Active Citizenship Assignment

Note: This assignment has been adapted from the *For Our Common Home* lesson plan suite, Module 1, lesson 9.

PART I

Read the following summary of seven Catholic Social Teachings (CST). Before moving ahead, re-read the principles as many times, and as slowly as needed, to really absorb and understand them.

A SELECTION OF CATHOLIC SOCIAL TEACHINGS

Catholic Social Teaching (CST) covers all spheres of life – the economic, political, personal and spiritual. The CSTs are usually formulated into seven to ten principles with slightly different wording, depending on the author. However, the CSTs are always based on the same concepts.

Below, they are formulated into seven principles:

- Human Dignity
- Care for Creation
- Solidarity
- Rights & Responsibilities
- Dignity of Work & The Rights of Workers
- Call to Participate in Family & Community
- Preferential Option for the Poor & Vulnerable

Keep reading for more detail on each of the CSTs.

1. **Human Dignity**
    - All humans are created in the image and likeness of God. In that way, we have within us immense potential to love as God does.
    - Each human life is considered sacred within the wholeness of sacred creation.
    - Human value flows from one's relationship with God and is not earned or merited. It is inherent, meaning it exists within us permanently.
    - We can choose to hurt or violate our own or another person's human dignity, but a person's dignity is never removable.
    - Treating people with respect for their God-given dignity and life means more than simply allowing others to live; it means helping all to live to the fullest in all

aspects of life: physical, social, mental, and spiritual. It means loving others as God does.

- When we affirm our God-given dignity, we also acknowledge that we are in kinship with the rest of the created world. We are kin in nature and being.

2. Preferential Option for the Poor and Vulnerable

- This means that we, as a church (the people of God), prioritize the needs of the poor and vulnerable when making decisions, both personally and as members of society.
- We are called to respond to both immediate needs (charity) and systemic problems (justice). We need to care for the poor and vulnerable by giving them what they need in this moment, but also examining the structures, systems, and policies that need to change to create justice for the long term.

3. Rights and Responsibilities

- Rights are those conditions or things that each person needs in order to be fully what God created him or her to be.
- All true rights are based on our fundamental dignity as a human being, made in God's image and likeness.
- We have survival and thrival rights. Each right is accompanied by a corresponding responsibility.

4. Solidarity

- Solidarity means "to accompany", "to walk with" and often involves a willingness to advocate on behalf of.
- All people are part of the same human family, whatever their national, racial, ethnic, economic, or ideological differences may be.
- All people are part of the earth community and share responsibilities to help everyone and everything thrive.
- The Christian vision is one of a world in which all people listen attentively and respectfully to people's struggles, and then *act* side by side as partners to bring about goodness (justice and peace) for everyone.

- We are each called *to act* in a spirit of kinship for the *common good* of our brothers and sisters and the earth community.

5. Care for Creation

- The magnificence of creation reveals something of the Creator who made it. "Any mistake we make about creation will also be a mistake about God." (Thomas Aquinas)
- The earth and all within it has value in and of itself, as a work of God, as beauty, and as an inter-related system of harmony and order. Everything is in relationship, from the microcosm to the macrocosm.
- In the spirit of kinship, we are called to care for all the created world, appreciating and preserving it for future generations.
- Care for Creation is a deep call to choose love as a way of being in the world.

6. Participation in Family and Community

- The human desire to be in relationship is a basic part of what it means to be made in the image of God. Human beings realize or *fulfill* their dignity in relationship with others and in community.
- The family is the place where we learn to care for and love one another most ideally. We are responsible to participate fully in family and community life.
- At a societal level, every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling and dignified lives. This is what is meant by ***the common good***. Because we live in a global community, every nation is responsible to work in a true worldwide cooperation for the common good of the whole of humanity with the perspective of an Indigenous teaching of " seven generations" ahead. This principle prioritizes the good of the earth community over commercial interests.
- The principle of ***Subsidiarity*** refers to levels of responsibility in organizing society. Governments and large organizations exist only to serve the good of human beings, families, communities, and the common good. Subsidiarity ensures a community's right to thrive by placing responsibility for decision-making and action at the lowest level-- in the social group closest to the family and community. Subsidiarity allows that all people can exercise their right and responsibility to participate in the economic, political, and cultural life of society.

7. **The Dignity of Work and the Rights of Workers**

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

PART II

Read one of the stories from the Appendix. All the stories come from *Jubilee: 50 Years of Solidarity* – a 2017 publication celebrating Development and Peace's 50th anniversary.

In the next section, you will be invited to work through a citizenship model to determine how Development and Peace responded to the social injustice/s outlined in your story.

PART III

Essential Citizenship Competencies (ECCs) or The 5 Es:

The "ECCs" or "The 5 Es" are a set of skills for understanding the essence of active citizenship, or in other words, "the citizenship skills, knowledge, and dispositions that are deemed necessary for an individual to participate fully as a respectful, responsible citizen."

According to this framework, an active citizen is:

1. **Enlightened**

    They understand that, "historical events have an impact on today's decisions and today's understandings impact our perception and interpretation of historical and current events."

2. **Empowered**

    They understand that, "governance and public decision-making reflect rights and responsibilities, and promote societal well-being amidst different conceptions of the public good."

3. **Empathetic**

   They understand that, “diversity is a strength and should be understood, respected and affirmed.”

4. **Ethical**

   They understand that, “Canadian citizenship is lived, relational and experiential and requires understanding of Aboriginal, treaty and human rights.”

5. **Engaged**

   They understand that, “Each individual has a place in, and a responsibility to contribute to, an ethical civil society; likewise, government has a reciprocal responsibility to each member of society.”

PRINT OUT the ‘ECC Wrap’ worksheet on page 6.

The ECC Wrap is a strategy that allows you to analyse an issue through the lens of responsible citizenship and Catholic Social Teaching. This critical thinking process invites you to use questions from the ECCs to understand a question, issue, or phenomenon more deeply.

FILL IN the circle in the centre of the ECC Wrap worksheet, ie. What is the issue presented in the real-life Development and Peace story you read?

ANSWER the rest of the questions on the ECC Wrap worksheet in relation to that story. Keep in mind the Catholic Social Teachings you read about in Part I.

Please use a separate sheet of paper, or type up your answers on the computer, if you need more space.

