

MAGIS

THE MAGAZINE FOR ALUMNI, PARENTS AND FRIENDS OF ST. BONAVENTURE'S COLLEGE



ROADMAP TO CHANGE
IGNATIAN PEDAGOGICAL PARADIGM

TOGETHER, WE LEARN. TOGETHER, WE GROW.
COLLABORATING WITH MEMORIAL UNIVERSITY

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MAGIS

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St. Bonaventure's College

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St. Bon's Mission

St. Bonaventure's College is an independent K-12 Catholic school in the Jesuit tradition with a respectful and diverse community offering a progressive curriculum aimed at creating a safe and challenging educational experience. The school is focused on forming confident men and women of competence, conscience, compassion and commitment.

www.stbons.ca

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ST. BONAVENTURE'S
COLLEGE



Mr. McGrath presents Sarah Lewis '19 with the 2017 St. Ignatius of Loyola Award

TRANSFORMING EDUCATION

BY TOM MCGRATH, PRESIDENT

WE ARE PLEASED TO FEATURE our academic program in this issue of Magis. What is essential to an understanding of Jesuit education, is the complementary nature of academics with the formation of the person. Our first issue featured our programs which contributes to the formation of the whole person. Although separate by Magis issue, they are inherently united in the development of the Jesuit educated person.

A Jesuit education is a well-rounded education. Growth in faith and an understanding of God's purpose in our life go hand-in-hand with our personal development in other areas. At St. Bon's we believe an education is more than "book learning." We follow the Jesuit ideal of forming the whole person: the mind, the heart, the body and the spirit.

The element that makes St. Bon's different from many other good schools is not just its fine teachers or academic program, but its religious spirit. Spiritual development is at the heart of

our mission. The Jesuits and lay teachers view the formation of moral and religious values as critical to education. While St. Bon's is a Catholic school, it encourages students of other religious backgrounds to grow deeply in their own beliefs

This year under the leadership of Principal Annette Mallay and the Assistant Principals, Jaline Rowsell and David Martino and supported by a talented team of Ignatian educators, we have undertaken an in depth review of our curriculum. The purpose is to transform our course offerings in order to better prepare our students for the world they will inherit. The great challenge of education today is understanding the educational needs of future generations and addressing them now. I am confident we are working toward that goal.

I am delighted Magis is reporting for you on the exciting things we are doing in the world of academics at St. Bonaventure's College. Enjoy the read.

CURRICULUM REVIEW

BY ANNETTE MALLAY, PRINCIPAL

AS A JESUIT, CATHOLIC SCHOOL, St. Bonaventure's College curriculum is rooted in the Ignatian Pedagogical Paradigm (IPP) of education and the desire to provide the highest quality learning experiences for our students. St. Bonaventure's College is a K-12 school that encourages subject teachers from all grade levels to come together to share and support a plan for teaching a subject across the primary, elementary, junior high and senior high school levels. This collaboration between teachers aims to ensure that students are progressing with a superior understanding of content which in turn, helps create a greater desire for curiosity and learning. This movement from K-12 ensures that students are able to grasp concepts that are essential pillars of learning and also to seek the magis – "the greater" - in their learning of a subject.

This year we announced a curriculum review to ensure what we are using the most current methods of teaching and educating in the best interests of the needs of our students. Through phase one we have looked at our current practices, methods and resources used. We have invited representatives from the Jesuit Schools Network to help facilitate the first phase of this review. Dr. Tim Sassen and Dr. Lorraine Ozar have been invaluable sources of expertise in curriculum review. By reviewing our best practices and learning new ways to achieve the best for our students, we can strive to be better at our teaching and learning.

THIS YEAR WE ANNOUNCED A CURRICULUM REVIEW TO ENSURE WHAT WE ARE USING THE MOST CURRENT METHODS OF TEACHING AND EDUCATING IN THE BEST INTERESTS OF THE NEEDS OF OUR STUDENTS.

The first phase has allowed staff consultations and review of curriculum needs. We hope this will improve results and secure continuity among levels. By reviewing current practices, examining the curriculum and resources used, availing of



Dr. Tim Sassen leads PD session

professional resources and materials, we are able to assess current resources. We have researched other Jesuit schools and are exploring the resources and practices they use to implement their programs.

The second phase of this review will concentrate on assessment. This area of a curriculum review allows all teachers to review how we assess, why we assess and what is our end goal for assessments. Are we using the best assessment tools to engage students and ready them for the next tier of their education? This phase allows us to examine the many ways we can assess students for their benefit, confidence and post-secondary preparation. In a changing world where technology is ever changing, we need to use the current trends to help us examine assessments and how they can contribute to the best results for our students. Phases three, four and five will challenge us to review the plan, implement the plan and then evaluate the plan as a whole. This process does not happen over night nor does it happen without delays or revisions to the other phases. We are constantly learning through this review and gleaning information that is beneficial for all involved in this process.

