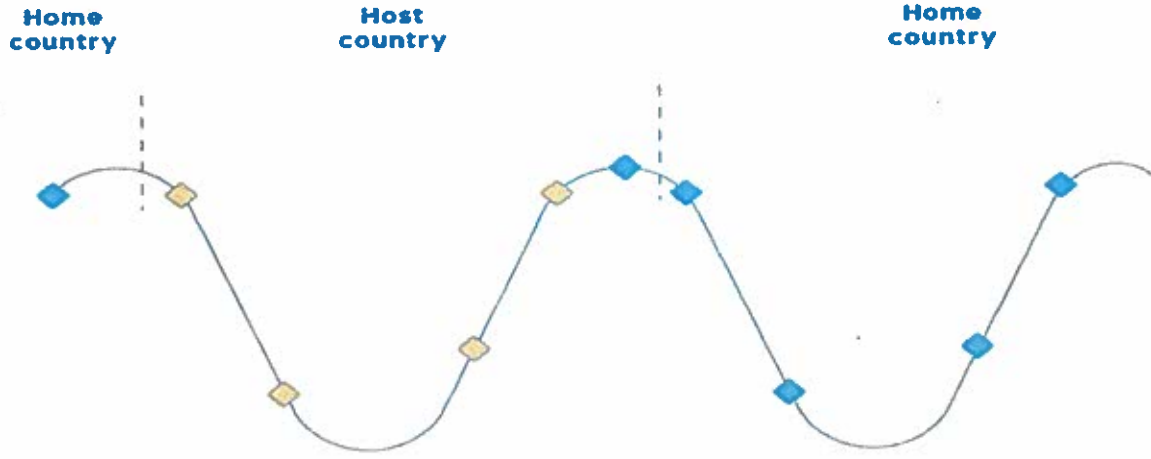
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Intercultural Development Continuum: A Model of Intercultural Adaptation and Cognitive Negotiation



## ADAPTATION PROCESS

We will now review a diagram from the Centre for Intercultural Learning adapted to connect with content written by Cathleen Difruscio and Joanne Benham Rennick in a chapter from the book The World is My Classroom called *Culture Shock, Cognitive Dissonance, or Cognitive Negotiation?*



□ blue - home  
 □ yellow - away  
 [ cognitive dissonance  
 " negotiation  
 host country

↗ why we need  
 reintegration



## THE EXPERIENCE MAP

	TIME
DOING	
THINKING	
FEELING	
PEDAGOGICAL APPROACH	
LEARNING OUTCOMES	

## FACILITATION TOOLS

In the next section, we will be spending some time building our facilitator skill-sets.



### REFLECTION

What is reflection? And why is it so important? Reflection is essential, because it is the act of critical thinking that turns an experience into a learning opportunity. Without reflection on our experiences in life, we'd learn only a fraction of what we could. Reflection can help cherish memories, process difficulties, tease out what is challenging and provide keen insight not only into the concepts at play – but also into oneself. The more reflection put into an experience, the more learning gotten out of it.



What is the difference between reflection and reflexive thought?

Some common reflection tools to keep in mind:



### WHAT? SO WHAT? NOW WHAT?

This tool is as simple as choosing a particular event/topic/lesson and answering the following questions:

- **What?:** What was the thing that happened? What did you learn?
- **So What?:** What's so important about it? Why is it important to you/others? What impact did it have on you/others?
- **Now What?:** Now that this has happened, and it has had an impact on you – what will you do about it? Now how you do apply this moving forward?

### THE FIVE WHYS

This reflective practice helps to discover cause and effect relationships in different situations, or the deep rooted values that are effecting our actions and understandings.

The method is simple. Start by asking Why about a particular topic. With every answer you unearth, ask why again. Rapidly you'll find yourself getting deep into the roots of the topic.

## LENSES

This reflection tool is designed to help you gain a better understanding about something by exploring it from different perspectives or “lenses”.

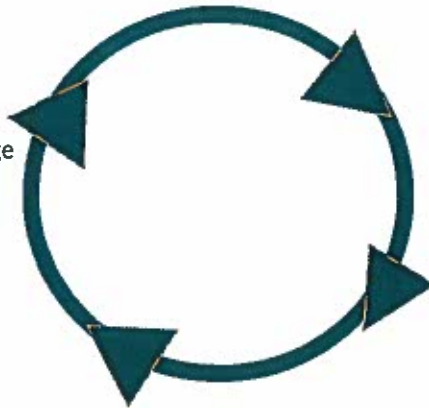
After reflecting on your personal perspective regarding an experience or topic, step outside of your perspective and look at it from that of someone else’s (your best friends, a professor’s, someone from another culture, Spiderman’s perspective, etc.) what do you learn about it now? What if you looked at it through a microscope? What if you zoomed out and looked at it from a great distance?

## THE PASTORAL CYCLE

Cyclical reflection can be really helpful to work through an experience and figure out how you intend to move forward. The Pastoral Cycle exists in many different forms, but here is a simplified version to use as a tool.

### Action

Develop an action. Do something. Make a change in the reality.



### Experience

Start with the person, listen to them. Respond to their reality. They don’t follow you, you follow them.

### Analysis

Ask: why? Why is this happening? What larger social, economic and historical forces are at work? Make connections between experiences and structures.

### Ethical Reflection

Develop ethical judgments in your social analysis. Discern right and wrong in these larger forces. Look at things through a moral lens. Ask; what is the right thing to do?



What other tools do you know that could help participants to reflect on their experience?



## **CONFLICT MEDIATION**

There is potential for many different kinds of conflict throughout a service learning experience. When people are spending a lot of time outside of their comfort zone, emotions can run high, which can leave groups prone to more unproductive forms of conflict. As a facilitator, part of your role will likely include conflict mediation. The next section includes some communication skills to help navigate crucial conversations.

### **ACTIVE LISTENING**

Active listening is a communication technique that requires the listener to feed back what they hear to the speaker, by way of re-stating or paraphrasing what they have heard in their own words, to confirm what they have heard and moreover, to confirm the understanding of both parties.

Why is active listening important?

#### **Techniques for Active Listening**

1. Body Language or Other Non-Verbal Cues
2. Encouraging Statements or Questions
3. Clarifying Questions
4. Restating or Paraphrasing





## 5. Identifying Feelings

## 6. Acknowledging

### TAKING THE DIFFICULT OUT OF DIFFICULT PEOPLE AND DIFFICULT CONVERSATIONS

The following content was sourced from Joseph Grenny, Kerry Patterson, and Ron McMillan's [Crucial Conversations: Tools for Talking When the Stakes are High.](#)



#### General Tips

- Think about what could be learned during this situation for the other person, and for yourself. Identify how to align your verbal and non-verbal communication with what you want to be taken away.
- Think about what the individual is expecting in your behaviour during the conversation (assuming they know about the conversation ahead of time). What frame of mind will they be in going into the conversation, and how will that affect how the conversation plays out?
- If the person is defensive, ask permission to provide feedback.
- Remember, time is always on your side.
- Set some ground rules for the conversation before you begin (set the table).
- Set a specific time and place for the meeting.
- Focus on the issue, not the person.
- Be collaborative in creating solutions.
- Encourage the person.
- Keep your tone neutral, keep your content clear and keep your phrasing temperate.



#### Things to Avoid

- Avoid falling into a combat mentality - diffuse the dichotomy of “right vs. wrong” or “winning vs. losing.
- Avoid negative or aggressive statements.
- Do not over simplify the problem. Maintain the correct amount of respect for both the situation and the people.
- Don't try to solve every issue in one meeting. Set up goals for the current meeting and establish a time and place for any subsequent meetings needed to address other issues.

- Don't succumb to an attack on your weak spot - the point for you that is extra sensitive.
- Don't make assumptions about the other person's intentions.
- Don't lose sight of the message. Be aware of any tendency to move from getting your point across, to winning the conversation.