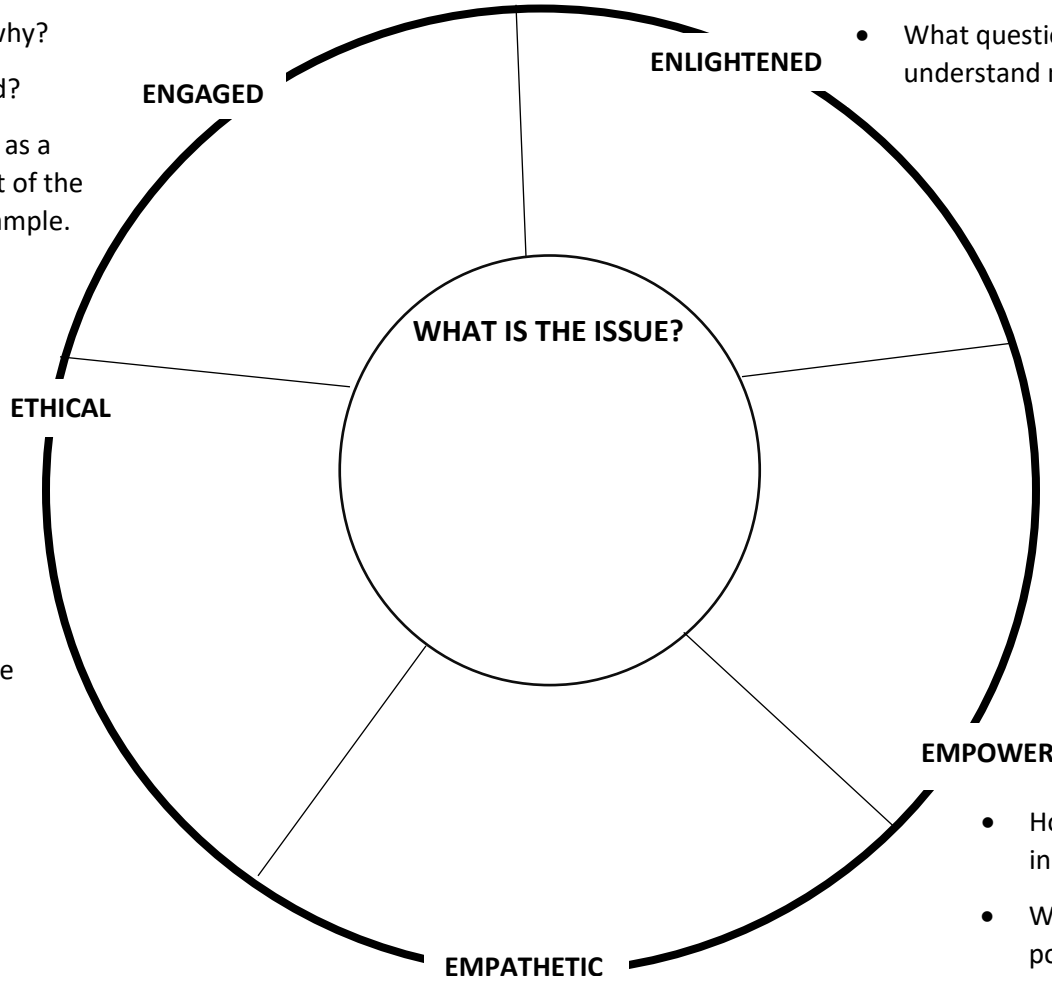
SCAN OR PHOTOGRAPH your completed ECC wrap worksheet.

SUBMIT a copy to your teacher.

ECC Wrap

- What led to this? (historical context)
- What questions would help me understand more about the situation?

- What needs to change and why?
- Who will need to be involved?
- How can I exercise my rights as a responsible citizen to be part of the positive change? Give an example.



- Were the rights of all respected in this situation? Was the dignity of all respected in this situation? Were people treated fairly? Why? Why not? Give an example.
- What is society doing to contribute to the situation in a positive or negative way?
- What responsibilities do we have when we apply Catholic Social Teaching?

- How is power demonstrated in this situation?
- What is the impact of this power?

- What perspectives do I need to consider in this situation? Name and describe two.
- What is most precious to each perspective?

The ECC Wrap was designed by S. Van Hesteren (2018) to support integration of ECCs into instruction; adapted by L. Bitz, Development and Peace–CARITAS CANADA.

(cc) BY-NC

SCHOOLS FOR Development and Peace CARITAS CANADA

The disappeared of Argentina

Susana and Beatriz Munarriz

In 1976, the Argentine Armed Forces seized control of the government and unleashed an unprecedented and systematic plan aimed at the destruction and violation of the most fundamental human rights. One of the lasting and tragic consequences of this terror campaign was the disappearance of as many as 30,000 people, including hundreds of children who were kidnapped along with their parents or who were born in clandestine detention centres where their mothers had been taken.

One of the few groups to challenge this repression was the mothers and grandmothers of the disappeared. They were the first to demonstrate publicly by walking in silence around the central pyramid in the Plaza de Mayo (May Square) just across from the government palace. They were required to walk while protesting because of the state of siege that banned gatherings, but their presence every week was a powerful message not only to the military junta, but to all Argentinians. Their public appearances and individual work amid reigning terror was the catalyst for the growing awareness of many people inside and outside the boundaries of Argentina. To this day, all over the world they are known as the Mothers and Grandmothers of the Plaza de Mayo.

As the plight of the Argentinian people was heard internationally, in Toronto the Group for the Defense of Civil Rights in Argentina began a campaign to create awareness among the Canadian people and the government. This was the first organization to denounce the disappearance of children in Argentina and was the main supporter of the grandmothers. Development and Peace was one of the group's first supporters. In the fall of 1979, in conjunction with the Catholic Women's League of Canada (CWL), Development and Peace launched a national campaign to assist the grandmothers in their search for the disappeared children.

The mothers and grandmothers of the disappeared held daily walking vigils in the Plaza de Mayo (May Square) in full view of the presidential office building, la Casa Rosada (the Pink House). They chose this highly visible location so as to pressure the regime to provide information on their loved ones in the hopes that they could be recovered.

The grandmothers and Development and Peace launch a national campaign at a press conference in Montreal in the fall of 1979. The sign says: *Justice is not negotiable!!*

Maria Isabel (Chicha) Mariani (second from right) and Estella Carlotto (left), president and vice-president of the grandmothers, were invited to attend the 1983 CWL National Convention in Saskatoon. On the wall of the meeting room they hung white kerchiefs that symbolized their missing grandchildren.

The campaign was informative and thoughtful, mobilized thousands of Canadians and profoundly strengthened the grandmothers' morale. One of its most relevant aspects was the writing of Christmas letters and cards to the grandmothers, giving them hope for the future and feelings of being somewhat protected. Estimates put the number of cards and letters sent at more than 170,000. "The volume of mail was so great that at one point the Argentine mail service had to send special trucks to the homes of the grandmothers where the letters were unloaded with wheelbarrows." (Canada-Argentina Bulletin, Vol. 2, No. 3, May 1980)

One of the grandmothers said at the time, "Each one of us is very hurt and sad because of our situation. However, we received thousands of letters and cards from the Canadian people. These have helped us through last Christmas, which was mainly a family event. We are very grateful and want to extend a heartfelt thank you to everyone who participated in the D&P campaign." (Canada-Argentina Bulletin, Vol. 3, No. 1, January 1981)

During the summer of 1983, Isabel Mariani and Estella Carlotto, president and vice-president of the grandmothers, were invited to attend the CWL national convention in Saskatoon. The visit was funded by Development and Peace. The two grandmothers updated CWL members on the situation and developed many personal contacts, which helped to strengthen the solidarity campaign. An information table was set up with posters showing pictures of the disappeared children, mainly babies, as well as pictures of pregnant women and couples kidnapped by the military. The symbolic white handkerchief worn by the mothers and grandmothers, with the name of their missing relative written on it, was hung on the wall. The convention granted the grandmothers associate membership in the CWL. That same year, CWL president Jean Mahoney was

Photo courtesy of John Walsh, SFM

Estella Carlotto greets two missing children who were returned during the early years of the grandmother's campaign. Señora Carlotto would wait more than 30 years before her own grandson was able to find her through the assistance of the National Committee for the Right to Identity and the National Bank of Genetic Data, organizations that the grandmothers' advocacy had helped to create.

invited by the Group for the Defense of Civil Rights in Argentina and the grandmothers to visit Argentina. She had the opportunity to experience firsthand the difficult reality of life in Argentina as well as the relentless work of the grandmothers.

