

POLICY COMMITTEE MEETING
AGENDA

Date: Tuesday, April 13, 2021
 Time: 7:00 pm
 Location: Catholic Education Centre - Board Room
 802 Drury Lane
 Burlington, Ontario

	Pages
1. Call to Order	
1.1. Opening Prayer (M. Duarte)	
2. Approvals	
2.1. Approval of Agenda	
2.2. Approval of Minutes- February 9, 2021	1 - 7
3. Declarations of Conflict of Interest	
4. Action Items	
4.1. Policy II-26 Managing Student Risk in Interschool Sports - Elementary and Secondary Schools (J. Crowell, E. Bakaic)	8 - 12
4.2. Policy II-33 Safe Arrival at School Program (E. Bakaic)	13 - 15
4.3. Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees (A. Lofts)	16 - 28
4.4. Policy I-40 Performance Appraisal of Director of Education (M. Duarte, P. Murphy)	29 - 37
4.5. Policy II-43 Voluntary, Confidential Self Identification of First Nation, Metis and Inuit Students (J. Crowell)	38 - 44
4.6. Policy II-45 Equity and Inclusive Education (S. Jayaraman)	45 - 109
4.7. Policy I-46 - Correspondence to the Board of Trustees (B. Agnew, H. Karabela)	110 - 115
4.8. Policy III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel (J. O'Hara)	116 - 121
5. Discussion Items	
6. Information Items	
6.1. Administrative Procedure VI-18 Safe Arrival at School Program (E. Bakaic)	122 - 125

6.2. Administrative Procedure VI-99 School Board Hiring Practices for Occasional Teachers and Teachers (J. O'Hara)

126 - 130

6.3. Upcoming Agenda Items (May 11, 2021)

6.3.1. Policy I-06 Delegation to the Board (B. Agnew)

6.3.2. Policy I-11 International Student Admission Requirements (Fee Paying Students) (A. Lofts, A. Cordeiro)

6.3.3. Policy I-23 Catholic School Councils and Catholic Parent Involvement Committee (N. Dinolfo, E. Bakaic)

6.3.4. Policy I-26 Student Trustees on the Halton Catholic District School Board (N. Guzzo, B. Agnew)

6.3.5. Policy II-09 Opening and Closing Exercises (N. Guzzo, K. Kelly)

6.3.6. Policy II-29 Inclusion and Range of Placement Options for Identified Exceptional Students (S. Balogh)

6.3.7. Policy II-40 Bullying Prevention and Intervention (A. Cordeiro, E. Bakaic)

6.3.8. Rescind Policy IV-07 Alternative Arrangements for School Facilities (A. Lofts)

6.3.9. Rescind I-08 School Sites and Operating Budget (A. Lofts)

6.3.10. Information Items

6.3.10.1. Administrative Procedure VI-17 International Student Admission Requirements (Non-Resident) (A. Lofts, A. Cordeiro)

6.3.10.2. Administrative Procedure VI-60 Student Groups in Catholic Schools (A. Cordeiro)

6.3.10.3. Administrative Procedure VI-94 International Student Program - Agents of Fee Paying Students (A. Lofts, A. Cordeiro)

6.3.10.4. Administrative Procedure VI-84 Catholic School Councils and Catholic Parent Involvement Committee (N. Dinolfo, E. Bakaic)

7. Miscellaneous Information

8. In Camera

9. Motion to Excuse Absent Committee Members

10. Motion to Adjourn/ Closing Prayer (N. Guzzo)

POLICY COMMITTEE MEETING MINUTES

Date: February 9, 2021
Time: 7:00 pm
Location: Catholic Education Centre - Board Room
802 Drury Lane
Burlington, Ontario

Trustee Present: B. Agnew (Electronically)
P. DeRosa (Electronically)
M. Duarte (Electronically)
N. Guzzo (Electronically)
V. Iantomasi (Electronically)
H. Karabela (Electronically)
P. Murphy (Electronically)
T. O'Brien (Electronically)
J. O'Hearn-Czarnota (Electronically)

Student Trustees Present: N. Gubert (Electronically)
K. Kelly (Electronically)

Staff Present: P. Daly, Director of Education (Electronically)
E. Bakaic, Superintendent of Education, School Services (Electronically)
A. Cordeiro, Superintendent of Education, School Services (Electronically)
J. Crowell, Superintendent of Education, Curriculum Services (Electronically)
N. Dinolfo, Superintendent of Education, School Services (Electronically)
A. Lofts Superintendent of Business Services (Electronically)
L. Naar Superintendent of Education, School Services (Electronically)
J. O'Hara, Executive Officer, Human Resources Services (Electronically)
A. Swinden, Manager, Strategic Communications (Electronically)
B. Cripps, Senior Manager, IT Services (Electronically)
K. George, Health and Safety Officer (Electronically)
S. Jayaraman, Senior Manager, Human Rights and Equity (Electronically)
G. Federico, System Chaplaincy Leader and Faith Animator (Electronically)
D. Tkalcic, Manager, Purchasing Services (Electronically)
R. DiPietro, Executive Assistant, Director's Office (Electronically)

Recording Secretary: H. Murphy-Hage (Electronically)

1. Call to Order

1.1 Opening Prayer (B. Agnew)

The meeting opened at 7:00 p.m. with a prayer led by Trustee Agnew.

2. Approvals

2.1 Approval of Agenda

P# 18/21

Moved by: B. Agnew

Seconded by: P. Murphy

That, the agenda be approved as presented.

The Chair called for a vote. **P#18/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	P. DeRosa		
M. Duarte	V. Iantomasi		
N. Guzzo			
H. Karabela			
P. Murphy			
T. O'Brien			
J. O'Hearn-Czarnota			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

2.2 Approval of Minutes (January 12, 2021)

P#19/21

Moved by: B. Agnew

Seconded by: M. Duarte

That, the minutes of the January 12, 2021 Policy Committee be approved.

The Chair called for a vote. **P#19/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	P. DeRosa	H. Karabela	
M. Duarte	V. Iantomasi	K. Kelly (non-binding)	
N. Guzzo			
P. Murphy			
T. O'Brien			
J. O'Hearn-Czarnota			
N. Gubert (non-binding)			

3. Declarations of Conflict of Interest

There were no Conflicts of Interest.

4. Action Items

4.1 Policy II-05 Reporting Student Achievement to Parents/Guardians (J. Crowell)

Moved by: B. Agnew

Seconded by: T. O'Brien

That, the Policy Committee recommends that Policy II-05 Reporting Student Achievement to Parents/Guardians, be forwarded, along with amendments, to the February 16, 2021 Regular Board Meeting for approval.

Superintendent Crowell provided an overview of the recommended revisions.

In response to a question related to Indigenous Education, Superintendent Crowell noted that access to the ministry website would not be available until later in the meeting.

Trustee Murphy disconnected from the meeting.

P#20/21

Moved by: H. Karabela

Seconded by: P. DeRosa

That, the Policy Committee defer further discussion and revisit Item 4.1 following Item 4.5. to allow Board staff to gather additional information from the Ministry website to respond to questions raised by trustees.

The Chair called for a vote. Recommendation **P#20/21 CARRIED**

In favour	Opposed	Abstain	Absent
P. DeRosa	B. Agnew		P. Murphy
M. Duarte	V. Iantomasi		
H. Karabela			
T. O'Brien			
J. O'Hearn-Czarnota			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

4.2 Policy II-31 Risk Management – First Aid (E. Bakaic, J. O'Hara)

P#21/21

Moved by: J. O'Hearn-Czarnota

Seconded by: B. Agnew

That, the Policy Committee recommends that Policy II-31 Risk Management – First Aid be forwarded, to the February 16, 2021 Regular Board Meeting for approval.

The Chair called for a vote. Recommendation **P#21/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	V. Iantomasi		P. Murphy
P. DeRosa			
M. Duarte			
N. Guzzo			
H. Karabela			
T. O'Brien			
J. O'Hearn-Czarnota			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

4.3 Policy IV-04 Loss or Damage to Personal Items (A. Lofts)

P#22/21

Moved by: T. O'Brien

Seconded by: M. Duarte

That, the Policy Committee recommends that Policy IV-04 Loss or Damage to Personal Items be forwarded, to the February 16, 2021 Regular Board Meeting for approval.

The Chair called for a vote. Recommendation **P#22/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	V. Iantomasi		P. Murphy
P. DeRosa	J. O’Hearn-Czarnota		
M. Duarte			
N. Guzzo			
H. Karabela			
T. O’Brien			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

**4.4 Policy V-05 School Accidents – Prevention and Safety (E. Bakaic, A. Lofts)
P#23/21**

Moved by: T. O’Brien

Seconded by: B. Agnew

That, the Policy Committee recommends that Policy V-05 School Accidents – Prevention and Safety be forwarded, to the February 16, 2021 Regular Board Meeting for approval.

The Chair called for a vote. Recommendation **P#23/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	V. Iantomasi		P. Murphy
P. DeRosa			
M. Duarte			
N. Guzzo			
H. Karabela			
T. O’Brien			
J. O’Hearn-Czarnota			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

Trustees return to item 4.1.

Trustee Murphy reconnected to the meeting.

**4.1 Policy II-05 Reporting Student Achievement to Parents/Guardians (J. Crowell)
P#24/21**

Moved by: B. Agnew

Seconded by: T. O’Brien

That, the Policy Committee recommends that Policy II-05 Reporting Student Achievement to Parents/Guardians, be forwarded, along with amendments, to the February 16, 2021 Regular Board Meeting for approval.

Superintendent Crowell responded to questions from trustees.

By consensus, it was determined that a link to the Board’s Action Plan on Indigenous Education be added under *References in Policy II-05 Reporting Student Achievement to Parents/Guardians*.

The Chair called for a vote. Recommendation **P#24/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	V. Iantomasi		
P. DeRosa			
M. Duarte			
N. Guzzo			
H. Karabela			
P. Murphy			
T. O’Brien			
J. O’Hearn-Czarnota			
N. Gubert (non-binding)			
K. Kelly (non-binding)			

4.5 Policy II-45 Equity and Inclusive Education (S. Jayaraman)

Moved by: B. Agnew

Seconded by: T. O’Brien

That, the Policy Committee recommends that Policy II-45 Equity and Inclusive Education be forwarded, to the February 16, 2021 Regular Board Meeting for approval.

S. Jayaraman shared her observations and recommendations regarding the changes to the policy. Discussion ensued regarding the inclusion of the Board’s Mission Statement in the policy or alternate language for the noted section title.

P#25/21

Moved by: P. DeRosa

Seconded by: H. Karabela

That, the Policy Committee recommends that Policy II-45 Equity and Inclusive Education be postponed for a period of one month to allow for further review.

The Chair called for a vote. Recommendation **P#25/21 FAILED**

In favour	Opposed	Abstain	Absent
P. DeRosa	B. Agnew		
V. Iantomasi	M. Duarte		
H. Karabela	N. Guzzo		
T. O’Brien	P. Murphy		
N. Gubert (non-binding)	J. O’Hearn-Czarnota		
	K. Kelly (non-binding)		

Following discussion, it was agreed upon by consensus to replace *Mission Statement* (section title) with *Our Commitment* throughout the document.

P#26/21

Moved by: B. Agnew

Seconded by: T. O'Brien

That, the Policy Committee recommends that Policy II-45 Equity and Inclusive Education be forwarded, to the February 16, 2021 Regular Board Meeting for approval.

The Chair called for a vote. Recommendation **P#26/21 CARRIED**

In favour	Opposed	Abstain	Absent
B. Agnew	P. DeRosa		
M. Duarte	V. Iantomasi		
N. Guzzo	H. Karabela		
P. Murphy	T. O'Brien		
J. O'Hearn-Czarnota	N. Gubert (non-binding)		
K. Kelly (non-binding)			

5. Discussion Items

5.1. Draft Policy Correspondence to the Board of Trustees (B. Agnew, H, Karabela)

Trustee Agnew provided rationale for the draft policy provided for trustee consideration.

5.2 Policy I-40 Performance Appraisal of Director of Education (P. Murphy, M. Duarte)

Trustee Murphy shared his experience at the recent OCSTA seminar related to Performance Appraisal of the Director of Education and shared resources for trustee consideration.

It should be noted that Trustee Iantomasi and Trustee DeRosa, recused themselves from this discussion.

P#27/21

Moved by: P. Murphy

Seconded by: M. Duarte

That, the Policy Committee approves to extend the Policy Committee Meeting beyond 10:00 p.m.

The Chair called for a vote. **P#27/21 CARRIED UNANIMOUSLY**

6. Information Items

- 6.1** Administrative Procedure VI-16 Student Retreat Funds (A. Lofts)
- 6.2** Administrative Procedure VI-21 OSBIE Online Incident Reporting (A. Lofts)
- 6.3** Administrative Procedure VI-22 Break-In Damage and theft (A. Lofts)
- 6.4** Administrative Procedure VI-45 Cellular Device Operating Procedure (A. Lofts)
- 6.5** Administrative Procedure VI-74 Risk Management – First Aid (E. Bakaic, J. O'Hara)
- 6.6** - Rescind - Administrative Procedure VI-26 Cheque Requisition (A. Lofts)

Updates to procedures, and list of upcoming policies and procedures was provided as information.

7. Miscellaneous Information

There was no miscellaneous information.

8. In-Camera

There were no in camera items.

9. Motion to Excuse Absent Committee Members

There were no absentees.

10. Motion to Adjourn/ Closing Prayer (P. DeRosa)

P#28/21

Moved by: M. Duarte

Seconded by: H. Karabela

That, the meeting adjourn.

The Chair called for a vote. ***P#28/21 CARRIED UNANIMOUSLY***

P. DeRosa closed the meeting with a prayer at 10:17 p.m.

Policy Committee Meeting Report

Action

II-26 Managing Student Risk in Interschool Sports – Elementary and Secondary Schools	Item 4.1
April 13, 2021	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy II-26 Managing Student Risk in Interschool Sports – Elementary and Secondary Schools* as recommended by staff.

Commentary

Policy II-26 Managing Student Risk in Interschool Sports – Elementary and Secondary Schools was reviewed as part of the regular Policy review cycle.

Minor housekeeping changes have been made to reflect current language, updating and adding References for consistency.

Policy II-26 Managing Student Risk in Interschool Sports – Elementary and Secondary Schools is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

<p><i>Moved by:</i></p> <p><i>Seconded by:</i></p>
<p><i>That, the Policy Committee recommends that Policy II-26 Managing Student Risk in Interschool Sports – Elementary and Secondary Schools be forwarded, along with amendments, to the April 20, 2021 Regular Board Meeting for approval.</i></p>

Report Prepared by:

J. Crowell
Superintendent of Education, Curriculum Services

E. Bakaic
Superintendent of Education, School Services

Report Submitted by:

P. Daly
Director of Education and Secretary of the Board

<p>Managing Student Risk in Interschool Sports – Elementary and Secondary Schools</p>	
<p>Adopted: September 1, 1989</p>	<p>Last Reviewed/Revised: <u>April 13, 2021</u> March 6, 2018</p>
<p>Next Scheduled Review: 2020-2021<u>2023-2024</u></p>	
<p>Associated Policies & Procedures: II-31 Risk Management – First Aid VI-74 Risk Management – First Aid II-39 Progressive Discipline & Safety in Schools/Code of Conduct – Suspensions & Expulsions VI-44 Progressive Discipline and Safety in Schools II-42 Medical Conditions V-05 School Accidents – Prevention & Safety VI-21 OSBIE Online Incident Reporting (Ontario School Board Insurance Exchange) VI-39 Inclement Weather Safety VI-47 Inclement Weather - Transportation Cancellations and Emergency School Closures VI-71 Concussion Safety</p>	

Purpose

To provide thorough attention to the health and safety of student athletes participating in Halton Catholic District School Board sponsored and/or sanctioned interschool athletic activities.

Application and Scope

This policy applies to all Board and school sponsored and/or sanctioned interschool athletic activities taking place on Board sites or on sites located outside the jurisdiction of the Board.

References

[HCDSB Medical Conditions](#)

[Education Act](#)

[Halton Catholic Athletic Association \(HCAA\)](#)

[Golden Horseshoe Athletic Conference \(GHAC\)](#)

[Ontario Federation of School Athletic Associations \(OFSAA\)](#)

[Ontario Physical Activity Safety Standards in Education \(OPASSE\)](#)

Principles

- The Halton Catholic District School Board believes that the safety and well-being of student athletes are of primary concern and recognizes that certain policies and procedures must be established and implemented by all instructors/coaches and participants in order to promote safe activities and a safe playing environment for the athletes.
- In accordance with the Education Act, the School Administrator, or designate and teacher has the right and responsibility of a judicious parent and will act in accordance with the expectations of a parent.

Requirements

The following minimum standards for dealing with athletic risk management will be implemented:

- Adherence to the ~~Halton Catholic District School Board Interschool Sports Safety Guidelines~~ [Ontario Physical Activity Safety Standards in Education \(OPASSE\) Guidelines](#) specifically:
 - Equipment
 - Clothing/Footwear
 - Facilities
 - Special Rules/Instructions
 - Supervision
 - Coaching Certification
- Completion of appropriate (elementary or secondary) CONSENT TO PARTICIPATE AND MEDICAL INFORMATION FORMS (which outlines potential injury risk) prior to the athlete's first try-out for each sport in which the student is a participant.
- Coaches shall have access to the completed Interschool ~~Completed~~ Consent To Participate and Medical Information Forms at all practices and competitions.
- Completion of an appropriate elementary or secondary RETURN TO PHYSICAL ACTIVITY NON-CONCUSSION MEDICAL ILLNESS/INJURY FORM where a student is returning to play after missing a practice or game due to an injury or illness requiring medical attention.
- Adherence to the Halton Catholic District School Board Medical Conditions ~~P~~policy and Concussion Safety ~~P~~procedures:
 - An appropriate means of communication on site, and a list of emergency contacts;

- An appropriate means of transportation on site;
- The availability of an appropriate first aid kit;
- The identification of an IN-CHARGE PERSON, at all interschool athletic competitions, who will manage in the event of injury;
- The in-charge person at all identified “**higher risk** activities” wherever they occur will be certified with a valid St. John Ambulance Standard First Aid certificate, or equivalent. The First Aid provider must be in attendance for the entire athletic event.
- Teachers/Coaches are to be aware of the medical/health conditions and physical limitations of their student athletes. This includes, but not limited to, knowledge of conditions such as heart disorders, asthma, diabetes, anaphylaxis, seizure disorder, and previous concussions.
- Teacher/Coaches must follow the appropriate HCDSB protocol based on the student athlete’s medical/health condition, as well as student injury/suspected injury for the duration of the sporting event.
- Prior to the instructor/coach teaching the skills of the activity, the instructor/coach will:
 - outline the possible risks of the activity (warnings of possible danger);
 - demonstrate how to minimize the risks;
 - set procedures and rules for safe practice of skills;
 - adhere to the safety procedures, rules of safe play, and parameters located within the ~~Halton Catholic District School Board Interschool Sport Safety~~ Ontario Physical Activity Safety Standards in Education Guidelines; and
 - provide the appropriate supervision required by the activity.
- Prior to participating in the activity students must receive Concussion Safety procedures Protocol information or training on the following:
 - the definition and the seriousness of a concussion of how to identify the signs and symptoms of a suspected concussion;
 - the importance of reporting a suspected concussion to teacher/parents;
 - prevention techniques for the activity;
 - students must not participate in the activity until this instruction has been received.
- In activities requiring protective equipment - either supplied by the Board, or by the individual participant - such equipment must meet the minimum safety standards as established by the Ontario Physical Activity Safety Standards in Education (OPASSE), Provincial Sport Governing Body and/or the Halton Catholic Athletic Association (HCAA)/Golden Horseshoe Athletic Conference (GHAC)/Ontario Federation of School Athletic Associations’ (OFSAA) playing regulations for the sport and confirmed by the coaching staff.
- Environmental factors affecting the health and safety of participants and spectators (e.g.

thunder and lightning, high winds, extreme temperatures and inclement weather) must be taken into consideration in terms of site appropriateness and/or cancellation/postponement.

- Each playing season, at least one coach from each school must attend (HCAA and Elementary) a preseason Coaches meeting to obtain important information about the upcoming season and safety updates.
- The Halton Catholic District School Board provides opportunities for instructors/coaches to participate actively in Coaching Clinics and First Aid [Certification Training Programs](#) in adherence to the Halton Catholic District School Board Out of Classroom Safety Guidelines.
- Provisions must be made for health care insurance, Extended Blue Cross or equivalent, for each participant involved in athletic activities, which occur out of province/country.
- Any action taken to implement the requirements of this policy, including the application of consequences to students or direction to visitors to the school grounds or property, must be consistent with the Requirements of Policy II-39 *Progressive Discipline & Safety in Schools Code of Conduct - Suspensions & Expulsions*.
- Secondary school athletics follow procedures outlined by the Halton Catholic Athletic Association (HCAA) Constitution, [Golden Horseshoe Athletic Conference \(GHAC\)](#) Constitution, [and Ontario Federation of School Athletic Associations \(OFSAA\)](#) Constitution.
- Elementary school athletics follow procedures outlined in the Elementary Interschool Athletics Handbook: School Administrators and Coaches Information & Checklist.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

Policy Committee Meeting Report

Action

II-33 Safe Arrival at School Program	Item 4.2
April 13, 2021	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy II-33 Safe Arrival at School Program* as recommended by staff.

Commentary

Policy II-33 Safe Arrival at School Program was reviewed as part of the regular Policy review cycle.

Minor changes have been made to the policy which include adding References for consistency and adding clarifying language to Principles and Requirements.

Policy II-33 Safe Arrival at School Program is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

<p><i>Moved by:</i></p> <p><i>Seconded by:</i></p> <p><i>That, the Policy Committee recommends that Policy II-33 Safe Arrival at School Program be forwarded, along with amendments, to the April 20, 2021 Regular Board Meeting for approval.</i></p>

Report Prepared by:

E. Bakaic
Superintendent of Education, School Services

Report Submitted by:

P. Daly
Director of Education and Secretary of the Board

Safe Arrival at School Program	
Adopted: June 15, 1999	Last Reviewed/Revised: <u>April 13, 2021</u> <u>May 1, 2018</u>
Next Scheduled Review: <u>2020-2021-2023-2024</u>	
Associated Policies & Procedures: VI-18 Safe Arrival at School Program VI-39 Inclement Weather Safety VI-47 Inclement Weather - Transportation Cancellations and Emergency School Closures V-18 Community Engagement and Public Consultation Policy VI-58 Parent Notification System	

Purpose

To promote the safety of pupils, the Halton Catholic District School Board shall maintain and review a Safe Arrival at School Program for pupils enrolled in its schools.

Application and Scope

This policy applies to parents, pupils and schools under the jurisdiction of the Halton Catholic District School Board.

References

[Age of Majority Act](#)

[Education Act](#)

[PPM 123](#)

Principles

- Parents/guardians are responsible for their children's safety. Safe-Arrival programs are a mechanism that parents/guardians, students who are 18 years of age or older (adult students), or students (16 or 17) who have withdrawn from parental control, and schools can use to account for any pupil's unexplained failure to arrive at school.
- The Halton Catholic District School Board recognizes that pupil safety is a shared

responsibility involving the home, the school and other community agencies.

- The Halton Catholic District School Board is committed to providing a Safe Arrival at School Program, which responds to the needs of the school community.
- The Halton Catholic District School Board recognizes that the Safe Arrival at School Program complements other school and community safety programs.

Requirements

- Each school shall have practices in place to address the status of any pupil's unexplained failure to arrive at school.
- The practices should address normal recurring circumstances as well as unusual events and conditions (e.g. inclement weather or bus cancellations).
- Review of the Safe Arrival at School Program for Schools will be undertaken in consultation with Catholic School Councils in alignment with *Administrative Procedure VI-18*.
- The Safe Arrival at School Program will be conducted in conjunction with the daily school attendance procedures.
- Parents/guardians, adult students, or students who have withdrawn from parental control, are responsible for communicating pupil absences or lateness to the school prior to the start of and/or throughout the school day, unless the parent/guardian, adult student, or student withdrawn from parental control, informs the school of a prolonged absence.
- Parents/guardians, adult students, or students who have withdrawn from parental control, are responsible for providing the school with complete and current emergency contact information to enable the school to make any necessary follow-up contacts.
- Information about the scope and practices of each school's Safe Arrival at School Program and about the roles and responsibilities of all stakeholders should be clearly identified and shall be communicated by the principal to the school community and reviewed in consultation with the Catholic School Council.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

<p>Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees</p>	<p>Item 4.3</p>
<p>April 13, 2021</p>	

Purpose

To provide for the consideration of the Policy Committee revisions to Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees.

Commentary

Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees was reviewed as part of the regular policy review cycle.

Revisions were made to improve readability, ensuring the policy follows the correct template and references as required, and the Trustee Expense Guidelines have been included as Appendix A.

The revised *Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees* is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

Moved by:

Seconded by:

That, *the Policy Committee recommends that Policy I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees, be forwarded to the April 20, 2021 Regular Board Meeting for approval.*



Item 4.3 | I-34 (B) Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees

Report Prepared by:

A. Cross
Senior Manager, Financial Services

A. Lofts
Superintendent of Business Services and Treasurer of the Board

Report Submitted by:

P. Daly
Director of Education and Secretary of the Board

Reimbursement of Board Business Expenses for Trustees and External Members of Board Committees

Adopted:
November 6, 2007

Last Reviewed/Revised: April 13, 2021
~~June 20, 2017~~

Next Scheduled Review: ~~2019-2020~~ 2023-2024

Associated Policies & Procedures:

[I-24 Fraud Management](#)

[VI-24 Fraud Management](#)

[I-35 Trustee Honoraria](#)

[I-23 Catholic School Councils and Catholic Parent Involvement Committee](#)

[VI-84 Catholic School Councils and Catholic Parent Involvement Committee](#)

[III-13 Corporate Purchasing Card Distribution and Usage](#)

[VI-86 Corporate Purchasing Card Distribution and Usage Procedure](#)

[VI-45 Mobile Cellular Device Operating Procedure](#)

[VI-73 Meal and Hospitality Expenses for Employees at Board Sanctioned Events Procedure](#)

Purpose

To describe the terms and conditions under which an expense incurred by a trustee, student trustee, or external members of Board committees; in the course of discharging Board-recognized duties and responsibilities in accordance with the Education Act and its amendments, will be approved by the Board.

Application and Scope

This operating policy applies only to approved expenses incurred by a Trustee or Student Trustee of the Board, or an external member of one of the Board's standing committees (e.g. Audit Committee, SEAC, CPIC) when performing Board recognized duties and responsibilities.