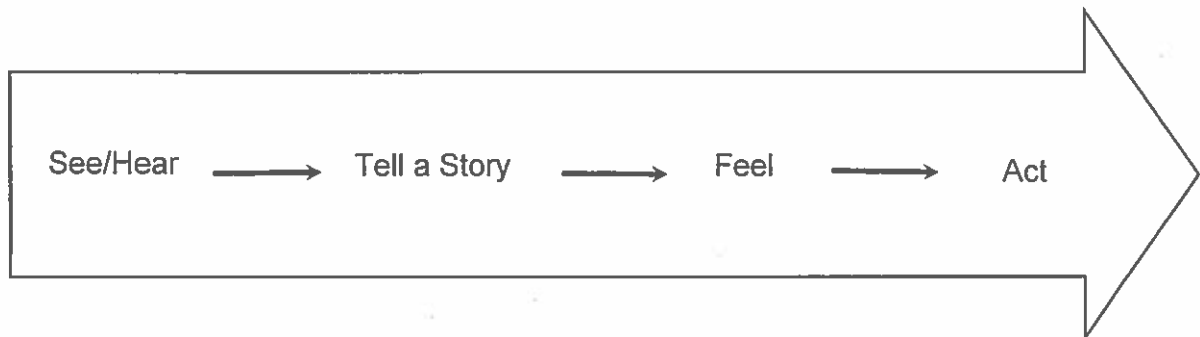


### Crucial Conversations

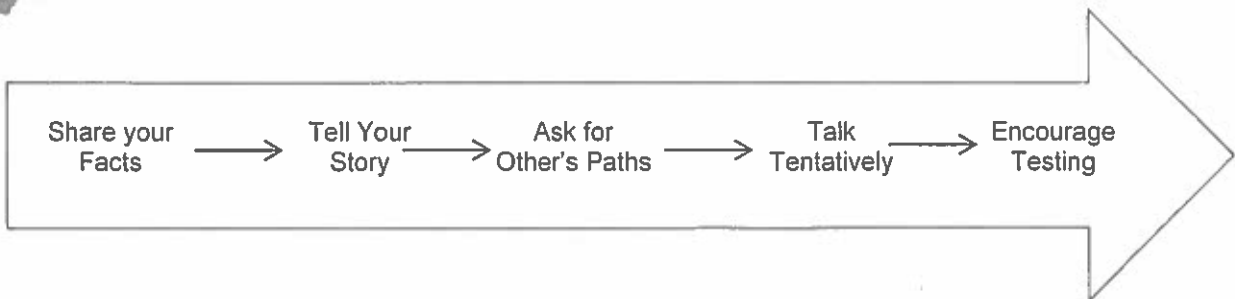
When we move from casual to crucial - we're generally on our worst behaviour because we are designed wrong. Our emotions don't exactly prepare us to converse effectively. Two tiny organs seated neatly atop your kidneys pump adrenaline into your bloodstream. You don't choose to do this; your adrenal glands do it, and then you have to live with it. Your brain then diverts blood from activities it deems nonessential to high-priority tasks such as hitting and running. As the large muscles of the arms and legs get more blood, the higher-level reasoning sections of your brain get less.



### Telling the Story



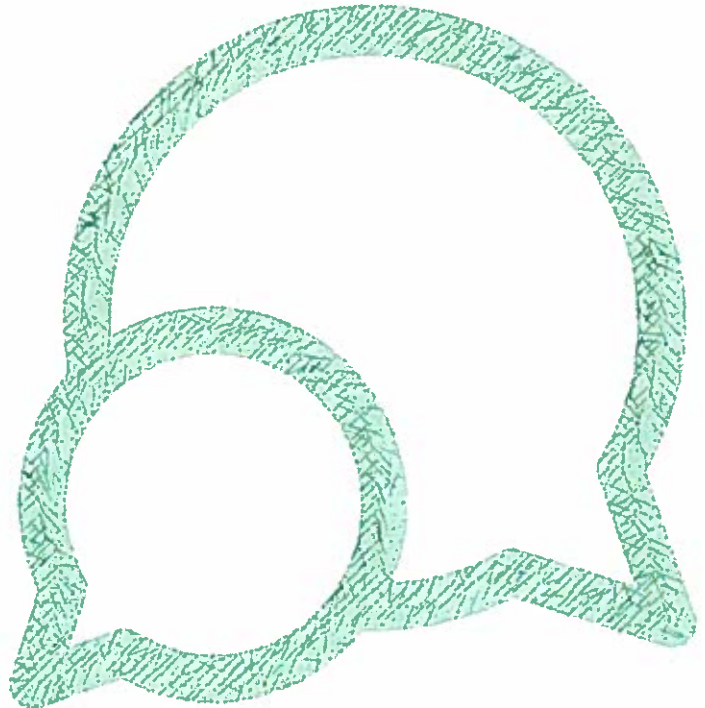
### Constructing the Conversation





### Filling the Pool of Shared Meaning

- Each of us enters conversations with our own opinions, feelings, theories and experiences about the discussion topic at hand. This unique combination of thoughts and feelings makes up our personal pool of shared meaning. This pool not only informs us but also propels our every action.
- People who are skilled at dialogue do their best to make it safe for everyone to add their meaning to the shared pool. They do their best to ensure that all ideas find their way into the open.
- As individuals are exposed to more accurate and relevant information, they make better choices.
- The larger the shared pool, the smarter the decisions.
- Sharing different opinions/ideas and the whys and hows of each allows the group to collaborate and build upon the options to create a new and better option.
- Not only does a shared pool help individuals make better choices, but since the meaning is shared, people willingly act on whatever decisions they make.
- Whatever the decision-making method, the greater the shared meaning in the pool, the better the choice - whoever makes it.





### Making it Safe

When it is safe, people can say anything. When the free-flow of information sharing into the pool of meaning stops, or things become forceful, it is a sign that the participants no longer feel safe in the conversation. If people don't fear that they're being attacked or humiliated, they can hear almost anything and not become defensive.

When it's unsafe, we start to go blind: when we feel the outcome of a conversation is being threatened, we have a hard time seeing beyond the point we're trying to make. By pulling ourselves out of the content of an argument and watching for fear, we reengage our brains and our full vision returns.

Don't allow other's reactions to feeling unsafe (they may be aggressive and targeted at you) to distract you into reacting to their outburst and not their feeling of safety. Recode silence and violence as signs that people are feeling unsafe, not fight back or run away yourself.

Silence	Violence
<hr/> 5 (T) 6 (T) <i>masking</i>	<hr/> 7 (T) ✓ 8 (T) ✓ <i>controlling</i>
<hr/> 3 (T) 4 (T) <i>wavering</i>	<hr/> 9 (T) ✓ 10 (T) ✓ <i>labelling</i> <i>dominating</i>
<hr/> 1 (T) 2 (T) <i>withdrawing</i>	<hr/> 11 (T) 12 (T) <i>attacking</i>