In early 1983, a democratic government was inaugurated in Argentina, but the work of the grandmothers continues. To this day they search for their grandchildren, adults now, and for their own children. Their demand is concrete: that the children who were kidnapped as a method of political repression be restored to their legitimate families. They make it clear that their grandchildren were not abandoned or forgotten; they have the right to recover their roots and their history; they have relatives who are constantly searching for them. In 38 years of continuous work, the organization has established itself as one of the most respected and successful human rights organizations in Argentina and internationally. They have mobilized many sectors of the society that support their work: young people, the scientific and cultural community, religious organizations, and lately Pope Francis.

In 1992, as a direct result of the grandmothers' petition, the government created CONADI, the National Committee for the Right to Identity. This organization assists young adults who have doubts about their identities by investigating all existing documents and referring them for blood analysis conducted by the National Bank of Genetic Data. Through their efforts, articles 7, 8 and 11, which refer to the right to an identity, were enshrined in the International Convention on the Rights of the Child. These are known as the "Argentine clauses." This Convention was later incorporated into the Argentine Constitution, via law number 23,849. As of today, the grandmothers have found 119 children, restoring their true identities, helping them to meet their biological families and lifting a veil of lies from their history.

This amazing story of courage, perseverance, hope and the quest for truth is the result of the actions of a few women that were supported and sustained by the solidarity of organizations such as Development and Peace and the Catholic Women's League. Their prophetic voices echo through the minds and hearts of countless people, delivering one of the most shining examples of what people can accomplish when united by a worthwhile cause.

Susana and Beatriz Munarriz were born in Argentina and immigrated to Toronto where they helped to found the Group for the Defense of Civil Rights in Argentina. For more information on the Grandmothers of the Plaza de Mayo, go to www.abuelas.org.ar.

Tearing down apartheid

Trevor Cook

Toronto, 1989.

By the 1970s, international pressure was building to force South Africa and other countries in southern Africa to abolish apartheid and to legislate equal status for all their people, particularly blacks. In the fall of 1978, Development and Peace launched its first-ever cross-country solidarity action campaign. Canadians were invited to write letters to the South African government demanding the release of political prisoners. More than 80,000 Christmas cards were sent to South Africans who had been imprisoned for their anti-apartheid work.

Angola and Mozambique had won their independence in 1975, and Zimbabwe achieved democracy in 1980 with a black majority rule. Together with Botswana, Tanzania and Zambia, they formed the front-line states facing South Africa. In that country, apartheid was still in place, but there was hope for the black majority and other ethnic populations to win their liberation and create a new free and democratic South Africa. White-dominated South Africa saw the front-line states, which were supporting the black struggle, as enemies to be neutralized. It conducted bombings, assassinations, military incursions and other forms of what we call today "state terrorism." The 1988 Development and Peace advocacy campaign "Southern Africa Under Siege" called for the Canadian government to defend and support these vulnerable states, their people and the exiled communities.

In 1989, Development and Peace launched another advocacy campaign, "Standing for Justice," which focused on the need for the Canadian government and international pressure to destabilize the apartheid government through sanctions and diplomacy and to eventually bring an end to the oppressive, racist system. This campaign was linked to many other anti-apartheid organizations in Canada and internationally. It notably helped in creating a Canadian foreign policy that, contrary to the constructive engagement policies of Thatcher (UK) and Reagan/Bush (US), focused on abolishing apartheid and bringing about a free, democratic South Africa.

The D&P program in the region also supported advocacy and international awareness. A notable commitment came in the form of support to humanitarian assistance, social services, community education and projects run by the civil wings of the African National Congress (ANC) of South Africa and the South-West Africa People's Organization. In 1973, the Trudeau government had recognized the legitimacy of the liberation movements and their struggle, and in 1985 the Mulroney government took a strong position against apartheid and for sanctions against South Africa.

Within South Africa itself, we developed a program based on three strategies. First, as most of the non-white population of South Africa, and many white anti-apartheid activists, too, were victims of economic and social oppression, and a significant number also subjected to direct state violence, it was important to allocate a portion of the development program budget to their needs. Our partners, such as the Southern Africa Catholic Bishops' Conference, provided support and assistance to these victims.

Second, Development and Peace provided significant financial and solidarity support to partners' education, lobbying, publicity and civil disobedience programs, which were seen as key elements

Eric Miller, Afrapix

Pressure tactics such as street protests and international sanctions led to Nelson Mandela's release from prison in February 11, 1990. South Africa held general elections on April 27, 1994, the first elections in which citizens of all races were allowed to vote. The African National Congress took 62 percent of the vote and Nelson Mandela was elected president.

Paul Weinberg, Afrapix

Police confront a South African woman advocating for the rights of working class organizations. Khotso House, Johannesburg. May 1985.

in pressuring the South African government and in bringing about a peaceful end to apartheid.

Third, it was also critical to look to the future: abolishing apartheid was important, but what would replace it? Development and Peace funded the work of South African organizations in the areas of research, consultation and development of alternative policies, programs and structures for a new South Africa. Funding also went to ANC's Women's League, youth and agrarian reform projects, as well as initiatives to create a free, participatory media, a national language policy, literacy and education policy, and to promote community economic development. Peace and reconciliation initiatives were also funded through the Canadian Conference of Catholic Bishops. Much of this support was instrumental in putting new structures and policies in place after a democratic, multi-racial government was elected.

1994 elections

In preparation for these first free, universal elections in 1994, education was crucial. The vast majority of South Africans had neither knowledge of nor experience with democratic elections. An independent and community-based media was also essential. Initially, Development and Peace supported the production of clandestine

cassette tapes that were used in buses and transport vans in the western Cape region to educate and sensitize passengers. This initiative evolved into Bush Radio, the first independent radio station in South Africa. Owned and run by a coalition of community groups, it provided education and encouraged public participation on numerous issues of concern. The apartheid government shut down the radio station, arrested its staff and volunteers and seized the equipment. Development and Peace and other international organizations organized a massive campaign that led to the release of the radio staff, return of the equipment, and freedom to broadcast. D&P support enabled Bush Radio to work towards the establishment of a national community radio system that played a major role in the transition of South Africa to a new democratic country.