References

[Education Act and Regulations](#)

[Education Act, Section 171\(1\): Powers of Boards – Membership Fees and Travelling Expenses](#)

[Education Act, Section 191.2: Expenses](#)

Principles

- ~~The Board is committed to supporting Trustees while representing the interests of students' interests, the community and promote the mission of the Halton Catholic District School Board and promoting the Halton Catholic District School Board's mission. It is recognized that in carrying out their responsibilities, Trustees may incur eligible expenses for which they will be reimbursed.~~
- Where appropriate, Trustees, Student Trustees, and Board committee members are entitled to be reimbursed for approved out-of-pocket expenses ~~that are incurred for an official duty, function or on behalf of the Board and which are~~ incurred for an official duty, function or on behalf of the Board and deemed reasonable and appropriate in the circumstances in which the expense is incurred.
- The Board will reimburse Trustees, Student Trustees, and Board committee members for travel, meals, accommodations and other business eligible expenses incurred while on Board business.
- Reimbursement for extraordinary or unusual expenses must be pre-approved by the Superintendent (or Resource to the Committee), Superintendent of Business Services or Chair of the Board, as appropriate. For expenses to be reimbursed, these must be appropriately authorized and approved. The expenses must be reasonable and relevant to the Board sanctioned event or business activity, and be accompanied by appropriate proof of payment.
- Trustees, Student Trustees, and Board committee members make every effort to contain business expenses, by sharing transportation whenever possible or selecting the most economical mode of travel. Where hotel accommodations are required, a standard room is booked, unless one is not available.
- For travel outside of the Province of Ontario, an Information Report will be submitted to the Board regarding the ~~details of the conference, including expenses, potential impact to current board practices as well as~~ conference details, including expenses, potential impact to current board practices, and any potential benefits to the system.
- The Board recognizes the moral, ethical and monetary value of responsible financial stewardship of the Board's resources as it relates to expenses claimed for reimbursement.
 - Personal expenses are not permitted.
 - Expenses related to political activities or events are not reimbursed.
 - The Board assumes no obligation to reimburse expenses that do not comply with this policy.

Requirements

- Trustees, who are issued a Board Purchasing Card (P-card) in accordance with the Board's Corporate Purchasing Card Distribution and Usage Policy and Administrative Procedures, should use it to pay for approved expenses whenever possible.
- Submission of Board-related expenses require the following information, handwritten by the purchaser on the back of the original itemized receipt or detailed on the P-card reconciliation sheet:
 - Event name/Expenditure
 - Names/Roles of participants
 - Reason for expense
- Approval for reimbursement of expenses shall be provided by:
 - Superintendent (or Resource to the Committee) for external members of a Board standing committee (i.e. CPIC, SEAC)
 - Chair of the Board for Trustees
 - Superintendent of Business Services for the Chair of the Board
- Reimbursement for expenses where receipts are not provided by the vendor or are lost, requires the Trustee to submit in writing the event name, expense, names of participants, the reason for the expense, and include the signature of the Chair of the Board, or the Superintendent of Business Services.
- The Director of Education, Superintendent of Business Services or Chair of the Board may request additional information regarding ~~expense details of the conference~~ conference expense details and possible future changes to ~~the practices and benefits to our system~~ our system's practices and benefits, which will be presented to the Board through an Information Report at a subsequent Board meeting.
- For travel outside of the Province of Ontario, an Information Report will be submitted to the Board regarding the ~~details of the conference~~ conference details, including expenses and possible future changes to our practices and benefits to our system.
- All expense claims, both those using a Board P-card and those submitted for reimbursement, must have signed approval. The Chair of the Board must approve ~~T~~trustee expense claims. The Superintendent of Business Services must approve the Chair of the Board's expense claims.
- All expense claims must be submitted and approved within 30 days of the end of the fiscal year in which the expenses were incurred and shall be paid promptly.
- All expense claims are subject to audit by the Board.
- All expenses not approved or not deemed as Board-related business by the Superintendent (or Resource to the Committee), Director of Education, Chair of the Board or Superintendent, Business Services under the provisions in accordance with the Education Act, and its amendments, will not be eligible for reimbursement.

- The following expense items, where appropriate, are those for which claims may be submitted to the Board as approved expenses while on Board business.

1. Technology

At the beginning of each elected term, each Trustee will be provided with technology equipment from an approved list, which includes:

- one (1) laptop/desktop and relevant software programs*;
- one cellular device (i.e. Smartphone) (not provided for Student Trustees)

All items must be returned to the Board and all expenses will cease to be covered upon the Trustee's end of term or date of resignation from the Board.

Student Trustees will receive one (1) laptop/desktop and relevant software programs.

* Re-elected Trustees' computer hardware will be replaced/upgraded as per the Board's refresh cycle.

2. Out-of-pocket business expenses

- A Trustee can expense a maximum of \$3,000 during a school year (does not include expenses charged to central Trustee accounts) in connection with carrying out their responsibilities as a Board member.

3. In addition to the \$3,000.00 budget, the following expense items, where appropriate, are those for which claims may be submitted to the Board as approved expenses while on Board business:

- Eligible mileage expenses;
- All costs incurred by a Trustee at annual conferences, professional development sessions, meetings and events related to discharging their responsibilities. These items are approved at the discretion of the Chair;

—As per the Trustee Expense Guidelines developed at the November 8, 2011, Policy Committee Meeting (Appendix A).

•

1.4. Mileage expenses

- The rate per kilometre paid, to be reviewed annually, is established by the Board based on the Canada Revenue Agency deemed reasonable rate, taking into consideration the following assumptions and conditions:
 - a) That the rate and/or amount paid is calculated to cover all operating expenses of the vehicle, including depreciation, insurance, interest, license, fuel, oil, tires and maintenance;
 - b) ~~The rate paid or to be~~ paid relieves the Board of any further obligation for costs or expenses resulting from accidents, fines, or other extraordinary costs incurred while the vehicle is being operated on Board business.
- Mileage expenses will be reimbursed to Trustees and/or external members of Board committees, as applicable, ~~when expenses are incurred as a result of~~ due to attendance at an activity where mileage is incurred in discharging their responsibilities.
- Trustees will be reimbursed for mileage to/from Board meetings and other Board related

business from/to their home.

2.5. Toll Fees

- Where necessary and approved by the Chair of the Board or the Superintendent of Business Services, toll fees may be claimed. Transponder fees will not be reimbursed.

3.6. Other Travel Within and Outside the Province/Country

- Transportation is provided on rail and/or economy or equivalent flight with transportation service to and from the airport/train station. If a private vehicle is authorized and used, mileage is paid to the driver in accordance with Board policy rates. ~~Every effort shall be made by participants~~ Participants shall make every effort to share transportation.

4.7. Accommodations

- Whenever possible, all hotel reservations will be made four (4) weeks in advance, and hotel accommodation costs will be charged to the Board's P-card or reimbursed to the individual. It is understood that staff require a minimum of four (4) weeks advanced notice from attendees ~~in order~~ to facilitate travel arrangements.
- All hotel reservations for Student Trustees shall be made by Board staff.
- Where appropriate, hotel reservations will be confirmed to attendees employing a confirmation number, which will be provided to the attendee prior to the function.
- It is also required that, if available, a standard room is the set option for accommodation.

5.8. Professional Development/Conference Fees

- Annually, the Board will establish a budget for Trustee conference/professional development (conferences, workshops, seminars). All costs associated with a conference are to be charged against the conference/professional development budget.
- Trustees shall secure the necessary approval where appropriate, from the Chair of the Board or Superintendent of Business Services as appropriate; to attend any function for which reimbursement of expenses is sought from the Board.
- Trustees will be reimbursed for the following expenses incurred:
 - Hotel room charges (standard room);
 - Registration fees for approved conferences (whenever feasible, registration fees will be prepaid by the Board);
 - Meals (including tax and gratuities up to maximum meal reimbursement rates (receipt must be provided);
 - Taxi costs;
 - Parking fees, and
 - Train/airline tickets when determined to be the most practical mode of transportation for the event at standard pricing. Airfare will be reimbursed up to the cost of economy or equivalent.

The following expenses will not be covered:

- Meals when they are provided through the conference;
- Movies/entertainment/recreation charges;
- Charges incurred by a family member/guest;

- o Alcoholic beverages;
- o Parking tickets or Traffic Act violations;
- o Personal gifts.

~~Whenever feasible, registration fees will be prepaid by the Board.~~

6.9. Parking

- Parking costs for Board related business will be eligible when supported with receipts or an explanation in the case of metered parking.

7.10. Meals

- ~~Meal expenses while away on business~~ will be reimbursed at actual cost up to a maximum of \$75.00 (CDN) per person, per day, including taxes and gratuities, ~~at conferences and conventions. The lesser of the actual cost or the maximum will be reimbursed. This rate is not a per diem rate.~~
- ~~Gratuities will be capped at 15%, except where the restaurant applies an automated gratuity above 15%.~~
- ~~Extenuating circumstances will be considered on an individual basis and require the approval of the Chair of the Board or the Superintendent of Business Services~~ Chair of the Board or the Superintendent of Business Services' approval.
- ~~_____~~

8.11. Telephone Calls

- ~~Telephone calls (within Canada) for Board related business are eligible expenses.~~
- ~~Out-of-country long-distance and cellular charges will not be reimbursed, unless approved by the Chair for Board-related business.~~
- ~~_____~~

9.12. Alcohol

- Alcohol is not an eligible ~~Trustee~~ and/or external members of Board committees expense unless it is included in the ~~cost of the conference or event~~ conference or event cost by the organizer/sponsor.

10.13. International Travel

- Expenses for any travel outside of Canada and the United States will not be reimbursed.

11.14. Other Expenses

- ~~Other expenses when accompanied by an explanatory note~~ When accompanied by an explanatory note, other expenses are eligible ~~trustee~~ Trustee and/or external members of Board ~~committees~~ committee expenses when approved by the Superintendent (or Resource to the Committee), Director of Education, Chair of the Board or Superintendent of Business Services, as appropriate.
- Office supplies for Board related business are eligible ~~Trustee~~ Trustee expenses where/when they are not available using the Board's regular procurement process.

- Mailing and photocopying for Board related business are eligible trustee expenses where/when they are not available through the Board.

•

15. Donations

Donations, by any Trustee, to any groups or individuals will not be reimbursed, except when the donations are made on behalf of the Board of Trustees, if approved in advance by resolution of the Board of Trustees.

~~A trustee can expense a maximum of \$3,000 during a school year.~~

~~In addition to the \$3000.00 budget, the following expense items, where appropriate, are those for which claims may be submitted to the Board as approved expenses while on Board business:~~

~~Eligible mileage expenses.~~

~~All costs, incurred by a Trustee, at annual conferences, professional development sessions, meetings & events related to the discharging of their responsibilities. These items are approved at the discretion of the Chair.~~

~~“As per the Trustee Expense Guidelines developed at the November 8, 2011 Policy Committee Meeting”.~~

~~All expense claims must be submitted and approved within thirty (30) days of end of fiscal year and will be paid promptly and posted on Board’s website.~~

- ~~**12.** The Superintendent of Business Services, in collaboration with the Chair of the Board, will make available a summary report of individual trustee expenses annually in December, on an annual basis for the previous budget year. All expense claims must be submitted and approved within thirty (30) days of the end of the fiscal year and will be paid promptly and posted on Board’s website.~~

16. The Superintendent of Business Services, in collaboration with the Chair of the Board, will make available a summary report of individual Trustee expenses annually in December for the previous budget year.

The summary report will include the following expense categories:

- Honorarium
- Office supplies
- Conferences and professional development
- Travel expenses
- General expenses
- Cell phone
- Office equipment
- Internet
- Meeting expenses (e.g. hospitality)

- ~~• Trustees are eligible for the following items/expenses, by the Board, for the duration of their role as trustee:~~
- ~~• one (1) laptop/desktop and relevant software programs;~~
- ~~• one tablet~~
- ~~• one printer~~
- ~~• one PDA (ie Smartphone)~~
- ~~• all other eligible expenses for trustees as defined in this policy.~~

~~All items must be returned to the Board, and all expenses will cease to be covered upon the trustee's end of term or date of resignation from the Board.~~

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

APPENDIX A

TRUSTEE EXPENSE GUIDELINES BOARD REPRESENTATION AND TRUSTEES ATTENDANCE AT EVENTS

The guidelines are intended to identify expenses that are eligible for reimbursement, that are consistent with commonly held values and accepted practices that are not perceived as excessive.

Trustees are often called to attend numerous functions throughout the year. Trustees may also choose to attend events and/or conferences that are of interest to them. As stewards of the Board, they must uphold the Board's Mission statement and its' governing values whereby: *The Halton Catholic District School Board, in partnership with home and Church, is dedicated to providing excellence in Catholic education by developing Christ-centred individuals enabled to transform society.*

In addition to the honorarium, the Act provides that boards may establish a policy in order to reimburse trustees "for all or part of his or her out-of-pocket expenses reasonably incurred in connection with carrying out the responsibilities of a board member". Boards are authorized to reimburse trustees for travel to and from a trustee's residence to a meeting of the Board, or of a committee of the Board or for reasonable out-of-pocket expenses incurred in connection with the travel. Boards may also pay for expenses and membership fees of any member of the Board to attend meetings of an educational association. These expenses are addressed in Board Policy I-34 (B)

Reimbursable expenses can be classified as those that are related directly and/or indirectly to Board business. For the purposes of clarification, within these guidelines, events have been placed into five categories: Board Business; Board-Related Business; Community; Local; and Professional Development/Trustee-Liaison.

Board Business:

Examples of events that may be related to Board Business include Trustee Association meetings or events and/or Board or committee meetings. The costs associated with these events are covered through the Board budget. Such events include, but are not limited to:

- CCSTA Conference
- ICE Symposium
- OCSTA Conferences and Seminars

Board-Related Business:

Board-Related events are usually hosted by the Board and/or held in partnership with the Board. The costs associated with these events are covered through the Trustee's allocated budget. Such events include, but are not limited to:

- Board Recognition Night (optional)
- Events in support of the Halton Catholic Children's Education Foundation (optional)
- Parent Conference

Community Events:

The Board is committed to creating and promoting opportunities for community outreach. It is in the interest of the Halton Catholic District School Board that its presence is visible within the community at community events. The Board, through the office of the Director and/or the Chair of the Board, may determine that it is advisable to attend or be represented at such events.

Examples of community events where the Board would cover the costs associated with these events by purchasing tickets or a table include, but are not limited to:

- Burlington and Oakville Prayer Breakfasts
- CYO Dinner
- Father Fogarty Awards
- Halton Food for Thought Breakfast Gala
- Halton Multicultural events
- Halton Pro-Life Dinner
- HIEC's Spring and Fall Breakfast
- Breakfast with the Mayor

Local Events:

At times, trustees are invited to attend local events within their respective jurisdiction. These events benefit from having local trustee representation and provide opportunities for trustees to remain connected to, and active within their local community and parishes.

The costs associated with these events are covered through the trustee's allocated budget. Such events include, but are not limited to:

- Local Municipal Celebrations (Civic Remembrance Day Celebrations, etc...)
- School-related events such as Spaghetti dinners or yearly BBQ
- Parish Celebrations

Professional Development / Trustee Liaison:

Trustees are often invited to attend seminars/workshops. The costs associated with these sessions, although attendance is voluntary, can be covered through the trustee's respective budget allocation. Trustees may also choose to pursue learning opportunities related to their role as school trustee. These events must be approved by the Chair of the Board. Such events include, but are not limited to:

- Ontario Association of Parents in Catholic Education
- Ontario Catholic Student Leadership Conference
- ~~Safe Schools, Supervision and Collective Bargaining Conference~~
- When Faith Meets Pedagogy
- People for Education

Unreasonable Expenses:

Examples of events that would not be directly supported by the Board, nor eligible for reimbursement for individual trustees include, but are not limited to:

- Partisan Political events
- Events that are contrary to the governing values of the Halton Catholic District School Board
- Events that are contrary to the tenets and teachings of the Catholic Church

Policy I-40 Performance Appraisal of Director of Education	Item 4.4
April 13, 2021	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy I-40 Performance Appraisal of Director of Education*.

Commentary

Policy I-40 Performance Appraisal of Director of Education was reviewed as part of the regular Policy review cycle.

The performance appraisal of the Director of Education is due to commence in April 2021 and to be completed by May 31, 2021. It has been observed in past reviews that the current rating structure for the evaluation criteria is limiting in scope as it does not permit Trustees to provide mid-point scoring (i.e., a rating that falls between levels, for example, 2.5). This has resulted in ratings being applied inconsistently. Additionally, the current rating of *X-Unknown* has been interpreted in past reviews as a value of 0 (zero), thereby skewing the overall tabulation.

Changes have been made to the rating structure in Appendix A of the policy to include broader evaluation criterion from 1 to 5 as follows:

- 1-Unacceptable; 2-Below expectations; 3-Meets expectations; 4-Exceeds expectations; 5-Outstanding
- Only values of 1 to 5 shall be considered in the overall tabulations

Policy I-40 Performance Appraisal of Director of Education is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

<p style="text-align: center;"><i>Moved by:</i></p> <p style="text-align: center;"><i>Seconded by:</i></p> <p>That, the Policy Committee recommends that <i>Policy I-40 Performance Appraisal of Director of Education</i> be forwarded to the April 20, 2021, Regular Board Meeting for approval.</p>

Report Prepared and
Submitted by:

P. Murphy
Chair of the Board and Milton Trustee

M. Duarte
Vice-Chair of the Board and Milton Trustee

Performance Appraisal of Director of Education	
Adopted: October 15, 2013	Last Reviewed/Revised: June 19, 2018 <u>April 13, 2021</u>
Next Scheduled Review: 2020-2021 <u>2023-2024</u>	
Associated Policies & Procedures: N/A	

Purpose

The Halton Catholic District School Board believes that a performance appraisal process for the Director of Education, provides a forum for constructive dialogue and exchange of information between the Director and the Board of Trustees, further that such process is an opportunity for both the Board and the Director to clarify expectations and goals, to review past accomplishments, and to agree on needs and priorities of the system. The end result provides clear objectives for the coming year.

Application and Scope

This policy applies to the Director of Education and the elected trustees at the Halton Catholic District School Board, and sets a process to be undertaken on an annual basis.

Principles

The Halton Catholic District School Board shall adopt a program of performance appraisal which:

- Is consistent with the Mission and beliefs of the Halton Catholic District School Board.
- Builds upon and improves the Director of Education’s performance by establishing a formal process and mechanism by which to provide feedback and to discuss and monitor expectations and standards of performance.
- Sets measurable goals, objectives and directions for the Director that directly relate to the Board’s Mission and Multi-Year Strategic Plan.
- Ensures that the Halton Catholic District School Board’s expectations and priorities are being effectively addressed by the Director.
- Is completed annually by the Board of Trustees with all trustees participating in the evaluation process.
- Provides for professional growth of the Director and ensures accountability.

- Shall be based on duties as assigned in provincial statutes, regulations, policies and guidelines for the position of Director of Education.
- Is led by the Chair of the Board.

Requirements

- The annual performance review for the Director of Education shall be initiated by the Chair of the Board in April.
- The Director will submit a report which reviews activities and accomplishments for the year, to the Chair of the Board who will forward it to the trustees.
- The Chair will meet with the Director to review the appraisal process for the coming year, including a review of previous years' goals and identify goals for the next year.
- The Executive Assistant will circulate, to trustees, all forms, the Director's Report and a summary of the process. Trustees will be asked to complete the survey (*Appendix A*) and return it to the Chair at the April Board Meeting.
- The Chair and Vice-Chair of the Board shall review the data collected and the Chair and the Vice-Chair shall prepare a written appraisal report based on the data collected. This appraisal report will be reviewed by the trustees and then submitted to the Director of Education by May 31 each year.
- The Director of Education shall then respond and the appraisal report and Director's response shall be received by the Board for review, approval and disposition by the final Board meeting in June.
- The Director shall file an annual report identifying progress toward strategic priorities and goals outlined in the Multi-Year Strategic Plan, and areas of focus for attention for the upcoming school year at the September Board meeting. The report shall consider any recommendations arising out of the appraisal report and the Director's response from the previous school year.
- The appraisal report and response of the Director shall be filed in the office of the Chair, with a copy provided to the Director of Education.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

**Director of Education
Performance Appraisal**

Time Period:

This form is designed to obtain your perceptions of the performance of our Director for the above mentioned time period. Your personal opinions and observations are important, so please respond candidly to each item. Your responses will remain anonymous. A summary of all the responses will be compiled for all the trustees.

As you read through the following list, circle the appropriate number, and submit any additional comments in the space provided. Only values of 1 to 5 shall be considered in the overall tabulations.

- (1) ~~Does not meet expectations~~ Unacceptable
- (2) Below expectations
- (3) ~~Meets expectations~~
- (4) ~~Exceeds expectations~~
- (5) Outstanding
- (X) Unknown

1. Catholic Leadership

- Promotes and integrates Gospel values throughout the system
- Leads prayer and liturgy at meetings
- Articulates Catholic values to community
- Demonstrates a strong understanding of and maintains a positive working relationship with the deanery and related parishes

- (1) ~~Does not meet expectations~~ Unacceptable
- (2) Below expectations
- (3) ~~Meets expectations~~
- (4) ~~Exceeds expectations~~
- (5) Outstanding
- (X) Unknown

Comments:

2. Cultural Leadership

- Builds commitment to Board's Mission, beliefs and strategic priorities
- Maintains culture of respect through the system
- Creates a focus on faith, education excellence and student well-being

- (1) ~~Does not meet expectations~~ Unacceptable
- (2) Below expectations
- (3) ~~Meets expectations~~
- (4) ~~Exceeds expectations~~
- (5) Outstanding
- (X) Unknown

Comments:

3. Communications

- Provides written and verbal reports to the Board of Trustees
- Regularly corresponds to the system
- Responds to media/general correspondence
- Responds to inquiries in a timely fashion
- Provides timely information on Ministry initiatives that may affect the system
- Interprets and communicates policy, procedures, legislation and regulations to others (staff and trustees) to increase understanding
- Maintains open and meaningful communication with the Board

(1) ~~Does not meet expectations~~ Unacceptable

(2) Below expectations

(~~3~~) Meets expectations

(~~4~~) Exceeds expectations

(5) Outstanding

(X) ~~Unknown~~

Comments:

4. Staff Relations

- Builds respectful relationships with all employee groups
- Creates an atmosphere of trust and collaboration
- Takes a problem-solving approach to issues
- Promotes a culture of learning that allows staff to engage in continuous learning Handles tough situations well and manages difficult personnel issues successfully

(1) ~~Does not meet expectations~~ Unacceptable

(2) Below expectations

(~~3~~) Meets expectations

(~~4~~) Exceeds expectations

(5) Outstanding

(X) ~~Unknown~~

Comments:

5. Community and Public Relations

- Represents the Board in a positive and professional manner
- Strengthens inter-board cooperation
- Enhances the system profile locally and provincially

(1) ~~Does not meet expectations~~ Unacceptable

(2) Below expectations

(3) ~~Meets expectations~~

(4) ~~Exceeds expectations~~

(5) Outstanding

(X) ~~Unknown~~

Comments:

6. Vision of System: Present and Future

- Articulates and promotes Mission and values of the system
- Understands system design and change management process
- Articulates how system and school planning align and reflect the Board's strategic priorities

(1) ~~Does not meet expectations~~ Unacceptable

(2) Below expectations

(3) ~~Meets expectations~~

(4) ~~Exceeds expectations~~

(5) Outstanding

(X) ~~Unknown~~

Comments:

7. Organizational Leadership

- Leads by example - is seen as instructional leader
- Takes forward thinking approach to anticipate change
- Inspires confidence in the system
- Maintains a clear and consistent sense of direction
- Deals directly with difficult issues
- Provides clear roles and high expectations for senior staff
- Integrates feedback from trustees, staff and the community into positive action

(1) ~~Does not meet expectations~~ Unacceptable

(2) Below expectations

(3) ~~Meets expectations~~

(4) ~~Exceeds expectations~~

(5) Outstanding

(X) ~~Unknown~~

Comments:

8. Fiscal Leadership

- Ensures the budget process reflects accountability in planning for economic and political realities
 - Ensures budget allocations reflect articulated goals of system in the department planning process
- Ensures financial management of the Board is consistent with legal and Ministry requirements

- (1) ~~Does not meet expectations~~ Unacceptable
- (2) Below expectations
- (3) ~~Meets expectations~~
- (4) ~~Exceeds expectations~~
- (5) Outstanding
- (X) ~~Unknown~~

Comments:

9. Personal and Professional Attributes

- Participates in professional peer organizations
- Contributes to provincial initiatives, projects and/or committees
- Demonstrates ethical principles in management activities
- Is recognized as a professional leader

- (1) ~~Does not meet expectations~~ Unacceptable
- (2) Below expectations
- (3) ~~Meets expectations~~
- (4) ~~Exceeds expectations~~
- (5) Outstanding
- (X) ~~Unknown~~

Comments:

SUMMARY OF BOARD RESPONSE:

After Board members have reviewed and discussed the Director of Education's report, the Chair and Vice Chair will summarize the points by completing this form.

The Director of Education does a competent job in these areas:

The Director of Education could develop in these areas:

Summary Statement:

Comments from the Director of Education:

Signature of Chair

Date:

Signature of Director of Education

Date:

The Director of Education's signature merely indicates that the completed form has been read and does not necessarily imply agreement with the performance evaluation.

A copy of this document will be placed in the Director of Education's personnel file.

<p>II-43 Voluntary, Confidential Self-Identification of First Nation, Métis & Inuit Students</p>	<p>Item 4.5</p>
<p>April 13, 2021</p>	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy II-43 Voluntary, Confidential Self-Identification of First Nation, Métis & Inuit Students* as recommended by staff.

Commentary

Policy II-43 Voluntary, Confidential Self-Identification of First Nation, Métis & Inuit Students was reviewed as part of the regular Policy review cycle.

