Facilitator Guide

Fostering Safe, Inclusive and Accepting Schools

Professional Learning for all School Board Employee Groups, School Leaders and System Leaders

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I. Facilitator Guide: Executive Summary

Welcome to the Facilitator Guide for the Ontario Education Service Corporation's (OESC's) professional learning modules to support safe, inclusive and accepting schools across Ontario!

The modules are intended to support effective implementation of amendments to the *Education Act* made through the Accepting Schools Act (Bill 13, 2012) and related provincial initiatives including Ontario's Equity and Inclusive Education and Safe Schools Strategies. The modules are based on the recognition, as stated by the Government of Ontario, that:

> "All students should feel safe at school and deserve a positive school climate that is inclusive and accepting, 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."

Source: *Preamble, Accepting Schools Act, Bill 13, 2012, Legislative Assembly of Ontario*
http://ontla.on.ca/web/bills/bills_detail.do?locale=en&BillID=2549

The modules are also intended to support the goals outlined in *Achieving Excellence: A Renewed Vision for Education in Ontario (2014).* The renewed vision states that:

> "Ontario's diversity is one of the province's greatest assets. Embracing this diversity and moving beyond tolerance and celebration to inclusivity and respect will help us reach our goal of making Ontario's education system the most equitable in the world. Everyone in our publicly funded education system – regardless of background or personal circumstances – must feel engaged and included."

Source: *Achieving Excellence: A Renewed Vision for Education in Ontario*, Ministry of Education, 2014, p. 8.
http://www.edu.gov.on.ca/eng/about/excellent.html

A positive learning and teaching environment is essential for student achievement and well-being. Research shows a direct link between students' success and the school environment in which learning takes place. Students are more motivated in schools that have a positive school climate, where they feel safe, included and supported (Safe Schools Action Team, 2008)..[1]

In accordance with the *Education Act*, school boards are required to provide annual professional development for teachers and other staff on bullying prevention and strategies for promoting positive school climate. The modules are intended to assist boards in meeting this

[1] Safe Schools Action Team, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships.* Toronto, ON: Queen's Printer for Ontario, 2008.

requirement. The modules, resources and related activities are based on adult learning principles, the principles of equity and inclusive education, current research, and effective practices to support professional development for all school board employee groups, school leaders and system leaders. The modules are not intended for use with students.

While the modules focus on providing safe, inclusive and accepting schools for all students, they include a particular focus on supporting lesbian, gay, bisexual, or transgender (LGBT) students. The modules are intended to help increase awareness and understanding of LGBT students, address the need for safe, inclusive and accepting environments for LGBT students, and to prevent and address homophobic, biphobic and transphobic bullying, discrimination and harassment. Research shows that LGBT students are at higher risk of bullying, harassment and discrimination in schools. Dr. Gerald Walton from the Faculty of Education at Lakehead University states that:

> "Issues concerning gender and sexuality are rich fodder for bullying. For students who identify or are perceived as lesbian, gay, bisexual or transgender (LGBT), school can be especially harrowing, as these students are frequently targeted for bullying. But all students are adversely affected…. As one might expect, suicidal ideation, depression, anxiety, drug abuse, truancy, drop-out and homelessness rates all tend to be higher among LGBT youth than among their straight counterparts."

Source: *Forging Safer Learning Environments: Addressing Homophobic Bullying in Schools,* Research Monograph # 30, Ministry of Education, September 2010, http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/WW_safe_learning_environments.pdf

There are six modules in total, each of which addresses a specific area of focus related to fostering safe, inclusive and accepting schools. The modules include current research, supportive strategies, and highlight the roles and responsibilities of all school and board staff and leaders in creating safe, inclusive and accepting schools for all students. The content of the modules supports a whole-school approach with active involvement of diverse staff, students, parents/guardians and community members.

Four versions of the modules have been developed for use in Ontario's four publicly-funded school systems including English Public, French Public, English Catholic and French Catholic. They represent the best thinking of educational professionals from all four sectors. The modules are based on a common framework that was collaboratively developed by a work team and approved by a project Steering Committee led by the OESC. Student trustees played a key role in the development of the modules. A representative from the Ontario Human Rights Commission (OHRC) also participated as a member of the Steering Committee.

The modules for use in Catholic boards are informed by documents including: *Ontario Catholic School Graduate Expectations*, *Catholic Social and Moral Teachings*, *Cadre de référence de l'élève catholique*, *Mission-L'école catholique de langue française en Ontario*, and *Il est le bon que toute personne soit!*

The modules for use in French boards are informed by documents including: the *Politique d'aménagement linguistique*, *Une approche culturelle de l'enseignement pour l'appropriation de la culture dans les écoles de langue française de l'Ontario*, and *Un personnel qui se distingue: Profil d'enseignement et de leadership pour le personnel des écoles de langue française de l'Ontario*.

II. Introduction and Quick Tips for Facilitators

This facilitator guide is intended to support you in your role as a facilitator of the OESC's Fostering Safe, Inclusive and Accepting Schools modules. It contains speaking points, facilitator tools and templates, and a glossary of terms for your reference.

The modules are intended to be both comprehensive and dynamic! They include slide presentations, activities/handouts, and case studies. They are designed to give you options for creating professional learning sessions that best respond to the needs of your audience and to reflect local school/board contexts. They can be used as a whole set, over a series of sessions. They can be used independently for sessions focused on specific concepts (e.g. a session focused on positive school climate). You can also create your own session using the slides and handouts/activities to combine inter-related concepts (e.g. a session on parent, community and student engagement). If you use the modules as a whole set with the same audience, you may want to remove some of the slides that are repeated from one module to the next. However, if the sessions span over a long period of time, the slides may help to reinforce key concepts.

The slides, activities and handouts may be adapted or augmented to meet the needs of your audience and reflect local school and school board priorities, directions, policies and procedures. It is important for you to be familiar with local school and/or board policies and procedures in order to reflect local approaches and contexts. It is also important to know your audience in advance and to work closely with your local school and/or school board to understand their expectations and the needs of your audience (e.g. to be able to customize content based on knowledge, experience and local school/board contexts).