In the lead-up to the 1994 elections, Development and Peace supported a comprehensive information campaign on democracy and human rights, as well as on technical issues: for example, how do we vote? Election day rehearsals gave participants an opportunity to walk through the whole voting process. A delegation of election observers from Development and Peace including Archbishop Austen Burke of Halifax joined a team from the Southern African Catholic Bishops' Conference to experience and report on the legitimacy of the historic event. Although there were problems in some places there was no doubt about the smooth running of the vote. The elections were a death knell for apartheid. They led to a majority government by the African National Congress and a new president: Nelson Mandela.

Jack Panozzo

Jack Panozzo

Development and Peace was an important part of the movement that ended South Africa's policy of official racism.

Jack Panozzo

Denis Labelle (left), Gabrielle Lachance and Shirley Hartery turn over signed postcards to MPs Francis Leblanc (Liberal), Howard McCurdy (NDP) and Walter MacLean (PC).

Even though the transition from apartheid to democracy had been completed, Development and Peace continued for several years to support South Africans in the enormous task of creating new structures, new policies, a new economy, and to establish peace, democracy and new relations between the diverse people of their country.

Numerous civil society and community groups recognized the unique support and partnership of Development and Peace in the long process that abolished apartheid and created a new South Africa. Joe Clark, while foreign affairs minister in the Mulroney cabinet, said that the support of Development and Peace made it possible to take initiatives that he would otherwise have been unable to do. Our work was also recognized in a personal letter from Nelson Mandela, president of the new South Africa, leader of the ANC and 1993 Nobel Peace Prize winner.

Letter received from Nelson Mandela three months after his release from prison.

Mr. Denis Labelle
President of the National Council
CANADIAN CATHOLIC ORGANIZATION
FOR DEVELOPMENT AND PEACE
5633 Sherbrooke Street East
MONTREAL, QUEBEC
CANADA

Dear Mr. Labelle:

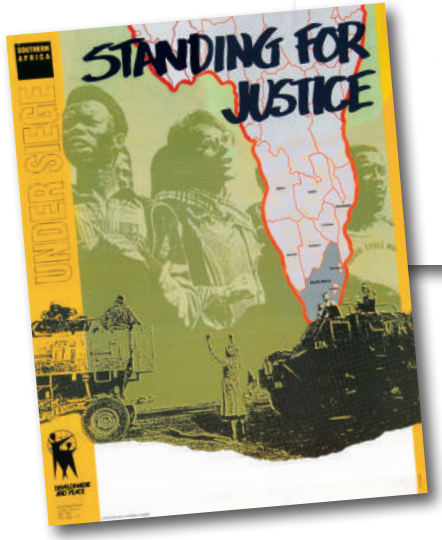
I would like to express my sincerest gratitude to your organization and its members for your solidarity with our people in their striving for a non-racial and democratic South Africa.

Your recent presentation of 120,000 petitions to the Canadian government urging total sanctions against South Africa was appreciated as a genuine demonstration of support for our struggle.

Hoping to see you in a free South Africa very soon.

NRMandela.

16.5.90.



Targeting sweatshops: The Nike-Levi's campaign

Jacques Bertrand

The 1995 and 1996 Fall Campaigns proposed a new type of action for Development and Peace. These awareness campaigns focused on the globalization of the economy, and took place during a decade marked by debates on neoliberalism, free trade, outsourcing and job losses in the manufacturing sector. Less known at the time were the abysmal working conditions of the mainly female overseas workers who were producing cheap goods for the North American market, and the huge profits that multinational companies earned from their labour.

For the first time, our advocacy targeted two multinational corporations: Nike and Levi Strauss & Co. (Levi's). In fact, Development and Peace was the first organization in the world to ask Levi Strauss to accept independent monitoring of the code of conduct the company claimed to impose on its 600 subcontractors worldwide. For Nike, Development and Peace was the first North American organization to insist on them developing a code of conduct for its overseas suppliers. The slogan chosen for the campaign "Market Forces or People's Needs: People First!" well reflected our approach to the issue of sweatshop labour.

Postcards distributed in the first year of the campaign reported that "Business practices must consider the rights of workers and the preservation of the environment rather than seeking only to maximize profits. By adopting a code of conduct, Nike and Levi's have done what too few companies have even dared to try. Because you are leaders in your sectors, we believe that you should make a major step forward by establishing independent monitoring mechanisms involving the participation of the workers and/or organizations representing their interests."

Company reaction

By August, the CEOs of both companies had received but had not answered letters from Development and Peace executive director Gabrielle Lachance. Things changed in the fall, when diocesan councils, parishes and schools across Canada began participating in the campaign, and the media took notice. It wasn't long before I received a call from San Francisco. The caller, a senior official at Levi's, expressed his "dismay" at the campaign. He said it was poorly targeted, because Levi's was among the one percent of apparel companies to even have a code of conduct for its suppliers. (Levi's had formulated this code after an investigation by the US Department of Labor at a subcontractor on the island of Saipan, in the South Pacific, which gave the company bad press.) Gabrielle Lachance had heard the same argument at a meeting in New York with another Levi's official, and had replied with aplomb, "You were a leader in adopting a code of conduct, but your code does not have much impact if it is not being respected by your subcontractors."

I accepted to speak at a debate at St. Paul's High School in Trenton, Ontario, but was shocked to learn a few days before the debate that my opponent would be a Levi Strauss public relations officer from San Francisco. His coming reflected the media attention our campaign was receiving. I had two concerns: our information on Levi's and its subcontractors was based on widely known, but not new, facts. The Levi's spokesperson would surely argue that these problems existed only in the past. I also wondered if the young students would be persuaded by the professional public relations of such a popular clothing brand.

The focus on Nike's corporate accountability led to a key victory... Nike now publicly discloses its factory list, as well as information on its supply chain. This transparency was one of the key demands of the Nike–Levi's campaign.

Guatemalan women protesting factory working conditions with the motto: "Breaking the Silence."

Fortunately, when I arrived at my motel, new information was waiting for me in a fax sent by Charles Kernaghan of the National Labor Committee. Kernaghan generously shared information on recent meetings with workers at a factory in Honduras. The fax detailed poor working conditions, including forced overtime, low pay and mistreatment of an employee by a supervisor. This information had a riveting effect on students. The rebuttal of the visitor from San Francisco could not convince them otherwise.

Development and Peace conducted its own research on Nike and Levi's. In Thailand, the Philippines and Indonesia, our interviews with workers invariably showed that employees could not benefit from the famous codes of conduct because they had never even heard of them. We also conducted research on bonded labour in Pakistan and India with Mike Dottridge, the CEO of Antislavery, a British organization founded in 1839, and issued a joint report. Mr. Dottridge was the keynote speaker at the Development and Peace Triennial Assembly in 1999.

In terms of public awareness, the Nike-Levi's campaign was an unqualified success. We sent 80,000 postcards to the companies in 1995, and 230,000 in 1996. The campaign helped to bring the issue of modern-day slavery into the public consciousness – not only in Canada, but abroad. Tens of thousands of Canadians made the direct link between our way of life here and the millions of people who produce what we consume. In the United States, the Dow Jones News Service, Newsday (New York), the San Francisco Chronicle and others requested interviews. In France, the public affairs TV program Envoyé Spécial interviewed both me and Michael Jordan, the famous basketball player and pitchman for Nike. Two books published in the United States examined our campaign, and we were invited to share information in Switzerland, Belgium and New York even after our campaign had ended.