- Changes have been made to the policy to update and align language with relevant Ministry documents
- Minor changes have been made to include clarification to the Purpose, Application & Scope and updating References
- Principles updated to include Halton Catholic Board perspective
- Requirements integrate language that is consistent and aligns with Ministry directives
- Minor changes have been made to improve readability

Policy II-43 Voluntary, Confidential Self-Identification of First Nation, Métis & Inuit Students is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

<p style="text-align: center;">Moved by:</p> <p style="text-align: center;">Seconded by:</p> <p>That, the Policy Committee recommends that <i>Policy II-43 Voluntary, Confidential Self-Identification of First Nation, Métis & Inuit Students</i> be forwarded, along with amendments, to the April 20, 2021 Regular Board Meeting for approval.</p>
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Report Prepared by: J. Crowell
Superintendent of Education, Curriculum Services

Report Submitted by: P. Daly
Director of Education and Secretary of the Board

Voluntary, Confidential Self-Identification of First Nation, Métis and Inuit Students

Adopted: April 6, 2010	Last Reviewed/Revised: <u>April 13, 2021</u> <u>May 1, 2018</u>
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Next Scheduled Review: 2020-2021-2023-2024

Associated Policies & Procedures:
[I-02 Records and Information Management](#)
[I-07 Protection of Privacy](#)
[II-45 Equity and Inclusive Education](#)
[VI-54 Equity and Inclusive Education](#)

Purpose

~~To~~he development of effective self-identification policies ~~by Ontario school boards is a significant step toward that~~ ensuring that First Nation, Métis, and Inuit students receive the highest possible quality of education; ~~and that all Halton Catholic District School Board (HCDSB) Ontario students will have develop~~ knowledge, ~~critical literacy, understanding and appreciation~~ of contemporary and traditional First Nation, Metis, and Inuit traditions, cultures and perspectives, and the important contributions of First Nation, Métis, and Inuit communities to Ontario’s cultural, economic and social future.

~~The Halton Catholic District School Board will provide the opportunities y for all First Nation, Métis and Inuit students to voluntarily and confidentially self-identify so that First Nation, Métis and Inuit students may receive culturally relevant and responsive programming.~~

Commented [BE1]: Integrated into Requirements

To realize the learning aspirations and potentials of First Nation, Métis and Inuit students ~~will be realized~~ through a responsive, transparent and accountable policy that focuses on improved programs and services and builds on strong partnerships with First Nation, Métis and Inuit communities. Continued data collection and analysis will ~~provide information for support~~ future decision making surrounding First Nation, Métis and Inuit student success.

Application and Scope

This policy applies to any student of First Nation, Metis or Inuit ancestry attending schools in the Board. A student who is 18 years of age or older, ~~or a student (16 or 17) who has withdrawn from parental control~~, has the right to self-identify. For students under 18 years of age, a parent or guardian will self-identify on their behalf.

The responsibility for implementation of this policy applies to the ~~HCDSB Board's~~ senior administration and school administrators.



References

[Building Bridges to Success for First Nation, Metis and Inuit Students, Ministry of Education, 2007](#)

[Canadian Charter of Rights and Freedoms](#)

[The Constitution Act, 1982](#)

[Education Act](#)

[The Journey Together Ontario's Commitment to Reconciliation with Indigenous Peoples](#)

[Municipal Freedom of Information and Protection Privacy Act \(MFIPPA\)](#)

[Ontario First Nation, Métis, and Inuit Education Policy Framework: Implementation Plan 2014](#)

[Ontario First Nation, Metis, and Inuit Education Policy Framework, Ministry of Education, 2007](#)

[Ontario Human Rights Code](#)

[Ontario Human Rights Commission: Policy on preventing discrimination based on creed \(2015\)](#)

[Truth and Reconciliation Commission of Canada: Calls to Action \(2015\)](#)

Definitions

First Nation: A term that came into common usage in the 1970s to replace the word “Indian”, which many found offensive. The term “First Nation” has been adopted to replace the word “band” in the names of communities.

Indigenous peoples: The descendants of the original inhabitants of North America. Section 35(2) of the Constitution Act, 1982, states: “In this Act, ‘Aboriginal peoples of Canada’ includes the Indian, Inuit, and Métis peoples of Canada.” These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs. Their common link is their indigenous ancestry.

Inuit: Indigenous people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the Indian Act.

First Nation: A term that came into common usage in the 1970s to replace the word “Indian”, which many found offensive. The term “First Nation” has been adopted to replace the word “band” in the names of communities.

Métis people: People of mixed First Nation and European ancestry. The Métis history and culture draws on diverse ancestral origins, such as Scottish, Irish, French, Anishinaabe, and Cree.



~~Inuit~~ Indigenous people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the Indian Act.

Principles

~~This policy will evolve as the Board seeks to improve achievement and program delivery for First Nation, Métis and Inuit students. The following principles will be used as a guide:~~

- ~~The Halton Catholic District School Board (HCDSB) recognizes that all people are created equal, in the image of God, each with inimitable characteristics deserving of dignity (Genesis: 1:27). In accordance with the Church's teachings, it is the policy of the HCDSB to provide in all its operations an educational environment which supports and fosters diversity, equity and inclusion within its Catholic community.~~

- ~~The Halton Catholic District School Board is committed to providing a positive and inclusive Catholic learning environment which enhances the dignity and achievement of all members of its educational community. The HCDSB understands that accurate and reliable data is needed to ensure First Nation, Métis and Inuit students reach their full potential.~~

- Excellence and Accountability**

~~The Halton Catholic District School Board Ministry of Education~~ believes quality education is essential for the continuing development of both Indigenous and non-Indigenous communities. The academic achievement of every First Nation, Métis, and Inuit student is supported through the delivery of quality education. The ~~HCDSB Ministry of Education~~ provides support and resources for First Nation, Métis, and Inuit students.

- Equity and Respect for Diversity**

~~The Halton Catholic District School Board Ministry of Education~~ creates and nurtures an academic environment for every First Nation, Métis, and Inuit student that promotes the development of a positive personal and cultural identity, as well as a sense of belonging to both Indigenous and wider communities.

~~The Halton Catholic District School Board Ministry of Education~~ creates and supports an academic environment that fosters First Nation, Métis, and Inuit languages and cultures. It acknowledges the diversity found in First Nation, Métis, and Inuit communities and endorses learning about First Nation, Métis, and Inuit cultures, histories, and perspectives in ~~a Catholic~~ the public education system.

- Inclusiveness, Cooperation, and Shared Responsibility**

~~The Halton Catholic District School Board recognizes that C~~ooperation among governments, ministries, educational institutions (including the Ontario College of Teachers and faculties of education), and First Nation, Métis, and Inuit families, communities, and organizations is essential



for the implementation of education programs and services designed for First Nation, Métis, and Inuit students, regardless of where they live.’

- **Respect for Constitutional and Treaty Rights**

The ~~Halton Catholic District School Board~~ Ministry of Education respects Indigenous and Treaty Rights protected by Section 35 of the Constitution Act, 1982

Implementation:

- ~~Self-identification data will be collected as part of the registration process for all students. All relevant staff shall be alerted to self-identification registration mechanisms through the student registration process. Self-identification data shall be collected and analyzed.~~

- **Confidentiality:**

~~All data will be securely stored to respect privacy and used only as a means to enhance First Nations, Métis and Inuit education programs. Data is protected and governed by the Municipal Freedom of Information and Privacy of Students Act for School Boards.~~

~~Individual data will not be communicated. The information gathered will be used in aggregate only and for the purpose of developing and implementing supportive programs.~~

- **Timelines:**

- ~~The data collected as a result of this policy will be evaluated by the school and board improvement learning teams on an annual basis to inform student programming across schools within the Halton Catholic District School Board.~~

Commented [BE2]: Information integrated into Requirements

Requirements

1. Engage with local First Nation, Métis and Inuit parents and communities to build understanding of Indigenous student self-identification and to increase the number of students/families that choose to self-identify. Self-identification data will be collected as part of the registration process for all students.
2. Ensure the self-identification process is responsive, transparent and accountable, and focuses on improving services and supports, building on strong partnerships with Indigenous parents and their communities.
3. Collect, analyse and report on data for self-identified Indigenous students to inform targeted strategies for increasing Indigenous student achievement and success. Data collected will be evaluated on an annual basis by school and board improvement learning teams to inform culturally relevant and responsive student programming.
4. Adhere to the collection, use, sharing and secure storage of data in accordance with the Municipal Freedom of Information and Protection of Privacy Act (MFIPPA). The HCDSB may make informed decisions regarding student achievement initiatives and supports. Data collected may be confidentially shared as required through the Ontario Student Information System (OnSIS) with the



Ministry of Education and the Education Quality and Accountability Office (EQAO) for the purposes of funding and student achievement.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

Policy II-45 Equity and Inclusive Education	Item 4.6
April 13, 2021	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy II- 45 Equity and Inclusive Education* as recommended by staff.

Commentary

Policy II-45 Equity and Inclusion Education was last reviewed and approved at the February, 9 2021 Policy Committee meeting. An additional reference to the Church document – *Nostrae Aetate* was added to the Policy at the subsequent Board meeting on February 16, 2021 and the policy was sent out for stakeholder feedback.

The revised *Policy II-45 Equity and Inclusive Education* and the stakeholder feedback are attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

Moved by:

Seconded by:

That, the Policy Committee recommends that *Policy II-45 Equity and Inclusive Education* be forwarded, along with amendments, to the April 20, 2021 Regular Board Meeting for approval.

Report Prepared by: S. Jayaraman
Senior Manager, Human Rights and Equity

Report Submitted by: P. Daly
Director of Education and Secretary of the Board



Policy II-45 Equity & Inclusive Education

Summary of Stakeholder Feedback

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Introduction

This report summarizes feedback received through the Stakeholder Feedback Process for Policy II-45, Equity and Inclusive Education.

Background

Policy II-45 Equity and Inclusion Education was last reviewed at the Policy Committee Meeting held on February 9, 2021. An additional reference to the Church document – *Nostrae Aetate* was added to the Policy at the subsequent Board meeting on February 16, 2021. Policy II-45 was released for stakeholder feedback between February 16 and March 19, 2021.

Who Responded?

In total, **349 completed responses** were submitted via the online form. The majority of respondents identified as HCDSB parents (65%, n = 227).

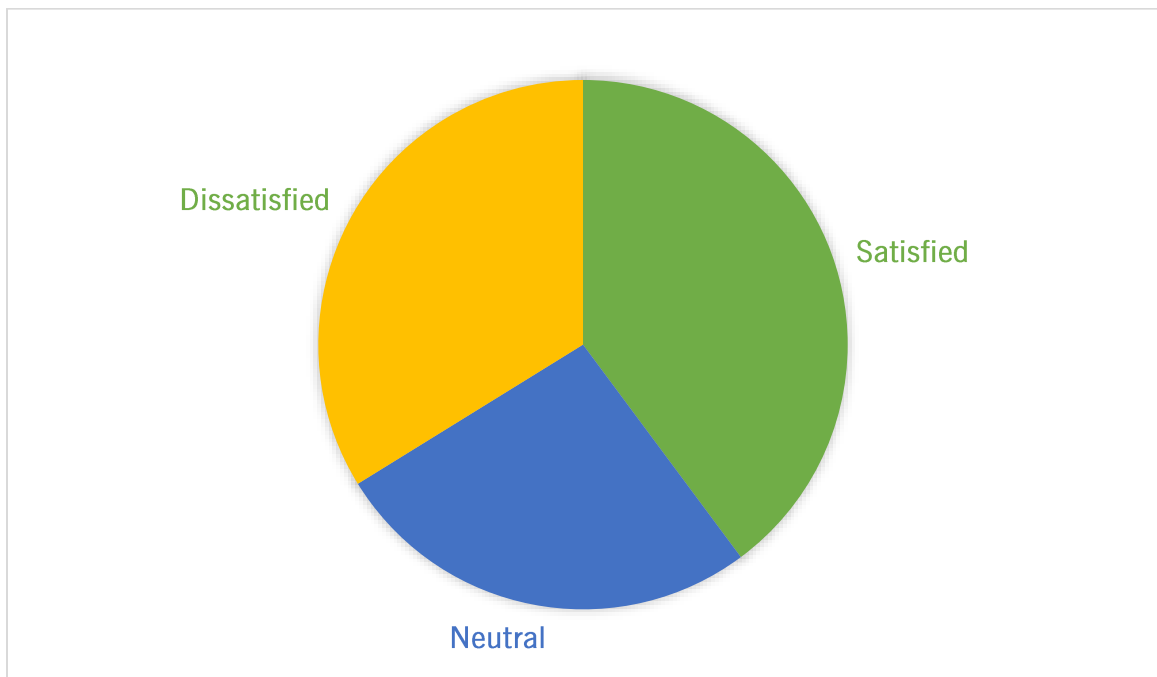
ROLE	COUNT
HCDSB Parent	227
HCDSB Student	78
HCDSB Staff	20
Member of HCDSB Community	9
Parish Member (clergy, parishioner)	9
HCDSB Community Member (ratepayer)	9
President of HCDSB Unionized Employee Group	2
Trustee	2

ROLE	COUNT
Other	2

Level of Satisfaction with Content of Policy

Respondents were asked to rate their level of satisfaction with the proposed changes to Policy II-45.

- 139 respondents indicated they are **satisfied** with the proposed policy changes.
- 92 respondents indicated they are **neutral** about the proposed policy changes.
- 118 respondents indicated they were **dissatisfied** with the proposed policy changes.



Comments Submitted

Respondents were invited to provide comments, questions or suggestions related to the policy changes. 192 comments were submitted.

All responses have been redacted and are listed below.

Comments from Respondents Satisfied with the Changes

Nice.

As an asian student who has only ever attended predominantly white schools apart of the HCDSB district, I acknowledge that some teachers are incapable of providing the support they should to POC students. In elementary school, a white teacher dismissed my concerns over other students saying micro aggressions. This is unacceptable. Teachers apart of the HCDSB district must do work to become ALLYS. If you want to promote equity and diversity, you must become ally's to POC and put in the effort to speak about this with students as well. With the uprise of hate crimes against Asians in Canada and the apparent injustices occurring against black people all around the world, the HCDSB school board has to do EVERYTHING they can to address these topics. We need to make predominantly white schools aware of the self work that must occur. Thanks.

This subject it's very close to home as our family is LGBT and catholic.

No

I would hope this policy is actually enforced. At my school there has been racist comments and both people the victim and the racist person get in trouble. The victim is also invalidated for being upset when it's completely justified. In the future I would like there to be proactive measures so racist students don't act racist and are more appropriately punished instead of it being swept under the rug. Racism and homophobia seems to be on a level normalized which is disgusting.

No

Very good!

Under "Data Collection, Integration and Reporting", it states that "HCDSB supports the need for collecting and analyzing voluntary student demographic data and perceptual data". However, the corresponding sentence about staff does not include the word "voluntary". I think it should. Nobody should be forced to provide demo and perceptual data about themselves. There should be a 'prefer not to answer' option.

Hi hi good morning thank

I am happy you are simplifying it down to "we're all equal in God's eyes" and removing some items that are trying to pander to certain SJW groups. We need to focus that we're all equal, not amplifying that certain groups are different. I say well done!

How do you plan on ensuring diversity among staff working in schools for all roles? Diversity represented in the curriculum is good, but how will it be reflected in the real life interactions the students have with all school staff on a daily basis?

In section 6 there is specific call out of anti-black racism. There should also be a call out for anti-indigenous racism.

No

This policy is necessary for the equality of students and staff, ensuring that all HCDSB students and staff are held in a safe ambience. The policy being made is immensely great.

Go bigger! Go broader! Even more inclusive with more specifics to transgender inclusivity, gay, bisexual, queer and lesbian inclusivity. More inclusive like Jesus taught us.

I believe anti-Asian racism should be highlighted as well. Especially in light of all the hate crimes against Asians that have occurred since the beginning of covid-19.

In the last paragraph of Section 2 "Shared and Committed Leadership", the term "inequitable representation" needs further elaboration. How can the representation be inequitable?

Thank you for the service 🙏🙏

It does not call out students with disabilities and it should

I think it is such an important modification and I believe it requires continuous training for teachers and staff as well as parents and students. We can all do better. The conversation needs to continue and be called out and cannot go unspoken any longer.

I'm not sure how this policy will be implemented successfully. Considering that the people who in charge are bias toward other cultures. Especially black boys.

HCDSB must be inclusive of our entire diverse population we have here in Halton. There should be no room for divisive, alt-right content in our schools. Board members with alt-right tendencies should not hold any sway in deciding what our children should be learning in school. Christ is love for all and that is what should be centre in our schools.

In the shared and commuted leadership section Educational Assistants are not listed and are an important part of the school leadership. Additionally- what specific steps will be taken to ensure a commitment to the hiring and mentorship of racialized staff? 90% of staff self-identify as white. 30% (in Oakville- not sure of other cities) of our students are racialized. This is a huge disparity. Some of our students go from K-12 never having a racialized teacher or administrator. What concrete steps in the HCDSB policy will be taken to address this?

No

No

to encourage equity, a conversation about pronouns should be had with all staff. We should also have the conversation with students. Let's celebrate our trans and non binary folks apart of the HCDSB school community.

We need an updated policy ASAP. Please pass this as soon as humanly possible.

I am pleased to see there is open discussion for inclusivity for all. In today's time it is important to embrace and celebrate sexual diversity and to recognize that we are all humans and deserve to learn in a safe environment. It will be important for all HCDSB staff to be role models to the students by demonstrating inclusivity and to stop racial prejudices.

No

Thank you for the opportunity to review and provide feedback. This is not achieved without a lot of hard work, time and commitment by the group of people who put this together. Thank you.

age 5 of 9 states: "HCDSB recognizes the critical role of all leaders including trustees, superintendents, principals, teachers, Designated Early Childhood Educators, Early Childhood Educators..." Designated Early Childhood Educators are the same as Early Childhood Educators and does not need to be repeated.

Also, should all school staff be included in this? Educational Assistants? Secretaries? Custodial staff? Library technicians?

Page 5 of 9 states: "HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board. Inequitable representation of historically disadvantaged groups in the workforce can lead to inequities in the educational experience and outcomes for excluded or marginalized students." Does this mean HCDSB will be looking at it's hiring practices and work to hire staff that are representative of the population served?

Page 6 of 9 states: "HCDSB acknowledges the importance of increasing parent engagement in equity and inclusive education with a focus on reaching out to parents/guardians who may be disengaged from the education system." What action accompanies this statement, it is great to acknowledge the importance, how will HCDSB work to increase parent engagement in equity and inclusive education?

Page 6 of 9 states: "HCDSB recognizes that strengthening inclusive and culturally responsive and relevant teaching, curriculum, assessment and resources is essential to promoting student achievement and wellbeing and commits to advance culturally responsive and relevant pedagogy." This is so important, thank you for including. How will HCDSB ensure training is rolled out to everyone in a manner that will impact teacher practice?

Page 7 of 9 states: "HCDSB recognizes the need for regular, ongoing training and accessible information on human rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders." YES!!!! Thank you!! And Sita has done amazing work with staff since coming to HCDSB

Data Collection: Thank goodness, we will finally be able to identify where we need to do more work! Thank you for your efforts to support equity and inclusion, and for taking an anti-racist stance.

The changes are very clear and there is less ambiguity with the policy. Good improvements
To add that the board is committed to look for new opportunities for staff to learn about inclusive education and making it mandatory training for all its education workers- modules, PD, mandatory learning courses as part of requirement to be hired and to continue to work for the board. School buildings have mandatory inclusive classrooms for students who need to focus on specific areas of need- learning and therapy sessions.
Elimination of seclusion and detention rooms.
Ongoing commitment with local organizations to build inclusive social programming and classroom learning material.

I applaud the changes and welcome more equitable and inclusive policies and practices in HCDSB.

My suggestion is that our christian and godly values held by the Catholic church must not be compromised. The bible says in Proverbs 22 vs 28 that 'Do not move the ancient boundary stones set by your ancestors'
As Christians, we are to love like GOD but we do not accept sin. rather we pray that the sinful person will change and turn to GOD.

Thank you...glad to see the Catholic Church catching up with the times.

This is definitely a step in the right direction.

Respect for diversity and inclusion is entirely consistent with our Catholic values. The Church teaches that noone should be discriminated against or excluded for who they are. Jesus came to save all humanity, not just those who were members of privileged groups. These changes are consistent with the law and with promoting those values of respect and dignity.

Page 7 should also include the need for training and information on anti-homophobia and anti-transphobia. Again, ensuring that every student regardless of their sexual orientation or gender identity is respected and included does not undermine Catholic teachings; it affirms them.

Any effort to remove any of the listed grounds of discrimination from the policy should be resisted. I like the inclusion of the words "human rights" which will hopefully lead to more accepting policies, support and tolerance towards staff and students that identify with different genders or are non-binary. I also like the focus on anti-racism education and supports.

I read through everything. The language is laborsome. I am satisfied with what I read.

nope

in the Preamble on page 5 "stakeholders in our Catholic community" the word "Catholic" should be omitted. We should strive to achieve an informed leadership philosophy for our WHOLE community. Not just for the Catholics.

I think it would send a very powerful message if the head of policy resigned their position to give it to a black or Indigenous person.

No

This is a step forward to an inclusive school community

I appreciate the statements around representation amongst school staff and leaders and the recognition that training is important.

I think this new policy should be adopted.

Comments from Respondents Neutral about the Changes

A policy such as this should be reviewed and vetted through an equity and inclusion committee which includes all stakeholders as well as staff members who are of minority backgrounds. Without having such a group vet this and give input you will be missing out on the whole purpose of this policy.

There is racism in the HCDSB. I know teachers who have faced racism and discrimination. The board needs to address the systemic barriers facing students and staff of minority backgrounds. The board needs to put into action a committee to address the barriers and deal with the root of the problem. Without a committee this policy means nothing and racism and discrimination will continue to exist in this board.

I think word choice and change was good, it gets the message across more direct. As long as you start to include things like queer identities, religious minority identities and POC into your curriculum then all is good.

I think that this policy should have been implemented years ago. This was a long time coming, especially since there is a teacher at CTK whom has gone on multiple homophobic rants in religion class on multiple occasions. The fact that he was able to do this and everyone turned a blind eye is [REDACTED] appalling and disgusting. Do better HCDSB.

It seems to me that Black History Month is very problematic... if we have a system that is equitable and inclusive we don't need Black History Month... how do you defend Black History Month when you do not have an Indigenous Month or Asian Month, or Hispanic Month or Arab Month... it seems very odd to me that we still have a Black History Month in a

very multicultural community... education should be inclusive and recognize the achievements of "women" and people of all backgrounds all year long September to June... the system is so slow to change. Maybe Black History Month is a symptom of guilt or a racist education system or both... I dont know.

I have found that in secondary school many of the religious education teachers are discriminatory towards students. I have heard and experienced teacher discriminating Black and Asian students as well as disrespecting and disregarding students opinions on abortion and mental health. I have had a teacher personally tell my that my feelings of stress are invalid and nothing compared to an adults but I struggle with anxiety. Teachers make students feel as the they are lower than them and although I respect adult authority it is also important that teachers respect their students as both human beings and as people who uphold their own opinions. I don't see how any policy will change this behaviour as these teachers have been reported and nothing was done about their behaviour. Teaching teachers to respect students should be top priority. I go to a school that says it stands for equity but with all honesty they do a crap job of demonstrating that equity in a manor that makes students feel respected and heard. It is this behaviour that lead me to stray away from the Catholic faith. The Catholic morals and ethics that I was taught were that the catholic faith is always right and that everyone who doesn't follow it's rules is "wrong" and doesn't hold proper values. This is not equity. It's cutting out entire groups of people because they have a more modern view on life. Because of these things that I was taught I strayed away from the Catholic faith and chose to follow a different spiritual path. A path that allowed me to explore my beliefs and opinions without feeling like I was judge for who I was or what I held as morally and ethically just. Until the school board teaches its staff how to respect its students and their ideas, who they are, and what they stand for, kids will continue to stray away from the faith. I propose that each school should have a mandatory staff meeting educating staff on how to treat they students with respect while still upholding their authority as teachers.

Looks good on paper but as so often happens it's not going to do much, call me a pessimist but if you teach "only Christians get to heaven, every other religion is wrong, if you don't believe what the church says your going to hell and then more opinionated statements from teachers and staff such refusing to use a persons pronouns or their preferred name or saying that "gay people are sinners" then claiming not to discriminate on the basis of gender identity, religion or sexual orientation is impossible.

I'm sorry but that's the truth, the Christian and catholic church have long histories of discrimination and abuse towards other cultures, religions as well as gay and trans people and while I appreciate the gesture it's not going to do much, instead you could try and educate your staff on the issues of these groups instead of just writing rules that say "you can't discriminate" and my advice: ask the students to educate you on their cultures, their other religions, how their gender identity is expressed and what their sexual orientation means. Because if anyone would know it would be us, so listen

My child hasn't learned a thing about black history month yet his teacher reads the indigenous treat thing everyday to the kids. It blows my mind how school have been throwing black history month under the rug.

N/A

As a Peel teacher, I see the Peel policies take over every other element of teaching. Many/ almost most courses and initiatives are now only abt these policies. While important, they should not replace quality of education, mental health, special education and all the other aspects of education that are equally important.

None

Not at this time

We need an EDI action plan as well, not just a policy!

You need to address discrimination on the basis of "health" as well. As this pandemic has illustrated, there is discrimination against students and staff who have health issues and there will be continued discrimination against students whose families have made certain decisions about their health. Will the HCDSB discriminate against a student or staff member who, for example, is not vaccinated against COVID-19? That needs to be addressed here because health discrimination exists and it will get worse. We cannot have a truly inclusive society without addressing this. Please add The following word to this paragraph:

Both in its content and methodology, inclusive curriculum seeks to recognize our commitment to Catholic values and to affirm the life experiences of all students, regardless of race and ethnicity, gender, place of origin, religion, cultural and linguistic background, social, HEALTH and economic status, sexual orientation, age, and ability/disability.

Can we focus on Covid please?

"HCDSB recognizes the need for regular, ongoing training and accessible information on human rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders."

Why does " anti-Black racism" follow " anti-racism" in the above excerpt? ...I think the English language would dictate that the term "anti-racism" includes "anti-Black racism"... Why is this additional term "Black" stipulated if it blatantly includes it by the definition of "anti-racism" alone? There is no need to separate people more by adding unnecessary words that provide no additional 'value' to the purpose of inclusion.

Hello,

My name is [REDACTED] and I am a parent of two children in the HDCSB. My children, [REDACTED] are currently in grade 3 and Kindergarten. My daughter [REDACTED] has always struggled in school and without the commitment of my wife and I and working with Kumon she never would have be able to keep up with her classmates.

We have asked a number of times to hold [REDACTED] back a grade but apparently that was not an option. I really feel our current system is failing our kids. For example, If [REDACTED] receives a 60 in math and her classmate receives a 90...they both pass and move onto the next grade. [REDACTED] at this point is expected to learn new material when she has not even mastered the original material.