## How to Navigate Difficult Conversations

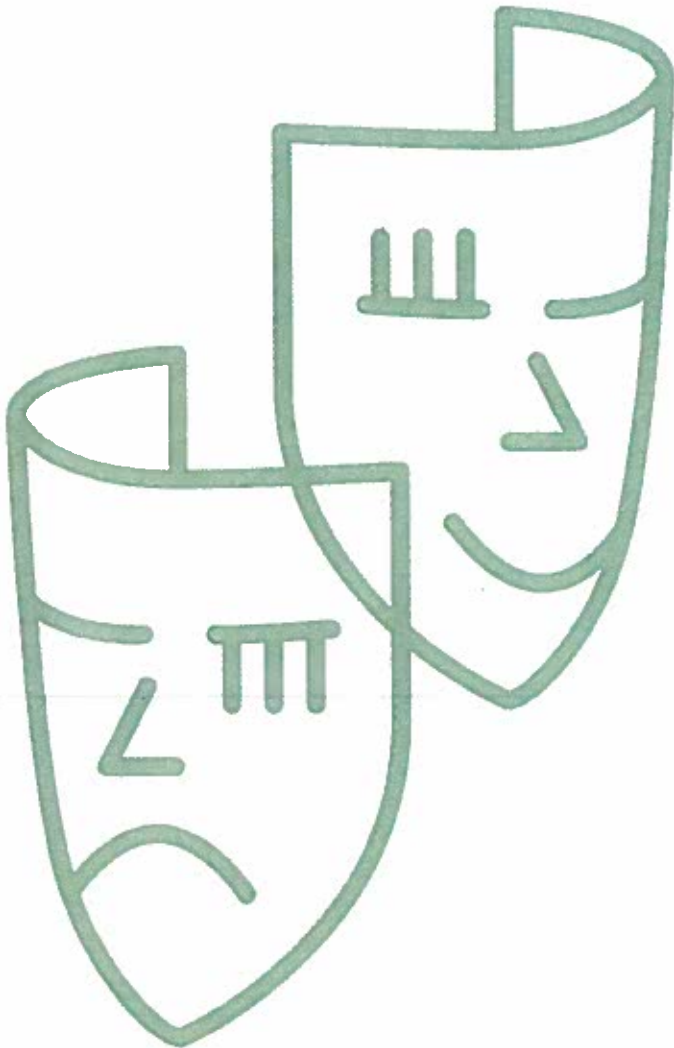
Principle	Skill	Crucial Question(s)
<b>Start With Heart</b>	Focus on what you really want.	<ul style="list-style-type: none"> <li>• What am I acting like I really want?</li> <li>• What do I really want... for me, for others, for the relationship?</li> <li>• What do I not want?</li> <li>• How should I go about getting what I want and avoiding what I don't want?</li> </ul>
<b>Learn to Look</b>	Look for safety problems. Look for your own Style Under Stress.	Am I going to silence or violence? Are others?
<b>Make it Safe</b>	Apologize when appropriate. Contrast to fix misunderstanding. Mutual Purpose.	<ul style="list-style-type: none"> <li>• Why is safety at risk?</li> <li>• Have I established Mutual Purpose?</li> <li>• Am I maintaining Mutual Respect?</li> <li>• What will I do to rebuilt safety?</li> </ul>
<b>Master My Stories</b>	Separate fact from story. Watch for the Three Clever Stories (Villain, Victim, Helpless). Tell the rest of the story.	<ul style="list-style-type: none"> <li>• Why is my story?</li> <li>• What am I pretending not to know about my role in the problem?</li> <li>• Why would a reasonable, rational, and decent person do this?</li> <li>• What should I do right now to move toward what I really want?</li> </ul>
<b>STATE My Path</b>	Share your facts. Tell your story. Ask for other's paths. Talk Tentatively. Encourage Testing.	<ul style="list-style-type: none"> <li>• Am I really open to other's views?</li> <li>• Am I talking about the real issue?</li> <li>• Am I confidently expressing my own views?</li> </ul>
<b>Explore Other's Paths</b>	Ask Mirror Paraphrase Prime  Agree Build Compare	Am I actively exploring others' views?  Am I avoiding unnecessary disagreement?
<b>Move to Action</b>	Decide how you'll decide. Document decisions and follow-up.	How will we make decisions? Who will do what by when? How will we follow-up?

## PUTTING IT INTO PRACTICE

Use the space below to prepare for, and capture notes from the different scenarios and role-plays during this session.



YOUR THOUGHTS, NOTES, QUERIES AND CONNECTIONS:





## FACILITATOR SELF-CARE

As a facilitator, you are responsible for supporting the well-being of others, while also having an experience where you also will likely exist in the growth zone, and sometimes even the panic zone.

We have talked a bit about what our style looks like when we are in stressful conversations. Now we're going to shift our focus and think about what our style looks like when we are stressed, period. Where do you go when you are stressed? How can people tell that you are stressed?

What do you need from others in those moments of stress, in order to feel supported?



What are some ways facilitators can balance taking care of themselves during an experience that can sometimes be emotionally/physically/mentally intense, while also being responsible for taking care of others?



# IMAGES

## The Noun Project:

- Justice – Alec Rodriguez
- Fist Roots – Corpus Delicti
- Toy Block – Marek Polakovic
- Teatre – Tatianna Belkina
- citizenship - Alberto Miranda
- Plant - Amelia Stewart
- Harmony - Jinju Jang
- Hostility - Luis Prado
- Care - Marie Van den Broeck
- Power Flower – Adapted from Education for Change
-



# THE PRINCIPLES OF CATHOLIC SOCIAL TEACHING

Catholic Social Teaching covers all spheres of life – the economic, political, personal and spiritual

With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called 'authentic development'. Explore the Catholic Social Teaching principles and how they guide the work of DEVELOPMENT AND PEACE.





**The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of each person in every dimension: economic, political, social, ecological, and spiritual.**

A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society. The social order and its development must invariably work to the benefit of the human person... not the other way around.

- Compendium of the Social Doctrine of the Church No. 132

#### **Examples in action:**

In response to crises, DEVELOPMENT AND PEACE works with local organizations not only to provide emergency supplies, such as shelter, bedding, food, cooking supplies, hygiene kits, etc., but to also provide for the emotional needs of those affected, for instance with psycho-social and post-trauma counselling services to deal with the trauma of conflict or natural disasters. It also seeks to make communities less vulnerable to future disasters by addressing the poverty that made communities so vulnerable in the first place.

Emergency relief is never without a long-term vision that seeks to re-establish livelihoods and sustainable development projects, such as the distribution of seed and farming tools, cash-for-work programs, distribution of fishing boats and livestock, and training on housing rights. In respect of the dignity of those with whom we work, the rebuilding process is led by local leaders, and the community participates in decisions that affect them throughout the recovery process.

Support to women is a constant concern for DEVELOPMENT AND PEACE in promoting human dignity. Providing opportunities such as micro-financing and technical training for women in places where their rights are not recognized allows women to become more autonomous, to have their skills recognized and to participate fully in society. One such program is run through the Afghan Women's Resource Center, which helps women to become literate, teaches them about their rights, provides them with skills training and helps them launch small businesses.



**We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, and legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbour, locally and globally, and prioritize the good of the human family over commercial interests.**

God intended the Earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.

- Second Vatican Council, *Gaudium et Spes*, 69

The demands of the common good... concern above all the commitment to peace, the organization of the State's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all, some of which are at the same time human rights: food, housing, work, education and access to culture, transportation, basic health care, the freedom of communication and expression, and the protection of religious freedom. Nor must one forget the contribution that every nation is required in duty to make towards a true worldwide cooperation for the common good of the whole of humanity and for future generations also.

- Compendium of the Social Doctrine of the Church, No. 166

#### **Example in action:**

DEVELOPMENT AND PEACE supports organizations that are seeking the good of the whole community, rather than any individual or company. Since 2003, DEVELOPMENT AND PEACE has supported and advocated for publicly owned water sources both at home and abroad. Traditionally, water was shared between local farmers, but there has been increasing pressure placed on countries by the World Bank and other international bodies to privatize the management of natural resources such as water. In Indonesia, one of DEVELOPMENT AND PEACE's partners promotes community-based water management, and works to strengthen public control and access to clean water in rural and urban areas. Their major advocacy focus is on water as a human right. Here in Canada, where we have access to safe drinking water and filtration systems, DEVELOPMENT AND PEACE has advocated for "Bottled-Water Free" zones, and in 2003 members visited municipal governments presenting them with a Water Declaration of 5 principles that recognizes people before profit, access to water as a basic human right and water as a common good – not a resource to be exploited for individual or corporate gain.



Each of us is part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.