Definitions, quotes, research and effective practice links, as well as links to Ministry of Education strategies, guidelines, policies, and legislation are provided to deepen your knowledge and understanding of legal requirements and policy/program directions, and for you to drawn upon as a facilitator. A resource list and a link to the OESC's online equity and inclusive education resource data base are provided for further reference.

Videos have not been embedded in the slide decks for the modules. Film clips and videos have been listed as resources to be used at the discretion of facilitators.

Below are a few quick tips to help you get started:

- ✓ Read through the slides before you plan your professional learning session.
- ✓ Familiarize yourself with the speaking notes, activities, and related resources.

- ✓ Meet with your school and/or board lead to understand their expectations for the session and to learn about local school and/or board policies and approaches for you to address.
- ✓ Tailor the content of the modules to meet the needs of your audiences in the context of local school and school board priorities, directions, policies and procedures.
- ✓ Take the time to clarify your understanding of provincial law, policies and guidelines related to safe, inclusive and accepting schools (e.g. Ministry of Education, Ontario Human Rights Commission) as well as board-specific policies, procedures, programs and approaches.
- ✓ Plan your session according to the time you have to present. Activities may be expanded, shortened or even eliminated as time permits.
- ✓ The timing for some of the activities has been estimated. Presenters are encouraged to allow time for important discussions when/where possible.
- ✓ It is helpful to find out who will be in your audience in advance (e.g. support staff, teachers, early childhood educators, school leaders, system leaders) so that you can plan your content and activities accordingly.
- ✓ It is also helpful to get a sense of the experience and knowledge level of your audience in advance. In some cases, the information may be new and more time will need to be spent on basic facts and concepts. In other cases, members may have in-depth experience related to safe schools and/or equity and inclusive education. Be aware of possible misconceptions or misunderstandings.
- ✓ Know what technology you will have available in advance so you can choose videos and other resources accordingly. If you intend to use video clips, be sure the files are readily accessible and working properly. Test it before you present it!
- ✓ Depending on the size of your space, you may need to provide handouts of key slides.
- ✓ Be aware of any special needs (e.g. deaf/hard of hearing, visually impaired) among your audience members in order to make the session accessible to all.
- ✓ Consider the need for quiet space and any physical accommodation needs when planning your session space.
- ✓ Gather the necessary materials (photocopies, paper, markers, chart paper, masking tape, etc.) for participants and activities.
- ✓ Make sufficient copies of any handouts that you wish to use. The number of copies for specific activities is indicated in the facilitator guide (one for each participant, one per group, etc.). Modify based on your planned approach.
- ✓ Take time at the beginning of the session to get to know your audience (even if you have the information in advance), to set norms and protocols for a safe, positive and respectful learning space (the slides contain points for facilitators to use), and to let the audience get to know each other.

Note: the initialism LGBT is used in the slides and facilitator's guide to refer to people who are lesbian, gay, bisexual, and transgender. The initialism LGBTQ is used to refer to people who are lesbian, gay, bisexual, transgender, transsexual, two-spirit, queer and questioning when research that uses this initialism is cited.

III. Master Content List of All Modules and Handouts

MODULE 1: FOSTERING SAFE, INCLUSIVE AND ACCEPTING CATHOLIC SCHOOLS

Part I: Overview of Amendments to the Education Act – Slide Presentation

Part II: Developing an Equity Lens – Slide Presentation

Participant Handouts:

- Reflecting on our Biases
- Seven Gifts of the Grandfathers

MODULE 2: ROLES AND RESPONSIBILITIES: PREVENTING AND ADDRESSING INAPPROPRIATE STUDENT BEHAVIOUR

Part I: Catholic School and System Leaders – Slide presentation

Part II: Catholic Teachers, Occasional Teachers, and Student Support Staff – Slide Presentation

Part III: Early Childhood Educators, Office Staff, Lunch staff, Bus Drivers, Custodians, Other Non-Classroom Staff and Service Providers – Slide Presentation

Participant Handouts:

- Responding in the Moment
- Considerations in Addressing Inappropriate Behaviour for Part I
- Case Studies for Part I
- Case Studies for Part II
- Case Studies for Part III

MODULE 3: FOSTERING POSITIVE CATHOLIC SCHOOL CLIMATES

Slide Presentation

Participant Handouts

- School Leader's Checklist
- Questions to Consider
- Self-Assessment Tool
- How Inclusive is Your School?

MODULE 4: CREATING A CULTURE OF BELONGING: LGBT PERSPECTIVES

Part I: Building Understanding and Developing System-Level Strategies – Slide Presentation

Part II: Developing School, Classroom and Individual Strategies – Slide Presentation

Participant Handouts

- Circle of Ourselves – Exploring our Identities
- Activity Cards: Words and Definitions
- Heterosexual Privilege Checklist
- The Gender Box
- How Anti-LGBT Bias Hurts All of Us

MODULE 5: STUDENT VOICE AND ENGAGEMENT

Slide Presentation

Participant Handouts

- Tips and Strategies for Student Engagement
- Promoting a Positive School Climate: A Resource for Schools(Worksheet) (http://www.edu.gov.on.ca/eng/parents/Worksheet_fillableEng.pdf)
- Fostering Safe, Inclusive and Accepting Schools: Guide for Supporting Students

MODULE 6: PARENT AND COMMUNITY ENGAGEMENT, A WHOLE SCHOOL APPROACH

Slide Presentation

Participant Handouts

- Parent Guide to Code of Conduct
- Case Studies
- Parent Guide to Bill 13

IV: Six Modules: Speaking Points, Activity Instructions and Debrief Notes

Module 1: Fostering Safe, Inclusive and Accepting Catholic Schools

Part I: Overview of Amendments to the Education Act

Slide 1

This module is intended for Catholic school district employees as an overview to provisions of the *Education Act* that pertain to safe, inclusive and accepting schools as amended by the Accepting Schools Act (Bill 13, 2012) and to consider next steps for moving forward. Notes have been created to support you as you explain and lead discussions about these provisions of the Act and related policies, guidelines and practices. It is important to be familiar with the requirements in advance of your session presentation.