There should simply be a "Level 1" math and a Level 2 math etc and fit the kids in accordingly. Saying this, [REDACTED] tried to switch to French Immersion and was simply not ready. At this point she is unable to return to that school for they can only start in Grade 2 as you know. The school board has already made a life decision for my daughter. We do not move to the yellow belt in martial arts until the white is mastered as we do not move to grade 3 music levels until we master grade 2. This system seems to make sense in many aspects in life except the current educational system

I am currently a firefighter and teach firefighting at the college level for students that are thinking about a career in firefighting. Every semester there is a handful of students that leave the program because they cannot read or write properly. They were pushed through the system and we as a society have let them down. It breaks my heart knowing that all these kids probably needed was a little more time to learn the basics. The Kumon system I feel is brilliant. It works on mastering a certain level then moving on to the next. We should not have to put out kids into these outside schools for they spend 8 hours a day at HDCSB. I feel for students who do not have the resources or money to put their kids in these classes. These outside schools are full for a reason. I know this note is not really related to the subject at hand but thank you for reading.

Regards.

[REDACTED]

[REDACTED]

[REDACTED]

Please feel free to contact me

I think you have to actually fully commit to truly fostering a welcoming and inclusive environment. My children go to [REDACTED] and there is nothing welcoming about the school and there is very little feelings of community. The teachers only teach and welcome the students of their choosing. So inclusivity also means to include all students and all the different ways that they learn. As educators, you do don't get to ignore and publicly shame the students (yes the teachers at [REDACTED] publicly shame and it was considered to be an appropriate teaching tool as 2 teachers told me. I can only assume this directive came from their leadership/principal) who learn differently and need additional guidance . That is not

professional conduct and it certainly is not in line with your catholic teachings. It has to be for everyone - it is an all or nothing option.

HCDSB has definitely lost their way and if you are not careful, you may find yourselves struggling to stay relevant

You need to lead from the front and remember that you are here for the children, ALL OF THE CHILDREN.

In section 4. Inclusive Curriculum and Assessment Practices.

Although I agree with most of the content, there are nuances that appear to completely miss the mark.

The 2 line: "Students' voice is fundamental in the planning for instruction and the accuracy of assessment."

...states that "students' voice is fundamental in the... accuracy of assessment"

This is false.

The teachers' assessment is "fundamental" and is a representation of "student academic achievement in relation to the curriculum".

In other words, if the student completes 50% of an exam, they will achieve no more than 50% of the grade - as assessed by the teacher. "student's voice" - for example: a remark along the lines of "I think I achieved 90% on that exam" should have nearly zero influence on the deterministic grading process....

To re-iterate: students' voice is not a parameter in the grading process... ie "assessment".

The policy must be grounded on "fact" and "objective assessment"... not based on "subjectivity" and "opinion", and MOST certainly not the opinion of a student that may "cry wolf" when they realize that their sub-par assessment outcome - regardless of reason - whether lack of effort, or lack of ability. This is especially important when taking into consideration the fact that: 1. students <18yrs of age are the legal responsibility of their parents or guardians, and hence can not self-assess, and 2. self-assessment has never in the history of time, resulted in a fair and objective outcome when compared to peers.

can you summarize what the changes are? I'm a bit confused, i was able to read something about professional learning and i think this is the right step i think

Perhaps add Educational Assistants to the following paragraph:

HCDSB recognizes the critical role of all leaders including trustees, superintendents, principals, teachers, Designated Early Childhood Educators, Early Childhood Educators, Child and Youth Counsellors, Social Workers, in fostering inclusive, safe and welcoming learning environments and upholding human rights

A recent google search of Smart School Councils revealed some simple ways to improve student voice. Perhaps explore and consider ways to do this in HCDSB?

I don't see how we can maintain a proper Catholic education while fostering fallacies in contradiction of Catholic teachings. By promoting and celebrating things such as "gender identity", "gender expression", and "sexual orientation", Catholicism is being removed and secular ideology is replacing it. Soon there will only be one public school board system and no choice for parents looking for a more morally balanced education for their children.

If it ain't broke, don't fix it.

As an adult who was an elementary and high school HCDSB student, being gay in a system which failed to recognize my worth as a human, and did not protect me when I needed it most, has had a lasting impact on me. Religious values and broader human rights do not need to conflict, and everything should be done to include, support, and protect all students. If the publicly funding Catholic Education system intends to stay relevant, and is interested in ensuring its continued existence, there cannot be a compromise. Honour and respect all people, without qualifying it with explanations and connections to Catholic teachings. No explanation is needed, if the true intent is there.

no

The policy is a good start but ACTION must begin. It's time to talk to about white privilege amongst the HCDSB board.

I think that the elementary school history classes should include more about black history as it is not addressed enough in history classrooms.

You might consider being explicit about better supporting student pathway choices for all, especially those that are underserved.

Using an equity lens in the classroom is important, but it works in tandem with an examination of all pathway practices too (A few examples: abolish grade 8 teacher recommendation form, focus on pathways rather than perceived ability in conversations re: streaming and course selection).

No

why under "Principles" section 6 are you identifying a specific race ? "anti-Black racism"

maybe grade 12s should have an actual graduation and not a virtual one because all grade 12s are upset and want to cry

None.

I understand HCDSB should promote an environment free of discrimination but we have to keep in mind that our catholic values already include the respect and love for others. Also, it is one thing to accept and don't discriminate people because of their sexual identity or orientation but this shouldn't be translated in providing unnecessary information to the kids, nor to promote these situations.

Is there unconscious bias training and or learning for staff and students.

This document is thorough for the well intentioned mandate it desires to achieve. Without being accompanied by the specifics of how/what these policies will appear practically however, it is hard to render an opinion, other than the spirit of it appears well informed. The actual application is as equally important to understand.

While you do have policies in place for inclusiveness and discrimination, there are incidents where students are disrespected. About 2 years ago, my granddaughter who attended a Catholic High School in Caledon told me a short form response that was made from a teacher to a student. I did not know what the short form meant. When my granddaughter told me, I was absolutely shocked. It was a derogatory term spoken to a student when she asked how her team did on their drama presentation. In Burlington, I asked a teacher if there are Catholic teachers saying this short form response to students and she responded 'Yes'. I am shocked that this continues in a Catholic atmosphere. Is not the policies for inclusiveness and discrimination not include respect? Maybe education is needed not only for the teachers, the principals too. I'm not sure if this happens in every school. When I hear one teacher saying that it does happen with some teachers, it is one too many and should not be tolerated.

Page 3:

What is the Halton Catholic's position on Diversity in the Definition list. Particularly to gender identity and sexual orientation.

Religious Accommodation. What does the following sentence mean: "students and employees who wish to observe the tenets or practices of their faith". How would this apply to a Catholic board?

Page 4:

Principles

identifies and eliminates barriers. What type of barriers would a student or staff have with a Catholic board?

involves the broad community. What does this mean? Specifically.

Page 5:

Preamble

"HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board. Inequitable representation of historically disadvantaged groups in the workforce can lead to inequities in the educational experience and outcomes for excluded or marginalized students."

Are we choosing the Top 10? Or, are we choosing from the Top 50; it just depends how you look.

What does this really mean?

Page 6:

"The BoardHCDSB will identify, examine, and remove any barriers that exist, preventing full participatory school-community relations including obstacles associated with any systemic discrimination."

Please tell me what kind of systemic discrimination currently exists, or has existed.

Inclusive Curriculum and Assessment Practices:

Preamble:

"Both in its content and methodology, inclusive curriculum seeks to recognize our commitment to Catholic values and to affirm the life experiences of all students, regardless of race and ethnicity, gender, place of origin, religion, cultural and linguistic background, social and economic status, sexual orientation, age, and ability/disability."

Why is religion in the list of affirmations?

"Mission Statement:

The BoardHCDSB is committed to implementing an inclusive curriculum based on Catholic values and to reviewing resources, instruction, and assessment and evaluation practices in order to identify and address discriminatory biases so that each student may maximize her or his learning potential."

Please provide insight on where there were discriminatory biases in the past.

Page 7:

"Committed to the mission of the Church, the BoardHCDSB provides a learning and working environment in which all individuals are treated with respect and dignity regardless of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status or disability, in

accordance with the Ontario Human Rights Code and Ministry Policy/Program Memorandum No. 108."

Why is creed in this list?

"Mission Statement:

The Board HCDSB is committed to the values of freedom of religion and freedom from discriminatory or harassing behaviour based on religion and will take all reasonable steps to provide religious accommodations within the legal rights afforded to the Catholic school system."

Why are there religious accommodations in a Catholic school system?

"HCDSB recognizes the need for regular, ongoing training and accessible information on human rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders."

What is the difference between anti-racism and anti-black racism.

Why would our Teachers and staff need to learn about anti-oppression? Where does this currently exist in the HCDSB?

Page 8:

Data Collection, Integration and Reporting

How does demographic data relate to suspensions and expulsions?

I submitted several questions. Although, they will be shared internally, I would like answers to the questions I provided.

May someone respond to my questions. Thank You.

████████████████████

No

There remains a bias in the system for parents of multiples who enter the lottery for French Immersion. The odds of getting more than one child into the program on year 1 are very low. Not only does this discourage parents of multiples from trying to access French-language education for their children but it causes families a lot of stress and heartache while trying to get the second child (or more) in if the first gets in. They should be automatically linked, if one gets a spot, the other(s) should as well.

I would like to see more specific language about the commitment and actions of HDCSB in reconciliation and the Truth and Reconciliation Commission's Calls to Action.

"Indigeneity" should be capitalized.

God first.

Politics last.

It takes strength to stand against cancel culture and woke society.

WWJD?

The Board must remember that we are a Catholic board, and that all policies and practices must be viewed through a Catholic lens.

I am a teacher in the the Halton Catholic School Board. While I approve of these changes, I would like to see other forms of discrimination addressed, such as medical discrimination. This is one of the biggest issues today with COVID-19 and it will only get worse. If I decline to take a COVID-19 vaccine for personal or medical reasons, will I face discrimination in my job? Will I be treated differently? Will non-vaccinated students be treated differently? This type of discrimination needs to be addressed in the document, as it will be a growing problem in the future. Thank you.

The policy changes are effective and necessary to help provide a better school environment for all those who attend HCDSB schools. However, it has come to my attention, time and time again, that this school board still has a lot of progress to make in terms of actions. In order to have a policy that people can rely on, it is necessary for the actions associated with said policy to occur. Simply, the policy must be enforced in all areas-- even other sections of board policy. This policy was last reviewed in 2019 and my only hope for the future is that the board will not only review its policy, but also review the experiences and steps taken forward from its last adaptation.

I would say it should be of all persons (staff and students). Students should also see themselves represented in the loving adults who surround them --right now HCDSB does not reflect this as much as it could.

This is encouraging to see this policy and the revisions. It seems to be written in the spirit of recognizing that it is not simply a tokenistic effort to accommodate people who identify with

marginalized communities, but that institutionally based education, representation, and a commitment to addressing the discrimination against these communities creates a more sustainable and comprehensive step toward an inclusive and equitable community as a whole. As a family who identifies with a marginalized group, this is vital to our well-being and we have been please with our school thus far. Here are some additional thoughts:

- Broadening the definition of systemic racism to something beyond how it manifests institutionally in the Board, will also complement the section on community partners, in that the Board should reflect a commitment to challenging community partners to uphold the same values around diversity, namely police and CAS, as well as any charitable organizations that are endorsed.
 - Socio-economic status/ class discrimination could be addressed in more spaces where other types of discrimination are listed.
 - some contextual clarity on "freedom of religion" may be helpful in understanding if it pertains to simply protection of Catholic values, or respect for all religions and an effort to collaborate where necessary or helpful.
 - in terms of data collection, while demographic data collection is quite useful, many marginalized communities have faced dire consequences in being identified so this can engender some fear or hesitancy, so changing the language to reflect that it is extremely important and helpful, rather than imperative, might be helpful. In other words, focusing more on the benefits of it, rather than giving the impression that it is crucial for success in creating an equitable environment.
 - Lastly, it would be helpful to make clearer somehow, the commitment to deconstructing systems of privilege, and microaggressions. Alot of discrimination comes from simple ignorance from not only other students, but sometimes assignments that while meaning well, might inadvertently send messages that are not inclusive. This is the layer between equity and bullying, that is often not addressed but can reinforce discriminatory and damaging messages that affect student's (and/ or teacher's) self-worth.
-

Comments from Respondents Dissatisfied with the Changes

I do not think it goes far enough in supporting equity based on gender, gender identification, or sexual orientation. Also, there are many other support professional that should be listed in the preamble that impact this work.

The policy talks about diversity training but does not provide much content how this training will be delivered through a catholic lens. His type of training should be delivered by a priest not an "equity specialist". Stop focusing on "systemic barriers" that are not definable. If there is a specific barrier you should call it out.

uniforms are a pain. y'all teach us that we're all different and "unique" and what not and then force us into some awful uniforms some people find dressing up to school as a way to express themselves. just hopefully y'all take away uniforms again.

"As mandated by the Anti-Racism Act 2017, HCDSB commits to student demographic data collection to identify and eliminate disproportionalities and disparities in student achievement and wellbeing (e.g. graduation, suspensions and expulsions, program enrolment)."

I am EXTREMELY concerned with the abject RACIST language that is documented and implemented as part of this policy. We are all EQUAL under God. To suggest that race and gender identity should play a part in student achievement and how discipline is administered within the school is outrageous and overtly racist in design and intent. I am a Canadian. WE do not believe in racism. WE believe in offering the SAME and EQUAL treatment and opportunity to ALL regardless of the colour of their skin or their gender identity. To suggest that you will somehow 'eliminate disparities in student achievement' based on anything besides STUDENT PERFORMANCE is racist and abhorrent to what we stand for as a society.

You should spend more time and effort in improving the level of education and attract more new students to the schools by offering different programs that will give them tools for their future education.

There is no need to change the language. Although inclusivity and equity are important, it must not be at the expense of our Catholic, biblical values. For example LGBTQ should not be taught in the Catholic school system.

No need to change the policy if everybody acts like real Catholics

I don't believe religious accommodations should be made. Why are you sending your child to separate school if only to be treated different? A non-secular environment would be a better fit.

The use of the word "systemic" is overwhelmingly used in main stream media in an attempt to qualify inequality and create ambiguity within institutions such as the Catholic church or group or Christian believers. By virtues of our faith we are inclusive and the teachings should reflect inclusivity by quantitative measure. My household is aware and appreciate the the diverse cultures customs thoughts feelings of the world and the cultural mosaic which we are blessed to be a part of in Canada. I feel that in order to protect and preserve the values in our catholic school system we must be very prescriptive and accountable with the language in our policies and beliefs while also aligning with Ontario's human rights code. The updates in the recent equity and inclusion are neither prescriptive or accountable in my opinion and only seek to have less clarity and add confusion and ambiguity. Curriculum should be defensible and robust leaving and I feel the language in the updated document leads to opportunity and likely hood to drown out the Catholic message we so desperately need to hold on to while the world strays from Christian values and beliefs. It is with great concern I reach out with my message. We, as so many others in what is likely a silent majority do not wish for our children to be exposed to the 1% of the population's secular outlook on life and values. Only to have our children perceive these values as a majority representation of how they should learn think feel and interact with others. All policies, curriculum missions and goals of the HCDSB should be reflected by the quantification and value of the messaging.

We thank you for taking the time to read this. We appreciate and understand the overwhelming pressure to have equal representation in the in outcome despite inequalities in representation from your demographic of families.

Am not able to view it, the link doesnt work. Please resend. Thanks

The current thrust of the anti-racist movement appears to advocate racism, as evidenced by the teachings of Robin DiAngelo and most recently Coca Cola's diversity, equity and inclusion program which advocated that white employees be "less white." I believe in the credo put forward by Dr Martin Luther King Jr, where he imagined a world not obsessed by race but rather one that approached and interacted with individuals as individuals. I suggest that the board research the philosophical premise that Critical Race Theory is rooted in and also familiarize themselves with the theory itself before advocating its method, tools and sensibilities. For as one advocate of Critical Race Theory expressed its modus operandi is to solve past discrimination with present discrimination and present discrimination with future discrimination. This does not reflect the Christian principle of the Golden Rule in any shape or form.

Your policy in Equity suggests that any unequal outcome will be now judged through a racial lens. Does this mean that things such as suspensions will be judged not by the offending behaviour but rather by the group that the individual belongs to. Does this include, then, that you will ensure an equal number of girls are suspended as boys and that any unequal result in this area will suggest systemic sexism against boys? Do the systemic barriers that you refer to involve objective standards of say, right or wrong answers in math, and that since they may result in unequal group outcomes that now standards of right and wrong answers will be deemed artifacts of western culture and so items of systemic racism.

Will equal opportunity be abandoned to ensure equal outcome? Have you thought of the long reaching results of what you are promoting? Will the Catholic Faith be promoted as simply another choice amongst a myriad of religions and that Jesus Christ has no preeminence over other divine personages or Godheads?

Your document does not inform parents of where the logic will take the education you offer to our children. Furthermore, since politics are involved in such a perspective, how will you ensure that you will keep political bias out of the classroom? Will students be taught how to acquire knowledge in order to empower them to believe in their own independent judgment or will the New curriculum be invested in telling them what to think and, instead of teaching them to reach their full potential, rather feel guilty for any result that testifies to their ability to excel?

As Christians the greatest resource we have is the bible: It was the guiding philosophy behind such things as William Wilberforce's crusade to abolish slavery and was the catalyst behind the teachings of Dr Martin Luther King jr. As always it takes courage to promote the bible and make an investment in its principles but, I suggest, that abandoning it as your foundational philosophy will take you in the opposite direction that you intend on going.

Not sure if this is the forum to express my feedback in the matter, but to be truly inclusive and commit to the proposed changes the staffing composition needs to reflect what's been proposed in the policy. " Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honored and all individuals are respected" This can't be the case when there are no teachers, educators or members of the board that look as diverse as the population the schools are located. Executive teams at the school board level, as well as the local school levels should embody what the policy states.

In order to look at the data collected from an equity and inclusion lens, those that collect and disseminate the data should also be from equity seeking groups. Information cannot be accurate if it does not include the people that look like those who are disproportionately affected by systemic policies.

"Anti-racism, anti-Black racism" . Why is anti black racism mentioned separately ? Doesn't anti-racism term include all forms of racism?

The term equity is scary

Gender identity theory goes against the teaching of the Catholic Faith. Approving this language in our policy works against our Catholic identity. You all approve these changes without knowing seriously considering what harm this will do to the Catholic families who are supposed to trust in the system. To be holy means to be set apart. We are no different than the public board which accepts what society wants, not what God wants. Such a disappointment

There are only 2 genders- male and female. People who are "transgender" are mentally ill. The progressives of this world are trying to normalize transgender and abortion- this is totally against the teachings of The Catholic and Christian Faith. May God have mercy on us all on Judgement Day for what we have done to this world!

With these changes to the policy it's clear which direction the board is going.

Although the changes appear to be well intended, I feel the education system is failing in every aspect and the changes are only going to hurt our children and society in the future.

The changes do not sufficiently reflect the Catholic teachings that set our Board apart as being Catholic. For example, 'human rights' must specifically include all human beings from conception to natural death.

The changes imply that before, Catholic values and principals were wrong and they are "right" now because they match the Ontario Human Rights Code.

If that is what the trustees want why don't we change the board name from HCDSB to HLGTSB so the trustees' "sponsors" are even more satisfied.

I am so upset!

I am a Black parent of a Black child. While I fully support anti black racism in the board it should be under the anti racist category and not its own category. It makes my family feel like we are being singled out and spotlighted like we are beneath all others and have to be helped with extra support ergo we need a separate category. Our ancestors fought to be included not segregated. I fully support the need for anti racism training bc many other races have been enslaved for years equal to my race and therefore your focus should be on inclusion for all not just one at a time because that approach is how you build divide and resentment towards some groups and it creates more hate. In addition, focusing on one at a time takes a glacial time frame to teach anti racism if you go one by one when you ultimately are trying to achieve the same end goal for each. Stick to framework of Catholic teaching which supports being a good person and showing respect to ALL. Do not make the problems worse by focusing one at a time bc it gives my child the feeling like " hey kids today we are going to learn and read about X" and then everyone turns and looks at the black child. Time is sensitive and kids need to be taught inclusion towards all as fast as possible. I would like to think Jesus would build a table long enough for everyone instead of building a small table and then adding one chair at a time after they convince everyone already sitting at the table that they should include the next individual and then convince everyone they should include their next individual and taking years to rinse repeat.

School board initiatives usually take an inappropriately long time to fully implement already and then they move on to the next hot topic every 5 cycle - embed racism training for all races not just one at a time.

I'm totally against this solution looking for a problem. The current system and policies are more than adequate to promote diversity and equality of opportunity etc. Advancing the issue further using scientifically unsupported ideas such as unconscious bias or that racism is a significant problem in

our Catholic schools etc is amateurish at best and sinister at worst. Where are the stats??

Treating others with love and dignity is what our faith is partly based upon, the other is to love and serve God. There is no need to change this. The system and our beliefs are working very well for everyone. And if it's not, there are already policies that will make it work well for anyone facing a problem.

A lengthy document written by lawyers for lawyers. In the goal of accountability and transparency why is it not definitive how this will be implemented by the Catholic board. While religious accommodation is cited how will it be applied? Concepts of gender identity & expression and tenets of Catholic faith in themselves do not lend themselves to inclusivity of all those beliefs. The Principals cited in the biblical reference of Genesis 1:27 would be counter to the concept of gender identity & expression. The inclusion of one would be the discrimination of the other. It would be imperative to uphold biblical truths over government/ state law. If we are not bold on the pursuits of God and His kingdom we are falling short of His purpose of our faith community

On page 4, point 2. (Blue paragraph) - include the role of the SERT. Remove "upholding human rights" - what does that even mean? (How is any one of these individuals supposed to be evaluated on whether or not they "uphold human rights".

What about the kids/older students and the parents themselves - they are shared partners in Catholic education, therefore, when writing an "inclusive" document, these stakeholders should be included in "shared and committed leadership".

The 2nd blue statement - the entire second statement must be removed. How do you define "historically disadvantaged groups" - how far back does history go? Where is the proof that this supposition "leads to inequities in educational experience and outcomes"? What is the definition of an "excluded student"? What is the definition of a "marginalized student"? In an "inclusive policy" why are only "marginalized students" listed as having inequities in the educational experience and outcomes.

Also, in the preceding sentence, it lists "the board" when all throughout the document "the Board" is crossed out and "HCDSB" is written in blue instead.

Page 6 - First paragraph in blue. This paragraph is highly biased; why must there be a "focus on reaching out" to disengaged parents? Where is the focus on engaging with parent's with *children's Catholic education* as the top-of-mind focus?

Page 7 - last paragraph. This paragraph also demonstrates problematic bias. Only certain human rights and "categories" of thought/social constructs are included. What is most troubling is that a document titled "equity and inclusive education policy" does NOT list the words *"equity, inclusive, catholic education"* for "all, staff, students, and stakeholders" to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming "catholic education" environment for all stakeholders. As is, this statement demonstrates the bias of the author(s) and almost appears as though it was cut-and-paste from another organization - and not one where an inclusive, equitable and safe catholic education for students was top-of-mind.

Page 9 - Blue text - There are many problematic aspects to this paragraph. Definitions and explanations are necessary. For example, what is "perceptual data" - I have never heard of this concept before. Who will collect data and how will analyze and interpret the data? Where is the statement that sound statistical methods will be utilized based on the scientific method? Causation cannot often be implied from simple data collection. How do we ensure that simple correlations will

not be misconstrued from an interpretation and reporting standpoint? Just because there is data collection and an attempt at outcome measurement how do we ensure validity to just HCDSB demographics? Who will monitor that evidence-based decision making is occurring based on proper statistical methods (i.e. only statistically significant causation data rather than over-exaggerated correlations or worse, false science based on data manipulation?). Who will audit data collection, analyzing, and decision-making to ensure interpretation is free from bias?

The last paragraph (page 9, in blue) needs to be struck. This entire paragraph is completely laced in bias and unrepresentative of truthful and accurate statistical methodology. Collecting data from surveys and research should be based on randomization and unbiased study design and free-will participation. By forcing the hunt for a set number of respondents that fit a preconceived "equity and inclusion lens" "from diverse communities" (whatever that means for whoever authored this document) leads to nothing less than the biased massaging of data. Such data collection and reporting would be biased, would not stand peer-reviewed study design and methodology and appears to have the soul view of pushing a singular agenda, leading to misinformed, biased messaging/reporting.

Growth in Catholic faith should be the main goal for the Catholic system. Including "other" believes will result the end of our credo and will little by little no more catholic education provided!

A-lot of bias in the blue text and not enough emphasis on the catholic education of children.

The blue text needs a-lot of work to be less ambiguous. The document needs a glossary of all terms to be meaningful to the reader.

The blue paragraph on the last page is blatantly biased toward some groups. Data massaging to ensure participation from certain groups and then call it "an equity and inclusion lens" - how insulting. You can't force respondents to participate in a survey and then call that statistically sound methods. Retake stats 100 and look up randomization, correlation and cause and effect.

This document needs a lot more work.

Including the definition of diversity (which mentions gender identity) and changing the language to include words like 'equality and inclusion' sounds like we are allowing our Catholic identity to slip away as we follow the trends of the current secular culture and the LGBTQ agenda.

I am afraid and disappointed that the catholic values on this policy are trying to be violated and undermine. Will pray harder, so the true catholics will prevail!

You removed word discrimination and replaced it with barriers. You removed cultural and racial discrimination, and now all of a sudden the policy doesn't hold hcsb accountable for ensuring our students are not bullied or discriminated against color, race, culture and much more.

Canadian law identifies behaviors associated with word - discrimination, bullying.

Removing barriers is not the same as removing discrimination.

I am extremely dissatisfied with term replacements in this new policy and consider it unacceptable.

As part of a catholic community, catholic family, and as a catholic person, I believe that the HCDSB has to focus in relevant things, ours kids learn more with the example that they see from his parents, teachers and friends.

Why do you expend time changing a policy? when in your hands you have more important things to do for the HCDSB, you need to find the way to work close to the parents in order to raise good

people, with values, respect and faith. People who love each other, following Jesus and having to God as a guide in their decisions.

Don't waste your time in a policy that nobody will read and follow, that not add value at all.

This is not about Equity and education. This is pro-LGBT changes and goes against the Catholic principles and against the Bible.

Shame on the board for doing such an offensive exercise that will benefit few and upset many.