It is more difficult to estimate the impact of our campaign on the hundreds of thousands of people working in clothing factories. We know that our reports, such as the investigation into a Filipino factory producing jeans for Levi's, had a positive impact on working conditions. We also know that on a global scale companies were forced to take action. The focus on Nike's corporate accountability, for example, led to a key victory for those who have fought long and hard to have corporations ensure the human dignity of the world's clothing makers. Nike now publicly discloses its factory list, as well as information on its supply chain. This transparency was one of the key demands of the Nike–Levi's campaign.

Nike claims to have embraced corporate social responsibility to the point that it is a market leader. The process, says Nike CEO Mark Parker, grew out of Nike's public floggings in the 1990s, when "we learned to view transparency as an asset, not a risk." Despite such assurances, we know the fight is far from over.

Catholic schools expose sweatshop conditions

Lori Neale

In 1998, Ontario high school students began asking their uniform supplier, "Where and under what conditions are our uniforms being made?" By 2009, 19 Ontario school boards with 160 high schools had organized to demand that high school uniforms be made under ethical conditions. In just 11 years, students made ethical purchasing policies the norm for Catholic school boards in Ontario.

This accomplishment was achieved through much hard work. There was knee-jerk resistance from school boards and uniform suppliers. The students responded to both by writing letters and organizing petitions. Suppliers absolutely refused to disclose factory locations and conditions, stating that the locations were a proprietary secret. They asked the students to trust them. As one company owner said, "I walk through the factories myself. I would know if there was an issue."

Company assurances were not enough for the students. In collaboration with the Maquila Solidarity Network (MSN) and Development and Peace, and together with teachers and chaplains, the students began campaigning for board-wide "no sweat" purchasing policies. They wanted policies that would put an end to sweatshop working conditions and bind suppliers to International Labour Organization conventions. They would require full public disclosure of factory sites and allow for unannounced, independent site audits. Contracts with suppliers could be terminated for non-compliance. The students' education and advocacy work included workshops, school board presentations, media interviews and policy development. They produced buttons, posters, t-shirts and petitions to involve more of their fellow students. These persistent, prophetic and

A12 • TORONTO

Students push for no-sweatshop policy

Teens concerned about source of school uniforms urge Catholic board to develop protocol

BY CAROLINE ALPHONSO

TORONTO STAR NEWS: TUESDAY, APRIL 8, 2008

Sweatshop socks in schools

DON PEAT
Sun Media

A workers' rights group is demanding changes after their investigation found a school uniform manufacturer for many local Catholic school boards is getting its socks from a Chinese factory with sweatshop conditions.

The report from the Worker Rights Consortium follows a decision two years ago by several Ontario Catholic school boards, including all in the GTA, to ensure its suppliers use fair labour policies.

An investigation by the workers group alleges Liangjong Socks Ltd., based in Zhuji, south of Shanghai, violates both Chinese law and

rurer R.J. McCarthy, which supplies many local boards.

"School boards have taken a big step in uncovering these abuses," said Lori Ryan of the Ontario Catholic No Sweat Network. "The factory conditions must improve and the supplier held accountable."

Unheated

The WRC alleges violations of workers' rights in the Chinese factory include:

- Near or below freezing temperatures in the unheated factory and dormitories.
- Forced, excessive and unpaid overtime.
- Withholding workers' pay for up to a year.

During its investigation, WRC said it also found the

WRC reported its findings to R.J. McCarthy, which promised to "provide factory management with a letter asking for concrete commitments, with clear deadlines, with respect to each area where corrective action is needed."

Susan Lalfona, Catholic District School Board education director, said the nine boards working with WRC are simply practising what they preach on social teaching.

The reports help the boards ensure their fair labour policies are being followed and provide them with information to help encourage local suppliers to buy from "fair labour" manufacturers.

"[The report] shows there is a need for this," said Kevin Thomes of the Maquila Soli-

Ontario school boards collaborate to enforce No Sweat policies

Six years, nine separate policies, 95 high schools, and one monitoring pilot project later, Ontario Catholic school students are finally learning where their clothing is being made — and under what conditions.

IN JUNE OF THIS YEAR, THE US-BASED Worker Rights Consortium (WRC) reported on its first investigation of a factory making school uniforms for Ontario Catholic school boards, Empresas T&M in the Dominican Republic.

Although the investigative findings are not yet public, they will be once the WRC has reached agreement with factory management on a corrective action plan to address worker rights issues identified by the WRC investigative team.

For Lori Ryan of Development and Peace, who has been involved in campaigning for the adoption of No Sweat purchasing policies by Ontario Catholic boards over the past seven years, this is a very welcome and meaningful achievement.

"The publication by a third party of a report on the conditions in a factory making school uniforms is a huge step forward," says Ryan. "It puts the onus on companies and suppliers to stay clean, because they now know that there are people watching, and that if there are violations, something will be done about them."

The affiliation of eight Ontario Catholic school boards with the WRC monitoring pilot project comes after lengthy lobbying efforts by hundreds of high school students and teachers across the province to convince their school boards to adopt No Sweat policies, and then to join the first ever WRC monitoring project with secondary schools.

Hamilton-Wentworth board voted to adopt a No Sweat purchasing policy, but that policy didn't include one key element — the requirement that uniform providers publicly disclose the names and addresses of the factories where those products were made. Without disclosure of factory locations, student and teacher activists argued, there could be no external scrutiny of factory conditions by local civil society groups.

It was not until 2005 that the Hamilton-Wentworth policy was amended to reflect what the students and teachers had been pushing for from the beginning.

Meanwhile, students in schools affiliated with the Toronto Catholic District School Board were carrying out an intensive campaign to raise awareness of the sweatshop issue within their schools and communities. Thousands of students signed a petition calling on the board to adopt a policy to make sure their school

clothing was being produced under ethical working conditions.

On one occasion students and teachers painted slogans on their t-shirts asking, "Do you know where your uniform is made?" and paraded in front of the school board trustees' office.

The initial policy was approved by the Board for consultation in the fall of 2004, but for Kevin Welbes Godin, a teacher involved in the campaign, "the policy had no teeth because there were no requirements for suppliers to disclose factory locations or to allow for third party monitoring."

Ryan Nutter, a student actively engaged in the campaign, explained that "the students wanted to wear clothing from factories where workers were treated fairly, and the first policy didn't ensure that." Nutter and many other students dissatisfied with the policy went to the media and launched a full public campaign for their right to know where their clothing was made.

The campaign succeeded, and on February 8, 2006, the Board voted unanimously to amend its policy to require factory disclosure and to collaborate with other Ontario Catholic school boards on the WRC's two-year pilot project.