A curriculum review must be focused, collaborative and goal driven in order to be successful. We have started this review to enhance our student learner, to review our outcomes and how we deliver our curriculum, and to promote engagement.

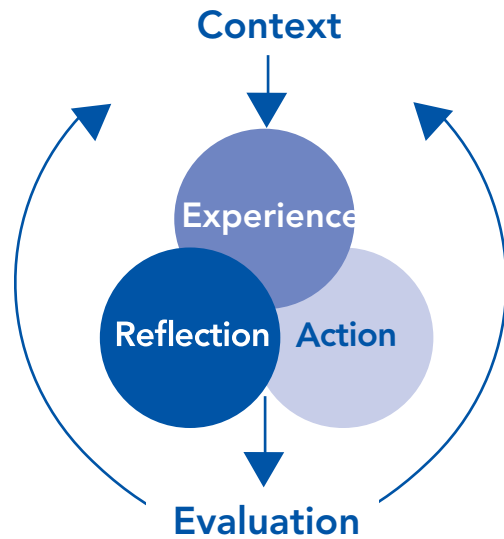
ROADMAP to CHANGE

BY DAVID MARTINO, ASSISTANT PRINCIPAL (ACADEMICS)

THE IGNATIAN PEDAGOGICAL PARADIGM (IPP) is a way of learning and a method of teaching taken from the Spiritual Exercises of Saint Ignatius of Loyola, founder of the Society of Jesus, and is the methodological foundation for teaching and learning in Jesuit schools worldwide. Its heroic quality is not associated with the intuitive brilliance of any individual, but rather with its method of approaching the learning of all students and all teachers in their respective formations. The radical quality at the heart of the IPP is a structured orientation towards experience. I know that seems simple, but in a world in which most people take their experiences for granted and assume that how they perceive and engage the world is just “natural,” such an orientation is a radical proposition.

To begin, if *cura personalis* – the care for the whole person as the imperative for decisions and orientations in relation to students and curriculum – is going to be the focal point of Jesuit education, then the IPP must, and does, begin with considerations of Context. Context essentially means asking, “what needs to be known about our learners in order to teach them well?” And with respect to designing lessons, teachers in an Ignatian school have to ask from the onset what they want a given lesson to “teach,” both in terms of government curriculum, and in terms of the formation of the young people in our classes. Beginning with Context, we can honour our students as persons, and see them as more than simply test-takers who affirm to teachers their own brilliance.

Context moves us on to Experience, to “tasting something internally,” to the question, “how do I best engage the young people in my class, given their contexts?” The idea of Experience in a classroom asks teachers to consider how they can facilitate Direct Experiences that give students an understanding of a topic, as well as Vicarious Activities that focus more on learning about ideas related to lessons. Taken together, students are asked to enter into relationship with learning that is as affective and imaginative as it is intellectual. This is crucial because, according to Ignatius, without internal feeling joined to the intellectual grasp, learning will not move a person to action. And here is a fundamental particularity of Ignatian education – it is an education oriented towards a “doing” that emerges from “knowing,” not towards merely reveling in knowing. Learning is about arriving at choice, to choose the best possible course of action that flows from and follows up on what has been learned.



Between the Experience and the Action, however, is the necessary stage of Reflection. It is here that we most closely come to that inner attitude of the mind that can change outer aspects. Here memory, understanding, imagination and feelings are used to grasp the essential meaning and value of what is being studied in order to discover its relationship to other facets of human knowledge and activity, and to appreciate its implications in our continuing search for truth. Reflection should be a formative and liberating process that shapes the consciousness of students – their habitual attitudes, values and beliefs, as well as ways of thinking. In this way, while Action resulting from learning may manifest externally, it may also manifest internally.

Thus, the Evaluation that is the fifth element of the IPP may be an assessment to determine student knowledge, or an evaluation of growth in attitudes, values and/or actions consistent with the commitment to growth that we expect of our students, and teachers.

There is nothing easy about “doing the IPP.” Rather, commitment to the IPP means a commitment to staff professional development on an ongoing basis, it means constant Evaluation of our own Actions, and regular creative efforts to offer Experiences that can bring teachers closer to understanding the IPP themselves, so that they might come to choose it as part of their own teaching Actions on a daily basis. The IPP is no easy feat; it demands much from a teacher, but what it promises teachers committed to learning and teaching in this way is that they will become better teachers. It allows teachers to personalize learning while being able to call upon students to take greater responsibility to be more active in their own learning and transformation because it relates what is being learned to the lives of the students, not simply to a subject matter to be memorized. As a school commitment to growth, the IPP is perhaps our own greatest ongoing lesson, and perhaps the greatest gift we can offer to our students.

TOGETHER, WE LEARN. TOGETHER, WE GROW.