Please add medical discrimination to this policy. HCDSB trustees, teachers and staff are openly discriminating against children who have valid medical exemptions for mask-wearing. Please stop these discriminatory practices by adding medical discrimination to the policy. Thank you

My perspective on these changes is that HCDSB should consider its overall goals and unique purpose in delivering Catholic education. The changes seem to indicate a shift in direction that leaves parents wondering why they would continue supporting a separate Catholic system that is no longer a place to reinforce Catholic values.

YOU GOT TO BE KIDDING??? WHY DON'T YOU PEOPLE PUT MORE TIME AND EFFORT IN EDUCATION INSTEAD OF RUINING THE LAST THREAD OF HOPE IN OUR ALREADY DIMINISHING CATHOLIC WAYS. THIS IS UNBELIEVABLE!!! HOW MUCH TAX PAYER'S MONEY DID YOU WASTE TO COME UP WITH THIS(YOU MUST BE LIBERALS)? WHY DON'T YOU DEGENERATES PAY ATTENTION TO OUR ALREADY EMBARRASSING CURRICULUM!! CANADA'S EDUCATION IS SO FAR BEHIND OTHER COUNTRIES IN THE WORLD AND ALL YOU PEOPLE WORRY ABOUT IS ACCOMMODATING OTHER DENOMINATIONS!! WHY DON'T YOU PEOPLE GO TO A "MUSLIM BOARD" OR ANY OTHER DENOMINATION AND ASK FOR ALL INCLUSIVE ACCOMMODATION'S!!!! BETTER EVEN STOP REFERRING YOURSELVES AS "HCDSB". THAT DETERIORATING EDUCATION ENTITY IS CALLED "PUBLIC DISTRICT SCHOOL BOARD"!! WHAT NEXT??? NO NATIONAL ANTHEM OR NO LONGER REFERRING TO CHRISTMAS!!! YOU PEOPLE ARE PATHETIC!!!! THIS IS GONE TO FAR!!!!

You liberal minded anti Catholics. Don't get confused with love one another- yes, with it's alright that everything goes- no. Love the homosexual and others struggling with gender, adulterers, sinners we all are, but hate the sin. To act on you homosexuality or to act against your neighbour is a sin. Don't get confused. It's not ok to act. To teach in the catholic schools that sin is ok is against doctrine of the faith and against the teachings of Jesus. Out of curiosity, on this board, who is the one who goes to church regularly and who says the Rosary daily? When you do those two things then you can make policy in accordance with the catechism of the Catholic Church. Have any of you read our catholic rules? Read first please before you anti Catholics make policy on our youth. You're clearly not qualified.

I would like to understand what institutional and systemic barriers exist today that the HCDSB believes this policy will alleviate.

Bring inclusive and equity policies up to date. You are eroding the barely hanging on catholic system! If it does go private so you can continue to be homophobic and narrow minded very very few parents would actually pay a fee to attend. Shameful and embarrassing behaviours by trustees who are still backwards in their thinking!

I think that new amended policy was already meant to be decided to be approved no matter what feedback will be just as fraudulent election became common in the world and the elected candidate has been already decided no matter whom voters elect. Please don't do this meaningless feedback. Thank you.

Keep the catholic faith on how it is. If we were to go to a Muslim school, would they change their curriculum to accommodate Catholics?

If the HCDSB wants to be truly inclusive, it's board and trustees need to be less white. I ask that [REDACTED] give up her job to a black person. Let's start there.

When has Catholic education not been inclusive? It appears you are just pandering to social pressures caused by media hype from recent events. Please focus on real issues - i.e the pursuit of education and truth. A complete waste of time and resources.

In Definitions, why isn't "gender, gender identity" and "sex, sexual orientation" grouped together. Although Catholics should find these abhorrent to the faith and natural law, the separation of like these terms appears to be purposeful and sneaky.

The application of the definition Diversity, specifically "gender identity and sexual orientation" with "intellectual ability" with 2. "HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board." enables or even compels HCDSB to hire a homosexual and/or opposite gender identifying individual who is of less intellectual ability than a "normal" candidate. This is very, very disturbing.

In 6. doesn't "anti-racism" encompass "anti-Black racism"? Alternatively, If anti-Black racism should be specified, then anti-Brown, anti-Yellow, and anti-White must also be included.

We need to much much more around inclusion, anti-racism, LGBT.

As someone who is in the heart of secondary school, you may be shocked to hear that there is very little discrimination exchanged by fellow students or myself. I do believe that this is an important topic to discuss as a community, yet I feel that the insertion of it is too strong and makes people ironically more willing to degrade others than to end discrimination. the current implementation of this policy seems not to give equal opportunities to everyone, but rather an advantage to those that proclaim to defy the norms of "gender". If this policy continues to have a presence, it is recommended by myself, and many of my peers, that it is more subtle and truly equal.

Thank you for requesting feedback on your Policy # II-45. As devout Catholics, we should be leaders in the world on matters concerning human rights and dignity. Jesus taught us how we must treat and love our neighbors. The intentions behind Policy # II-45 are sound, and in-line with Jesus' ministry. However, I firmly believe that there are some faults with the Ministry of Education's guidelines, and by following these guidelines the HCDSB will be straying away from Catholic doctrine. As stated in the book of Revelation, we must be cautious not to be deceived by Lucifer or follow his false lights. "For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect (Matthew 24:24)" So please be cautious when complying with Ministry recommendations, since they are not a faith based organization and have their own motives, which may not be in tune with God.

Let me summarize my stance by making two statements:

1. In order to protect the Catholic faith, some form of religious discrimination is necessary, which is exclusive, not inclusive.
 2. Religious diversity is only tolerated when it does not undermine the teachings of Catholicism.
- Based on these two statements, we cannot commit to being 100% in favour of religious diversity or inclusion. Agreeing to do so is a concealed attack on our faith. Therefore, the HCDSB cannot follow the Ministry's guidelines, and you must remove this statement from Policy # II-45: "In accordance with the Church's teachings, it is the policy of the HCDSB to provide in all its operations an educational environment which supports and fosters diversity, equity and inclusion within its Catholic community." Please take note: a Catholic community is not religiously diverse. It is Catholic.

Here are the justifications for my statements:

We are all created equally in the eyes of God (Genesis 1:27)

Jesus treated all people equally, no matter what their gender, race or nationality.

There is only one true God (Exodus 20:3-5). One God, not many. Not a diverse range of divine deities. One God. The Catholic God is the one True God as stated in the Nicene Creed and the Apostles Creed. All other gods are false idols. The HCDSB must not, under any circumstances, allow the worship of other gods in our schools or on school property. It should be forbidden. If this is against the Ministry's guidelines or the Ontario Human Rights Act, so be it. Our religious beliefs take precedence over laws created by men.

Additionally, three important words should be more clearly defined. I do not agree with the Ministry's definitions for these words and would like to suggest these definitions be used instead:

Equity: Having respect for a fellow human being, taking into account their own personal circumstances. "As I have loved you, so you must love one another (John 13:34)." and "Do unto others (Matthew 7:12)". Equity is not a "condition or state" as indicated by the Ministry. It is not a safe space. Nor is it always "inclusive". Equity is an attitude (belief), supported by actions, in accordance to God's Word and Jesus' ministry.

Continued on Page 2...

Equality: Even though we were created equal, that does not mean that the outcomes of our lives will be equal. God has laws. Those who do not follow the laws and stray off of the righteous path will not have the same spiritual results in their lives as those who obey God's Word. We are all accountable for our thoughts, words and actions, and those actions have rewards as well as consequences. We all have a responsibility to "...till the ground from whence (you) were taken. (Genesis 3:23)". We all must be accountable for our actions and in-actions. Therefore, any talk of equality must also mention responsibility and accountability. Frankly, I am growing tired of all of this talk of "equality", like it is our god given right to automatically be awarded equal outcomes. It is not. We earn our way to Heaven, it is not simply given to us. God loves us equally but our paths in life will differ, and our relationship with God will always be personally unique. Please stop striving for "equality of outcomes". It is impossible to achieve and not a desirable goal. It is our duty to "tend the garden (Genesis 2:15)"

Discrimination: We are Catholic. We are NOT Hindu, Sikh, Jewish, Muslim or Buddhists. We are Catholics first and foremost. We must protect Catholicism. If we dilute Catholicism in any way, it will slowly morph to become unrecognizable and will eventually disappear. We all must work together to prevent that from happening and stand united against potential intruders. If we naively assume that Catholicism will not be attacked by members of other religions, then we will suffer the consequences of those attacks. We must clearly define what types of "inclusive and diverse" foreign beliefs and actions we are willing to accept into our Catholic communities, and which ones must stay out. By default, this type of defensive attitude automatically creates an environment of discrimination: Us vs Them. And that is not a sin. There is only one God, the Catholic God. "Thou shalt have no other gods before me." (Exodus 20:3). Therefore, we must protect our God and the Catholic faith from intruders. The more we compromise, and allow the Ministry to define our words for us, the more diluted our faith will become. Therefore, we must project some forms of discriminatory behaviour against the laws of other religions. Those behaviours should be clearly defined, understood, and shall follow documented laws or recommendations from the Bible and Catholic teachings (eg. Vatican II). "Thou shalt not bow down thyself to them, nor serve them: for I Lord thy God am a jealous God." (Exodus 20:5).

When creating Policies, can you please follow this priority sequence:

1. You are a Catholic first. A child of God and follower of Jesus Christ.
2. You are a Canadian Second.
3. You are a citizen of Ontario third.
4. You are a member of a school board within Ontario, and therefore should follow the guidelines as defined by the Ontario Ministry of Education, whenever possible. However, where there are conflicts, contradictions, or confusion regarding the interpretation of Ontario guidelines, rules, laws or other recommendations, then the Catholic laws and teachings will prevail. Catholicism is paramount. The Ontario guidelines will only be followed by the HCDSB where they are in clear agreement with Catholic teachings and the Canadian Charter of Rights. We are Catholics first and are protected in Canada by the Charter of Rights and Freedoms.

Continued on Page 3....

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Therefore, this statement in Policy II-45 is not true and should be re-written:

“HCDSB recognizes that any form of discrimination is incompatible with Catholic moral principles and is in violation of the Ontario Human Rights Code” As shown above, certain forms of religious discrimination is required to preserve the health of Catholicism. Eg. In accordance with Jesus’ ministry, Catholics shall be openly against other religions that marginalize women or support “holy wars”. We shall also not allow the worshipping of other gods on our holy soil. Our contrary religious views are a form of discrimination, and shall be regarded as being acceptable. As stated above, we are Catholics first and the Ministry of Education cannot suppress our religious rights and freedoms.

I would like to make one last comment on your “Board Policies, Programs, Procedures and Practices: Preamble: The HCDSB recognizes the importance of anti-racism and anti-harassment policies in promoting and maintaining a Catholic educational and working environment which upholds human rights. equity and inclusion.....Please remove the unnecessary words “equity and inclusion”. Instead, make reference to the Canadian Charter of Rights and Freedoms or the bible, Jesus, or God. We follow the rules of God, not the rules of men. Let’s allow our faith to guide us, as it has done so, successfully, for the last 2,000 years.

Thank you for taking the time to consider these words. These are difficult times and keeping faith is always a challenge, especially when emotions are high and the world seems to be divided and lacking the love of God. Be strong, and may God be with you, always.

With Peace, Respectfully,

██████

Let me keep this to the point - The Catholic Church's responsibilities with the Residential School.

Page 6, last paragraph, "HCDSB recognizes the need for regular, ongoing training and accessible information on human rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders."

You specifically call out anti-Black racism however you do not call out anti-indigenous racisms. With what the catholic churches and school has done in the past with the residential school and enabling them covering them up causing sexual abuse, cultural abuse and mental abuse to those young indigenous students live and the generational trauma which has been cause. You have staff members working at the board who lived in residential schools you have many students who experienced multigeneration trauma and the board has completely over looked again the systemic racisms and systemic barriers which my family experience on a daily basis and not one of you care to address it. In fact there are a number of front line staff who have been out right racist towards my family it is unacceptable then it is totally not acceptable now for you as HCDSB to not mention Anti-Indigenous in this equity and inclusion document. I guess that you don't really care because if you did you have never let this pass any type of reading or motion to go forward with out having this addressed.

I am offended that you don't care but I am not shocked that you don't care it is expected of this board staff, superintendents and trustees to not care about your indigenous population enough to actually include us in your equality and inclusion policy. This is an other statement from HCDSC you would prefer to isolate the indigenous community rather that treat them like equals of who you exploit out lands everyday for your purpose, you haven't improved or properly included indigenous with in the bounds of HCDSB at all. Where can my indigenous student go to have a safe place at anyone of the buildings to practice any healing. Where is the creation of the Indigenous group with in each school? how have to done anything at all to meet the goal to ensure indigenous students have a high chance of success? Where are the indigenous teachers in the board running indigenous programming? do you even have any text books or exams in Michief or Cree language which out indigenous students and read and test with? do you even have a OCT who speaks any of our languages?

Leave everything alone. We are doing just fine and we all know how to treat everyone equal. Too many laws let children be children. Stop following the USA. We don't need catholic schools to disappear. We do have our 10 commandments.

My questions/concerns revolve primarily with some of the language being contemplated in the document.

-You are suggesting the collection of 'voluntary' demographic based statistics for students. (Unclear to me if staff are being required to voluntarily provide) Is the intent is get a picture of how curriculum may be altered depending on the populations of particular schools are represented from an ethnicity standpoint? Is the intent also to have teaching staff more reflective of the school's ethnic base and adjust quota based hiring accordingly? If any of these inferences are possible (slippery slope if they are) then the survey must be made mandatory or eliminated entirely. Data is either pure or it is useless and easily manipulated. There can be no in between.

-Smaller note... the current sociopolitical times make disagreement with any aspect the 'systemic racism' and 'white privilege' narratives an automatic invitation to Cancel Culture labels. No matter what my life experience and political leanings (small L liberal by the way) ...the public discourse on these matter has become infantile. If one doesn't agree with every aspect of the above mentioned theories it is deemed ignorance and brushed aside as being 'part of the problem'. With this being said...I must question who is pushing some of the language you are proposing? Specifically...why is there a need to distinguish '...anti racism, anti black racism,...' ? As a place of learning...I would hope my question isn't just brushed aside as being 'part of the problem' and another example of my 'white privilege' and would rather be corrected for the redundant statement it is.

If we are to focus on inclusion and acceptance of all people, the catholic board must put these words into action.

-Why are catholic school boards refusing to fly the rainbow flag on their school sites?

-If we seek permission at every school event to use the ground once owned by the First Nations people, why not fly their flag too to include, respect and honour them. Imagine how this would make gay/ lesbian/ first nation students feel in their everyday life.

-Stereotyping boys and girls with positive male/ female quotes in the bathrooms excludes certain students. Neutral quotes would be more inclusive.

-Bell Let's talk is there to support the mental health of our children, yet the very arms into which they run everyday does not visually support and include them.

I would like to see all this change and made a priority.

-Religion as a subject requires revising along with policy aforementioned. The language used in text books and handouts is no longer appropriate inclusive or relevant for today's world. A whole school approach to this revision is necessary. E.g Children of divorced parents, same sex parents or indeed unmarried parents should not be highlighted as not fitting the current mold of 'mother and father'

Thank you

I am concerned about only some parts of the policy change. See below for comments.

1. Removal of "as a policy which

accepts and celebrates all types of diversity." - does this mean the board does NOT accept and celebrate diversity??? It would be appalling if this statement was removed as it indicates to me the board is not open and accepting.

2. I agree with this statement: HCDSB recognizes the need for regular, ongoing training and accessible information on human

rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders.

Rather than pushing this down and asking parents for their opinion on the changes I believe it would make more sense to have those that made the changes explain their thought process on each of the

changes. Also, under your definition of Systemic Barriers I believe it is only fair that you provide specific examples of embedded biases in policies, practices and processes that cause these so called systemic barriers.

I agree in treating all human beings as children of God and with respect, with what I totally disagree is that in a Catholic school the deformed sexual orientation of some individuals is treated as something normal, which is not. The Nature show us what is normal and it is what and how God created us, THERE IS NOT a 3rd, 4th, etc. sex. There is only male and female by God's Nature nothing else. I don't want my children to learn that there is a choice to change to that perverted or degenerated behaviour I have taught my children that people like that exist, like any other with wrong behaviour, we do not treat them badly, or segregate them but we do not accept their ways as that is not what God created.

Therefore in a Catholic environment teachers, staff and students should respect and follow God's teachings in regards to sexual orientation, as we respect that people they should respect our Catholic environment and children, without physical expressions or sharing way of thinking or dual washrooms. We Catholics also have the right to deserve that respect too. We should defend our moral and principles mainly in children from JK to HS that are in the stages of learning how to become a good catholic human being. Thank you for considering my opinion, not because others or anywhere else that is taken as normal we have to do the same, we in fact should protect ourselves and again mainly our children in Catholic schools. Thank you.

I don't agree with the following policy changes: In # 2: "HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board. Inequitable representation of historically disadvantaged groups in the workforce can lead to inequities in the educational experience and outcomes for excluded or marginalized students."

This sounds as legitimizing reversed-discrimination and a lowering of the quality of teaching standards. Hiring someone because of their colour skins or sexual orientation is hurtful to our students. Hire based in their quality of knowledge, not their skin colour or whatever they do in their bedrooms.

6 appears absolutely, I hate to use the word, stupid. "Anti-racism" and "Anti-black racism". The racists appear to be only yourselves. Further, by singling out the black community, you are making a victim of them, where there should be none. By creating a victim, you are actually preventing them from being normal, which is the perception most people have and wish. By your singling out this particular group, you are participating in leftist politics of a political parties which needs them to be seen as such for centuries to come. Please, stop hurting the black population. You are suffering of "white-man's guilt", which is wrong and it does not help any group. You are being bigoted racists.

As a parent, I care about the quality of what is being taught. Certainly, having a pervert or trans-pervert teaching my son is something which I don't want if his/her teaching is going to influence my child. That is not tolerance, that is proactively trying to influence our children. Adolescence is naturally a hard and confusing time for our youth and adding gender-bending tactics is bound to make it worse.

You should not join the child abuse wagon.

Example: My 6 years old was upset because TVO, the official broadcaster of the left, had a program where in a dinosaur's cartoon a boy became a pterodactyl and later returned as a girl.

I expect better from a Catholic School board than to just follow the perversion wagon. If you don't have better things to do, don't try to look useful and just don't do anything. Maybe you have been infiltrated by double agents.

Hire on proven quality, nobody will argue against that. You are not obliged to ask what they do in their bedroom or what gender they feel that day or what race they belong to. Hiring quotas is the downgrading of society and humanity and religious values.

Were all of these references reviewed by the Policy committee? Not sure of the relevance of Nostra aetate as a document dating back to 1965. The link to the Canadian Conference of Bishops did not work.

Relevance of references? If we are committed to having a more diverse workforce what steps will be put into place to allow this to occur?

My entire family qualifies as minority groups. We object to the school focusing a racial lens on everything it does, and trying to engineer the school around that viewpoint. This is not useful for children and is rather harmful. My children attend the school to learn and we wish the school would focus on improving the educational outcomes of students, instead of teaching them at this young age to see race in everything. We object to all the changes made to the policy. Stop

amplifying race over all things. As a bi-racial person, race is one the least interesting things about me. Stop making the children hyper-focused on race and stop wasting your time trying to make every group the same through metrics. All families whatever race would be benefited if you would focus on making the educational performance of the teachers better and not hyper focusing on race. My children didn't even know what race they were until the teachers on St. Andrew's starting talking about races and putting people in groups and categories. Please focus the schools on educating. I'm well equipped enough to talk to my children about race.

Thank you for the opportunity for feedback on this policy change.

Christianity is diverse and inclusive by definition because Christ died for all so that all who repent and confess his name may enter the Kingdom of God.

Moreover, the tradition Liberal democratic view has been to treat all people the impartially regardless of colour etc. People are to be judged on their merit and character. For example, Martin Luther King in his "I have a dream" articulated this vision, I dream of a day when my children will not be judged on the colour of thier skin but on quality of their character (I am paraphrasing his speech). This view is consistent with the bible that people should be judged impartially.

Sadly the terms, "Diversity, inclusion and equity" are now part of a political agenda based on Critical Race Theory (CRT) which in turn is based on Marxism. Historically, CRT has been taught by Marxist sympathetic professors in Western Universities. These theories stand in opposition to Christian and Liberal democratic principles. In CRT, there are necessarily "oppressed" groups. It is insufficient to have formal equality based on the impartial treatment of all, it is necessary to promote "oppressed groups" (i.e. tip the scale in their favour, be partial not impartial).

The term systemic racism is no longer properly defined. Traditionally, it has been understood as formal discriminating rules in an organization or institution. In the Southern United States had laws based on segregation and discrimination against black people. This was systemic racism. In Canada, systemic racism properly defined has not existed for years. Systemic racism is now defined essentially that we are all necessarily racist, if you disagree with their definition, you are called a racist. This is wrong.

For all these reasons, I am against this policy change.

Regards,

I think Christianity needs to be incorporated into the doctrine. Christ loves everyone so there is no reason for Christianity not to be part of thiis doctrine.

Thank you for taking the time to ask for other voices and opinions regarding policy revision. I have three notions to highlight for consideration:

1. Although the attempt to implement an equitable and inclusive policy is admirable, even with these revisions, this policy currently functions from “a colour-blind” perspective that views policies as neutral and applied to all equally (Castle et al., 2019). For example: “Effective evaluation includes researched “best practices” that truly reflect the current level of achievement of the student.” Jerome Delaney (2017) states that effective policies and regulations should be “as simple, concise, and clear as possible” (p 63) and mentions that it is important to use terms that everyone will understand instead of assuming that people agree and understand all terms. This section of the policy lacks clarity and explanation when it says “best practices,” as this could easily exclude various students and needs, especially those of racialized backgrounds. Under the inclusive curriculum and assessment practices section, the policy should incorporate diversity and ethnicities and individuality instead of simply saying “researched best practices” since this is very subjective and lacking largely in the attempt to be racially inclusive. When inclusive curriculum and assessment practice includes specific elements that support racialized students, this might affect the way they feel about their learning climates.

2. This policy attempts to be more specific when it states, “Students must be represented in the curriculum and [must be] heard in the assessment and evaluation.” However, the application and implementation of this policy is not supported in other policies or school practices within the board. For example, if students are to be represented in the curriculum, should the policy related to the learning and library materials (PPM 11-25) not incorporate this notion of selecting books and learning materials that include student representation? I often find myself struggling to find library books, stories and other teaching and learning materials for my students that reflect a critical race theoretical lens (in an attempt to avoid the intentional white-dominant reinscription) and that are also approved by the policy regulations and Ministry guidelines. According to PPM 11-25, a committee decides which materials are acceptable for the board. Looking at the committee members within the list mentioned, all members represent the dominant White culture. When creating policies, I believe that it is crucial to look at those whose voices are not included since “education policy and practice must be designed to promote the goal of creating the most equitable system of education possible (Delaney, 2017, p. 79). Therefore, a solution to this problem might be to update this policy to include inclusivity, provide PD for policy committee members, and ensure that equity committee members are a part of the policy committee and create and revise policies within HCDSB. Currently, this policy causes implementation gaps relating to selecting library and learning resources that represent the racial diversity of students within HCDSB.

3. Also, do we currently have a policy relating to images and poster selection with a focus on ensuring equal representation? If not, perhaps this policy (PPM 11-45) is where we need to add this significant element since many studies indicate that racialized students often perceive a more negative learning climate than their White peers (Salle, Zabek, & Meyers, 2016). This current policy gap highlights a misalignment between HCDSB’s strategic plan and the lack of policy implementation to address this issue.

Please go to the attached link to access the rest of this document:

<https://docs.google.com/document/d/1-n9lcdd2BtEIXoHvceO5-aea8p8-6L6Wv-kZ93TtmWk/edit?usp=sharing>

I hope that this feedback is helpful. Please do not hesitate to contact me with any further comments.

I found the new policy/policy changes noticeably devoid of the mention of Catholic values, which should be central to all policies of the HCDSB. A, if not THE, major tenet of the Catholic faith is the preferential option for the poor and the marginalized, so I find the addition of the terms such as "inclusion" and "diversity" more related to pressure from the LGBT agenda and not necessary to keeping our Catholic education system free of discrimination.

For example, the definition of diversity now includes terms such as "gender identity" and "sexual orientation". Gender identity is not scientifically proven and is certainly not something compatible with our Catholic faith or something that should be taught in our Catholic schools (though I understand our province is forcing this), so I would not agree with the addition of these terms to the new policy.

Also, I found the revision of the discussion around a "diverse teaching workforce" opens the door to the hiring of teachers with values that are not in line with Catholic values. As an HCDSB parent, I know how influential the teachers are because of the time teachers spend with our kids. This creates a very vulnerable position for our kids, who trust their teachers. The values of a teacher come out in their teaching style, and this can be wonderful situation when the teacher is passing on life-giving, Catholic values. However, this can be an equally horrific situation if the teacher is allowed to project non-Catholic values (such as gender identity) onto our kids. I would strongly oppose the wording in the policy that permits schools to hire teachers with non-Catholic values and would conversely be in favour of wording that restricts the hiring to those who will be helping the faith and Catholic values of our kids to grow.

Thank you for allowing us to provide feedback on the HCDSB policy.

Incredibly disappointing to see the Catholic board cave into identity politics that is severely dividing & dismantling our nation.

The new policy statement does not reference enough Church documents.

Generally they are fine, but I am dissatisfied with the change to the 1st section preamble that eliminates language supporting all types of diversity. This paragraph should not be changed.

please verify that All be included my daughter has nice fine qualities for years yet gets little recognition yet kids rude not including get medals and recognitions ...always sAME kids get all sorts of rewards .. please be real ..Catholic Faith dEvotion is A MUST GET ALL included in all...equity means all the same ...lets not pretend to be kind

Very disappointed that this school board is no longer a different Catholic choice. It is too similar to the public board. Equity was just promoted by the socialist, leftist Democrats in the USA. It does not encourage individuals to become the holy, best version of themselves. With this agenda, I see homeschooling becoming a better option.

How qualified is anyone there on Equity ..discrimination...I am a municipal court judge..was an attorney at law..Marginalization is what has been occurring at St John Paul school in Oakville,kids with autism dont get same credit ..sad...we need to break the stigma and help and add value to those least popular ...It seems those loud and most often mean kids are getting praise and medals ,repeatedly ,to show whom are the stronger liked ones, shame...next level

There is no point to having a Catholic Board after this. I think I shall pull my children out.