- Saint John Paul II, Sollicitudo Rei Socialis 38

It is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history, and this is what the Popular Movements do.

- Pope Francis, World Meeting of Popular Movements 2014

#### Examples in action:

Living out solidarity is at the heart of the mission of DEVELOPMENT AND PEACE: to stand against injustice with our partners as equals, and to support their efforts by fundraising and by participating in education, mobilization and advocacy efforts here at home. Our international programs are based on partnerships of solidarity, where we work with local organizations who understand best the realities of their communities and how issues need to be addressed. Here in Canada, our members make personal commitments to advocate for change. Whether it be travelling an extra 100km to meet an MP, or getting up in front of their parish or community to educate, we feel there is no better gesture of solidarity.

One way that youth show their solidarity is by participating in THINKfast, a retreat that has been organized in school across Canada since 1987. This activity raises nearly a quarter of a million dollars annually for our partners in the Global South and for education initiatives here in Canada to promote a more just world. Participants spend 25 hours fasting in solidarity with those who go without food, while learning about and reflecting on the root causes of poverty and injustice.



The moral test of any society is based on how the most vulnerable are treated. God's love is universal, so this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes.

- Saint John Paul II, Address on Christian Unity in a Technological Age, Toronto, 1984

This is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church appears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logistical decisions to be made concerning the ownership and use of goods. Today, furthermore, given the worldwide dimension which the social question has assumed, this level of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without health care and, above all, those without hope for a better future.

- Compendium of Social Doctrine No. 182

... the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that "the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others." To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. We need to grow in a solidarity which "would allow all peoples to become the artisans of their destiny," since "every person is called to self-fulfillment.

- Pope Francis, Evangelii Gaudium 190

#### Examples in action:

DEVELOPMENT AND PEACE targets the most vulnerable populations in our programs overseas. During humanitarian emergencies, we work with local partners who are in the best position to reach and provide aid to the most vulnerable individuals, such as widows and single mothers.

Our partners work with the most poor and vulnerable, and their voices take precedence in our educational materials, providing a space in our Canadian society for these voices, which otherwise may not be heard.

DEVELOPMENT AND PEACE promotes awareness of how our lives here in Canada impact on the lives of others – be it through our purchases, our investments, or our national policies. Some of our members pay more to have fair trade coffee, knowing they will either have less money to spend or less coffee to drink. Other members invest in ethical funds which may bear a lower return rate than available non-ethical funds, to ensure that the wealth of the world is fairly distributed.



**The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth's ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.**

The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.

- Pope Benedict XVI, Caritas in Veritate, 48

The family needs a home, a fit environment in which to develop its proper relationships. For the human family, this home is the earth, the environment that God the Creator has given us to inhabit with creativity and responsibility. We need to care for the environment: it has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion.

- Pope Benedict XVI, World Day of Peace 2008, 7

**Example in action:**

DEVELOPMENT AND PEACE supports the efforts of its grassroots partners for ecological and social justice. One such partner in the Philippines is supporting the B'laan Indigenous people in their fight to regain the title to their ancestral lands, which also happens to house major deposits of gold and copper. Mining these resources would further endanger already protected species, affect watersheds and contaminate the water supply of farmers with arsenic. The international mining sector, in which Canada has an enormous stake, has a track record of human and worker rights violations, as well as environmental violations which cause great harm to the environment and local habitats. That is why DEVELOPMENT AND PEACE has been advocating to hold Canadian mining companies accountable for their actions in the Global South since 2008.

# SUBSIDIARITY & THE ROLE OF GOVERNMENT



The state is an instrument to promote human dignity, protect human rights, and develop the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

It is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

- Saint John XXIII, *Pacem in Terris*, 77

The principle of subsidiarity, which was developed as part of Catholic Social Teaching, states: What individuals can accomplish by their own initiative and efforts should not be taken from them by a higher authority. A greater and higher social institution must not take over the duties of subordinate organizations and deprive it of its competence. Its purpose, rather, is to intervene in a subsidiary fashion (thus offering help) when individuals or smaller institutions find that a task is beyond them.

- YOUCAT 323

## Example in action:

Rather than sending 'development experts' to manage projects in the Global South, or sending Canadian volunteers to work on projects overseas, DEVELOPMENT AND PEACE supports local grassroots organizations. These are our 'partners,' and their work is to promote alternatives to unjust systems and find solutions that will allow for the growth of the whole community. Recognizing the expertise of locals in matters that affect their communities, DEVELOPMENT AND PEACE supports their being agents of their own development. This affirms the dignity and capacity of all persons.



**Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community, and in decisions that affect their lives, and cannot be excluded for any reason.**

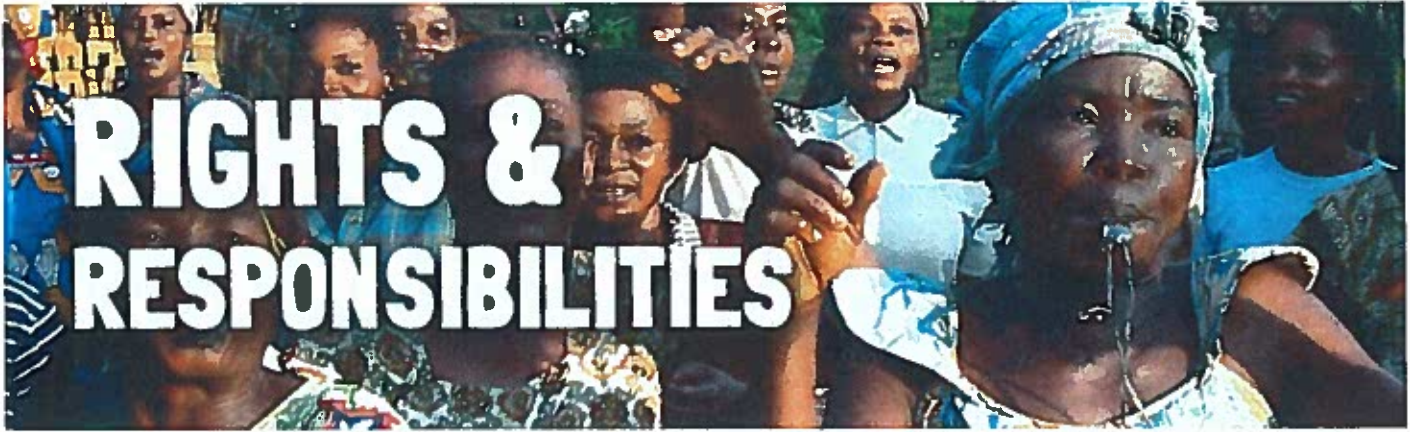
The characteristic implication of subsidiarity is participation, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of a civil community to which he belongs. Participation is a duty to be fulfilled consciously by all, with responsibility and a view to the common good.

- Compendium of the Social Doctrine of the Church, No 189- Saint John XXIII, Pacem in Terris, 77

**Example in action:**

DEVELOPMENT AND PEACE is itself a member-driven, democratic organization. Members across Canada form Diocesan Councils who present resolutions at provincial meetings and elect from among themselves the National Council, which is the organization's governing body. Abroad, we support grassroots organizations that work to empower communities. Some of our partners help local communities form cooperatives and unions, others educate communities about their legal rights where there is lack of access or judicial process, empowering communities to be the agents of their own development. Be it in long-term social change programs or emergency and reconstruction activities, the communities we work with are active participants in identifying their needs, proposing solutions, and implementing new ways of working. Participation can be lengthy, but it guarantees ownership of the process and of the results, and helps ensure sustainability.





**We all have a right to those things which are required by *Human Dignity*. Rights arise from what we need to live as God intended us to. These are innately linked with our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another's.**

A well-ordered human society requires that people recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are more sincerely and effectively acknowledged and fulfilled.