In our Catholic/Christian tradition, there has always been care and concern for persons who are most vulnerable. In biblical terms, this was in most often in reference to widows and orphans (those deemed most in need of support in their cultural context), but in contemporary terms, this refers to anyone whose voice is not heard or whose fundamental human dignity is not honoured and respected.

Refer to the following documents for more details:
PPM 119 - Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools (April 2013)
PPM 144 - Bullying Prevention and Intervention (December 2012)
PPM 145 - Progressive Discipline and Promoting Positive Student Behaviour (December 2012)
Ontario Regulation 472/07 - Behaviour, Discipline and Safety of Pupils

The following guidelines and resources will also help provide context:
Ontario's Equity and Inclusive Education Strategy and Implementation Guidelines (2014)
Creating Positive School Climates Resource (2013)
Supporting Bias-free Progressive Discipline in Schools (2013)
Caring and Safe Schools in Ontario (2010)
Bullying: We Can All Help Stop It, A Guide for Parents (2013)
Information for Parents about the Accepting Schools Act (2012)

The following websites provide more information:

Ministry of Education – Safe and Accepting Schools
http://www.edu.gov.on.ca/eng/parents/safeschools.html

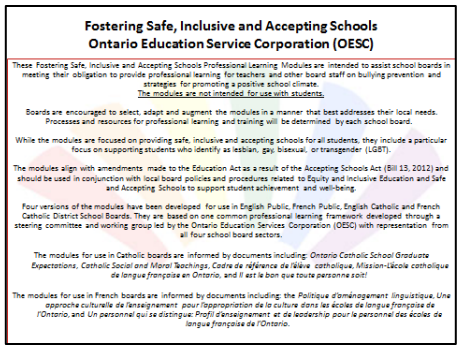
Ministry of Education – Equity and Inclusive Education
http://www.edu.gov.on.ca/eng/policyfunding/equity.html

Notes have been created to support you as you introduce, explain and discuss these provisions of the Act and related policies and guidelines. These notes can be used as a script for the presenter or as supplementary speaking notes if the presenter feels comfortable adjusting the presentation for the intended audience. The facilitator note provides background information and often refers the presenter to the Facilitator Guide.

It's important to have some familiarity with the relevant legal and policy requirements as you address your participants/audience. URLs for pertinent policy and program memorabilia can be found in the Facilitator Guide, and there many sources of information listed in the Compendium of Resources.

It is equally important that you are mindful of the Catholic Context within which this presentation is offered.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation

Slide 3

The goals of this presentation are outlined in this slide. New information will assist administrators in making critical connections between existing policies and legislation and amendments to the *Education Act* brought about by the proclamation of the Accepting Schools Act (2012).

The following link provides a concise overview of the *Fundamental Principles of Catholic Social Teaching:* http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf

By living and applying these principles we discover what St. Iraneaus said, "The glory of God is the human person fully alive."

The principles of human dignity, the common good, solidarity, subsidiarity are integral to our Catholic faith and fundamental to living a Christian life.

Slide 4

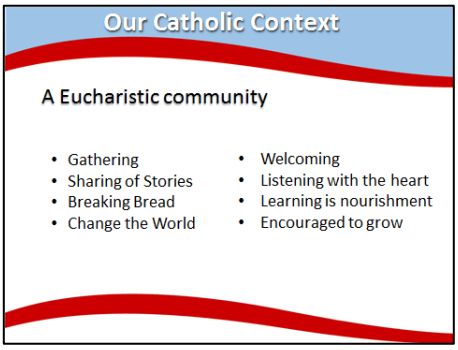
All Catholic communities, whether in a school context or not, strive to be Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each one of us -- especially in gifting to us his own son, Jesus, to bring us to wholeness and holiness, we respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass., and can serve as an image to understand and describe an educational faith community.

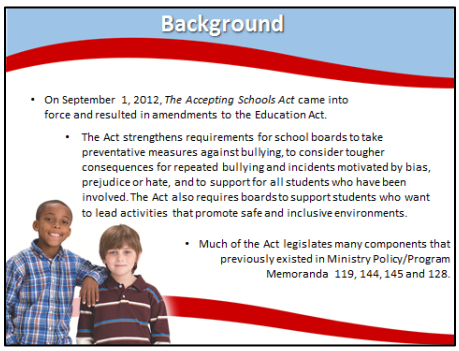
Catholic schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school in a Canadian Catholic context is a celebration of gratitude for the space and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community understood the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6



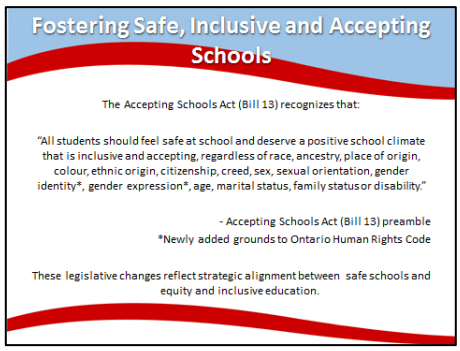
As part of what happens in schools, we are encouraged to focus on preventative and supportive measures, along with appropriate consequences. The intent is to promote positive, respectful behaviour in the context of a positive school climate that supports the achievement and well-being of all students, regardless of their background or circumstances.

In our Catholic schools, every morning when the community gathers to begin the day, we welcome each child as a precious gift created in the image of God.

In this way we promote positive, respectful behaviour in the context of a nurturing school climate that supports the achievement and well-being of all students, regardless of their background or circumstances.

For this portion of the presentation, presenters should refer to the following policy and program memoranda legislation:
-PPM 119 Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools (April 2013)
-PPM 144 Bullying Prevention and Intervention (December 2012)
-PPM 145 Progressive Discipline and Promoting Positive Student Behaviour (December 2012)

Slide 7



This slide outlines the intent of the *Accepting Schools Act* when it was passed by the Ontario government in 2012.

The Act intentionally strengthened the alignment between safe schools and equity and inclusive education strategies and initiatives.