BY DR. JAN BULEY, ASSISTANT PROFESSOR, FACULTY OF EDUCATION - MEMORIAL UNIVERSITY

I AM A FIRM BELIEVER THAT ‘together we’re better’ in the teaching and learning profession, and have always sought out authentic ways for student teachers to spread their wings in classroom settings. Yes, I offer courses inside the wonderful spaces at Memorial University’s Faculty of Education, but my favourite places for learning happen outside a university—with practicing classroom teachers and wondering students in school settings. I had just moved to St. John’s in May of 2017, and really didn’t know the school communities here. However, as chance would have it, I met Jaline Rowsell through her professional growth as a graduate student in a class I offered at MUN. “Come and visit us at St. Bon’s anytime, Jan,” she said at the conclusion of the course, and I could never have predicted the wonderful doors that would open wide as a result of her invitation.

Baby steps happened first. That’s how good relationship building happens, after all. We met and planned and wondered together. I visited the school and encountered administrators and teachers who are truly energized and energizing. I chatted with teachers who responded with excitement and enthusiasm about storytelling and drama collaborations with student teachers and young learners. I met David Martino who said, “I think that idea sounds fascinating, Jan. Let me see what I can do and I’ll get right back to you.” And he always did! Best of all, I have met students who are going to change the world.

There have been a number of collaborations that have hatched with St. Bon’s in my short time here—and they have all had moments of magic. Each initiative has involved student teachers from Memorial University’s Faculty of Education directly and indirectly. Perhaps the most memorable was a Courage to Stand anti-bullying initiative (March 22nd) involving Elementary Drama education students and St. Bon’s Grade four students and teachers. The plan was a rather complex one—not something I had even done before. A ‘preview visit’ to St. Bon’s was proposed with 6 student teachers travelling there to introduce our drama idea to the grade fours, followed by a return visit to Memorial University for the actual Courage to Stand event on March 22nd.

Our ‘preview visit’ to St. Bon’s was a day I will never forget. The six ambassador student teachers planned the entire afternoon’s lessons and drama experiences. I helped with shaping some timing and sequencing of their ideas, but they crafted the nuts and bolts

of the anti-bullying lesson plans. We wanted to assess what the students already knew about restorative justice, conflict resolution and nurturing positive school communities and our intent was to weave this knowledge into our Courage to Stand event at Memorial University later in March. The student teachers had assembled a rich collection of interactive drama games, poetry and tableau exercises, improvisation snippets and discussion items for students they had not met yet. I can recall the energy as we assembled in the foyer of St. Bon’s prior to meeting the grade four classes. The air was electric with anticipation and the success of the afternoon was so empowering for everyone. Equally successful was the Courage to Stand event at MUN, when we witnessed the incredible compassion, empathy and insights from St. Bon’s grade four learners. The student teachers were bursting with reflective observations after our afternoon together:

“IT WAS EVIDENT TO ME, THAT FIRST AND FOREMOST, THE STUDENTS AND TEACHERS AT ST. BON’S WANT TO SEE THE WORLD IN AN INCLUSIVE AND POSITIVE LIGHT.”

“YOU CAN TELL THAT THE KIDS AT ST. BON’S FELT COMFORTABLE BEING WHOEVER THEY WANT TO BE AND THEY KNOW THAT THEIR OPINIONS MATTER.”

On my bookshelf, I own a small text entitled “The School I’d Like” by Catherine Burke and Ian Grosvenor (Routledge, 2015). The authors asked hundreds of children from around the world about the qualities of schools they would like to experience and see in their school. One quotation that stands out for me is from an 8-year-old child named Clara: “In my dream school, there will be adults who like teaching young people and who discover things with us. We will all be friends and we’ll all be called by our first names and we’ll learn together with each other.” It’s my belief that 8-year-old Clara could be describing St. Bon’s school. I can attest to the fact that there has been much reciprocal learning for the student teachers I am privileged to work with, and I sincerely hope that we can continue to learn together for many years to come with learners and teachers at St. Bon’s.

DISCOVERY THROUGH DRAMA

BY ELIZABETH BRUCE, GRADE 6 TEACHER

IN SEPTEMBER, our grade 6 classes were fortunate enough to accompany Dr. Jan Buley, Faculty of Education, Memorial University and her two student teachers, Mitch McGee-Herritt and Scott Yetman on a historical “journey” through the immigration process. This weekly experience that spanned over the first term, taught the grade 6 students many aspects of immigration through the medium of process drama. Process drama is a way to teach drama to students where both the teacher and the students are in role. Imaginary settings are created so there can be an exploration of different issues and problems in role.

The grade 6 students were very excited to participate in process drama activities such as writing in role, tableau, script writing and improvisation that were connected to the experiences

immigrants faced when they left their own country and arrived in a new one. Many of the activities gave the children a more in depth understanding of the preconceptions, assumptions and stereotypes that are often made regarding immigrants. The writing that was completed by the students after sharing in some of these learning opportunities demonstrated a deeper understanding of the immigration process, the realities and challenges of individual immigrants and their families as well as an understanding of belonging and community. This all deeply connected to our language arts curriculum as well as a cross-curricular connection to our social studies units on global citizenship and cultural understanding. We are very grateful for the phenomenal experience we had with Miss Jan, Mr. Scott and Mr. Mitch.