- Saint John XXIII, *Pacem in Terris*, 31

A link has often been noted between claims to a "right to excess", and even to transgression and vice, within affluent societies, and the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world and on the outskirts of large metropolitan centers. The link consists in this: individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate. An overemphasis on rights leads to a disregard for duties.

- Pope Benedict XVI, *Caritas in Veritate*, 43

#### **Example in action:**

Each year, DEVELOPMENT AND PEACE runs an education campaign that reminds of our roles and responsibilities as global citizens.

The Fall Action Campaign is designed to help Canadians understand the root causes of poverty and our connection to global issues so that we can take action here at home to address the causes of injustice. For example, in one campaign DEVELOPMENT AND PEACE members educated Canadians on the environmental and human rights injustices caused by Canadian mining operations abroad and advocated for the installation of an independent ombudsman to receive and act on complaints from communities affected by Canadian mining companies. These mining operations benefit us directly, for instance by the metals used in our electronics, or indirectly through investments. We must recognize our complicity in the perpetuation of poverty and act to ensure that all benefit equally of the earth's resources. Half a million Canadians responded by supporting DEVELOPMENT AND PEACE's call for justice.



**The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions. Work is more than a way to make a living: it is a form of continuing participation in God's creation.**

Global interconnectedness has led to the emergence of a new political power, that of consumers and their associations. This is a phenomenon that needs to be further explored, as it contains positive elements to be encouraged as well as excesses to be avoided. It is good for people to realize that purchasing is always a moral — and not simply economic — act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing. In the retail industry, particularly at times like the present when purchasing power has diminished and people must live more frugally, it is necessary to explore other paths: for example, forms of cooperative purchasing like the consumer cooperatives that have been in operation since the nineteenth century, partly through the initiative of Catholics... A more incisive role for consumers, as long as they themselves are not manipulated by associations that do not truly represent them, is a desirable element for building economic democracy.

- Pope Benedict XVI, Caritas in Veritate 66

#### **Examples in action:**

Rather than spending money on shipping items from Canada, the items used for emergency relief are purchased locally or regionally, which helps to stimulate the local economy, while ensuring as much money goes to direct aid as possible. It is also more responsible ecologically, as transportation leaves an important footprint on this planet.

The T-shirts DEVELOPMENT AND PEACE orders for THINKfast and other initiatives are fair trade, from the seed of the cotton plant through to the sewing of the garment. This means that the producers and workers receive a fair wage for their work, are supported by safe working conditions and not exposed to harmful industrial chemicals.

We support the work of cooperatives, unions, and micro-finance initiatives (particularly for women) in places such as Gaza, Afghanistan, Haiti and the Philippines. In addition, our staff in Canada are also part of a union.

# PEACE



**To be in right relationship with God and with each other. Peace is the fruit of Charity and the consequence of Justice. It is the sign of *caritas* in action.**

Peace is not merely an absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice.

- Second Vatican Council, *Gaudium et Spes*, 78

In a state of peace, people can live securely with their legitimately earned property and freely exchange goods with one another. In peace the dignity and the right of self-determination of individuals and of peoples are respected. In peace human coexistence is characterized by brotherly solidarity.

- YOUCAT 395

There is no true peace without fairness, truth, justice, and solidarity.

- Saint John Paul II, 2000 World Day of Peace, 13

#### **Example in action:**

In a country torn apart twice by genocide, one partner of DEVELOPMENT AND PEACE, is a beacon of hope in Burundi. They have a centre of learning which also uses sport and service activities to bring together students from different ethnicities. They promote peace-building and leadership training. Members of the centre explain the sense of family they have developed and the breaking down of stereotypes and prejudices they held before joining the centre. Each summer, several work and training camps are organized. The centre is an inspiring success and is recognized both at the local and international levels.

# RECOMMENDATIONS FOR THE BOARD FROM THE COMMITTEE OF THE WHOLE

March 20, 2018

AGENDA ITEM	MOTION
4.5	<p>THAT the Catholic Education Advisory Committee recommends that the Committee of the Whole refers the district multi-year spiritual theme of <b>Hearts on Fire</b> Luke 24:13 – Journey, Encounter, Transform (rooted in the Emmaus story) to the Brant Haldimand Norfolk Catholic District School Board for approval.</p>
5.3	<p>THAT the Committee of the Whole recommends the Brant Haldimand Norfolk Catholic District School Board approves the following:</p> <ol style="list-style-type: none"> <li>1. THAT, for purposes of the 2018 election, the number of trustees is determined to be six.</li> <li>2. THAT, for purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has not designated any low population areas within its jurisdiction.</li> <li>3. THAT, for the purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has determined the distribution of trustees to be two trustees for the City of Brantford, two trustees for the County of Norfolk, one trustee for the County of Brant and one trustee for the County of Haldimand</li> </ol>

**RECOMMENDATIONS:**

THAT the Brant Haldimand Norfolk Catholic District School Board receives the unapproved minutes of the Committee of the Whole Meeting of March 20, 2018.

THAT the Brant Haldimand Norfolk Catholic District School Board approves the recommendation of the Committee of the Whole Meeting of March 20, 2018.



**Committee of the Whole**  
**Tuesday, March 20, 2018 ♦ 7:00 pm**  
**Boardroom**

**Trustees:**

**Present:** Rick Petrella (Chair), Dan Dignard (Vice Chair), Cliff Casey, Bill Chopp, Carol Luciani, Olivia O'Neill (Student Trustee)

**Absent:** Bonnie McKinnon, Michelle Shypula (Superintendent of Education)

**Senior Administration:**

Chris N. Roehrig (Director of Education & Secretary), Thomas R. Grice (Superintendent of Business & Treasurer), Patrick Daly and Leslie Telfer (Superintendents of Education)

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**1. Opening Business**

**1.1 Opening Prayer**

The meeting was opened with prayer led by Trustee Luciani.

**1.2 Attendance – As noted above.**

**1.3 Approval of the Agenda**

Moved by: Dan Dignard

Seconded by: Carol Luciani

THAT the Committee of the Whole of the Brant Haldimand Norfolk Catholic District School Board approves the agenda of the March 20, 2018 meeting.

**Carried**

**1.4 Declaration of Interest – Nil**

**1.5 Approval of Committee of the Whole Meeting Minutes – February 20, 2018**

Moved by: Cliff Casey

Seconded by: Carol Luciani

THAT the Committee of the Whole of the Brant Haldimand Norfolk Catholic District School Board approves the minutes of the February 20, 2018 Committee of the Whole meeting.

**Carried**

**1.6 Business Arising from the Minutes – Nil**

**2. Presentations - Nil**

**3. Delegations – Nil**



**4. Consent Agenda**

- 4.1** THAT the Committee of the Whole refers the unapproved minutes of the Special Education Advisory Committee Meeting of February 20, 2018 to the Brant Haldimand Norfolk Catholic District School Board for receipt.
- 4.2** THAT the Committee of the Whole refers the unapproved minutes of the Student Transportation Services of Brant Haldimand Norfolk Board of Directors' Meeting of February 20, 2018 to the Brant Haldimand Norfolk Catholic District School Board for receipt.
- 4.3** THAT the Committee of the Whole refers the unapproved minutes of the Friends of the Educational Archives Meeting of February 20, 2018 to the Brant Haldimand Norfolk Catholic District School Board for receipt.
- 4.4** THAT the Committee of the Whole refers the unapproved minutes of the Regional Catholic Parent Involvement Committee Meeting of February 26, 2018 to the Brant Haldimand Norfolk Catholic District School Board for receipt.

Moved by: Carol Luciani

Seconded by: Dan Dignard

THAT the Committee of the Whole of the Brant Haldimand Norfolk Catholic District School Board receives all reports and approves all motions under the Consent Agenda.