What connections do you see between the Accepting School Act and how we create welcoming Christian communities in our schools?

Slide 8

The Act was introduced as part of a Comprehensive Action Plan for Accepting Schools that draws on the advice of thought leaders, experts and practitioners and recognizes the multiple factors involved in creating safe, inclusive and accepting schools.

Slide 9

All members of the community need to work together in order to maintain and nurture a safe, inclusive and welcoming school climate for everyone.

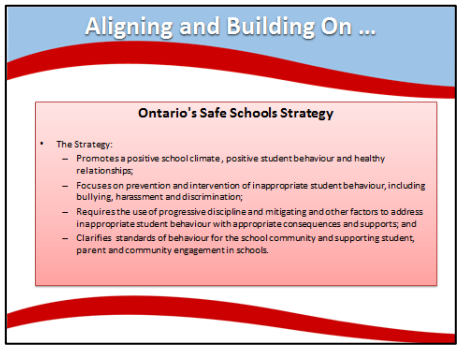
Saint Paul's image of the body of Christ (1 Cor. 12) begins with giftedness; a variety of gifts. This calls us to consider the gift giver (always the same Spirit) and invites us to a response of gratitude. The image also considers the importance of diversity (if we were all toes and we had no nose, how would we know if we are stinky!; conversely, if we were all noses and no one wanted to be toes – we would walk with our noses in the air)… We can also reflect on the importance of diversity and the need for inclusivity that Paul's image offers.

Paul's image of the body, (vs. 22 – 25) challenges us to consider how we treat others. He invites us to consider the important role of those members we may perceive as weaker . . . In fact, they are indispensable; we should clothe them with greater honour; and we should treat them with great respect. A Eucharistic community listens with the heart to each person's story.

Note to facilitator: [Optional Quote] "On the contrary, the members of the body that seem to be weaker are indispensable, (23) and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; (24) whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, (25) that there may be no dissension within the body, but the members may have the same care for one another".

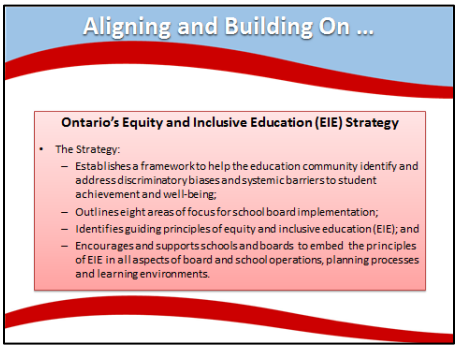
Note to facilitator: *A Place of Honour. Reaching Out to Students at Risk in Ontario Catholic Schools* can be found at: http://www.carfleo.org/documents/aplaceofhonour.pdf
This document is intended as a resource to help Ontario's Catholic educators understand how their outreach to students at risk can be a powerful reflection of Catholic education's distinctive values. As such, it highlights the why of our approach to students at risk, rather than how programs for these students are concretely delivered. There is no single program for meeting the needs of all students at risk. However, our Catholic heritage provides the vision to approach this task in a distinctive way. Catholic educators creatively continue to develop distinctive programs for students at risk, in accordance with guidelines and recommendations set out by the Ontario Ministry of Education and others.

Slide 10



The Safe Schools Strategy and related requirements are already well underway across Ontario schools. The legislation builds upon what is already in place in order to strengthen and deepen implementation to support all students.

Slide 11



Ontario's Equity and Inclusive Education (EIE) Strategy and related requirements are also already well underway across Ontario schools. Again, the legislation builds upon what is already in place in order to strengthen and deepen implementation to support all students

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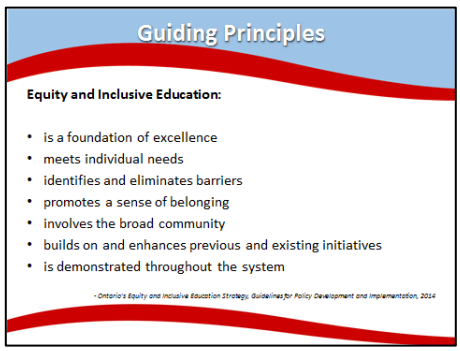
Slide 12



Let's take a moment to review and reflect on the guiding principles of equity and inclusive education as outlined in Ontario's Equity and Inclusive Education (EIE) Strategy. These principles guide all of the work we do to provide safe, inclusive and welcoming schools so that every student, regardless of their background or circumstance, feels that they belong and that they are supported to reach their full potential in our schools. A description of each guiding principle is provided below for reference.

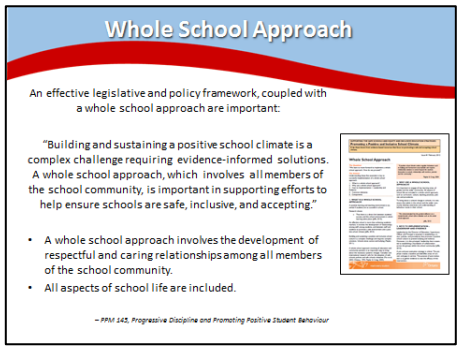
Equity and Inclusive Education:

- is a foundation of excellence - equity is a fundamental requirement for educational excellence and high standards of student achievement and well-being.
- meets individual needs - equity means responding to the individual needs of each student and providing the conditions and interventions needed to help him or her succeed.

- identifies and eliminates barriers - all students are supported equitably through the identification and removal of discriminatory barriers that limit their ability to achieve to their full potential.
- promotes a sense of belonging - equity and inclusive education contribute to every student's sense of well-being.
- involves the broad community - effective and meaningful school–community partnerships are an essential component of an equitable and inclusive education system.
- builds on and enhances previous and existing initiatives - sound research and analysis of successful policies and practices form the basis for the development and sharing of resources.
- is demonstrated throughout the system - the ministry, school boards, and schools will incorporate principles of equity and inclusive education throughout their policies, programs, and practices.