Who has made the proposed changes? Did they come from an advisory board composed of individuals who have experienced this form of discrimination? Has anyone from a marginalized or racialized background been consulted about these changes? Are their experiences and suggestions reflected in the changes?

For this policy to have true impact and meaning, I suggest that an advisory committee for equity and inclusivity be created. It is through this committee that authentic suggestions can be included. I come from a white privilege background and would not be able to make any meaningful contributions.

Stop wasting money and time on political agenda issues.

Implement French, sports, extra curriculum activities.....this is where time and money should go.

What is changing? All you stated were problems and then vague solutions

I do not approve of the following words: diversity, inclusion, equity, systemic barriers. Any changes including these words should not be made to the policy. They're straight out of critical identity theory and not Catholic magisterial teaching.

I approve of the word "fosters".

The word "congruent" is preferable to the word "consistent".

Under "Principles": eliminate "equity and inclusion". These mean very specific things in critical identity theory and do not exemplify the characteristics listed. I do not approve of the changes made in this section.

Strike out "Equity and Inclusion" and insert The Halton Catholic District School Board.

I don't approve of the terms "anti-racist", "anti-Black", anti-oppression. This is critical identity theory speak.

I have grave reservations about this:

"All data collection, research, surveys and census will be developed, collected and disseminated using an equity and inclusion lens "

What on earth is meant by "an equity and inclusion lens"????? Why is this lens not a Catholic Christian lens????? Through which lens exactly is all this data collection going to be interpreted?

What surveys? research? Who will be collecting data? Who will be creating the surveys? Grave reservations about this.

Where are Catholic documents in the board's policy? Why is there no explicit Catholic social teaching?

Why do we need a "Human Rights and Equity Manager?" Is this individual versed in Catholic social teaching or not?

Board funds are better spent on literacy programming for pupils and students rather than on paying an Equity Officer \$160,000 per year. This senior position needs to be eliminated. Not a legitimate use of Catholic taxpayers' money.

Don't waste teachers time with Equity training. They are sick and tired of the Identity Theory proselytizing. What an insult to the intelligence, integrity and character of all white educators in the school board to be told in training that they are either white supremacists or covert white supremacists.

HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board. Inequitable representation of historically disadvantaged groups in the workforce can lead to inequities in the educational experience and outcomes for excluded or marginalized students.

I don't agree to this change. I think that teaching workforce has to be capable to help us teach values and all the principles of equity and inclusive education. This is related to capabilities and skills more than diverse workforce itself.

I hope, this point can be reviewed.

Thanks!

Catholic school should be for Catholics because of values and beliefs. Its only fair if non Catholics want their children to attend should follow and join Catholic beliefs and values and can be accepted . We don't want our values and beliefs changed and our faith compromised to please the world.

Reporting - Many principles make sure to hide the issues that are happening at their schools to maintain a good their school ranking and name . From my personal experience my son was humiliated and was not treated with respect or dignity by his teachers which reflected on his mental health and lead to the other students to bully him. The principal made sure to keep my son at her office most of the time to “protect him “ rather than dealing with the students and teachers who were mistreating my son. Being new immigrants we didn't know our rights and the principal was very manipulated and made us think that we can't do anything about it and she is in our side . The damage that this principal did to our whole family and many others is beyond words and now she has been promoted to be a superintendent. We only pray that God will fight for our son and He will revenge.

According to the Canadian Charter of Rights and Freedoms Section 2 subsection (b), our right to not acknowledge that a male and female is socially constructed is infringed upon. Grade 3 is too young to provoke sexual curiosities through teaching at school. Essential truths of faith are being violated and compromised, in an effort to plant a seed at very early school ages.

If the HCDSB wants to be truly inclusive, the board and trustees should look at themselves. They are mostly white. Start walking the walk, not just talking the talk!

this is not catholic, its cultural Marxism, its shameful to call this catholic.

So, while us parents were grappling with the fallout of this Corona virus, the Board, Trustees and whomever else were busy voting in changes that not only affects us individually but also the school and the Church. While we were busy dealing with being online/homeschooling, then back in person, masked up, in isolation, aggression from impatient people, on and on the changes bombarded us, each of you were making those changes. I find the changes outright singular, anti-Christian & in poor timing. Where is the equity and inclusivity in any of that?

“Parents are the primary educators of their children with respect to learning about values, appropriate behaviour, and ethnocultural, spiritual, and personal beliefs and traditions, and they act as significant role models for their children. It is therefore important for schools and parents to work together to ensure that home and school provide a mutually supportive framework for young people’s education.

Teachers should follow the principle of “first, do no harm” and ensure that the learning setting is always physically and emotionally safe. It is important to be aware of and carefully observe how students feel about various requirements of the program... It is also critical to student success to create an atmosphere in which students of all body shapes and sizes, abilities...and religious backgrounds can feel accepted, comfortable, and free from harassment. (The Ontario Curriculum, Grades 1-8: Health and Physical Education, Interim Edition, 2010 (revised), p. 11).

Educators in Ontario are guided by the mandate of the Ministry of Education to implement a common curriculum. Catholic educators are further charged to translate the ministry curriculum to more explicitly reflect a Catholic world view. “A Catholic world view is a way of looking at the world through a Catholic Church lens. This world view is derived from Catholic Church teachings, scripture and Catholic Church traditions. These teachings, scripture and traditions form the basis of what is taught in Catholic schools. The perspective of the Catholic Church permeates all of the content that teachers present in each subject area. Teachers make the students aware of the Church’s position during lessons, discussions, and other curriculum activities. The integration of our faith into all aspects of our curriculum, demonstrates the oneness of ourselves, our world and God’s vision for us.” (Catholic Curriculum Cooperatives of Ontario, Writing Catholic Curriculum, 2006, p. 7).

I found it quite interesting that the Chair of the Board, the Board, Trustees, et al, included thirteen (13) sources/references from which to refer to, to alter/amend the Equity & Inclusive Education Policy No. II-45. Yet, somehow failed to refer to the Ontario Catholic Elementary Curriculum Policy Document, Grades 1-8: Family Life Education and not once any reference to The Bible except to misquote it at the outset of the document.

It is quite conflicting that we are acknowledging that “ALL people are created in the image of God” yet then quickly add that it is consistent with the Ontario Human Rights Code, The Constitution Act, 1982 and the Canadian Charter of Rights and Freedoms. So, are the Christian and Catholic teachings now hinged with the Ontario Human Rights Code? While the Catholic religion seeks to be in unity with all those 13 Acts, I know they are not striving to be in unity with the teachings of Christ. The Code does not even list Religion as one of the protected grounds. Yet the Board and Trustees are amending documents to be politically correct. If someone says that religion or someone’s faith falls under the category of “Creed”. I would ask that someone to look up the definition of creed, according to The Code. It says, “The Code does not define creed but the courts and tribunals have often referred to religious beliefs and practices...Also, we don't want the flag nor LGBT symbols placed in our schools or churches. Please read: Matthew 18:6-7

What is the difference between the public and Catholic board after this policy is approved.
Why have two school boards

How does the board plan to address medical discrimination in the curriculum? This type of discrimination is increasing today with COVID-19, but it is not addressed here. It will be an issue in the future with the rollout of vaccines to children, and it must be addressed in this policy. Thank you.

In this document, the HCDSB is apparently adopting politically loaded language to meet the culture of our time. Terms such as "diversity", "equity", "inclusion", and "systemic barriers" appear on first reading to be innocuous; but, in fact, represent ideologies which conflict with Catholic moral teaching. "Gender identity", in particular, is a concept which contradicts Catholic teaching on human sexuality.

In reference to the board hoping to hire a "diverse workforce" and "represent historically disadvantaged groups" - does this statement imply that non-Catholics or persons who maintain lifestyles contrary to Catholic teaching, be hired? Students who attend a Catholic school deserve to be taught by teachers who convey the Catholic faith in both words and through role modeling.

Section 7 on professional learning is problematic. "Knowledge creation" seems to imply that we have the power to create reality and that there is no objective truth. "All voices represented" does not seem appropriate in a Catholic school where Catholic doctrines should be given primacy. "Recognize that there is no essential knowledge" - again, this contradicts Catholic philosophy which recognizes an objective reality created by the Eternal Word Himself.

I fear that this document is a sign that we are slowly chipping away at what a Catholic education should be, and instead, feeling the pressure to give in to modern day ideologies

As Catholics, we should avoid the use of the term "gender identity". In Genesis we can read that when God created the world he made us man and woman, for we are his workmanship. The only two genders are male and female and any other argument against this is against God. We are to provide guidance and counseling to people that feel confused, we are to point them back to Scripture. As Paul said to Timothy, all scripture is God breathed and profitable for teaching, reproof and correction. We, as Christians, are to point back people to Jesus and his teachings and we should not follow the new ways of the secular world as they contradict God's word. God commands us to "love our neighbor as yourself" meaning that we are not to show partiality to anyone, but everyone we should love and treat the same. If we are to follow this teaching there will be no racism, as we were all created equally in the eyes of God. The only thing we all have in common as humanity is that we are all sinners. We all fall short, but we have a Savior in Jesus, who died in the cross for our sins and He is risen so we can be saved. I truly hope that the board goes back to scripture and Catechism of the Church to establish any new policies. As the Pope issued a document earlier this week in regards to homosexuals' marriage, we cannot bless sin and we should not accept sin as normal. I expect the Catholic board to keep their good work in following Jesus teachings and not the views of the secular world.

This new policy is very disappointing. A Catholic school board should not be adopting a policy of Diversity, Inclusion, and Equity. There is nothing virtuous about this pernicious radical left wing ideology and it's completely antithetical to the teachings of the Catholic church and basic common sense. This policy wraps itself in virtuous phrasing to avoid criticism, but underlying is a neo-Marxist unflappable and irrational belief that societies must exhibit equality of outcomes on every possible human endeavor.

With that in mind, let's apply the "liberating" framework of the DIE religion to few examples. You'll note that there is nothing within this satirical take that violates the central tenet of the DIE cult that you plan to promote.

1. Of the nearly 200 countries that have participated in men's soccer world cups (including qualifying rounds), only EIGHT countries have ever lifted the trophy (Brazil, Italy, Germany, Argentina, France, Uruguay, England, and Spain). No African country has ever won: Racism. No Muslim-majority country has ever won: Islamophobia. Israel has never won: Anti-Semitism. No national team with a majority of trans women (biological males) has ever won: Transphobia. No national team with a majority of gay men (as far as we know) has ever won: Homophobia.

2. Since 1988, a Kenyan runner has won the men's division of the Boston Marathon on 22 occasions. Ethiopian runners have won it on six occasions. In other words, runners of two nations have almost exclusively dominated the Boston Marathon. Why no Vietnamese winners? Why does the Boston Marathon discriminate against noble runners from Laos? I don't see any Lebanese Jews on the podium. Arabophobia and anti-Semitism in one nice packet of bigotry!

3. Of the top 25 leading NFL rushers of all-time, 24 are black. This is disgusting racism. How could a Korean kid ever aspire to win the NFL rushing title when he does not see himself represented on that list? Why does the NFL discriminate against Koreans? This is shameful.

4. Jews, despite their very small global population, are extraordinarily overrepresented as Nobel prize winners. Clearly, this must be some Zionist plot that keeps people from Yemen from winning the Nobel Prize more often. Not a single winner from Namibia? Why the bigotry, Stockholm bigots? Why?

Now, I could go on and point to the poisonous idiocy of the DIE religion, but I trust that my point is fully made. Identity politics poisons everything it touches. The only path to a truly just and enlightened society is via the ethos of individual dignity. Of course, people with functioning brains recognize that most complex phenomena are multifactorial in their causes. In other words, a disparity in outcomes is likely caused by a large number of factors of which institutionalized bigotry might be absent from such a list.

So please keep this completely unscientific and non-Catholic policy away from my children. You do not have the right to indoctrinate my children with a moronic radical left wing ideology. If this happens at any level. I will pull my children out of your so called "Catholic" school board.

Thank you for your time.

Your policy on Equity and Inclusive education greatly concerns me. At first glance, the typical reader would view this policy, most likely, in a positive light. Who would disagree with wanting to create a learning environment that is inclusive of every student, understanding their unique challenges, and providing equal opportunity, without barriers to the diverse student body and staff complement? This aspiration has always been evident in Catholic social teaching, and a deep part of Catholic education. A new policy is not needed to articulate this.

Nevertheless, what is being attempted in this policy, is solely something different. This policy endeavors to marry two opposing worldviews; it attempts to shoehorn an ideology that has become close to ubiquitous in our modern discourse. Namely, the ideology of equity and its companions of anti-racism and anti-oppression.

These are not mere replacement terms for equality and being against racism and oppression. Those are noble endeavors. This ideology has explicit origins in Marxism and Relativism/Post Modernism. This is not an accusation. The spokespeople for this movement are quite clear about this. The Catholic Church was the one bulwark against Marxism in the 20th century (wherein 10's of millions perished), yet our Catholic school system, in its misguided understanding and an apparent sense of compassion, is opening its front doors and its curriculum to this.

To be clear, this is a worldview. Most diversity trainings will include the appeal that we must take on an 'equity lens' (worldview) in every endeavor and conversation we have. In fact, your policy uses this phrase in its last paragraph. Equity, in simple terms, is Equality of Outcome, as opposed to Equality of Opportunity (a longstanding western value). In order to have an equity lens, you must value the primacy of one's group identity (whether that be race, gender, orientation, etc.) over one's individual identity. This is opposed to a classical Catholic understanding of a Universal humanity that locates the individual human person as one who is made in the image and likeness of God, has infinite worth and dignity, and carries a spark of Divinity, which is present in whomever he or she meets. This, of course, is precisely the powerful idea that MLK espoused during the civil rights movement.

Essentially what equity attempts to do, is to categorize humans by their identity group, then assign privilege and levels of oppression to those groups. It then systematically ventures to redistribute power, and resources from one perceived group and redistribute to those who it perceives as oppressed. This view is ultimately a fundamental misunderstanding of human nature, and with its promotion of collective identity groups logically leads to tribalism, which always leads to conflict and polarization.

What is more alarming, is that if you study the structures and origins of religion, it becomes very evident that the anti-racism movement mimics very much a religion in its own right, with its own doctrines, blasphemy rules, and moral code. There is no sense of mercy, just condemnation and cancellation; there is no built-in sense of forgiveness as 'intention is irrelevant to the real harm of impact'. John McWhorter, a liberal black intellectual elucidates this idea of 'wokeness' as a religion in his latest book "The Elect". It is disturbing to think that a religious school would allow another religion in to permeate every aspect of its school life, including requiring its students to recite the word 'equity' every morning out loud as one of its pillars.

Our Catholic faith professes the fullness of truth and contains within it the moral obligations we have to our fellow human family, to root out discrimination and racism in all its forms, and to alieve oppression and poverty. There is no need to look elsewhere for this Truth as our first pope professed to Christ "Lord, to whom shall we go? You have the words of eternal life!"

Bishop Robert Barron expresses my concern far better than I ever could.

<https://www.wordonfire.org/resources/article/were-all-platonists-now-and-thats-not-good/29809/>

It seems to me that the Board makes changes moving towards political statements rather than the best educational interest of students. Sad!

Hiring should be based on Merit. Not gender race or sexual preference.

I one hundred percent agree that the children and staff must be safe, and free from bullying in their learning/teaching environment while still upholding all Sacred Teaching of the Catholic Church.

I have been following the situation in the Toronto District School Board where gender identity and expression was added to their Business Code of Conduct and the conflict that was caused. I became very concerned when the citation of the catechism of the Catholic Church with regards to sexuality was deemed dangerous. Despite these hard teachings as Catholics we must stand true to our faith.

I hope that regardless of the changes to this policy, the teachings in our schools remain consistent with that of the Catholic Church especially on the matters of the person, sexuality, marriage and family.

While I agree with the new policy, I am dissatisfied with the lack of acknowledgment towards the catechism of the Catholic Church. As I am sure you are aware of the criticism that arose with the Toronto Catholic school board during one of the meetings and some parents and the Bishop addressing it. If you can mention whether or not all the beliefs of the Catholic Church will still be taught and upheld within the school board, that would be great.

I Disagree with the policy changes, because the education and teaching quality for our children should be priority number one. Not the hiring whoever (colour, gender...) we are missing in the group to make sure there is equity and inclusiveness. This is just politics telling us what to do. Why do we allow that. And also we as Catholic schools have to have rights to defend our believes and protect our children. It is confusing to our children already and they are influenced by media a lot regarding the LGBTQ... community. Our children cannot even have their own opinion about this because someone will judge them. This is too much. Even Pope Francis "referred to same-sex unions as a "choice," described them as sinful and said they "cannot be recognized as objectively ordered" to God's plans.

So if we have teachers from the mentioned community teaching our children, one day dressing as a man and next day dressing as a women, doesn't that bring sin and big confusion into the school? You might as well take the Bible and throw it out of the window and stop calling schools Catholic. All we believe in and were taught by our parents and grandparent for so many years can go down the toilet just because we have to go with the flow. What I don't understand is that the mentioned community can do whatever they want and fight for their rights and we accept it, but they don't want to accept our believes and rights. I am not judging them and I am not homophobic, it's their choice, but we have to have our choices too. Why are we pushed so much, why do we let them influence us, why do we let politics and media change our children? I am very sad that you as a Catholic School Board are not fighting for our children's future Catholic views. And how can you do this to all the teachers with their strong believes. Suddenly they have to change their views and believes and accept everything? Once I was talking to a principal when my first child started JK and she told me "number one in Catholic school is to teach the students Catholicism. These changes just don't seem to go that way. I know parents with strong Catholic views and some with not as strong but they also disagree with this part of inclusiveness and are very confused how they will talk to their children about it. God bless our children and save them from all the influences that are around them

Regarding Principle #2, I object to a teaching staff hiring and school administration promotion policy based on "diversity quotas", and I disagree with the stated justification for same ... that it is "vital" that there be a certain number of teachers and school administrators representative of certain "historically disadvantaged groups" (which I surmise refers to persons of certain races, colour, sexual orientation, etc) in order for students of like characteristics to have successful educational experiences and outcomes. I object to a hiring and promotion policy that gives preference to some persons based on their race, colour, sexual orientation, etc, as such a policy necessarily discriminates against others based on theirs.

Regarding Principle #6, I am concerned that some and perhaps much of the anti-racism training be carried out these days is based on Critical Race Theory, which sees racism and victimization where it does not exist, is itself racist, counter-productive and socially divisive. Any such "training" should include the other point of view on race and race relations, as advocated by the likes of Thomas Sowell, John McWhorter, Coleman Hughes, Jason Riley, James Lindsay, etc. eg. <https://www.bing.com/videos/search?q=black+wisdom+matters&docid=608047204587805259&mid=40CC4BB30483D89D3D3040CC4BB30483D89D3D30&view=detail&FORM=VIRE>

<h2>Equity and Inclusive Education</h2>	
Adopted: January 18, 2011	Last Reviewed/Revised: February 9, 2021 June 11, 2019 April 13, 2021
Next Scheduled Review: 2023-2024 2021-2022	
<p>Associated Policies & Procedures:</p> <ul style="list-style-type: none"> VI-54 Equity and Inclusive Education VI-60 Student Groups in Catholic Schools I-43 Use of Technology and Digital Citizenship VI-62 Use of Technology and Digital Citizenship II-34 Participation in Programs and Courses of Study in Catholic Religious Education II-39 Progressive Discipline and Safety in Schools Code of conduct – Suspensions and Expulsions VI-44 Progressive Discipline and Safety in Schools II-40 Bullying Prevention and Intervention II-43 Voluntary Confidential Self-Identification of First Nation Metis and Inuit Students V-01 Use of School Grounds and Community Use of School Facilities VI-64 Community Use of School Facilities V-03 Photography, Advertising and Sales Representatives V-18 Community Engagement and Public Consultation Policy 	

Purpose

The Halton Catholic District School Board (~~the “Board”~~ **HCDSB**) recognizes that all people are created equal, in the image of God, each with inimitable characteristics deserving of dignity (Genesis: 1:27). In accordance with the Church’s teachings, it is the policy of ~~the Board~~ **HCDSB** to provide in all its operations an educational environment which supports and ~~enables~~ **fosters** diversity, **equity and inclusion** within its Catholic community.

~~The Board~~ **HCDSB** recognizes that any form of ~~social or cultural~~ discrimination is incompatible with Catholic moral principles and is in violation of the Ontario Human Rights Code. ~~The Board~~ **HCDSB** recognizes that the school system gives pre-eminence to the tenets of the Catholic faith, ~~congruent~~ **consistent** with the protection afforded in the Ontario *Human Rights Code*, the *Constitution Act, 1982* and confirmed in the *Canadian Charter of Rights and Freedoms*.

~~The Board~~ **HCDSB** and its staff are committed to the elimination of ~~discrimination systemic barriers~~ as outlined in Ontario’s **Education Equity and Inclusive Education Strategy Action Plan (2017)** and the Ontario Ministry of Education (the “Ministry”), and Accepting Schools Act in a manner which is

consistent with the exercise of ~~the Board's~~HCDSB's denominational rights under section 93 of the *Constitution Act, 1982* and as recognized at section 19 of the *Ontario Human Rights Code*.

Application and Scope

The Equity and Inclusive Education Policy applies to all students, staff, volunteers and stakeholders of HCDSB.

Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation, Ontario's Equity and Inclusive Education Strategy and Policy/Program Memorandum No. 119 (2009/2013) "Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools" identifies eight areas of focus for implementing equity and inclusive education. Ontario's Education Equity Action Plan (2017) builds on previous strategies to articulate the following priority action areas for boards: School and Classroom Practices, Leadership, Governance and Human Resources and Data Collection, Integration and Reporting. Accepting School Act legislated elements of the Equity and Inclusive strategy and added to previous legislation regarding creating positive school climates that prevent bullying and associated disciplinary and supports protocols.

In accordance with the above policy documents, applicable legislation that outlines the denominational rights of the Catholic school system and with adherence to the *Guiding Principles of the Equity and Inclusive Education Strategy*, and consistent with the Human Rights Code, each area of focus will be introduced and anchored by a preamble and ~~the Board's~~ HCDSB's mission statement. This will serve to guide the actions of ~~the Board~~HCDSB and its schools, in honouring its commitments to equity and inclusive education policy development, implementation, monitoring and reporting.

~~Procedures associated with the implementation of this policy can be found in Administrative Procedure VI-54, Equity and Inclusive Education.~~

References

Education Act

Constitution Act, 1982: Canadian Charter of Rights and Freedoms

Realizing the Promise of Diversity: Ontario's Equity and Inclusive Education Strategy (2009)

Ontario's Equity and Inclusive Education Strategy, 2009 – Reflective Tool

PPM 119 (2013) "Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools"

Ontario's Education Equity Action Plan (2017)

Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation (2014)

Bill 13, Accepting Schools Act (2012) Subsection 169.1

Ontario Human Rights Code

Ontario Human Rights Code: Gender Identity and Gender Expression

Anti-Racism Act 2017

Ministry Policy/Program Memorandum No. 108

Canadian Conference of Catholic Bishops: Discovering the Unity of Life and Love: A reflection on the Foundations for a Theology of Human Love

Nostrae Aetate

Definitions

Creed - is interpreted as “religious creed” or “religion”. It is defined as a professed system and confession of faith, including both beliefs and observances of worship. Creed refers to the beliefs and practices that are sincerely held and/or observed. (Ontario Human Rights Commission’s Policy on Creed and the Accommodation of Religious Observances)

Denominational Rights - public funding of Ontario's Roman Catholic school system was agreed to at the time of Confederation and was part of the Constitution Act, 1867, Section 93. (Ontario's Ministry of Education).

Diversity - the presence of a wide range of human qualities and attributes within a group, organization, or society. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status. (Equity and Inclusive Education in Ontario Schools, 2014)

Equity - a condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences. (Equity and Inclusive Education in Ontario Schools, 2014)

Inclusive Education - education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected. (Ontario’s Equity and Inclusive Education Strategy, 2009)

Ontario Human Rights Code - the Code prohibits actions that discriminate against people based on a protected ground in a protected social area. Some of the protected grounds include ancestry, colour, race, citizenship, ethnic origin, place of origin, creed, disability, family status, marital status, gender identity, gender expression, sex and sexual orientation. (Ontario Human Rights Commission, 2018)

Religious Accommodation - is a duty corresponding to the right to be free from discrimination. The Code refers to the obligation to provide reasonable accommodation for students and employees who wish to observe the tenets or practices of their faith (Ontario Human Rights Commission’s Policy on Creed and the Accommodation of Religious Observances)

Stakeholder - any individual or group who can affect or is affected by decisions made by HCDSB.

Systemic Barriers- institutional and instructional practices that negatively impact the achievement and well-being of students and lead to inequitable outcomes. Systemic barriers are caused by embedded biases in policies, practices and processes, and may result in differential treatment. (Ontario’s Equity Action Plan, 2017)

Principles

In accordance with the Church’s teachings and Ontario’s Equity and Inclusive Education Strategy, the following principles of equity and inclusive education will be upheld in all Halton Catholic District Board operations. Equity and inclusion:

- is a foundation of excellence;
- meets individual needs;
- identifies and eliminates barriers;
- promotes a sense of belonging and acceptance
- involves the broad community;
- builds on and enhances previous and existing initiatives;
- is demonstrated throughout the system.

1. Board Policies, Programs, Procedures and Practices:

Preamble:

~~The Board HCDSB~~ recognizes the importance of anti-racism and anti-harassment policies in promoting and maintaining a Catholic educational and working environment which upholds human rights, equity and inclusion. fosters racial and ethno-cultural understanding as well as a policy which accepts and celebrates all types of diversity.

~~The Board HCDSB~~ will ensure that its policy review cycle will result in the alignment and integration of *The Strategy* and Accepting Schools Act with all ~~HCDSB Board~~ policies, programs, procedures, and practices. The perspectives of the entire diverse Catholic school community will be reflected in all areas of the teaching, learning and administrative culture. Every effort will be made to identify and remove discriminatory biases and systemic barriers that may limit access to and opportunity for effective employment procedures for individuals from diverse communities and underrepresented peoples within the context of the denominational rights of Catholic school boards. In addition, ~~the Board HCDSB~~ will embed positive principles of Equity and Inclusion in all of its policies and procedures.

Mission Statement:

~~The Board HCDSB~~ is committed to serving staff, students, and families in its diverse Catholic community by incorporating the principles of equity and inclusive education into all aspects of its policies, programs, procedures, and practices that are consistent with Catholic denominational rights.