**Carried**

**4.5 Unapproved Minutes and Recommendation from the Catholic Education Advisory Committee Meeting – March 19, 2018**

Trustee Luciani provided a summary of the business of the March 19, 2018 Catholic Education Advisory Committee meeting and presented the following recommendation:

THAT the Catholic Education Advisory Committee recommends that the Committee of the Whole refers the district multi-year spiritual theme of **Hearts on Fire** Luke 24:13 – Journey, Encounter, Transform (rooted in the Emmaus story) to the Brant Haldimand Norfolk Catholic District School Board for approval.

Moved by: Carol Luciani

Seconded by: Dan Dignard

THAT the Committee of the Whole refers the unapproved minutes of the Catholic Education Advisory Committee Meeting of March 19, 2018 to the Brant Haldimand Norfolk Catholic District School Board for receipt.

**Carried**

THAT the Committee of the Whole refers the recommendation of the Catholic Education Advisory Committee Meeting of March 19, 2018 to the Brant Haldimand Norfolk Catholic District School Board.

**Carried**



## 5. Committee and Staff Reports

### 5.1 Renewed Math Strategy (RMS): Student Achievement Update

Superintendent Telfer reviewed the directives of the Renewed Math Strategy and reiterated the commitment to continued improvement of student learning and achievement in mathematics. Other areas of focus included increasing and enhancing principal and teacher learning in mathematical knowledge and instruction. A summary of initiatives rooted in the Board Improvement Plan for Student Achievement was provided. Superintendent Telfer also shared an outline of teacher growth, a tracking sheet of the measurement modules, Grades 3 and 6 check-in results and a Math Makes Sense - Curriculum Alignment Project resource booklet.

Moved by: Carol Luciani

Seconded by: Cliff Casey

THAT the Committee of the Whole refers the Renewed Math Strategy (RMS): Student Achievement Update report to the Brant Haldimand Norfolk Catholic District School Board for receipt.

**Carried**

### 5.2 2015-2018 Strategic Plan – Communication and Community Engagement Update

Director Roehrig provided a summary of ongoing work related to the key goals including increasing our profile in the community, improving awareness of the good things happening in our school and improving customer service perceptions in our community. New images for the 2015-18 school years were used to create a standardized print and online image series. The series were used for teacher recruitment displays, general community advertising and more. Other work includes tracking and utilizing online testimonials, the Kindergarten Registration project and using the ThoughtExchange school climate survey.

Moved by: Carol Luciani

Seconded by: Dan Dignard

THAT the Committee of the Whole refers the 2015-2018 Strategic Plan – Communications and Community Engagement Update report to the Brant Haldimand Norfolk Catholic District School Board for receipt.

**Carried**

### 5.3 Trustee Determination & Distribution – 2018 Elections

Superintendent Grice advised that in preparation for the municipal election in October 2018, school boards are required to report to the Ministry the number and distribution of trustees based on the electoral population, and to determine if a designate should be appointed to low populated areas. It was determined based on the electoral population that the number of trustees for the Board is six. There was no need to designate a trustee to a low population area.

Moved by: Cliff Casey

Seconded by: Dan Dignard

THAT the Committee of the Whole recommends the Brant Haldimand Norfolk Catholic District School Board approves the following:



1. THAT, for purposes of the 2018 election, the number of trustees is determined to be six.
2. THAT, for purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has not designated any low population areas within its jurisdiction.
3. THAT, for the purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has determined the distribution of trustees to be two trustees for the City of Brantford, two trustees for the County of Norfolk, one trustee for the County of Brant and one trustee for the County of Haldimand

**Carried**

#### **5.4 Financial Report as of February 2018**

Superintendent Grice outlined the few variances and noted the total spending was at 47% of the annual budget. It was also noted that the Board's expenditure is slightly less than that of last year at the same time and that there are no areas of concern.

Moved by: Carol Luciani

Seconded by: Dan Dignard

THAT the Committee of the Whole recommends that the Brant Haldimand Norfolk Catholic District School Board receives the Financial Report – February 2018 report.

**Carried**

#### **6. Information and Correspondence**

Chair Petrella shared thank you cards and the kindergarten registration ad in the Brantford Brant Chamber of Commerce directory.

Moved by: Cliff Casey

Seconded by: Carol Luciani

THAT the Committee of the Whole of the Brant Haldimand Norfolk Catholic District School Board receives the information and correspondence items since the last meeting.

**Carried**

#### **7. Trustee Inquiries**

Trustee Casey shared concerns regarding parking at St. Joseph's School. Director Roehrig advised the principal has been very active, creating a committee to involve the community and parents. A new plan from the committee will be put in place next week.

#### **8. Business In-Camera**

Moved by: Bill Chopp

Seconded by: Dan Dignard

THAT the Committee of the Whole of the Brant Haldimand Norfolk Catholic District School Board moves to an In-Camera Session.

**Carried**





**9. Report on the In-Camera Session**

Moved by: Carol Luciani

Seconded by: Dan Dignard

THAT the Brant Haldimand Norfolk Catholic District School Board approves the business of the In-camera Session.

**Carried**

**10. Future Meetings**

Chair Petrella drew trustee attention to upcoming meetings and events.

**11. Closing Prayer**

Chair Petrella led the closing prayer.

**12. Adjournment**

Moved by: Cliff Casey

Seconded by: Dan Dignard

THAT the Brant Haldimand Norfolk Catholic District School Board adjourns the meeting of March 20, 2018.

**Carried**

**REPORT TO THE BRANT HALDIMAND NORFOLK CATHOLIC  
DISTRICT SCHOOL BOARD – CATHOLIC EDUCATION ADVISORY COMMITTEE**

Prepared by: Chris N. Roehrig, Director of Education  
Presented to: Catholic Education Advisory Committee  
Submitted on: March 19, 2018  
Submitted by: Chris N. Roehrig, Director of Education & Secretary

**DISTRICT MULTI-YEAR SPIRITUAL THEME**  
Public Session

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**BACKGROUND INFORMATION:**

The Brant Haldimand Norfolk Catholic District School Board recently endorsed a timeline to begin preparations for the next multi-year strategic plan. Embedded in that timeline is the need to approve a district multi-year spiritual theme that will provide some guidance for the activities associated with prayer/worship, catechesis, service learning and social justice activities. The Catholic Education Advisory Committee commissioned an ad hoc subcommittee led by the Director of Education to bring a communally discerned spiritual theme to be recommended by the advisory committee to the Board for approval.

**DEVELOPMENTS:**

On January 12, 2018, a cross-sectional group of representatives from Senior Administration, Principals (E & S), Teachers (E & S), Chaplaincy Leaders, and Parent Council gathered together at St. Pius X Parish Hall with the Board's Faith Animator and Religion and Family Life Consultant to begin the collaborative discernment process for the 2018-2021 Board Spiritual Theme. Following a time of Christian Meditation, participants shared their hopes and expectations for the new spiritual theme. Hopes and Expectations were recorded for reference purposes. Individually and collectively, participants reflected on the Board's Graced History (2015-2018), recording events and their significance. Statements of Meaning were then derived from the Graced History timeline. Participants used the Four Column Discernment, an Ignatian tool to arrive at the discernment decision of continuing to focus on contemplation and action with the new Board theme. Time was allotted for participants to research Scripture passages and provide potential suggestions for the 2018-2021 theme. Suggested Scriptures were prioritized and six were recorded based on consensus. (Appendix A)

On February 27, 2018, the group of Administrators (S & E) who participated on January 12, 2018 gathered together at the CEC with the Faith Animator and Religion and Family Life Consultant to further explore Scriptural themes and provide a recommendation. The majority of this meeting was spent delving deeper into potential Scriptural themes grounded in the previous meetings work. Based on consensus at this meeting, it was decided to recommend that the new 2018-2021 Board Spiritual Theme be rooted in Luke 24:32, "Hearts on Fire" "Journey, Encounter, Transform...Telling Our Story".