Note to facilitator: For consideration when presenting – Equity and inclusion reflects the gospel themes of justice and hospitality. (See Genesis 18 – Abram welcomes three strangers; Hebrews 13.2 – "Do not neglect hospitality; for through it some have unknowingly entertained angels."

Slide 13



It is important to recognize that effective legal and policy frameworks are one key component of a broader approach to supporting safe, inclusive and welcoming schools. They provide a framework for local policy development and effective implementation as part of a broader set of strategies, initiatives and approaches.

Note to facilitator: Modules 3 and 6 focus on positive school climate and a whole school approach.

Sources:

Ontario Ministry of Education. (2012). Policy/Program Memorandum No. 145: Progressive Discipline and Promoting Positive Student Behaviour. http://www.edu.gov.on.ca/extra/eng/ppm/145.pdf

Ontario Ministry of Education. (2012). Promoting a Positive and Inclusive School Climate: Whole School Approach. Issue 1: February. http://www.edu.gov.on.ca/eng/policyfunding/memos/feb2012/Issue1Feb2012.pdf

Slide 14

This diagram provides a framework that may be of assistance in considering the key elements of your local school or board approach to fostering safe, inclusive and welcoming schools.

There are several important aspects to the amendments to the *Education Act.* All aspects are interwoven in schools.

As we move into the presentation, consider how each aspect supports implementation of the new legislation.

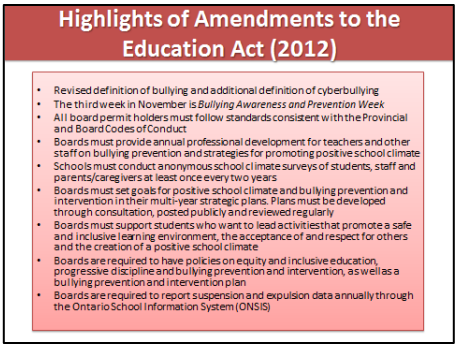
The image of the student at the centre emphasizes our student-centered approach that recognizes and serves the dignity of each person.

Boards and schools are encouraged to focus on a whole school approach to prevention and early intervention. Creating a culture of belonging and promoting the common good are essential to maintaining a welcoming school environment that supports student learning and well-being.

Every school must have a safe and accepting schools team responsible for fostering a safe, inclusive and accepting school climate. The team should include at least one student and must include at least one parent, one teacher, one non-teaching staff member, one community partner and the principal. An existing school committee (e.g. healthy schools committee) can assume this role. The chair of the team must be a staff member.

Note to facilitator: See PPM 144, p. 12 for more information:
http://www.edu.gov.on.ca/extra/eng/ppm/144.pdf

Slide 15

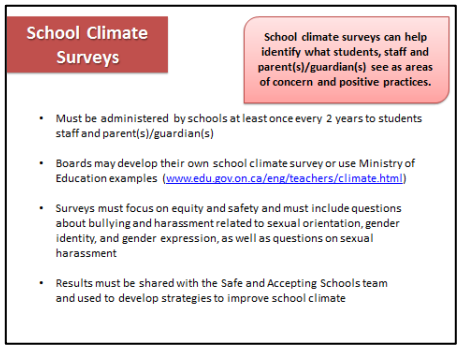


These points highlight some of the key amendments to the *Education Act* made through the Accepting Schools Act (Bill 13, 2012).

The intent of the Act echoes the tradition that has always been present in our Catholic schools: the call to promote justice and address injustice.

Note to facilitator: You may want to give your audience time to read this slide to ensure that each participant is clear on all points. There are other highlights listed in the Facilitator Guide for this module.

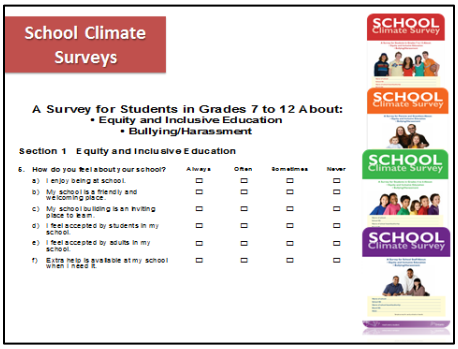
Slide 16



Climate surveys offer our staff, students, and families the opportunity to share their stories.

The Ministry has developed sample school climate surveys available in 22 languages that boards can use and modify to reflect their local contexts and priorities.

Slide 17

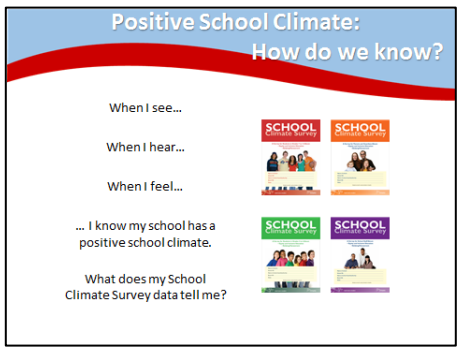


This is an example of questions included in sample surveys.

What are some of the stories that your safe school team have heard?

How will these stories inform and direct our faith-based response?

Slide 18

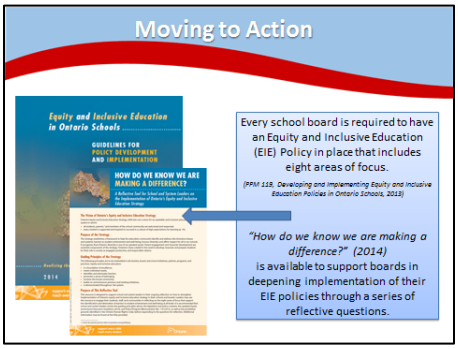


Each of us has a unique understanding and belief about positive school climates and there are a number of ways that we can assess the climate and culture of our schools, ranging from school climate survey data to what we see, hear and feel in our schools and classrooms every day.

What are some other indicators of a positive school climate?