2. Shared and Committed Leadership:

Preamble:

~~The Board~~ HCDSB subscribes to an informed leadership philosophy that inspires, empowers, and supports all stakeholders in our Catholic community to join together to implement institutional practices and behaviours that ~~fostere~~cultivate equity and inclusion.

HCDSB recognizes the critical role of all leaders including trustees, superintendents, principals, teachers, Designated Early Childhood Educators, Early Childhood Educators, Child and Youth Counsellors, Social Workers, in fostering inclusive, safe and welcoming learning environments and upholding human rights

~~The Board~~HCDSB is committed to providing informed shared leadership to improve student achievement and to close achievement gaps for students by identifying, addressing, and removing all barriers and forms of discrimination.

~~The Board~~HCDSB recognizes the critical connection between student leadership and improved student achievement and will strive to include ~~the~~ student voice in all aspects of the implementation of equity and inclusive education.

In accordance with the Ministry's Ontario Leadership Strategy, effective Board and school leaders will encourage and promote a collaborative approach to all dimensions of equity and inclusive education, which ensures the participation of students, parents, unions, colleges and universities, service organizations and other community partners.

HCDSB recognizes that having a diverse teaching workforce is vital to serve the needs of all students and communities within the board. Inequitable representation of historically disadvantaged groups in the workforce can lead to inequities in the educational experience and outcomes for excluded or marginalized students.

Mission Statement:

~~The Board~~HCDSB is committed to establishing and maintaining partnerships with all members of our diverse Catholic community so that the perspectives and experiences of all students are recognized and their needs are met.

3. School Community Relationships:

Preamble:

~~The Board~~ HCDSB recognizes that the effective review, development, implementation and monitoring of equity and inclusive education policies and practices requires the involvement of all members of the entire Catholic school community. ~~The Board~~HCDSB further recognizes the importance of engaging specialized expertise in developing and implementing its equity and inclusive education policy.

~~The Board~~HCDSB will seek collaboration with and active engagement from students, parents/guardians, staff and other Catholic community partners to create and sustain a positive school climate reflective of Catholic values that supports student achievement.

HCDSB acknowledges the importance of increasing parent engagement in equity and inclusive education with a focus on reaching out to parents/guardians who may be disengaged from the education system.

~~The Board~~HCDSB will identify, examine, and remove any barriers that exist, preventing full participatory school-community relations including obstacles associated with any systemic discrimination.

Mission Statement:

~~The Board~~HCDSB is committed to establishing and maintaining partnerships with all members of our diverse Catholic community so that the perspectives and experiences of all students, families, and employees are recognized. These practices will include surveying the parents/guardians, students and staff at least once every two (2) years to monitor and evaluate the effectiveness of the related Equity and Inclusion programs and policies.

4. Inclusive Curriculum and Assessment Practices:

Preamble:

Both in its content and methodology, inclusive curriculum seeks to recognize our commitment to Catholic values and to affirm the life experiences of all students, regardless of race and ethnicity, gender, place of origin, religion, cultural and linguistic background, social and economic status, sexual orientation, age, and ability/disability.

Effective evaluation includes researched best practices that truly reflect the current level of achievement of the student. Multiple opportunities for assessment allow for student learning and accuracy of assessment and instruction.

Students must be represented in the curriculum and heard in the assessment and evaluation. Students' voice is fundamental in the planning for instruction and the accuracy of assessment.

HCDSB recognizes that strengthening inclusive and culturally responsive and relevant teaching, curriculum, assessment and resources is essential to promoting student achievement and wellbeing and commits to advance culturally responsive and relevant pedagogy.

HCDSB is committed to ensuring that all students achieve their potential and are supported in choosing appropriate pathways that meet their aspirations.

Mission Statement:

~~The Board~~HCDSB is committed to implementing an inclusive curriculum based on Catholic values and to reviewing resources, instruction, and assessment and evaluation practices in order to identify and address discriminatory biases so that each student may maximize her or his learning potential.

5. Religious Accommodation:

Preamble:

Committed to the mission of the Church, ~~the Board~~HCDSB provides a learning and working environment in which all individuals are treated with respect and dignity regardless of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status or disability, in accordance with the Ontario *Human Rights Code* and Ministry Policy/Program Memorandum No. 108.

Within the framework of gospel values, traditions, and ~~the Board's~~HCDSB's denominational rights, in recognition of this diversity, ~~the Board~~HCDSB will take reasonable steps to provide reasonable accommodation for students' and staffs' religious beliefs and practices, while also protecting its denominational rights. (See Religious Accommodation Appendix "A" and "B" attached)

Mission Statement:

~~The Board~~HCDSB is committed to the values of freedom of religion and freedom from discriminatory or harassing behaviour based on religion and will take all reasonable steps to provide religious accommodations within the legal rights afforded to the Catholic school system.

6. School Climate and the Prevention of Discrimination and Harassment:

Preamble:

~~The Board~~HCDSB recognizes that a safe and welcoming environment is most conducive to learning. ~~The Board~~HCDSB will therefore seek to foster a Christ-centred, positive school climate, free from discriminatory or harassing behaviour. ~~The Board~~HCDSB acknowledges that a Christ-centered, positive school climate is one where all members of the school community feel safe, welcomed, and accepted. The principles of equity and inclusive education support positive student behaviour.

The principles of equity and inclusion are consistent with Catholic doctrine and must be considered and applied in employing progressive disciplinary measures, particularly when it is necessary to take into account mitigating and other factors (~~Please see~~ Policy II-40 Bullying Prevention and Intervention, Policy II-39 Progressive Discipline and Promoting Positive Student Behaviour and Administrative Procedure VI-44 Progressive Discipline for the operating policies that direct preventing and handling situations of bullying, discrimination and harassment).

HCDSB is committed to providing an educational environment that is respectful of the human rights of staff, students and families. HCDSB recognizes the need for building a culture of respect for human rights by establishing and reviewing human rights policies and procedures, consistent with the Ontario Human Rights Code and consistent with the exercise of HCDSB's denominational rights as outlined in section 93 of the Constitution Act, 1982.

HCDSB recognizes the need for regular, ongoing training and accessible information on human rights, indigeneity, anti-racism, anti-Black racism, and anti-oppression for staff and students to identify and eliminate systemic barriers and uphold a safe, inclusive and welcoming environment for all stakeholders.

Mission Statement:

~~The Board~~HCDSB is committed to the principle that every person within the school community is entitled to a respectful, positive and Christ-centred school climate and learning environment, free from all forms of discrimination and harassment.

7. Professional Learning:**Preamble:**

The ~~Staff~~staff of ~~the Board~~HCDSB is its most important asset and is the vehicle by which Catholicity and equity are taught in the classroom and throughout the system. ~~The Board~~HCDSB, therefore, recognizes the importance of ongoing professional learning to create a foundation for Catholic values, ecclesial and cultural identity, human rights education and effective teaching practices that promote Equity~~equity~~ and Inclusion~~inclusion~~.

Professional learning increases the knowledge and skills that teachers bring to the craft and science of teaching, and, thus, engages the student with increasing complexity and precision teaching. Perpetual professional learning is the groundwork for positive changes in our schools. Professional learning must include knowledge creation and knowledge sharing (Earl and Katz, 2005) to ensure that all voices are represented and that we recognize that there is no essential knowledge but rather a continued quest towards deeper representation of all with our knowledge base.

Distributed, deep and sustained changes in practice and structures in school are key elements of professional learning and have impact on student learning, engagement and success in a knowledge society (Earl and Katz, 2005). Professional Learning works to engage all learners and strives for student success and includes the following:

- a) Changes in thinking and practices of teachers
- b) Collaborative inquiry at various levels within the school
- c) Pursuit of innovation (Katz, Earl and Jaafar, 2009)

Mission Statement:

~~The Board~~HCDSB is committed to providing the school community, including students, with ongoing opportunities to acquire the knowledge, skills, attitudes, and behaviours needed to identify and eliminate discriminatory biases and systemic barriers under the *Code*, and strategies for promoting positive school climates.

8. Accountability and Transparency**Preamble:**

~~The Board~~HCDSB acknowledges and assumes the responsibility for its policies, actions, and decisions. In the pursuit of greater transparency and accountability, ~~the Board~~HCDSB, in respectful collaboration and communication with the whole Catholic school community, will report on its goals and progress in the areas of policy review, school improvement planning and the implementation of *The Strategy*. In accordance with Accepting School Act, ~~the Board~~HCDSB

will survey parents, staff and students once every two (2) years to assess the effectiveness of the related Equity-equity and Inclusions-inclusion policies, procedures and programs.

Mission Statement:

The Board HCDSB is committed to assessing and monitoring its progress in implementing *The Strategy*; to embedding the principles of Equity and Inclusive Education into all Board policies, programs, guidelines and practices; and to communicating these results to the community.

The Director of Education will develop procedures required to implement this policy and provide an annual report to the Board of Trustees on the efficacy of the related policies, procedures and programs. Board multi-year plans will include the goals set out in Accepting Schools Act around positive school climate and bullying prevention as it relates to Equity and inclusion along with supports for students and awareness opportunities for parents.

Data Collection, Integration and Reporting

HCDSB supports the need for collecting and analyzing voluntary student demographic data and perceptual data to address barriers to student success.

As mandated by the Anti-Racism Act 2017, HCDSB commits to student demographic data collection to identify and eliminate disproportionalities and disparities in student achievement and wellbeing (e.g. graduation, suspensions and expulsions, program enrolment).

HCDSB recognizes that collection and analysis of staff demographic data at all levels along with identification and removal of systemic barriers consistent with HCDSB’s denominational rights, is required for equitable recruitment, hiring, promotion and professional development strategies. Enhanced data collection and outcome measurement support evidence-based decision making.

All data collection, research, surveys and census will be developed, collected and disseminated using an equity and inclusion lens – to ensure participation and representation of individuals from diverse communities.

Requirements

Information and Instruction with Respect to Equity and Inclusive Education Policy:

HCDSB will provide staff with information and instruction that is appropriate for the employee on the contents of the policy

Responsibility:

The Director of Education holds primary responsibility for overseeing and implementing this policy.

APPROVED: Regular Meeting of the Board



AUTHORIZED BY: _____

Chair of the Board

MISSION STATEMENT

The Halton Catholic District School Board is committed to the values of freedom of religion and freedom from discriminatory or harassing behaviours based on religion and will take all reasonable steps to provide religious accommodations within the legal rights afforded to the Catholic school system. Such accommodations will be provided to staff, students and their families.

INTRODUCTION

The Halton Catholic District School Board (the Board) believes in the dignity of all people and their equality as children of God. The Board recognizes the importance of freedom of religion and strives to recognize value and honour the many customs, traditions and beliefs that make up the Catholic community.

Freedom of religion is an individual right and a collective responsibility. The Board commits to work with the community it serves to foster an inclusive learning environment that promotes acceptance and protects individuals from discrimination and harassment on the basis of their religion.

In accordance with the Catholic Church's teachings, it is the policy of the Board to provide, in all its operations, an educational environment which promotes and supports diversity within its Catholic community as well as the equal attainment of life opportunities for all students, staff, parents and other members of that community.

I. Legislative and Policy Context

All school boards exist within a broader context of law and public policy that protect and defend human rights. At the Board, a number of policy statements have been developed that reinforce both federal and provincial legislation, and also help ensure that the freedoms they set out are protected within the school system.

The *Canadian Charter of Rights and Freedoms* (Section 15) guarantees freedom of religion. The *Ontario Human Rights Code* (The Code) protects an individual's freedom from discriminatory or harassing behaviours based on religion. Consistent with this legislation is *The Education Act*, its Regulations and policies governing Equity and Inclusion in Schools:

PPM No 108, "Opening or Closing Exercises in Public Elementary and Secondary Schools",

R.R.O. 1990, Regulation 298, "Operation of School-General" s. 27-29, under the heading "Religion in Schools"

PPM No. 119, "Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools".

The Board and its staff are committed to the elimination of discrimination as outlined in this Federal and Provincial legislation in a manner which is consistent with the exercise of its denominational rights under section 93 of the *Constitution Act, 1982* and as recognized in section 19 of the *Ontario Human Rights Code* ("the Code").

The Board recognizes, and is committed to, the values of freedom of religion and freedom from discriminatory or harassing behaviour based on religion through its human rights policy, equity and inclusive education policy, the safe schools policy and curriculum documents. All of these will be informed by, and interpreted in accordance with, the principles of the Code.

This Policy reflects the Board's fidelity to Canadian law protecting freedom of religion in accordance with the Catholic Church's teachings.

II. Definitions

1. Accommodation:

The Ontario Human Rights Commission's Policy on Creed and the Accommodation of Religious Observances defines "accommodation" as a duty corresponding to the right to be free from discrimination.

The Code provides the right to be free from discrimination, and there is a general corresponding duty to protect the right: the "duty to accommodate." The duty arises when a person's religious beliefs conflict with a requirement, qualification or practice. The Code imposes a duty to accommodate based on the needs of the group of which the person making the request is a member. Accommodation may modify a rule or make an exception to all or part of it for the person requesting accommodation.

(Policy on Creed and the Accommodation of Religious Observances, Ontario Human Rights Commission, October 20, 1996, pg. 5)

The duty to accommodate is an obligation that arises when requirements, factors, or qualifications, which are imposed in good faith, have an adverse impact on, or provide an unfair preference for, a group of persons based on a protected ground under the Code. The duty to accommodate must be provided to the point of undue hardship. In determining whether there is undue hardship, section 24(2) of the Code provides that reference should be made to the cost of accommodation, outside sources of funding, if any, and health and safety requirements.

2. Creed:

Creed is interpreted by the Ontario Human Rights Commission's 1996 Policy on Creed and the Accommodation of Religious Observances as "religious creed" or "religion." It is defined as a professed system and confession of faith, including both beliefs and observances of worship.

The existence of religious beliefs and practices are both necessary and sufficient to the meaning of creed, if the beliefs and practices are sincerely held and/or observed.

Creed does not include secular, moral, or ethical beliefs or political convictions. This policy does not extend to religions that incite hatred or violence against other individuals or groups, or to practices and observances that purport to have a religious basis, but which contravene international human rights standards or criminal law (Policy on Creed and the Accommodation of Religious Observances, Ontario Human Rights Commission, October 20, 1996, pg. 2).

3. Undue Hardship:

Accommodation will be provided to the point of undue hardship, as defined by the OHRC (for example in the *Policy and Guidelines on Disability and the Duty to Accommodate*). A determination regarding undue hardship will be based on an assessment of costs, outside sources of funding, and health and safety. It will be based on objective evidence. For more information about the evidence needed to prove undue hardship, see *Human Rights at Work*, p. 133-134 and accompanying Appendix E.

A determination that an accommodation will create undue hardship carries with it significant liability for the Board. It should be made only with the approval of the appropriate Supervisory Officer or where appropriate the Board of Trustees.

Where a determination is made that an accommodation would create undue hardship, the person requesting accommodation will be given written notice, including the reasons for the decision and the objective evidence relied upon. The accommodation seeker shall be informed of his or her recourse under the Board's Equity and Inclusive Education Policy and Anti-Discrimination Policy and Procedure, and under the Ontario *Human Rights Code*.

Where a determination has been made that an accommodation would cause undue hardship, the Board will proceed to implement the next best accommodation short of undue hardship, or will consider phasing in the requested accommodation.

III. Accommodation Guidelines

The purpose of this guideline is to ensure that all Board staff, students, parents and other members of the school community are aware of their rights and responsibilities under the *Code* with respect to religious accommodation. It also sets out the Board's procedures for accommodation and the responsibilities of each of the parties to the accommodation process. In accordance with the Equity Strategy, the *Code* and OHRC's *Guidelines on Developing Human Rights Policies and Procedures*, it is intended that the accommodation process, as well as the accommodation itself, be effective and respectful of the dignity of accommodation seekers.

The Board is committed to providing an environment that is inclusive and that is free of barriers based on creed (religion). Accommodation will be provided in accordance with the principles of dignity, individualization, and inclusion. The Board will work cooperatively, and in a spirit of respect, with all partners in the accommodation process.

1. Accommodation Based on Request:

The Board will take all reasonable steps to provide accommodation to individual members of a religious group to facilitate their religious beliefs and practices. All accommodation requests will be taken seriously. No person will be penalized for making an accommodation request.

The Board will base its decision to accommodate by applying the *Code's* criteria of undue hardship, the Board's ability to fulfill its duties under Board policies and the Education Act

When concerns related to beliefs and practices arise in schools, collaboration among school, student, family, and religious community is needed in order to develop appropriate accommodation. It is the role of the Board and its staff to ensure equity and respect for the diverse religious beliefs and practices of students and their families and other staff in the school system. However, school administrators should not be placed in the position of monitoring a child's compliance with a religious obligation, and enforcing such practices, e.g. wearing a head covering is not the responsibility of the school or the Board.

2. General Procedures for Religious Accommodation:

a. Staff

The person requesting accommodation should advise the administration at the beginning of the school year, to the extent possible. If September notice is not feasible, the person should make the request as early as possible.

The absence of employees due to religious observances should be granted as determined by this policy and the appropriate collective agreement.

b. Students

Students must present verbal or written notice from their parents/guardians specifying their accommodation needs relating to religious observances, including holy days on which they will be absent from school. This notice should be made enough in advance (preferably at the beginning of each school year) to ensure that scheduling of major evaluations, such as tests, assignments or examinations, takes the religious observances into consideration.

Student handbooks and parent newsletters should include information about the procedure to follow to request an accommodation for religious observances and/or holy days. Such procedures shall be easy for staff, students and parents to understand.

3. Unresolved Requests:

Despite the Board's commitment to accommodate, an individual may feel that discrimination based on religion has occurred. The Board will take reasonable and timely steps to address the unresolved issues raised by the affected person which could include dispute resolution mechanism.

4. Areas of Accommodation:

For many students and staff of the Board, there are a number of areas where the practice of their religion will result in a request for accommodation on the part of the school and/or the Board. These areas include, but are not limited to the following:

- i. School opening and closing exercises;
- ii. Leave of Absence for Religious Holy Days;
- iii. Prayer;
- iv. Dietary requirements;
- v. Fasting;
- vi. Religious dress;
- vii. Modesty requirements in physical education; and
- viii. Participation in daily activities and curriculum.

IV. General Guidelines and Procedures

This policy will consider each (of the above stated) area of accommodation in turn.

1. School Opening and Closing Ceremonies:

Pursuant to the Ontario Ministry of Education Policy/Program Memorandum No. 108 ("Memorandum No. 108"), if a student or parent/guardian objects to all or part of the opening or closing exercises due to religious beliefs, the student will be exempted and given the option not to participate and to remain in class or in an agreed upon location through the duration of the exercise.

Memorandum No. 108 states the following:

1. All public elementary and secondary schools in Ontario must be opened or closed each day with the national anthem. "God Save the Queen" may be included.
2. The inclusion of any content beyond "O Canada" in opening or closing exercises is to be optional for public school boards.

3. Where public school boards resolve to include, in the opening or closing exercises in their schools, anything in addition to the content set out in item 1 above, it must be composed of either or both of the following:
 - a. One or more readings that impart social, moral, or spiritual values and that are representative of our multicultural society. Readings may be chosen from both scriptural writings, including prayers, and secular writings;
 - b. A period of silence.
4. Parents who object to part or all of the exercises may apply to the Principal to have their children exempted. Students who are adults may also exercise such a right.

These requirements will be interpreted in accordance with the Code and the Board will consider other requests for accommodation as may be made.

2. Absence for Religious Holy Days:

The Board affirms and values the faith diversity in our Catholic secondary schools. Section 21(2) (g) of the Education Act provides that a person is excused from school attendance in observance of a “holy day by the Church or religious denomination to which he/she belongs.”

All staff and students who observe religious holidays in accordance with section 21(2) (g) of the Education Act may be excused from attendance, subject to the particular request for religious leave process.

The Board will encourage members of diverse groups to identify their religious holy days at the beginning of each school year. The Board will make reasonable efforts to acknowledge the different observances of their Catholic community when planning programs and events, such as Board-wide tests and examinations. To the extent possible, conferences, meetings, workshops, co-curricular activities and exams/tests, will not be scheduled on these significant faith days:

(Examples of) Significant Holy Days:	
<i>Baha'i</i>	Ridvan
<i>Buddhist</i>	Lunar New Year/Chinese
<i>Western Christian</i>	Good Friday
<i>Eastern Christian</i>	Christmas Holy Friday
<i>Hindu</i>	Diwali
<i>Jewish</i>	Rosh Hashanah (2 days) Yom Kippur Passover (first day)
<i>Muslim</i>	Eid-ul-Fitr Eid-ul-Adha
<i>Sikh</i>	Baisakhi

(A multi-faith calendar will help schools make appropriate accommodations.)

Guidelines for Administrators:

All staff and students who request to observe a religious holy day should be allowed this right without having to undergo any unnecessary hardship.

Staff requesting a leave should advise the school administration at, or as close as possible to, the beginning of the school year and leave should be granted in accordance with the terms of the appropriate collective agreement.

Students requesting a leave should give verbal or written notice from their parent/guardian to the school at, or as close as possible to, the beginning of the school year. Such procedures should be easy to understand and follow.

Student agendas, school newsletters and announcements should include information about the procedures for requesting leaves.

All staff members acting on behalf of/representing the Board on other organizations, which in partnership with the Board are planning events or activities that involve students and/or staff of Board schools, have the responsibility to bring this procedure to the attention of these organizations.

For consultation or further clarification of questions, administrators and managers should contact the Board's Equity Officer.

Unresolved Requests:

a. Employee

In the event that, after an employee's consultation with the Superintendent of Education, unresolved issues remain, then the matter will be referred to the Executive Officer of Human Resources Services.

b. Students

In the event that a student maintains that his or her rights under the Board's religious accommodation policy have been compromised, then the matter will be referred to the appropriate Superintendent of Education.

3. Prayer:

The Board recognizes the significance of prayer in religious practice. Board schools will make reasonable efforts to accommodate individuals' requirement for daily prayer by providing an appropriate location within the building for students and staff to participate in prayer. This may mean a quiet space in the library, an empty room, or wherever it is mutually satisfactory for the school and the student or staff member requesting the accommodation. Adult presence should be for supervision purposes only.

4. Dietary Restrictions:

The Board is sensitive to the different dietary restrictions of various religious groups. Such sensitivity includes attending to issues related to the menus provided by catering companies, snacks in elementary schools, and food provided within schools, at school-sponsored activities and community events.

Breakfast and lunch programs in both secondary and elementary schools will consider relevant dietary restrictions in their menu planning. Availability of vegetarian options is recommended as a form of inclusive design.

Special attention needs to be given to overnight outdoor education activities, as well as field trips that extend over a mealtime period.

5. Fasting:

The Board is sensitive to religious periods of fasting. Board schools will endeavour to provide appropriate space, other than cafeterias or lunchrooms, for individuals who are fasting in religious observance. The Board recognizes that students who are fasting may need exemptions from certain physical education classes and Board schools should make reasonable efforts to provide appropriate accommodations.

6. Religious Dress:

“Dress Code” is the appropriate dress policy established by a school, and may include a school uniform.

The Board recognizes that there are certain religious communities that require specific items of ceremonial dress. The Board understands that some religious attire, which is a requirement of religious observance, may not conform to a school’s Dress Code. Board schools will reasonably accommodate students with regard to religious attire. Religious attire is not cultural dress; it is a requirement of religious observation.

Religious attire that should be reasonably accommodated in Board schools includes, but is not limited to:

- o Head covers: Yarmulkes, turbans, Rastafarian headdress, hijabs
- o Crucifixes, Stars of David, etc.
- o Items of ceremonial dress

Where uniforms are worn, administrators may ask the student to wear religious attire in the same colour as the uniform (e.g. the head scarves for females); however, there may be religious requirements of colour that cannot be modified.

Special attention must be given to accommodations necessary for a student to participate in physical education and school organized sports. Where possible, these should be incorporated into Board policies as part of an inclusive design process.

The Board seeks to foster an atmosphere of cultural understanding in order to be proactive in addressing potential harassment about religious attire. Schools should be aware that harassment about religious attire is one of the most common types of harassment and bullying. The Board and its schools will not tolerate any teasing directed at, or inappropriate actions taken against, an individual’s religious attire and there will be appropriate consequences for individuals who violate this rule.

There are religious communities that require specific items of ceremonial dress which may be commonly perceived as contravening Board policies, for example the use of the Kirpan by Khalsa Sikh students. For specific guidelines on the accommodation of Khalsa Sikh students wishing to carry a Kirpan, please see Appendix “B”.

7. Modesty Requirements for Dress in Physical Education Classes:

The Board recognizes that some religious communities observe strict modesty attire in respect of their religion. This can become a matter of concern when students are asked to wear the clothing used in physical education activities. Such policies should be designed inclusively, taking into account common religious needs that may exist.

If a family has concerns that cannot be addressed through inclusive design, the school should discuss the modesty requirements with them, and, taking into consideration the Ministry of Education's mandated expectations in the physical education curriculum, provide reasonable accommodation. The curriculum requirements should be explained to the family so that it has sufficient information to understand the physical education curriculum and to select available curriculum alternatives.

8. Participation in Daily Activities and Curriculum:

The Board will seek to reasonably accommodate students where there is a demonstrated conflict between a specific class or curriculum and a religious requirement or observance. Where academic accommodation is requested, the school should have an informed discussion with the student's parents/guardians to understand the nature and extent of the conflict.

The school should make it clear during the discussion that its role is to protect students and staff from harassment and discrimination because of their religion and cultural practices. Where these conflict with the school routines, activities or curriculum, the school should consider accommodation. It cannot, however, accommodate religious values and beliefs that clearly conflict with mandated Ministry of Education and Board policies.

It is important to note that when an individual requests an accommodation related to the curriculum, the accommodation applies to the individual in question and not to the whole class or to classroom practices in general.

The Ministry of Education recommends substitutions when there are exemptions requested related to specific curriculum (Ontario Secondary Schools, Grades 9-12, Program and Diploma Requirements).

In general, the Board recommends an informed, common-sense approach to questions of religion and curriculum. Hopefully, these questions can be solved by an open discussion between the teacher, the student and his/her family.