Today, both the Toronto and Hamilton school boards require full public disclosure of factory locations where their school uniforms are made. So do the six other boards affiliated with the WRC monitoring project, and Lori Ryan is hoping that in the coming year even more school boards will sign up

"Our school uniforms are a reflection of the Catholic school we attend, the board we are a part of and, ultimately, our faith. We don't want our uniforms to be a reflection of injustice."

The quote above is taken from a presentation made by students to the Huron-Superior Catholic District School Board in 2003. The group (photo left, courtesy of Mary Anne Amadio) was made up of students from three Catholic high schools in Sault Ste. Marie, Ontario, and was called T.R.U.C.E. (Teens Relying Upon Christian Ethics). These students were inspired to take action after Development and Peace staff person Lori (Ryan) Neale did a workshop on no-sweat uniform policies and shared what students in Hamilton-area schools were doing on this issue. The quote reflects the collective voice of students across the province when confronted with the fact that their school uniforms were not "clean."

creative efforts resulted in real change: the school boards passed ethical purchasing policies.

In enforcing these policies, the boards, like the students, recognized that they might achieve more by working together, and the Ontario Catholic School Board Affiliate was formed. Made up of 19 school boards with 160 high schools, the affiliate represented 84 percent of high school uniform purchasing in Ontario Catholic high schools: more than $20 million worth of purchasing power! It contracted the Worker Rights Consortium (WRC) to post all factory locations publicly on the WRC website, receive complaints and launch factory investigations. A huge success was that these investigations were independent, paid for not with uniform supplier money, but with $100,000 of school board money.

The investigations served to justify the students' concerns. In 2008, sweatshop conditions were uncovered in two uniform-producing factories. Workers producing socks were sleeping in unheated dormitories and forced to work unpaid overtime in a factory deemed dirty, unhealthy and unsafe. In another factory, workers' drinking water was contaminated and significant wages were unpaid. The headline in the Toronto Sun read "Sweatshop socks in schools."

Despite such revelations of sweatshop conditions, the progress achieved by students has become stunted over time. Uniform suppliers spread out their production across too many factories to reasonably audit or to have sufficient control over labour conditions. The WRC advised pushing for consolidating production in two or three compliant factories, but instead the Ontario Catholic School Board Affiliate dissolved in 2012, requesting companies to contract monitors themselves.

Now in its 17th year, the campaign for sweatshop-free uniforms continues. Students, teachers, chaplains, parents, school administrators and even some retired staff and former students from early campaigns are reignited to resist, persist and insist that school uniforms in Ontario be made under verifiably safe, just and healthy conditions. If not us, then who?

To join the campaign, email:
ontariocatholicnosweat@gmail.com

Water for life

Natalie Rizzo

I became active with Development and Peace in high school. As a young person, I felt the presence of the Divine gently guiding me to be of service. D&P became the mechanism for me to do this. D&P is an expression of spirituality in action. Spirituality does not just take place in prayer, in meditation and in the pews. Spirituality is about how we carry ourselves into this world on a moment-to-moment basis. We do not live in the world as isolated beings. We cannot afford to deny our connectedness. Once we recognize this, it is impossible to ignore the fact that our political choices and consumer preferences directly impact other human beings. It is that intersection of the economic and political with the spiritual that brought me to D&P and continues to move me.

D&P calls on its members to take courageous and radical civic actions in pursuit of a more socially just world. When I was a high school senior, I joined in the fight for universal access to clean and affordable drinking water. Water is one of the Earth's most precious gifts. It is the basis of all life. It makes our food grow and brings lushness to the Earth. It cleanses and renews. Of water's many uses, none is more vital than its ability to quench our thirst. Unfortunately, many people who live in the Global South can access clean water only if they buy it bottled. Safe drinking

Twenty-eight student trustees representing Ontario Catholic school boards express their thoughts on the commodification of water. In 2004, the first Youth Advisory Committee came up with the idea of a campaign against bottled water. Efforts led by students have achieved bottled water bans in numerous schools and universities.

Development and Peace members including (from left) David Peacock, Kaylee Sapoznik, Marilou Villeneuve, Pierre Leclerc, Mary Boyd and Sandy Gibbons (far right) march through Mexico City, World Water Day, March 22, 2005. Their banners proclaim the four principles of the Development and Peace water campaigns: "Water is a sacred trust. Water is a human right. Water is a collective responsibility. The importance of water as a common good takes precedence over its commercial value."

water is ceasing to be a common good. Instead, it is becoming a private good, sold for private profit in plastic bottles.

With a mobilized group of student leaders eager to take action on this issue, we organized an awareness campaign on water privatization throughout the entire school board. Refusing bottled water was one visible sign that we, as Catholic students, vowed to work toward a more socially just world in which all human beings are treated with dignity. As an elected student trustee, I then submitted a motion to make the Toronto Catholic District School Board a bottled water–free zone. The motion passed unanimously and has since been implemented throughout the board.

I later became very active in the D&P mining campaign and was part of a delegation that met with parliamentarians to directly call for the establishment of an extractive sector ombudsperson. I have since been guided towards politics in a more direct way, and ran as a political candidate. I believe that the world is desperately in need of prophetic, spiritually inclined political action. This is no time to play small.

Canadian mining called to account

Mary Durran

"Good day and thank you for your message," read the short email from Liberal Member of Parliament (MP) Bernard Patry to the Development and Peace advocacy unit. "And YES, I will vote for C-300."

Unusual in tone, brevity and the fact that it was written by the MP himself, this message was a direct result of the work of thousands of Development and Peace members to raise awareness on the negative impact of Canadian mining on communities in the Global South. That evening, October 25, 2010, Bernard Patry was one of 134 MPs who voted in favour of Bill C-300, a private member's bill introduced by his fellow Liberal MP John McKay. C-300 proposed that Foreign Affairs should receive and investigate complaints by communities in the South affected by Canadian mining operations. In cases of the worst offenders, Canada would withdraw both financial and political support.

Bill C-300 had its genesis in the increased global demand for metals that started in the 1990s and led to a new gold rush on the communities of the Global South. Canada, home to the majority of the world's mining, oil and gas companies, led the rush. The bill also had roots in a Development and Peace campaign that began in 2007, an advocacy effort inspired by partners affected by Canadian mining:

• In the Philippines, six Catholic dioceses supported the Subanen Indigenous people of Mindanao in their struggle against Canadian gold-mining company TVI Pacific. The Subanen charged that TVI used bribery, blockades and heavily armed security forces to break their resistance.

• In the Democratic Republic of Congo, the Congolese army ruthlessly suppressed a small-scale uprising in the remote fishing town of Kilwa. With the assistance of a Canadian/Australian mining company that provided planes and ground transport, the army killed 100 unarmed civilians.

John MacKinnon (left), Marian Issekutz and Helen Harrington-Gaspar (right) of St. Peter's Parish in Dartmouth, Nova Scotia, discussed the demands of the mining campaign with Robert Chisholm, MP for Dartmouth North. January 9, 2014.