ANIMAL STORIES WITH TURTLE ISLAND DAYCARE

BY PAUL MURRAY, GRADE 5 TEACHER

AT THE BEGINNING of this school year I had the opportunity to meet with Dr. Jan Buley from the Faculty of Education at Memorial University who had some interesting ideas about how to give my students a rewarding cultural experience. She explained that she had a close working relationship with Turtle Island Daycare here in St. John’s. This daycare is associated with the St. John’s Native Friendship Centre and has a focus on Aboriginal cultures, languages, histories and teachings. They service families who are interested in immersing their child in this type of caring and learning environment.

Dr. Buley put forth the idea of using a storytelling unit in Language Arts combined with learning about different native traditions through one on one connections with the children of this daycare. Welcoming this exciting experience, we began by learning some story writing techniques and soon began focusing our ideas under the concept of “Stories about how animals came to be”. Grade 5 students came up with ideas about which animal story to create then with help from their Turtle Island buddies, drew the illustrations. The students completed

their stories and illustrations and came back to the daycare to share them with the children, with whom they created quite a caring bond.

While at the daycare the Grade 5 students experienced a traditional smudging ceremony for the first time. They heard some traditional teachings and sang with the ceremonial drum. They also tasted bannock and learned the traditions of the passing of the feather as part of the name circle. In the end a booklet was produced with everyone’s work inside it. As this all came to a conclusion I thought about how this truly relates to what the Truth and Reconciliation Commission of 2016 was trying to accomplish. I believe my students will go forth with more awareness and understanding of our Native cultures as well as a positive attitude about where they fit in our country today and going forward. The whole experience was a very powerful one, not only for the story writing that was completed, but also in the connections they made with the boys and girls of Turtle island Daycare and the beautiful native traditions that they learned so much about.

FEEL: SERVICE LEARNING

BY ANNA JAMES, GRADE 11 STUDENT

IT IS NOT COMMON to On March 23rd I embarked on the adventure of a lifetime. The greatest experience of my life. I knew it was going to be an amazing trip, but little did I know, how my eyes would be opened and my life would be forever changed for the better. Before I went to El Salvador, all I knew about the country was what had been presented to me in the media. “Murder capital of the world.” “4th most dangerous country in the world” “There’s a murder every 6 seconds.” But after the first day, I could see there is so much more to the country than negative statistics.

I’d never been that far from home before without my family, yet somehow, I’d never felt closer to home. The people of El Salvador were nothing but kind, welcoming and have nothing but love to offer the rest of the world.

The staff at Oasis is where it all started. here we came, a group of complete strangers from St. Bon’s and St. Paul’s High School in Winnipeg, and after 5 minutes, sweet Carolina, the owner of our hotel said “This is your home.”

On our first bus ride to the Oscar Romero anniversary mass, the bright and smiling faces, vibrant colours and positive vibes immediately took over my soul. Mr Kuzenko from St. Paul’s challenged us that first day to try and see a gang member throughout the trip. I was always looking around, and I didn’t see one. I saw things completely different. Things not presented in the media about El Salvador. Their lovingness, hospitality, generosity, positivity and hope.

When the opening hymn began at Mass, I was refreshed, not only because finally it was a different song than “You are the Voice,” but because everyone sang. I was overwhelmed by the body of sound that surrounded me. Normally at Mass, all I can hear is myself singing. It gets better. Not only were they singing, but they were singing with heart and soul, with passion. While the tuning wasn’t always on, it didn’t matter. Passion was the fuel, supporting amazing singers. Salvadoran church goes would definitely give some “singers” back home a run for their money.

Never in my life have I left mass feeling so good, but then that first day happened. After leaving two hours of singing random Spanish hymns with my best friend, enjoying a performance by Salvadoran dancers, and feeling the warm embrace from literally everyone in the church during the sign of peace, I was just in awe. In awe of the community. In awe of the experience. I cannot think of a better way to have welcomed us into this culture than that morning’s mass. It was absolutely beautiful, and an experience I will cherish forever.

The people of El Salvador don’t have a whole lot, but they have all they need. They have a sense of community that grounds them. This was evident at the mass. It was also demonstrated when we got to work in El Faro. When we first arrived in the community of El Faro, after a long and bumpy bus ride up and down a mountain, we were welcomed with signs, banners, live music, dancing, and the whole community saying ‘Bienvenidos.’ This was only the beginning to a week of hospitality and open arms.