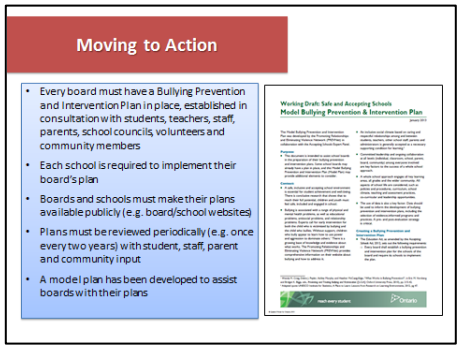
What are the practices that your school promotes to ensure a welcoming, nurturing, Christ-centred, inclusive community?

Slide 19



Every school board now has an Equity and Inclusive Education Policy in place. Board policies must focus on eight areas of implementation, as outlined in PPM 119

Slide 20

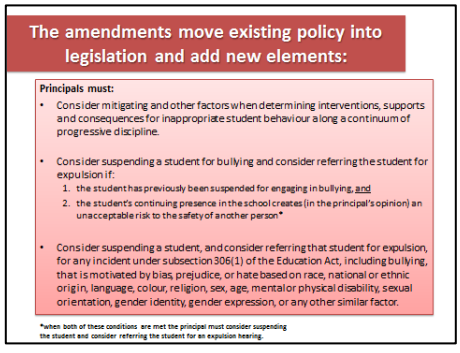


Every school board must also have a Bullying Prevention and Intervention plan in place. It must include key elements as outlined in PPM 144.

This slide explains the requirement to create a clear plan for prevention and intervention. Note that this plan must be regularly reviewed and monitored to ensure that it meets the need of students and the faith community.

The idea of modeling is coherent with the OCT ethical standards.

Slide 21

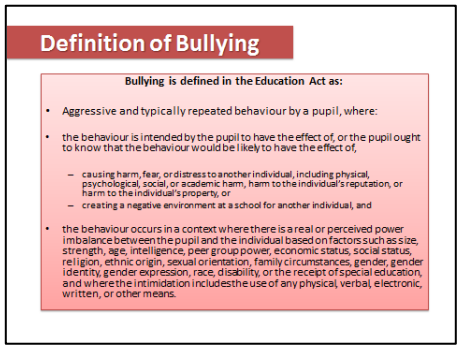


While the focus is on prevention and promoting positive behaviour, the consequences for inappropriate behavior that can lead to suspension or expulsion have been strengthened.

The supports for students who engage in these behaviours have also been strengthened.

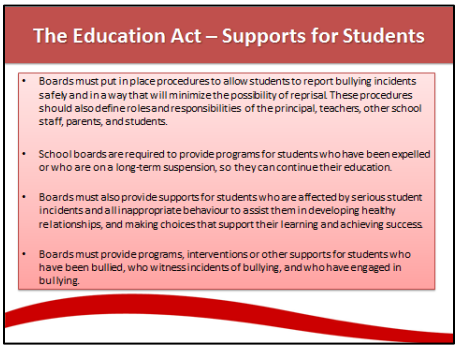
As members of a Christian community, Pope Francis calls us to create a "culture of encounter." The emphasis is on compassion first, rather than judgement. You start with the person and a relationship.

Slide 22



This slide reflects the definition of bullying as outlined in the *Education Act*.

Slide 23



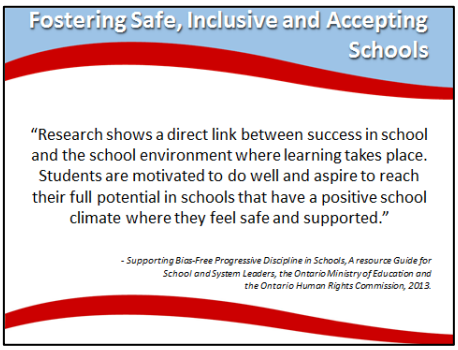
These programs, interventions or supports may be provided by social workers, psychologists, chaplains, or other professionals who have training in similar fields.

Some examples of supports might include:

- Counselling
- Assemblies
- Speakers
- Peer Mediation
- Family Meetings
- Bullying Intervention Programs
- Restorative Justice Sessions
- Bias Free Progressive Discipline

What other interventions and supports have been offered at your school? How have they been helpful? What more might be needed?

Slide 24



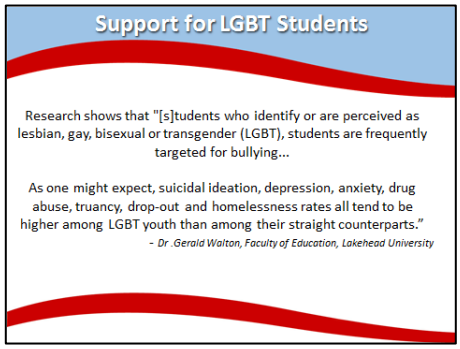
What does this quote mean to you? How does it related to the work you are doing to create a safe and supportive environment in your local school and/or board context?

[After hearing from the participants]

Schools are places where we gather together as community to learn, to share our stories, to be nourished and to nourish one another.

A safe, welcoming school is a place where students learn best and realize their God-given potential: academically, socially, spiritually, emotionally, and physically.

Slide 25



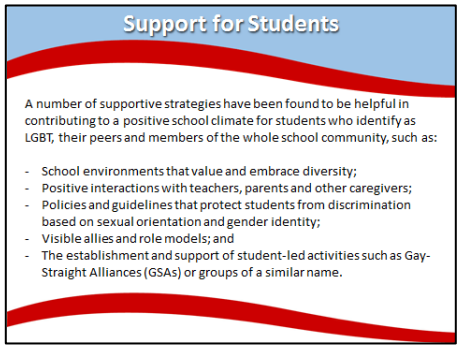
While the Accepting Schools Act focused on supporting all students to reach their full potential in school, it also recognized that students who identify as LGBT are at greater risk of bullying, harassment and discrimination.

Note to facilitator: Module 4, Parts I and II focus on the impact of bullying, harassment, and discrimination based on gender identity, gender expression and sexual orientation.

Note to facilitator: In respecting the dignity of each person we endeavor to use “people first” language. For example, in this slide note the difference between “LGBT students” and “students who identify or are perceived as LGBT?” Is there a difference in tone or nuance? We need to be sensitive to the language we use.