The 2007 Fall Campaign "Canadian Mining Called to Account" was the first Development and Peace campaign calling for corporate social responsibility in the extractive industry. All across the country, members collected signatures in their parishes, schools and communities and then mobilized to lobby their MPs. At first, they were met with disbelief by MPs who recited the mantra that it was up to sovereign host countries to regulate the operations of foreign companies. In March 2007, for example, a stony-faced Jacques Gourde (Conservative MP for Lotbinière–Chutes de la Chaudière

Mary Durran

Alexa McDonough, former federal leader of the NDP, visited the Canadian-owned San Martin mine in the Siria Valley, Honduras. Our UK sister agency CAFOD and two British MPs were also part of the delegation that recommended mining laws to put the interests of Honduran communities before those of foreign investors. They insisted that Ottawa oversee and regulate Canadian mining companies' overseas operations.

and Parliamentary Secretary for Natural Resources) met with D&P members Doris Jacques and Bernadette Demers. Just that morning he had received a phone call from his colleague Steven Blaney (MP for Lévis-Bellechasse), whom Development and Peace members had already visited. Gourde said flatly that he would not support the campaign.

Members got a different reaction from Bloc Québécois MPs. The Bloc MPs embraced the campaign. The NDP was also quick to get on board, including joining a unique initiative proposed by Development and Peace (see photo and caption above). Some of Stephen Harper's high-ranking Conservative ministers also sat down with members. Minister of Natural Resources Gary Lunn was met in his Victoria riding by National Council past president Margie Noonan and her group. The late Finance Minister Jim Flaherty (Whitby–Oshawa) was lobbied by Sylvia Skrepichuk, Paul Woodcroft and Mary Norton. And the Toronto Diocesan Council met with International Development Minister Bev Oda, in what they described as a "genuine dialogue."

Liberal MP for Pierrefonds, Francis Scarpaleggia, was frank with Yvonne Bourque and a group from surrounding parishes. Never had he seen a campaign as well organized and dynamic as the Development and Peace mining campaign. He said the unprecedented citizen mobilization had inspired him to work with Bernard Patry to table Motion 283. Quoting Cardinal Oscar Andres Rodriguez of Honduras, a pioneer in the struggle for mining justice, the motion called on the Canadian government to create an independent ombudsman to receive and investigate complaints from communities affected by Canadian mining – the same demand of the Development and Peace campaign.

By 2010, members had met with about 100 MPs – nearly one third of the Canadian Parliament. Support for John McKay's C-300 continued to grow, so much so that the mining industry became worried. High-ranking civil servants from the Ministry of Natural Resources approached the retired Archbishop of Gatineau, Roger Ébacher, to express their concerns. Goldcorp executives called the Vatican, promising support for the Museums.

A few weeks before the third C-300 vote in the House, members and staff did a blitz on the Hill. Justin Trudeau, then a rookie MP, stood on the steps of Parliament and pledged to vote for C-300. Days before the vote, a group of Latin American social organizations

Marie-Josée Fiset and Danielle Lévesque perform a skit at the Quebec-New Brunswick Regional Assembly, 2007.

A voice for justice

The Canadian Network for Corporate Accountability, a coalition of 30 groups, is leading the on-going campaign to ensure that Canadian mining, oil and gas companies respect human rights and the environment when working abroad. In November 2016, the network reiterated its call for the Government of Canada to establish a human rights ombudsman for the international extractive sector in Canada.

The creation of an independent, impartial ombudsman, empowered to investigate complaints and report publicly, will help ensure that:

- those negatively impacted have access to justice in Canada,
- Canada lives up to its international human rights and environmental obligations.
- as a world leader in mining exploration, Canada also becomes a leader in corporate accountability in that sector.

spontaneously penned an open letter to all MPs, describing the bill as a "valuable instrument to allow citizens of the entire world to demand compliance with basic human rights norms from Canadian mining companies."

Ultimately, the might of Goliath beat the sustained struggle of David. After intense lobbying by the Mining Association of Canada, the mining giant Barrick Gold and others – an effort that was recorded in the national lobbyist's register – and a Conservative-whipped vote against, Bill C-300 was defeated by just six votes, 140–134.

Against a political backdrop of nine years of Conservative party rule, our mining campaign was a thorn in the side of one of the most pro-business governments in Canadian history. Too many opposition MPs started asking questions about bad behaviour by Canadian mining companies. The legacy of the campaign continues. During the 2015 general election campaign, the Liberal party promised to "set up an independent ombudsman office to advise Canadian companies, consider complaints made against them, and investigate those complaints where it is deemed warranted." That party now forms the government.

The mining campaign and the work on Bill C-300 showed us that each individual member of Development and Peace can make a difference. As a movement, when we organize together in a strategic and coordinated way, we can effect change that can have real impacts on communities of the Global South.

"If you think you're too small to have an impact, try going to bed with a mosquito in the room." (Anita Roddick, founder of The Body Shop)

A konbit for Petit Boucan

Chenet Jean-Baptiste

On January 12, 2010, a devastating earthquake struck Haiti. Seventy percent of the capital, Port-au-Prince, was destroyed, and several other cities lost 60 percent of their structures. The national death toll was estimated at 230,000, with 310,000 injured, 1.2 million homeless and 1.3 million displaced. All told, the earthquake affected more than three million people.

Development and Peace began its interventions the day after the earthquake struck. This article will focus on just one of those interventions: a project to build 400 houses for the relocation of peasant families in Petit Boucan, Gressier. The project was done in collaboration with long-term partner ITECA (Institute of Technology and Animation), with Caritas Switzerland providing technical support for the first phase. This remarkable success story provides a model for how people can be mobilized as active participants in their own development. No international NGO nor any multilateral body has achieved comparable results in Haiti, despite huge financial resources at their disposal.

From the beginning of their work together ITECA and Development and Peace knew that the design and implementation of the reconstruction project would be done with the full participation of local communities. Immediately after the quake, ITECA mobilized community and youth groups to take stock of the damage and set out to support peasant families looking to relocate permanently and with dignity.

Yes, the first aim of our work was that of dignity – for people to be housed with dignity, certainly, but more importantly for their dignity as individuals and communities to be respected through the entire rebuilding process. The peasant families were not seen as aid recipients, but as the main actors in building their own homes.

Caritas Haiti

Port-au-Prince, Haiti, January 2010.

They actively participated in all phases of design and construction of their houses. As the project was located in a mountainous and difficult-to-access area, it was sheltered from the visibility war being fought by NGOs and other humanitarian institutions working in more high-profile areas. This discretion allowed the project to proceed more slowly, deeply and effectively, as was needed to ensure the participation and dignity of local communities.

Thirty-nine groups of seven to 13 families each were created to work as separate solidarity groups. Their composition was determined according to specific criteria, such as geographic proximity, a balance of work skills and the capacity to work together cooperatively and harmoniously. The organization of the people drew on

Kelly DiDomenico

The notion of helpless beneficiary gave way to that of active participant, as the families quickly became key actors in the reconstruction process.

the Haitian tradition of the konbit – a Creole word describing voluntary group work that accomplishes an important community task.