A number of years ago, the Diocese of Hamilton purchased The St. John's Bible which is a hand-illustrated bible that includes numerous illuminations alongside script done in calligraphy. The district staff will be looking to use some of the illuminations as the basis for our branding initiatives for the next strategic plan and for all published documents over the next four years. Furthermore,

we are participating in a pilot project that will integrate the use of the St. John's Bible into our elementary and secondary curriculum – we believe we are the only district in Ontario to be undertaking this project.

**RECOMMENDATION:**

THAT the Catholic Education Advisory Committee recommends that the Committee of the Whole refers the district multi-year spiritual theme of **Hearts on Fire** Luke 24:13 – Journey, Encounter, Transform (rooted in the Emmaus story) to the Brant Haldimand Norfolk Catholic District School Board for approval.

**January 12, 2018 New Board Spiritual Theme Discernment Day**

**Transcribed Notes**

**Hopes and Expectations**

- build connections between Church/Home/School
- something to work on; manageable for kids
- Holy Spirit – making a radical connection to the Holy Spirit; rooted in scripture
- on our minds, lips and hearts
- discerned and embraced as a community – carried forward into action
- action-oriented (Faith in action)
- something our students can articulate
- simple, easy to action (applicable for Kindergarten through Grade 12)
- alignment between prayer life and faith in action
- ensure our Catholic faith remains at the forefront of all we do
- realistic, relevant, action-based in our Catholic Social Teachings (importance of spiritual health/prayer lives)
- go deeper in our journey of faith

**Collective Graced History of BHNCD SB Micah 6:8 (Past three Years)**

<b>Event/Experience</b>	<b>Date</b>	<b>Highlights</b>	<b>Challenges</b>	<b>Significance</b>
<ul style="list-style-type: none"> <li>• Theme Kick-off (Faith Day)</li> </ul>	September 2015	<ul style="list-style-type: none"> <li>• Carousel speakers/Mass; bowls (symbols and actions); food trucks; Bishop; fellowship/community/excitement and celebration</li> </ul>		<ul style="list-style-type: none"> <li>• Energy – coming together as a system (great theme for this!)</li> </ul>
<ul style="list-style-type: none"> <li>• Strong connection to SSVP, CSO's</li> </ul>		<ul style="list-style-type: none"> <li>• Bed drives; importance of relationships; recognizing the needs of others/outreach; faith formation of students</li> <li>• Experiences (SSVP Brant and The Good Shepherd, Hamilton);</li> </ul>		<ul style="list-style-type: none"> <li>• Aware of needs; why we do what we do (because of Christ)</li> </ul>
<ul style="list-style-type: none"> <li>• Development of Elementary Social Justice Teams</li> <li>• Mission Trips (Secondary)</li> </ul>	2015-2018 25 <sup>th</sup> year	<ul style="list-style-type: none"> <li>• Faith formation (staff/greater community); intentional movement of Contemplative prayer; Christian Meditation Reflections Book</li> </ul>		<ul style="list-style-type: none"> <li>• Leadership opportunities-make a profound difference in others' lives</li> </ul>
<ul style="list-style-type: none"> <li>• Contemplative Retreats</li> </ul>		<ul style="list-style-type: none"> <li>• Prayer and fellowship</li> <li>• connecting Board Theme to marginalized</li> </ul>		<ul style="list-style-type: none"> <li>• Partnerships with Catholic Service Organizations</li> <li>• All 3 secondary schools networking</li> <li>• Christian Meditation – opportunity to develop relationship with God and</li> </ul>

<ul style="list-style-type: none"> <li>• Praxis of Faith Series</li> <li>• Christian Meditation</li> <li>• Communal Prayer</li> </ul> <ul style="list-style-type: none"> <li>• Men's Group at Holy Trinity</li> <li>• March for Life</li> <li>• Reflection/connection (theme-based)</li> <li>• Information to Transformation</li> <li>• Nursing Home visits</li> <li>• School Uniforms</li> <li>• Soup Kitchens</li> <li>• Amplify Your Culture/Kanata Village relations</li> </ul>		<ul style="list-style-type: none"> <li>• sense of belonging (mental health and well-being); each class connected "Walk Humbly" to an activity (e.g., Women's Shelter)</li> <li>• depth of participation</li> <li>• being with people</li> <li>• Social Justice activities taken on by staff as well as students – meeting the poor; service in Christ</li> </ul>		<p>others – trusting God's presence within us</p> <ul style="list-style-type: none"> <li>• Faith formation; sharing with communities</li> <li>• Strength and trust</li> <li>• Pro-life culture (witness of action)</li> <li>• Witness; growth and depth of faith</li> <li>• Encounter experience</li> <li>• Grass roots work emerging from communities based on Board theme</li> <li>• Opportunities to make curriculum connections</li> <li>• Inter-connected</li> <li>• Capacity building – as a system, we are ready to move ahead</li> </ul>
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**Statements of Meaning**

**Our Graced History says....**

- Desire/capacity to "go"/hunger
- Servitude
- Rooted in faith/action
- Seeing the face of the other
- Christ loves us first – called back in invitation
- Our schools are our parishes – send them
- Experience – faith/prayer; social justice/action
- Contemplation and action (balance interior lives with service)
- love, encounter, transform

**Collective Four Column Discernment**

<b>We will continue to focus on contemplation and action for our theme</b>		<b>We will develop a new focus for our theme</b>	
<b>Advantages</b>	<b>Disadvantages</b>	<b>Advantages</b>	<b>Disadvantages</b>
-prayer and action go together; keep us rooted in what/why -go deeper with it; building blocks already established -comfort level; risk-taking leads to transformation -momentum; breathe new life into focus -positively reinforces work that has already been done both personal and communal -teachers the what and how of our faith -who we are -relationships have been established/developed (e.g., CSO's) -relevant focus (e.g., Contemplative prayer; meeting local/global needs)	-theme fatigue -enthusiasm -lost opportunity to explore new scriptural narrative -current climate needs – something new? -for those who are not engaged currently	-new voice to those not currently engaged -newness and enthusiasm -new opportunity for faith teaching(s)	-time to grasp and live out as a community -slipping away of prayer practices currently being used in schools -abandoning foundation of contemplation and action -doesn't allow us to go deeper -momentum (especially connection) -relationships with CSO's can be lost

**Scriptural recommendations (Collective)**

One in Christ – Romans 12:4-8

Be joyful in hope, faithful in prayer, and share with people in need (Romans 12-13)

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness and patience (Colossians 3:12) – Chosen, Holy, Beloved – Encounter, Transformed, Love

They recognized him in the breaking of the bread (Luke 24:35) – take, bless, distribute

The Good Samaritan Story – Luke, 10

The Road to Emmaus

## REPORT TO THE BRANT HALDIMAND NORFOLK CATHOLIC DISTRICT SCHOOL BOARD COMMITTEE OF THE WHOLE

Prepared by: Thomas R. Grice, Superintendent of Business & Treasurer  
Presented to: Committee of the Whole  
Submitted on: March 20, 2018  
Submitted by: Chris N. Roehrig, Director of Education & Secretary

### TRUSTEE DETERMINATION & DISTRIBUTION - 2018 ELECTIONS

Public Session

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#### **BACKGROUND INFORMATION:**

The municipal elections to be held in October 2018 will include the election of school board trustees. In preparation for the election, school boards are required to determine the number of trustees to be elected and the distribution of those trustees as allowed under Regulation 412/00 of the *Education Act*. In addition, school boards must determine whether to designate a trustee to low population areas. The rationale for designation of a trustee to low population areas is to ensure representation to areas in which there may be insufficient population to justify a trustee based solely on the calculation.

The *Education Act* allows district school boards to reduce their number of elected members below the number provided for in the Act and Regulation 412/00, but not below the minimum number of five members. This can only be accomplished by a resolution of the school board. If a school board chooses to exercise this option, the resolution must be passed before March 31<sup>st</sup>.