Source: Walton, Dr. G. (2010). “Forging Safer Learning Environments: Addressing Homophobic Bullying in Schools.” In The Literacy and Numeracy Secretariat, *What Works? Research into Practice*. Research Monograph no. 30.

Slide 26



Research shows there are a number of factors that can help to create a positive school environment for LGBT students. These factors have also shown to be beneficial for members of the school community as a whole.

For example, students who identify as LGBTQ from schools with Gay Straight Alliances (GSAs) are more likely to agree that their school communities are supportive of LGBTQ people (53%) compared to participants without GSAs (26%).

Source: Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools, 2011.

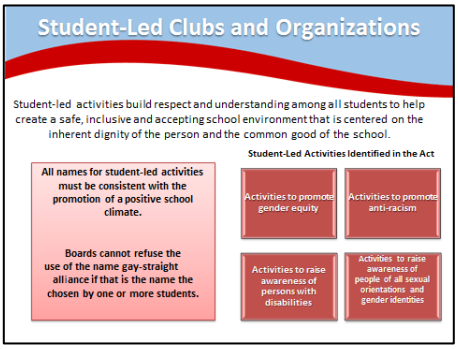
The role of the staff advisor as one who works with the students and nourishes their well-being, is integral to the success of student-led clubs. Students are provided a safe and welcoming environment where they can find their voice, tell their stories, and emerge as agents of change in their school and in their larger community.

Slide 27

Student engagement is a significant factor in fostering safe, inclusive and accepting schools.

The following quote is taken directly from legislation: "Every board shall support pupils who want to establish and lead activities and organizations that promote a safe and inclusive learning environment, the acceptance or and respect for others and the creation of a positive school climate, including…activities or organizations that promote the awareness and understanding of, and respect for, people of all sexual orientations and gender identities, including … (those) with the name gay-straight alliance or another name."

Slide 28



This slide focuses on the importance of student involvement. The four examples noted here are clubs that are known to be supportive of students who wish to contribute to safe, caring, inclusive and Christ-centered school environment.

The Act is amended by adding the following section:
Board support for certain pupil activities and organizations

303.1 (1) Every board shall support pupils who want to establish and lead activities and organizations that promote a safe and inclusive learning environment, the acceptance of and respect for others and the creation of a positive school climate, including,
(a) activities or organizations that promote gender equity;
(b) activities or organizations that promote anti-racism;
(c) activities or organizations that promote the awareness and understanding of, and respect for, people with disabilities; or
(d) activities or organizations that promote the awareness and understanding of, and respect for, people of all sexual orientations and gender identities, including organizations with the name gay-straight alliance *or another name*.

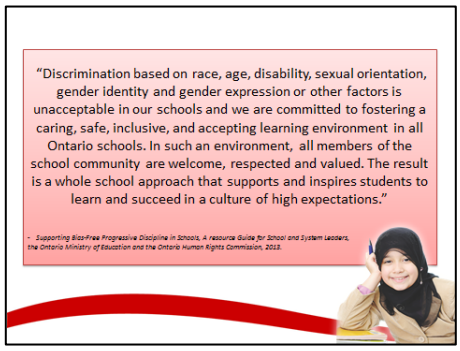
Same, gay-straight alliance
(2) For greater certainty, neither the board nor the principal shall refuse to allow a pupil to use the name gay-straight alliance or a similar name for an organization described in clause (1) (d).
Same, interpretation
(3) Nothing in this section shall be interpreted to require a board to support the establishment of an activity or organization in a school unless there is at least one pupil who wants to establish and lead it.

Inclusive and accepting name
(4) The name of an activity or organization described in subsection (1) must be consistent with the promotion of a positive school climate that is inclusive and accepting of all pupils.

Consider what is happening in your school. How does your school reflect the examples noted above?

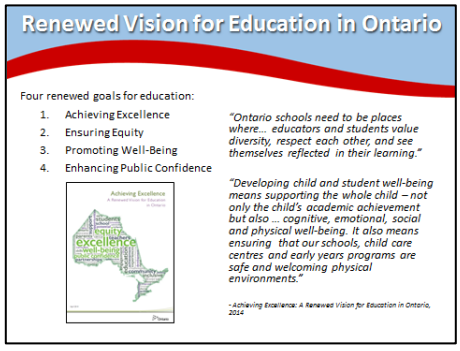
One of the roles of the staff advisor is to guide students in the process to develop the scope of the club's activities, mandate, etc. The Ontario Catholic School Trustees' *Association Administrative Guidelines for Student Groups in Catholic Schools,* may be a useful resource to staff in supporting the establishment of such student-led activities.

Slide 29



What stands out in this quote for you? How does it connect with your local Catholic school and/or Catholic board environment?

Slide 30



Building on these important initiatives, the government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and accepting schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

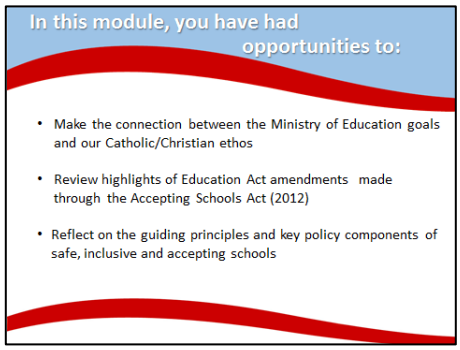
Slide 31

The Accepting Schools Act is legislation that seeks to protect the dignity and value of each person who is served by publically-funded education in Ontario.

Every day in Catholic schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

Our mission in Catholic education is to celebrate every child so that they know that they are beloved sons and daughters of God. We are called to honour the fundamental dignity of each person we encounter.

Slide 32



Throughout this presentation, we have shared the opportunity to explore how our Eucharistic sensibility moves us to build up the Kingdom of God (or change the world!) by embracing and nurturing all who come to us for education.