From the start, the groups had a collective and solidarity character. Collective tasks included gathering and crushing stones, land preparation and transportation of materials. The construction of each house required the transport of 40 tons of materials, often done on the backs of women, men and donkeys, even during rainy season. It was understood that all the group members' houses had to be ready before individual families could get the key to their own.

In less than three years, 400 peasant families were relocated in houses that respected the traditional habitat. The level of ownership felt by participating families was the dominant factor in the success of the reconstruction project, and the most important lesson learned.

Another key lesson concerned the partnership model established between the various solidarity groups, community associations, donors, local authorities and the central government. There were many opportunities for exchange and dialogue among the many partners, and these continued through the project's completion. The open sharing, collective responsibility, and honest comparison of results were exemplary. Impressed by the success of this

far-flung project, the government decided to improve access to the site of the housing development. Nearly 15 kilometres of roads have been drilled or developed by the National Equipment Council and the Department of Public Works, Transport and Communications. The easy accessibility to Petit Boucan is an important added value to the project.

Kelly DiDomenico

Khoudia Ndiaye

A third lesson concerns innovations that were created. These included a new construction technology that is environmentally appropriate and more resistant to earthquakes. We also developed new infrastructure for producing construction materials. Various trades were called upon; this created apprenticeship opportunities, especially for young people and women.

The exemplary partnership modelled by ITECA and Development and Peace is spreading. Other allies have been quick to recognize and capture the vision that inspired the project. The number of peasant families with dignified and sustainable housing in Petit Boucan has more than doubled: today more than 800 are rehoused with dignity. And the adventure continues, confirming without doubt the slogan that served as leitmotiv in the field: *Ayisyen se potomitan rekonstriksyon Ayiti!* (The Haitian is the central pillar in the reconstruction of Haiti!)

Chenet Jean-Baptiste is the executive director of ITECA.

Various trades were called upon and this created apprenticeship opportunities especially for young people and women.

Sophie Jean

After the typhoon: The birth of Pope Francis Village

FRANCESCO

Typhoon Haiyan, known in the Philippines as Super Typhoon Yolanda, made landfall on November 8, 2013. It was the most ferocious storm in recorded history. With wind speeds exceeding 300 kilometres per hour and a tsunami-like storm surge, Yolanda destroyed communities, killed over 6,300 people and left four million homeless. The hardest hit city was Tacloban, capital of the Eastern Visayas.

Two years after the typhoon struck, thousands of Tacloban families still lived in tents and other temporary shelters. One of the great challenges aid agencies faced in providing permanent housing was the city's imposition of no-build zones in low-lying areas vulnerable to ocean surges. The problem was that many thousands of people used to live there. They soundly rejected a government plan for them to relocate far from the city and the sea where they earned their livelihoods. In-city relocation seemed impossible, but there was nowhere else they could make a living.

Canadians had been very generous after the typhoon. In the wake of the disaster, Development and Peace launched an emergency appeal that raised over $12 million for relief and reconstruction efforts. Money was initially spent on relief goods and emergency support. Housing projects were started in rural communities on many of the affected islands, but there was still money remaining for a special kind of project. A decision was made to purchase a large plot of land near the city, if one could be found. There the people would create a place of their own to live and work. Luckily, the right piece of land came available. Development and Peace and several long-term partners swung into action with a plan to relocate 550 typhoon-affected families.

The Urban Poor Associates (UPA) was responsible for screening and selecting the families that would receive permanent housing. They ensured that the people would be involved in all aspects of community building. Teams were created for procuring materials and for house building. People formed committees for communications, logistics and finance. But in the midst of their organizing for the

Caritas

Fr. Mark Granflor of Caritas Roxas distributes clothing to families affected by Typhoon Yolanda.

Kelly DiDomenico

Kelly DiDomenico

Community members take part in the building process, including the school (above), which will house 600 students. Left: Village layout, house designs and technical decisions all reflected the collective desires of the community.

future, they faced an immediate threat – the city government wanted to throw them off the land where they had built temporary shelters. UPA, with experience in organizing the poor of Manila, helped the people resist the planned eviction. The city backed down and the people were allowed to stay put until their scheduled relocation.

The Philippine Educational Theater Association (PETA), also based in Manila, brought the people together for fun and games and to discover how to be a supportive community. Activities helped the people become aware of the assets they and their neighbours had and the strength they had in working together. The success of the whole enterprise depended on a cooperative spirit among the families and a sense of ownership in the resettlement process.

Livelihood activities would also be key to the project's success. For this type of capacity building, the Agri-Aqua Development Coalition (AADC) was brought in to unleash the community's potential. AADC has had great success working in rural Mindanao with farmers and fisherfolk. They trained the people in organic farming and urban gardening, and showed them where they could connect with markets for their produce. Knowing that climate change was a crucial factor in Yolanda's strength, AADC also taught them climate-smart technologies for building disaster-resilient infrastructure.

The collaborative approach of the partners was a magnet for many other groups interested in making concrete the promise of permanent dignified housing for the victims of Yolanda. Two technical organizations, one from the Philippines and one from Indonesia, provided community architects and engineers who believed in the people-driven approach. Two professionals provided full-time technical services, gave workshops on house design and materials procurement, and formed community teams to construct the houses. Teams also went to work constructing other community facilities, including a daycare centre, a school, a chapel and a basketball court. Village layout, house designs and technical decisions all reflected the collective desires of the community.

For such a massive undertaking, the strengths of many organizations are required. Four government agencies, the Eastern Visayas State University, the Philippines Red Cross and even the 53rd Engineer Brigade of the Philippines army all assisted with aspects of this project. The army engineers loaned equipment for clearing land, earth moving, grading and compaction work. All of this was done during the important first phase of land development.

Most essential to the project's long-term success is how people are brought into the centre of the resettlement process. Their ownership of the process can be seen in their eagerness to pitch in and take leadership. It is also seen in how, together, they chose

The women and men working on the site received free training from the Technical Education and Skills Development Authority of the Philippine government. They were taught skills in masonry, electricity, plumbing and carpentry, and in the process became certified professionals.

The people needed to acquire expertise in farming and other enterprises and to establish links to markets.

Christina Lipinski

the name their community, Pope Francis Village, in honour of the Pope's decision to visit the survivors of Yolanda. Their beloved Lolo Kiko (Grandfather Francis) visited Tacloban and Palo, Leyte, in January 2015.

Pope Francis Village remains Tacloban's only successful in-city relocation since Yolanda turned people's lives upside down in 2013. It is a people-driven model community that not only provides permanent housing but allows people to make a living.

Fr. Edwin (Edu) Gariguez, executive director of NASSA/Caritas Philippines, another partner in the project, says that Pope Francis Village proves what they said was impossible. "We *can* provide permanent housing to the people of Tacloban without taking them away from their livelihood," says Fr. Gariguez.

This article was submitted by FRANCESCO, the name given to the consortium, including Development and Peace, that came together to organize Pope Francis Village. The acronym stands for Pope Francis for Resilient and Co-Empowered Sustainable Communities.

Kathleen Ladouceur

The 16 Catholic schools of the Greater St. Albert Catholic School Board in Alberta raised $200,000 to help the people of Pope Francis Village build their new community.