#### **DEVELOPMENTS:**

The Brant Haldimand Norfolk Catholic District School Board has four municipalities: The City of Brantford and the Counties of Brant, Haldimand and Norfolk.

The Board must approve the following:

#### **1. The Number of Trustees According to the Population of the Electoral Group:**

- As the Brant Haldimand Norfolk Catholic District School Board has an electoral population less than 45,000, the number of trustees for the Board is six. (*Regulation. 412/00*).

#### **2. Low Population Representation:**

- Based on the distribution, there is no need to designate a trustee to a low population area.

#### **3. The Distribution of Trustees:**

- Attached, as Appendix A, is a spreadsheet, which indicates the proposed allocation and comparisons back to 2006.



**RECOMMENDATION:**

THAT the Committee of the Whole recommends the Brant Haldimand Norfolk Catholic District School Board approves the following:

1. THAT, for purposes of the 2018 election, the number of trustees is determined to be six.
2. THAT, for purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has not designated any low population areas within its jurisdiction.
3. THAT, for the purposes of the 2018 election, the Brant Haldimand Norfolk Catholic District School Board has determined the distribution of trustees to be two trustees for the City of Brantford, two trustees for the County of Norfolk, one trustee for the County of Brant and one trustee for the County of Haldimand.

## APPENDIX A

### BRANT HALDIMAND NORFOLK CATHOLIC DISTRICT SCHOOL BOARD

#### TRUSTEE DISTRIBUTION CALCULATION - 2018

	Electoral Population				Trustee Distribution	
	2006	2010	2014	2018	Electoral Quotient	Number of Trustees
City of Brantford	16,886	16,233	15,096	15,512	2.798	2
County of Brant	4,736	4,777	4,367	4,240	0.765	1
County of Haldimand	5,182	5,182	4,402	4,254	0.767	1
County of Norfolk	10,664	10,249	9,420	9,254	1.699	2
<b>Total Board</b>	<b>33,468</b>	<b>36,441</b>	<b>33,285</b>	<b>33,260</b>	<b>6.000</b>	<b>6</b>

#### TRUSTEE DETERMINATION - 2018

##### **Trustee Determination by Electoral Population**

- the number of trustees for Boards with an electoral population of less than 45,000 is 6 trustees

##### **Trustee Determination by Population Density**

- the number of trustees may be increased if the density factor is less than 4.0

$$\begin{aligned}
 \text{- the population density} &= \frac{\text{electoral population}}{\text{area in square kilometers}} \\
 &= \frac{33,260}{4,067} \\
 &= 8.18 \text{ (density factor } \neq \text{ number of trustees)}
 \end{aligned}$$

## REPORT TO THE BRANT HALDIMAND NORFOLK CATHOLIC DISTRICT SCHOOL BOARD

Prepared by: Olivia O'Neill, Student Trustee  
Presented to: Board of Trustees  
Submitted on: March 27, 2018  
Submitted by: Chris N. Roehrig, Director of Education & Secretary

### STUDENT TRUSTEE REPORT

Public Session

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#### **BACKGROUND INFORMATION:**

The Student Senate met on Tuesday, March 20<sup>th</sup>, 2018.

#### **DEVELOPMENTS:**

Student Senate received positive feedback regarding their most recent student leadership retreat. Currently, Senate is finishing up the planning of the May leadership symposium. The process for the upcoming Student Trustee election was also discussed at the meeting. The election will be taking place April 26<sup>th</sup>, 2018.

#### **SCHOOL NEWS:**

At Assumption College a multicultural dress day was held on March 21<sup>st</sup>. Student Council is currently planning their spring coffee house as well as their Glow dance. ACS is also currently advertising the upcoming election of next year's student council.

Over the past month St. John's has been busy planning and advertising for the upcoming Inside Ride charity bikathon, which is scheduled for April 4<sup>th</sup>. SJC held an excellent anti-bullying day assembly focused on overcoming mental illness and the role that bullying plays in this societal issue. Student Council is also in the early planning stages of the upcoming spirit week consisting of a pep rally, student council elections for 2018/2019, and glow dance.

Holy Trinity is continuing weekly collections for the Society of Saint Vincent de Paul. Student Council is looking forward to their upcoming Glow dance as well as their car show and barbeque in support of the United Way. Students have also begun planning a Relay for Life event which they are very enthusiastic about.

#### **RECOMMENDATION:**

THAT the Brant Haldimand Norfolk Catholic District School Board receives the Student Trustee Report.

**2017-18**  
**Trustee Meetings and Events**

<b>Date</b>	<b>Time</b>	<b>Meeting/Event</b>	<b>New / Revised</b>
<b>March 27, 2018</b>	<b>7:00 pm</b>	<b>Board Meeting</b>	
April 4, 2018	9:00 am	SAL Committee Mtg. (HT)	
April 5, 2018	9:00 am	SAL Committee Mtg. (SJC)	
April 5, 2018	1:00 pm	SAL Committee Mtg. (ACS)	
April 11, 2018	9:00 am	Council of Catholic Service Organizations	
April 11, 2018	3:00 pm	Executive Council Meeting	
April 17, 2018	10:00 am	SEAC Meeting	
<b>April 17, 2018</b>	<b>7:00 pm</b>	<b>Committee of the Whole</b>	
<b>April 17, 2018</b>	<b>7:00 pm</b>	<b>Board Meeting</b>	
April 18, 2018	4:00 pm	Budget Committee	
April 26-28, 2018		OCSTA AGM & Conference	
May 2, 2018	9:00 am	SAL Committee Mtg. (HT)	
May 3, 2018	9:00 am	SAL Committee Mtg. (SJC)	
May 3, 2018	1:00 pm	SAL Committee Mtg. (ACS)	
<i>May 6-11, 2018</i>		<i>CATHOLIC EDUCATION WEEK</i>	
May 7, 2018	5:00 pm	Catholic Student Leadership Awards (SJC)	
May 8, 2018	2:00 pm	Budget Committee	
May 8, 2018	6:30 pm	Celebration of the Arts (Sanderson Centre)	
May 9, 2018	3:00 pm	Executive Council Meeting	
May 14, 2018	1:00 pm	Catholic Education Advisory Committee	
May 14, 2018	7:00 pm	Regional Parent Involvement Committee	
<b>May 15, 2018</b>	<b>7:00 pm</b>	<b>Committee of the Whole</b>	
May 22, 2018	9:00 am	STSBHN Governance Meeting	
May 22, 2018	10:00 am	SEAC Meeting	
<b>May 22, 2018</b>	<b>7:00 pm</b>	<b>Board Meeting</b>	
June 5, 2018	4:00 pm	Budget Committee	
June 7-9, 2018		CCSTA AGM & Convention	
June 7, 2018	9:00 am	SAL Committee Mtg. (SJC)	
June 7, 2018	1:00 pm	SAL Committee Mtg. (ACS)	
June 13, 2018	9:00 am	Mental Health Steering Committee	
June 13, 2018	9:00 am	SAL Committee Mtg. (HT)	
June 13, 2018	3:00 pm	Executive Council Meeting	
June 13, 2018	4:30 pm	Audit Committee	
June 19, 2018	10:00 am	SEAC Meeting	
<b>June 19, 2018</b>	<b>7:00 pm</b>	<b>Committee of the Whole</b>	
<b>June 26, 2018</b>	<b>7:00 pm</b>	<b>Board Meeting</b>	
June 29, 2018	4:45 pm	Assumption College Graduation	
	6:30 pm	Holy Trinity Graduation	
	7:00 pm	St. John's Graduation	

Meetings scheduled at the Call of the Chair: Accommodations Committee, Audit Committee, Budget Committee, Communications and Information Technology Advisory Committee, Legal Expenses Review Committee, Mental Health Leadership Steering Committee, Policy Committee.