A group of strangers enter your village, what do you do? You would think that a group of little girls who speak a different language would run off and be scared. But no. Even before I made friends with Lady, Allisole, Daniella, Andrea, and Elisa,



Students and locals after a fun soccer game



Anna and Ashley S. with a group of local children.

I could see them looking at us, as if to say “Be our friend.” So friends we became. Each day we played with each other and got closer and closer. One highlight of the trip for me was one day, as I entered the main area, the girls saw me. Their faces immediately lit up. They exclaimed “Anna.” And pointed to me. A few weeks ago, I didn’t even know these amazing girls existed. And now, they have changed my life.

The inspirational children of El Faro generously opened their community and shared their soccer ball with us. Mario, Jimmy, Waldin, Allisole, Lady, Elisa, Daniella and Andrea showed me that you don’t need anything but yourself to make a friend. And maybe a soccer ball. Despite totally different languages, cultures, economic situations and ages, we made friends with these children. I can only say a few Spanish words, and they could only say a few English ones, yet still, we became friends.

The lovely women of El Faro prepared delicious meals every day for us. I miss the rice! Despite not having the “best of the best” cooking machinery, these were the best meals I’ve had in my life. The men worked in solidarity with us building the road, and sometimes laughed at us and talked about us in Spanish. These men carried boulders, poured concrete and built a road with no machinery; most of them wore crocs on their feet!

Another one of my favourite experiences from the trip was when we got completely destroyed in a soccer game against the locals. Some of them weren’t wearing shoes but boy, were they good. Not only did they laugh at our Spanish skills, but they thought our soccer skills were pretty questionable. It was an amazing feeling to share a game that is so near and dear to my heart with people thousands of miles away from home. Despite a language barrier, we connected through soccer. I have no words to describe how incredible it was.

These experiences are the ones not mentioned in the articles and media presented about this breath taking country. Where are the stats about how people open their arms with nothing but hospitality in this country? About how every person from every age, culture, language, and economic background embraces life

these people are? Where is the article talking about how with a sunny disposition? Where are the stats about how loving these people are nothing but kind despite what they have been through?

These articles aren’t online because reading about one of my little friends Allisole doesn’t do her justice. Because watching a video of a Salvadoran Mass cannot compare to being there. Because watching videos of the people of El Faro, can not and will not do these incredible people justice. Nor can this essay do my experience justice. When people ask me about my trip, I don’t even know where to start explaining how incredible the experience was. How do I explain these extraordinary children? All the marvelous people that we met? The things I saw? The lessons I learned? I can’t.

What I can tell people; Stop reading negative articles. Don’t believe anything negative until you see it with your own two eyes. Never judge a book by it’s bad cover. That book might just change your life in ways you don’t quite know how to explain. Don’t trust negativity. Get out and experience. Feel.



The group after a day of repairing the road to a school

THE EMPTY CART

BY MILAN PARAB, ENGLISH TEACHER

TO GIVE A CONTEXT to the daily struggle of the marginalized in our society to access food that is both affordable and healthy, I ask my Grade 8 English Language Arts students the following questions to prepare for our Grocery Project: How much do you think your families spend each week on groceries? Do you think your family eats healthy meals?

I pose these questions to my students in the hope that it sparks conversations at home about food costs, how much food does each family require, and what happens when we don't have groceries at home? Furthermore, I want it to create a desire to change not only our own family practices but to consider those who struggle each day to provide enough food for their families. What can we do to improve their lives? For homework, I ask students to research their average weekly grocery costs with their families and provide an estimate for the next class.

When we meet again, students are usually shocked at how much food costs, particularly fruit and meat. It becomes increasingly clear that many are unfamiliar with what it means to use and live within a weekly grocery budget. Their reality is very different from so many of the marginalized in our society. They are growing up in St. John's, NL, and in one of the richest countries in the world. They can afford to be unaware, but should they be? It's a social justice issue that The Gathering Place and Emmaus House grapple with each and every day and they are a part of our community. Our students witness these people almost every day, but do they really understand that struggle?

Next, I place students in "families" of various socio-economic backgrounds and they are provided complications such as allergies, family size, and transportation issues. In doing so, it provides students with a wide range of possible experiences and also allows for us to reflect on the real struggles of these groups.

Once students are placed into their respective "families" and have received their finances and variable factors, students are asked to begin planning a seven-day meal plan with three meals per day. They are allowed to be creative in "stretching out" food items, buy whatever they feel is necessary to have enough to eat, and make use of existing social programs to feed their families.

The final part of the project has students experience walking to a local grocery store with their grocery lists and budgets in their families. Some students become frustrated because they are "failing" to provide for their families, others elated that they were on budget, or even better, under budget.