V. Limitations to Religious Accommodation

1. The Board supports freedom of religion and an individual's right to manifest his/her religious beliefs and observances. The right to freedom of religion, however, is not absolute and religious accommodation in the Board is carried out in the larger context of the Catholic education system and denominational rights of Catholic schools.
2. The Board, at all times, will seek to accommodate an individual's right to freedom of religion in a manner that not only respects the individual's beliefs but the principles of the Catholic Church.
3. As for chapels in Catholic schools, they are specifically designed and furnished for prayer and liturgy within the Catholic tradition and are not to be considered multi-faith chapels. Following the general custom of the Church, non-Catholics are welcome to join in prayer services and liturgical celebrations of the Catholic Church community (keeping in mind some restrictions such as sharing in Holy Communion). Such a chapel is open to all people for individual silent prayer or meditation. However, it is not appropriate that non-Catholic liturgies or group prayers be held in this setting.
4. It is therefore recommended:

- i. that school administrators designate another appropriate space or classroom, other than the chapel, for religious celebrations celebrated by other Christian denominations or faith traditions, and
- ii. that Catholic school boards consult with their respective local Ordinary on such accommodations.

GUIDELINE FOR KIRPAN ACCOMMODATION

A Kirpan is a ceremonial sword that must be worn by all baptized Khalsa Sikhs. The Board seeks to accommodate Khalsa Sikhs who wear a Kirpan under the following conditions as follows:

- At the beginning of the school year or upon registration, the student and parents/guardians must report to their respective school administration that they are Khalsa Sikhs and wear the five articles of faith, including a Kirpan.

The principal, in consultation with the student and his/her parents/guardians, will develop appropriate accommodations to allow the student to wear the Kirpan while ensuring the safety of others. These may include the following conditions:

- The Kirpan is six inches or less.
- The Kirpan will be sufficiently secured with a stitched flap so it is not easily removed from its sheath.
- The Kirpan will not be worn visibly, but under the wearer’s clothing.
- There is notification in writing to the principal by the parents/guardians and student and, where possible, from the Gurdwara (place of worship), confirming that the student requesting accommodation is a Khalsa Sikh.
- Students under the age of eighteen must be accompanied by parents/guardians when discussing the rules regarding the wearing of a Kirpan.

Policy I-46 Correspondence to the Board of Trustees	Item 4.7
Tuesday, April 13, 2021	

Purpose

To provide for the consideration of the Policy Committee the newly drafted *Policy I-46 Correspondence to the Board of Trustees*.

Commentary

At the February 9, 2021 Policy Committee meeting, the newly drafted policy *Correspondence to the Board of Trustees* was presented as a discussion item. The purpose of the policy is to further serve and provide direction for handling correspondence received by the Office of the Director of Education and/or the Board of Trustees and sets parameters for the correspondence to be published in the Board Meeting agenda package.

Staff reviewed the newly drafted policy and made recommendations for minor edits (e.g., reference to Board Meeting agenda package instead of board report).

The newly drafted *Policy I-46 Correspondence to the Board of Trustees* is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

<p style="text-align: center;">Moved by:</p> <p style="text-align: center;">Seconded by:</p> <p><i>That, the Policy Committee recommends that newly drafted Policy I-46 Correspondence to the Board of Trustees be forwarded to the April 20, 2021, Regular Board Meeting for first reading.</i></p>

Report Prepared and
Submitted by:

B. Agnew
Burlington Trustee

H. Karabela
Oakville Trustee

Correspondence to the Board of Trustees	
Adopted:	Last Reviewed/Revised:
Next Scheduled Review:	
Associated Policies & Procedures: HCDSB Procedural Bylaws V-18 Community Engagement and Public Consultation Policy V-09 Public Concerns/Complaints Process Guidelines for Trustee Communications I-06 Delegation to the Board I-36 Trustee Code of Conduct	

Purpose

To provide a process for handling correspondence addressed to individual Trustees and/or the Board of Trustees.

It further serves to provide direction for handling correspondence received by the office of the Director and sets parameters for the correspondence to be published in the Board Agenda package.

Application and Scope

This policy applies to parents, guardians, students, ratepayers, organizations or members of the broader community who wish to share correspondence with the Board of Trustees.

- This also applies to correspondence received by the Halton Catholic District School Board (HCDSB) and/or the Director of Education and Secretary of the Board and/or the Chair of the Board that would be of interest to HCDSB stakeholders.
- Ministry memorandums are also included.
- Correspondence from any organization that requests that their letter be shared with the Board of Trustees and the greater HCDSB community.
- Does not apply to correspondence received related to individual students or staff, or that is of a confidential matter.
- Does not apply to employees or representatives of employee groups who wish to address employment or professional interests.
- Does not apply to correspondence of a promotional nature or intended to solicit the purchase of goods and/or services.

References

[Municipal Freedom of Information and Protection of Privacy Act \(MFIPPA\)](#)

Definitions

Correspondence – communication exchanged by written means (letter or email).

Stakeholder – any individual or group who can affect or is affected by decisions made by HCDSB.

Secretary of the Board - refers to the Director of Education

Principles

- The Halton Catholic District School Board (HCDSB) values relationships and partnerships and is committed to providing meaningful feedback mechanisms for all stakeholders in an open and equitable fashion.
- The HCDSB recognizes that individuals or groups affected by a decision of the Board should have the opportunity to present their position or concern to the Board of Trustees.
- The HCDSB believes that effective communication is reciprocal and that all correspondence to individual Trustees or to the Board of Trustees as a whole, shall be addressed.

Requirements

I. Correspondence Addressed to Individual Trustees

- Trustees may wish to use Board-issued Trustee letterhead for the purposes of formal written communication with parents, students, staff, and/or constituents.
- Any response to communication prepared by an individual Trustee must only reflect the personal expression of opinion of the individual Trustee and should not speak on behalf of the Board or other Trustees.
- Trustees shall, on all matters, abide by Policy I-07, Protection of Privacy, and Policy I-36 Trustee Code of Conduct.
- In accordance with the Municipal Freedom of Information and Protection of Privacy Act, Trustees shall not divulge, either in their written or verbal communications, personal information related to HCDSB's students or staff.

II. Correspondence Addressed to All Trustees

- When correspondence is addressed to all Trustees, the Chair of the Board shall respond to the correspondence, providing a copy of the response to the other Trustees.
- All correspondence requiring the collective decision of the Board and which has yet to be decided by the Board shall be put before the Board of Trustees for consideration and direction. The Board shall provide direction as to how either the Chair or Secretary of the Board shall respond.

III. Correspondence Addressed to Staff and Trustees

- When correspondence is addressed to a member of staff, and copied to one or more Trustees, staff shall respond to the correspondence, and provide a copy of the response to each Trustee copied in the correspondence.
- All Ministry of Education memorandums or communications addressed to the Director of Education, Chair of the Board or Trustees that is not of a confidential nature shall be published in the Board Meeting agenda package.

Criteria for Adding Correspondence to a Board Meeting Agenda

- At the request of the sender, correspondence that is addressed to the Board of Trustees and/or the Director of Education and Secretary of the Board, may be added to the Board Meeting agenda package.
- No correspondence shall be added to a public Board agenda package without the request or expressed consent of the sender.
- Correspondence containing any inappropriate, derogatory, inflammatory or disparaging statements about another individual shall not be part of any Board Meeting agenda package. When this occurs, the Chair of the Board or Director of Education and Secretary of the Board shall provide a response to the sender to indicate that the request to have the correspondence included in the agenda package has been denied. The sender shall be provided with an opportunity to adjust the correspondence to remove any inappropriate, derogatory, inflammatory or disparaging statements and resubmit the request.
- Correspondence must be received no later than 3:00 p.m. on the day before the Board Meeting. Correspondence received after this time may be added to the next Board Meeting agenda package at the request of the sender.
- Correspondence that meets the above requirements shall be placed under item #12 of the requested Board Meeting agenda. If a specific date is not requested, the correspondence will appear in the next scheduled Board Meeting agenda package.

Dealing with Correspondence Items During a Board Meeting



- Correspondence shall not be read aloud as it will have been presented in written format in the Board Meeting agenda package. Individuals who wish to vocally express their concerns may submit a request to [delegate](#) to the Board of Trustees.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

draft

<p>Policy III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel</p>	<p>Item 4.8</p>
<p>April 13, 2021</p>	

Purpose

To provide for the consideration of the Policy Committee revisions to *Policy III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel* as recommended by staff.

Commentary

The purpose of this policy is to provide a fair, consistent and transparent policy that ensures equal opportunity for all qualified employees and applicants for employment with the Halton Catholic District School Board, in accordance with the Human Rights Code, and where possible by virtue of the availability of qualified candidates, give preferential consideration to qualified Roman Catholic applicants as indicated in the Human Resources Procedures and in accordance with the Human Rights Code, Section 24(1)(a), and the historical right under the Constitution Act, 1982 and the Education Act.

The revocation of Ont. Reg 274 and the introduction of Ministry PPM 165 has necessitated both a review and modifications to the Hiring and Promotion Policy. P. Daly, Director of Education presented a report at the November 10, 2020 Policy Committee meeting wherein he advised of the forthcoming changes to hiring practices as prescribed by the Ministry of Education. School Boards are expected to have their own hiring policies that meet the expectations and are consistent with Policy/Program Memorandum (PPM) No. 165 which became effective March 31, 2021.

The Executive Officer of Human Resources and Human Resources Services Management staff have reviewed the current policy and recommend the changes which are highlighted in the draft attached policy.

The revised *Policy III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel* is attached for review and consideration by the Policy Committee.

Recommendation

The following recommendation is presented for the consideration of the Board:

Moved by:
Seconded by:

That, the Policy Committee recommends that Policy III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel be forwarded to the April 20, 2021 Regular Board Meeting for approval.

Report Prepared by: J. O'Hara
Executive Officer, Human Resources Services

Report Submitted by: P. Daly
Director of Education and Secretary of the Board

Hiring and Promotion Policy, Academic and Non-Academic Personnel

Adopted: February 14, 1985	Last Reviewed/Revised: April 13, 2021 December 17, 2019
Next Scheduled Review: 2022-2023 <u>2023-2024</u>	
Associated Policies & Procedures: VI-28 Selection and Appointment of Positions of Academic Administrative Responsibilities I-02 Records and Management Information Policy I-16 Records Management Under MFIPPA VI-82 Records and Information Management Procedure VI-99 Hiring Practices for Teachers and Occasional Teachers	

Purpose

To provide a fair, consistent and transparent hiring policy that ensures equal opportunity for all qualified employees and applicants for employment with the Halton Catholic District School Board, in accordance with the Human Rights Code, and where possible by virtue of the availability of qualified candidates, give preferential consideration to qualified Roman Catholic applicants as indicated in the Human Resources Procedures and in accordance with the Human Rights Code, Section 24(1)(a), and the historical right under the Constitution Act, 1982, ~~and~~ the Education Act and Policy/Program Memorandum (PPM) 165.

This policy further serves to support the development of a strong and diverse workforce to best serve the needs of students and communities within the Halton Catholic District School Board (HCDSB).

Application and Scope

This policy applies to all employees and applicants for any position of employment with the Halton Catholic District School Board and is consistent with PPM 165.

References

- [Constitution Act, 1982](#)
- [Education Act](#)
- [Human Rights Code](#)
- [Ontario Regulation 298, Operation of Schools - General](#)
- [PPM 165](#)



Principles

- The Halton Catholic District School Board recognizes that our school community exists to foster and exemplify Catholic values centred on the person of Jesus Christ.
- The Halton Catholic District School Board believes that every person has a right to employment without discrimination. [The Halton Catholic District School Board shall promote the hiring of staff from under-represented groups.](#)
- The Halton Catholic District School Board considers witness to our faith as a key premise in recruiting, hiring and promoting teachers or any other employee whose position includes dealing with students in situations involving instruction, counselling, ~~or~~ providing guidance or imparting curriculum. The Board will exercise preference to favour committed and practising Catholics in recruiting, hiring and promoting such employees.
- The Halton Catholic District School Board recognizes the interdependent components of qualifications and merit, diversity, equity and Human Rights, employment mobility, fairness and transparency, monitoring and evaluation, and conflict of interest in teacher hiring requirements.
- The Halton Catholic District School Board recognizes that teachers and the quality of their teaching is the single most important factor in the improvement of student achievement.

Requirements

- This policy will work in conjunction with the provisions of the applicable collective agreements, the Human Rights Code and applicable laws. In the event of a conflict between this policy and the terms within a collective agreement, the collective agreement prevails.
- This policy will maintain due regard for the provision of the best possible program, safety and wellbeing of students as mandated in Ontario Regulation 298, Operation of Schools – General.
- It is understood that teaching positions and other positions involving interaction with students within the Halton Catholic District School Board, require a significant degree of participation in the religious life of the Catholic school community. This would include participation in liturgical celebrations for students and staff; liaison with pastors and families for sacramental preparation programs and providing staff members with adult faith opportunities.
- The Director of Education is the employee of the elected Board of Trustees, and reports directly to the Board.
- The Board of Trustees through a hiring committee composed of three Trustees; the Secretary/Director; the Executive Officer of Human Resources and a Senior Staff member will perform the function of selecting the candidate for Supervisory Officer and Executive Officer. The final candidate in each hiring situation will be presented to the Board for approval, in camera.
- Trustees of the [Halton Catholic District School Board](#) shall entrust the day to day management



of the Board to its staff through the Board's Director of Education or designate.

- ~~• The Director of Education or designate ensures effective systems are in place for the selection, supervision, development and performance review of all staff.~~

Commented [BE1]: Moved to Responsibilities

- Criteria and qualifications for positions will be established in a fair and objective manner.

Recruitment for positions will be done as widely as is appropriate to ensure that all qualified applicants have the opportunity to apply.

- All employees and prospective employees shall have access and opportunity to positions within the Board subject to foregoing principles.
- Promotion will be based on demonstrated ability, skill, knowledge and the expertise required to perform the duties of the position and, in the case of employees assigned to positions involving interaction with students, the spiritual commitment to promote the Catholic education system and its Gospel values. The Board recognizes that the needs and priorities of the system must be the primary criteria for decisions with respect to hiring and promotion.
- Within the context of the denominational rights of Catholic school boards, every effort will be made to identify and remove discriminatory biases and systemic barriers that may limit an individual's candidacy for hiring or promotion.
- The Halton Catholic District School Board will not discriminate in its hiring and promotion practices. ~~on the basis that the~~ qualified applicant who is related to a current or former employee. ~~An individual~~ may be hired, upon consideration of potential, apparent and actual conflicts of interest, notwithstanding the applicant's relationship to current or former employees and provided t

The following issues will be considered prior to selecting a candidate:

- That the employee shall not be in a direct supervisory reporting relationship to a relative;
 - That staff who are related to the candidates must disclose such information to the Executive Officer, Human Resources Services;
 - That staff who are related do not partake in interviews or any part of the hiring process;
 - That staff who are involved in the hiring procedures and who have more than a professional relationship with the candidate disclose such information to the Executive Officer, Human Resources Services.
- Applications and documentation of all candidates and employees of the Halton Catholic District School Board will be maintained in a confidential file in the Human Resources Services in accordance with Board Policy ~~I-16 Records Management Under MFIPPA and Policy I-02 Records and Management Information Policy.~~
 - The Director of Education will report to the Board, on an ongoing basis, or as required, on the implementation of this policy.

Responsibilities



- The Director of Education or designate ensures effective systems are in place for the selection, supervision, development and performance review of all staff.
- The Executive Officer, Human Resources Services shall be responsible for implementing and monitoring this policy and administrative procedures.

APPROVED: Regular Meeting of the Board

AUTHORIZED BY: _____
Chair of the Board

Safe Arrival at School Program	
Adopted: November 1, 1999	Last Reviewed/Revised: <u>April 3, 2018</u> <u>April 6, 2021</u>
Next Scheduled Review: <u>2020-2021-2023-2024</u>	
Associated Policies & Procedures: II-33 Safe Arrival at School Program V-18 Community Engagement and Public Consultation Policy VI-58 Parent Notification System VI-47 Inclement Weather - Transportation Cancellations and Emergency School Closures	

Purpose

To promote the safety of pupils enrolled in schools of the Halton Catholic District School Board.

Application and Scope

The administrative procedures in the Safe Arrival at School Program apply to all schools under the jurisdiction of the Halton Catholic District School Board.

References

[Age of Majority Act](#)

[Education Act](#)

[PPM 123](#)

Principles

- The Halton Catholic District School Board recognizes that pupil safety is a shared responsibility involving the home, the school and other community agencies. Adherence to the Safe Arrival at School procedures established by the school, in consultation with its Catholic School Council, will enhance pupil safety.
- A Safe Arrival at School Program shall be reviewed at each school in accordance with the Halton Catholic District School Board’s policy and administrative procedures and the needs of the school community.

- The Safe Arrival at School Program will outline the procedures for accounting and communicating pupil's unexplained failure to arrive at school.

Requirements

- Each school shall develop Safe Arrival procedures consistent with ~~the~~ Board Policy II-33.
- The roles and responsibilities of parents/guardians, pupils, and school personnel are to be defined in the procedures.
- The school's Safe Arrival procedures are to be communicated by the principal on an annual basis to the school community.
- In order to ensure their effectiveness, the school-based Safe Arrival procedures shall be reviewed on an annual basis in consultation with the Catholic School Council.

Guideline Procedures for Parents/Guardians, Students Over 18 years of age or older (adult students), or Students (16 or 17) Who Are Removed Have Withdrawn From Parental Control

- Each school day, parents/guardians, adult students over 18, or students who have are removed/withdrawn from Pparental Ccontrol, shall contact the school and report pupil absences, or lates, prior to the start of and/or throughout the school day, unless the parent/guardian, adult student over 18, or student who has is withdrawn/removed from pParental cControl, informs the school of a prolonged absence.
- Each school has a system in place, which permits calls/emails or other forms of communication to be made 24 hours, 7 days per week (e.g. SchoolMessenger®, answering machine and email system). Parents/guardians, adult students, or students who have withdrawn from parental control, are encouraged to use the SchoolMessenger® service prior to the commencement of school, leaving a message identifying the pupil(s), their grade, teacher, the first date of absence, the length of the absence, and the reason for absence.
- The reporting system should be used to account for the absence and to eliminate the need for immediate follow-up. The school may request the parent to provide a written record of the absence with the child upon return to school. General reasons may be left on the absence reporting answering system such as, but not limited to, "illness" or "family matters/personal/appointment".
- It is the responsibility of parents/guardians, adult students, or students who have withdrawn from parental control, to provide the school with complete and current contact information, as outlined on the Student Verification Form, so they can be contacted in the case of an emergency or unexplained absence.

Guideline Procedures for Teachers

- In elementary schools, attendance shall be completed and reported to the Ooffice following opening exercises and the commencement of afternoon instructional time.

- In secondary schools, attendance shall be completed and reported to the Office within the first 20 minutes of each instructional period of the day. The attendance records shall be completed for the attendance secretary.
- Students arriving after the attendance reporting is completed shall be asked to report to the office where their time of arrival will be recorded, and a late slip provided for re-admittance.

Guideline Procedures for Office Staff

- On an annual basis, the Office staff shall communicate with parents/guardians, adult students, or students who have withdrawn from parental control, the need to provide the school with current contact information.
- The school secretary/office staff shall perform the following:
 - retrieve all messages from the reporting system, or as provided by administrative staff from other means (e.g. email, and note reports of absences);
 - review the attendance and determine which absences are unexplained; and
 - record absences on in the school's Trillium database Student Information System.
- For students with unexplained absences,
 - a. In Elementary Schools:
 - initiate the SchoolMessenger® notification system to alert parents of their child's absence;
 - if no response through the SchoolMessenger® system, call the phone number (home and parent/guardian cell) of the student;
 - if no answer at home, call the parent/guardian's workplace;
 - if no contact made at the workplace, call contact the parent designated emergency contact number;
 - for any of the above, if there is an answering system, leave a message with the time and date and request a return call to the school within 15 minutes;
 - if there is still an unexplained absence, the principal shall review the situation and, if appropriate, contact the local police department to report the unaccounted absence.
 - in the case of cancelled transportation, the school principal will determine the extent to which verification calls will be made (i.e. only walkers).
 - b. In Secondary Schools:
 - all period 1 and 2 attendance sheets must be scanned before 11:00 a.m.;
 - teachers using on-line attendance must complete and submit their attendance at the beginning of each period 1 and 2;
 - at approximately 11:30 a.m. the automated scheduled task will run and pick up any unexplained absences in period 1 and 2;

- Student Contacts with a Priority 1 and 2, will receive a call on their ~~h~~Home and/or ~~c~~Cell phone numbers at approximately 11:45 a.m.;
- at the end of the day, the secondary scheduled tasks will run and pick up any unexplained absences in any period during the entire day;
- attendance secretaries will run a report for unexplained absences in the morning prior to the 11:45 a.m. calls and at the end of the day to track any unrecorded attendance.
- In the case of inclement weather, the verification of absences will be conducted after the last bus arrives at school.

APPROVED: Regular Meeting of the Administrative Council

AUTHORIZED BY: _____
Director of Education and Secretary of the Board

Hiring Practices for Teachers and Occasional Teachers	
Adopted: April 6, 2021	Last Reviewed/Revised: N/A
Next Scheduled Review: 2023 - 2024	
Associated Policies & Procedures: III-11 Hiring and Promotion Policy, Academic and Non-Academic Personnel	

Purpose

To provide fair, consistent and transparent teacher hiring practices that ensure equal opportunity for all qualified Roman Catholic employees and applicants for employment with the Halton Catholic District School Board, in accordance Human Resources Procedures, the Human Rights Code, Section 24(1)(a), the historical right under the Constitution Act, 1982, the Education Act and Policy/Program Memorandum (PPM) 165.

This procedure further serves to support the development of a strong and diverse workforce to best serve the needs of students and communities within the Halton Catholic District School Board.

Application and Scope

This procedure applies to all Teachers and Occasional Teachers of the Halton Catholic District School Board. The Executive Officer, Human Resources Services shall be responsible for implementing and monitoring this administrative procedure.

References

[Constitution Act, 1982](#)

[Education Act](#)

[Human Rights Code](#)

[Ontario Regulation 298, Operation of Schools - General](#)

[PPM 165](#)

Principles

- This procedure will work in conjunction with the provisions of the applicable collective agreement obligations. In the event of a conflict between this procedure and the terms within a collective agreement, the collective agreement prevails.
- Any assignment or appointment of a person to a teaching position shall be made with due regard for the provision of the best possible program and the safety and well-being of the pupils, as required under Ontario Regulation 298, Operation of Schools – General made under the *Education Act*, and in accordance with all other requirements set out in that Regulation, including the requirement that any assignment or appointment shall be made in accordance with the qualifications recorded on the teacher’s certificate of qualification and registration.
- Nothing in this procedure shall be interpreted in a way that interferes with or controls the denominational rights of the Halton Catholic District School Board.

Requirements

Roster of Occasional Teachers

The Halton Catholic District School Board shall continue to maintain a roster of Occasional Teachers in accordance with the applicable Collective Agreement and Central Terms’ requirements.

To support the development of a strong and diverse workforce and to best serve the needs of students and communities, PPM 165 provides guidance on:

1. Qualifications and Merit
2. Diversity, Equity and Human Rights
3. Employment Mobility
4. Fairness and Transparency
5. Monitoring and Evaluation
6. Conflict of Interest

1. QUALIFICATIONS AND MERIT

In assigning or appointing a candidate to a teaching position (e.g., daily supply, occasional, long-term occasional, permanent) Human Resources Services will:

- Value applicants’ demonstrated experience and commitment to creating a safe, inclusive, equitable, accessible, and high-quality learning environment.

- Determine the individual's ability to provide the best possible program as determined by the Principal/Superintendent and considering:
 - Demonstrated teaching commitment
 - Experience/time spent in a particular school
 - Suitability for a particular assignment; and
- Value applicants' additional experiences, skills, backgrounds, lived and work experience;
- Respond to school and board priorities based on clearly defined criteria including qualifications.

2. DIVERSITY, EQUITY AND HUMAN RIGHTS

The promotion of human rights and equity is vital to achieving a diverse and representative teacher workforce to meet the needs of a diverse student body. To achieve a diverse and representative workforce with varying social identities and lived experiences, Human Resources Services will:

- Ensure that all employment policies and practices are anti-discriminatory;
- Identify and remove barriers for Indigenous peoples and equity-seeking groups at each stage of the hiring process (from setting job requirements and employment conditions to establishing recruitment, application, screening, interview and selection processes).

Board hiring staff may consider whether Special Programs under the Ontario Human Rights Code may be implemented to address the effects of systemic discrimination on identified groups based on Code grounds.

3. ENHANCED TEACHER EMPLOYMENT MOBILITY

To better enable teachers to exercise mobility between positions, the Halton Catholic District School Board shall grant an interview to a relocating permanent teacher who applies to be placed on the long-term occasional teachers list if that teacher is currently or has been employed by a Catholic school board in Ontario within the last calendar year.

4. FAIRNESS AND TRANSPARENCY

The teacher hiring policies or procedures shall include the following:

- conflict of interest disclosure policy
- clear steps to avoid nepotism
- bona fide or "legitimate" job requirements and qualifications as outlined in Reg. 298, Operation of Schools – General
- recruitment and selection process
- process for tracking and communicating with applicants
- process to promote demographically diverse hiring panels
- structured evaluation criteria, questions and tools that prevent interview and selection bias
- process for providing constructive interview feedback for candidates upon request
- accommodation(s) based on needs related to the Human Rights Code, and

- disclosure of information to the appropriate bargaining units

5. MONITORING AND EVALUATION

A monitoring and evaluation plan will be used to review the effectiveness of the Board's teacher hiring policy and will adjust as deemed necessary.

6. CONFLICT OF INTEREST

The Board shall give due regard throughout the hiring process to avoid any conflicts of interest, including nepotism and favouritism.

In this section, "relationship" means any relationship of the employee to persons of:

- their family whether related by blood, adoption, marriage, or common-law relationship;
 - an intimate and/or financial nature during the preceding five years; or
 - past or present private interests in connection with a candidate or applicant where their involvement in the hiring process could conflict with their duties.
- Employees of the Board shall not participate in, or influence the outcome of, the hiring of a person with whom the employee has a relationship.
- Where the person with whom the employee has the relationship is one of multiple applicants or candidates in a competitive hiring process, the employee must not participate in, or influence the outcome of, any aspect of that hiring process.
- Where an employee's duties would otherwise require them to engage in an act that is or may be prohibited by this section, the employee shall immediately upon being made aware of the conflict of interest, disclose the nature and extent of the conflict to the Executive Officer, Human Resources Services. If the Executive Officer, Human Resources Services determines that a prohibition in this section applies, he/she will then assign these duties to another person who does not have a conflict of interest and shall give any further direction to the employee that he/she considers necessary, to protect the integrity of the hiring process.

APPROVED: Regular Meeting of the Administrative Council

AUTHORIZED BY: _____

Director of Education and Secretary of the Board