At the end, as part of our reflection and action plan, we compile our data and create a written and oral report and focus on questions around whether or not the students felt success as shoppers/families. Did we meet the budget? What do we do with any leftover money? What's our responsibility with that money? Then, we move to tougher questions - were our families fed? Did we have to use different agencies to support our survival? What do you think people have to do to help their families survive? Do they lose their dignity in all of this struggle, and if so, how do we help to maintain that dignity? What roles do those in the higher classes have to support others? We ask what more can government agencies do to support the marginalized. It's not easy and often the students are unsure of the answer. But a door is opened in their minds.

One of the purposes in designing this project is to create an opportunity for our students to truly "see" others and their struggles. But, it also serves as a way to teach students about financial literacy, inflation, food security, and real problem of hunger in other parts of the world. As a result, this role-playing activity also serves as a way for students to reflect and strategize together on ways to improve the lives of others. Our students need to learn and understand how the marginalized survive or don't survive in so many cases.

Over the years, I have had many groups of students who have seemingly been unaffected, only to have them tell me that it still resonated with them as alumni. I think that is reassuring. It gives me hope that our young people are graduating feeling connected to the "others" in some way. In contrast, this year's students have been remarkable in their appreciation of the project and how it has impacted their lives. It revitalizes my faith and reminds me that we must remain focused on Pope Francis' words that: Poverty is the center of the Gospel. We must work to focus our students in this direction as well.

STUDENT FEEDBACK:
MOLLY SMITH, GRADE 8 STUDENT

WHAT DID YOU THINK OF THIS EXPERIENCE?

I THOUGHT THAT IT WAS HELPFUL FOR US AS YOUNG TEENAGERS TO LEARN HOW MUCH OUR PARENTS TRY TO BUDGET FOR GROCERIES AND OTHER EXPENSES. HOW THEY MANAGE MONEY.

GROWING UP WITH A SINGLE PARENT WHEN I YOUNGER MADE ME REALIZE HOW MUCH MY MOM HAD TO ORGANIZE THINGS AND TO APPRECIATE HOW MUCH WE HAVE NOWADAYS. IT TAUGHT ME HOW TO UNDERSTAND WHAT'S IMPORTANT.



STUDENT FEEDBACK:
BRIDGET CLARKE, GRADE 8 STUDENT

WHAT DID YOU THINK OF THIS EXPERIENCE?

IT WAS GOOD FOR GRADE 8S BECAUSE IT MADE US REALIZE THE STRUGGLES THAT A LOT OF FAMILIES FACE. I LIKED HOW THE TEACHER INCORPORATED THE TRANSPORTATION AND FAMILY SIZES AND HOW THEY AFFECT THE BUDGET. HOW MUCH A PERSON EATS EACH DAY AND SO ON.

IT'S A LOT HARDER FOR THESE GROUPS TO FIND FOOD THAT THEY CAN AFFORD. THEY HAVE TO WATCH WHAT THEY WERE EATING BUT IT'S HARD TO EAT HEALTHY WHEN YOU DON'T HAVE THE MONEY. THAT'S WHY PLACES LIKE THE GATHERING PLACE ARE GOOD BECAUSE THEY CAN PROVIDE OPTIONS.

A WEEK WITH MUNSCH

BY KATHY COFFIN, GRADE 1 TEACHER

DURING THE WEEK OF MARCH 12TH TO 16TH, St. Bon's held its second annual Literacy Week. After a very successful 2017 event based on the works of Dr. Seuss, this year's focus was on the works of author, Robert Munsch. The goal of our Literacy Week was to actively engage our students in a variety of literacy-based activities throughout the week. The Robert Munsch theme allowed our teachers to be creative and provide opportunities for students to touch on a wide variety of topics including gender, identity, First Nations' experiences and reconciliation, mental health, storytelling, and child-centered views of the world.

Prior to the actual Literacy Week, there was plenty of work to be done. Students read many Munsch books in their classes, during their silent reading time, and during Buddy Reading visits with older students. This allowed students to familiarize themselves with storylines and characters that they loved. Every student from Kindergarten to Grade 6 had their pictures put on the cover of a Munsch book and displayed in the hallways and each class decorated their door based on one of Munsch's stories.

The school was buzzing with activity all week. There were many community members who came to read to the students. From police officers to radio personalities, to local sports heroes from The Edge basketball team, students were delighted to spend time with their special guests.

Wacky Hair Day was a day for students and teachers to express themselves with some unique and wild hairstyles inspired by Munsch books. Students were spotted with all different styles and colors of hair. There was cupcake hair, soda bottle hair, and one student even donned helium filled balloons attached to his teeny tiny pony tails. Some classes focused on the story, "Stephanie's Ponytail" and learned about the author's message – don't be afraid to be yourself.

A real highlight of the week was our Family Group activity. The groups, composed of students from Kindergarten to Grade 12, got together the week before and planned a tableau or a skit based on one of Robert Munsch's books. Before meeting in the gym for the amazing presentations, there was one last practice for all the groups. During the practice, the entire student body was treated

to homemade cookies and milk, thanks to the Parent's Auxiliary and the school. A reading of the book, "Mmm, Cookies" also accompanied this event.

Throughout the week, many classes had the opportunity to visit the AC Hunter Public Library at the Arts and Culture Centre, while others had a librarian come to visit them. There was also a visit from our school mascot, Frankie the Phoenix and the launch of our 3rd annual Frankie's Reading Challenge.

All in all, it's safe to say that Literacy Week 2018 was a huge success!



WHAT IS TRUTH?*

BY RAJ VIJAYAKUMAR, S.J., RELIGION TEACHER

QUID EST VERITAS?* So said Pilate to Jesus as Pilate was deciding whether to crucify an innocent man, or stop a mob from starting an insurrection.

We covered much of this tradition over the last few months, as the Grade 12 students in Christian Philosophy 2101 have wrestled with some of the greatest philosophers who have ever lived like Plato, Epicurus, Marcus Aurelius, Rene Descartes, and David Hume. However, our guiding question was very specific – How do I in fact learn?

Through a process of journaling, classroom discussion, and lecture, each student was asked to answer this question for themselves. One student had the powerful memory of learning while preparing for his driver’s exam. He was sitting at the wheel, trying to understand how much pressure to apply to the breaks. He tried a few things, and finally, understood something about the relationship between his foot, the pressure on the gas, and the acceleration of the car. He tried out the idea, and it worked! He described this experience as a time when he in fact learned something about driving.

The simple example was used to illustrate some of the internal processes we go through as we try to learn or understand our world better. Bernard Lonergan, a Jesuit philosopher, covered in the course makes the argument that we all come to learn in a systematic way. We experience the data, we try to understand the data, then we make judgements on the correctness of our understanding.

What is more interesting is whether this process of learning can be applied to learning itself. That is, can you experience yourself experiencing? Can you experience yourself understanding? Can you experience yourself having the thoughts and feelings related to judging the veracity of an idea?

Hence, in this manner of doing philosophy, we did not learn about what philosophers think. Rather, we learned about ourselves.

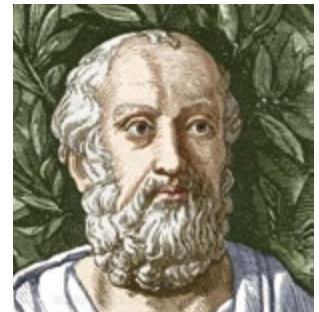
As a class we reflected back on our experiences and judged them for themselves. Are these categories of learning true or not? Students were asked to pose the question genuinely, do I learn? If so, how do I learn? What is amazing is that once a student has learned something, and becomes aware of the fact that they have

learned something, it makes it very difficult to convince them that knowledge is impossible. The fact speaks for itself.

Finally, when a person understands that knowledge is possible, the question of “what is truth,” leaves the realm of the theoretical and the esoteric and becomes a question that can be answered. Perhaps, we don’t know what truth is, but we experience it, we feel it, and we recognize it when it is spoken.



Rene Descartes



Plato



David Hume



Bernard Lonergan, S.J.

THE MERCATOR PROJECTION AND SOCIAL JUSTICE

BY GABRIELLE MARTIN, MATH TEACHER

THE GOAL OF JESUIT EDUCATION is to form our students to be men and women for others. As a school community this forms the basis of how we teach, interact, and make decisions. Over the years we have been blessed with several professional development opportunities designed to encourage us to bring this goal into our teaching in more overt ways, but as a teacher of senior high Mathematics I've really struggled in this endeavor. I've always envied the Humanities teachers and the ease in which they can incorporate vital issues such as current events, controversies, and social issues into their lessons. These fit quite naturally, and necessarily, into subjects like English and Social Studies. But in math, addressing cultural and political issues is a bit of a stretch in most cases. I consider myself to be a creative thinker, but attempting to marry civic engagement with quadratic equations, or gender politics with logarithms, often ends only with frustration and failure. And I don't think I'm alone in this. Math as a discipline has long suffered the same problem. How do we help our students to engage with the world around them in truly meaningful ways? The staple answer to this question has always been to throw a word problem at it. "Betty is driving to a political rally. If she has to drive for 2 hours at a speed of 50km/h and 1.5 hours at a speed of 75 km/h, how far away is the rally?" In some schools perhaps this is enough, but it falls so short of the meaningful engagement expected by our Ignatian principles that it feels almost insulting. So how can we really do it justice? (pardon the pun).

This year I set out to make some progress on this question. I tried to start small with a single topic, only to realize that to be meaningful it can't be small. So I went big...and I mean big. I decided to tackle the planet as a whole. Or at least our representation and understanding of it. Taking inspiration from an episode of the TV drama "The West Wing", I built a unit around the Mercator Projection Map, which is the most commonly used map of the world. Dating back to 1569, the Mercator Projection was originally designed for sailors to make navigation easier. Unfortunately, the way the 3-dimensional globe is interpreted into a 2-dimensional image results in significant distortion in the size, shape, and location of land masses. If you're not sure how this fits into social justice, you're not alone. Most people don't see a problem, which is why this map persists in common use even today. The issue is in how our culture tends to associate size with

importance, and there is quite a lot of research to support this. The Mercator Projection inflates the size of northern land masses while decreasing the size of equatorial regions. The very real and measurable consequence is that we tend to perceive northern countries as more significant and more important, because this is exactly what the map indicates. As a result developing countries, almost all of which are located in equatorial regions or in the global south, are easily dismissed by northern-centric attitudes.

So now you might see the social justice link, but what about the Math? Well it turns out that maps work really well for introducing trigonometry since distance between two places can be represented as a right triangle created using the north/south and east/west lines as sides with path of travel as the hypotenuse. The shape of the earth allows it to fit quite nicely into calculations of surface area and volume of spheres. So with a little rearranging and reframing of some of the content in the grade 10 curriculum, I was able to cover two units of my existing curriculum under the umbrella of social justice. We were able to compare the area displayed on the rectangular map to the actual surface area of the earth and discuss where and how the discrepancy creeps in. We were able to observe the importance of an accurate map in navigation. Plotting your travel between two points relies pretty heavily on the destination being where you expect it to be. Inaccurate maps cause all sorts of problems, both practical and cultural. Why then do we continue to use these flawed tools?

It was the consideration of this last question that I felt to be the real value of this project. It isn't an accident that notions like this persist, the Mercator Projection is only one example. It's vital that our students examine issues and ask the important questions. Why is this still in use? Who benefits from this? Who suffers because of it? Students need to learn to see injustice before they can fix it. Herein lies the goal of Jesuit Education. It's not enough to teach the individual subjects. The subjects aren't the point. Our students are going to grow up to shape society and culture through their influence. They need to ask the important questions, they need to identify the important problems, because it's going to be up to them to find the important solutions. My job isn't done yet... but at least this is a start.

EXPERIENTIAL IGNATIAN EDUCATOR *Teacher Chris Peters*

INTERVIEW BY TOM MCGRATH, PRESIDENT



Chris Peters, Social Studies Teacher

WHAT DOES IT MEAN TO YOU TO BE AN IGNATIAN EDUCATOR?

In my first teacher orientation at St. Bonaventure's College, still wet behind the ears as to the requirements and demands of what an Ignatian educator were, Fr. David Creamer, S.J. charged all of us that, "God is in all things" and, further that, "everything we do is for the greater glory of God." At once, I felt at peace with my new job. For I understood that Ignatian education is, in the truest sense, holistic in nature. It has been since its inception, challenging body, mind but most importantly, spirit.

AS A PERSON WHO IS ENGAGED IN EXPERIENTIAL EDUCATION, HOW IMPORTANT IS IT IN YOUR APPROACH TO TEACHING AND LEARNING?

I teach Social Studies and History from Grades 7-12 (although I have previously taught English Language Arts, Religion and Physical Education as well). I have always felt that teaching and learning isn't limited to a textbook or classroom. Field trips to The Rooms Provincial Museum and Art Gallery have enhanced student appreciation of the rich history and

culture we inhabit here in Newfoundland and Labrador. A short walk down the road and we have the Colonial Building, Government House, Commissariat House and the harbour front, which tie in the political and economic realities that dictated so much of life here (and, in the case of the oil and fishing industries, continues to do so). Field trips to Freshwater Bay for a boil up, to Trinity to better appreciate the global reach of Newfoundland's cod fishery and sea kayaking in Cape Broyle to feel the splash of waves and feel what life was like on the water have informed both students, and my own understanding for this place. Experiential learning and teaching lends itself to an Ignatian school. We are charged, after all to know the world and therein find God.

YOU ARE ACTIVELY INVOLVED IN THE SCHOOL'S ATHLETIC PROGRAM. WHAT ROLE DOES ATHLETICS' PLAY IN THE FORMATION OF MEN AND WOMEN FOR AND WITH OTHERS?

As a coach, of the cross-country and boy's basketball teams (both junior and senior) here at St. Bon's I have known the ups and down of competition. I have slogged through practices, and been witness to the worst sport can bring out. Yet, I firmly believe that through adversity and challenge we do grow. In sport we negotiate the complexities of human life in a microcosm. We learn to become part of a team. To help an opponent. We feel keenly the joy of victory and the lash of defeat. But, as the immediate fades those feeling are tempered by the knowledge of giving fully of yourself. It's that moment of being fully human that we best reflect the Greater Glory of God.

As a teacher committed to experiential learning I would be remiss if I didn't mention the Kairos experience. Four times I have had the opportunity to be a leader. Each time I have learned a little bit more about myself. Better still, I have been allowed to learn from my students, to share in their journeys. It is those moments, when the line between who is teacher and who is student is blurred that I find the most resonance.

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