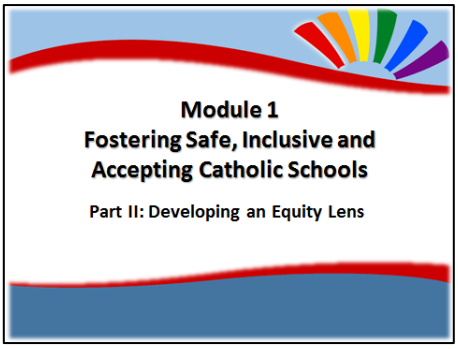
By increasing our understanding of the Bill 13 amendments to the Education Act, we more clearly understand that these changes are entirely compatible with what we have always accepted as our duty and our mission to welcome and nurture each child in our publically-funded Catholic schools.

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Module 1: Fostering Safe, Inclusive and Accepting Catholic Schools

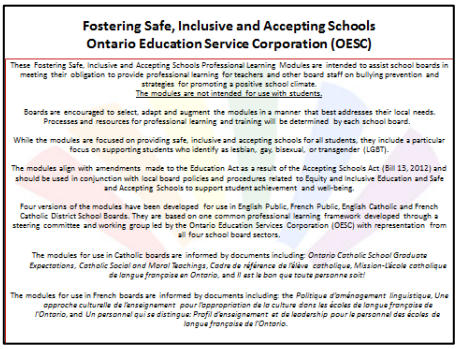
Part II: Developing an Equity Lens

Slide 1



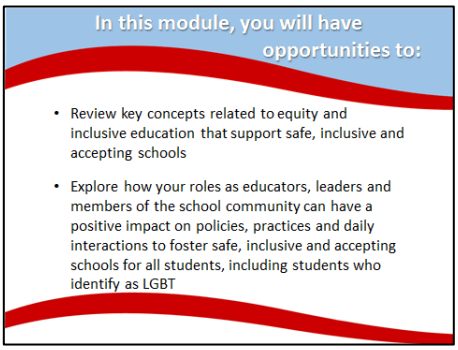
Part II of Module 1 is intended for school board employees with a focus on understanding key concepts related to equity and inclusive education and how educators and leaders, as members of their school communities, can assist in supporting safe, inclusive and accepting schools for all students.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meeting their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3

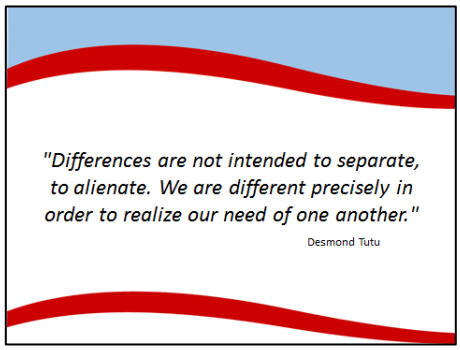


The goals of this presentation are outlined in this slide. To accomplish this goal we have to have the tools needed to build positive and accepting schools. With respect to gender and sexuality we need to be knowledgeable about and comfortable with topics like:

- Sexual Identity
- Gender Identity and Expression
- Gender Stereotypes

It is acknowledged that those of us working in schools will be at different stages of implementation. These tools will support our collective work with respect to the requirements of *The Act* within the context of publicly-funded Catholic schools.

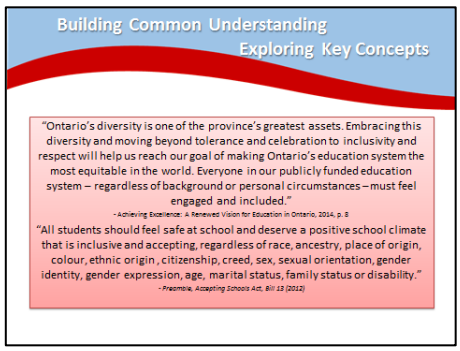
Slide 4



Do you agree with Desmond Tutu? Why or why not? How is this statement relevant for working towards greater equity in our Catholic schools?

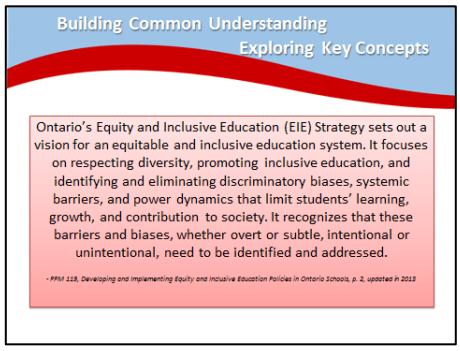
Alternatively, see 1 Corinthians 12:12-27.

Slide 5



There is a clear provincial commitment to guide our work in fostering safe, inclusive and accepting schools for all students, including students who identify as LGBT.

Slide 6

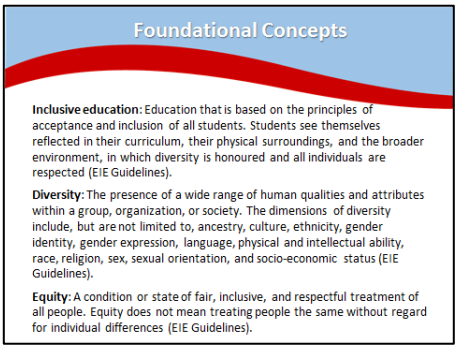


While much has been done, and is being done, to support equity and inclusive education in our schools, we know there is more to do.

Consider some of the concepts outlined in this statement e.g. promoting inclusive education, identifying and eliminating discriminatory biases.

What stands out for you?

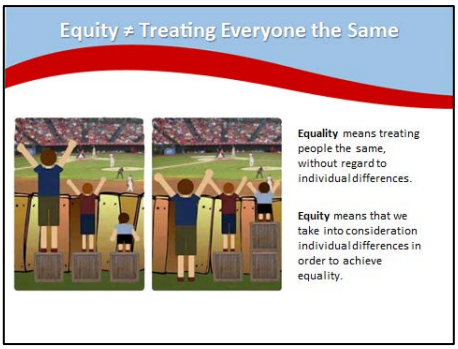
Slide 7



You may already be familiar with these terms. They are important as they continue to serve as a foundation of our work in creating safe, inclusive and accepting schools. Let's take a moment to review and reflect.

Source: Ontario Ministry of Education. (2014). *Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation*. Toronto, ON: Queen's Printer for Ontario.

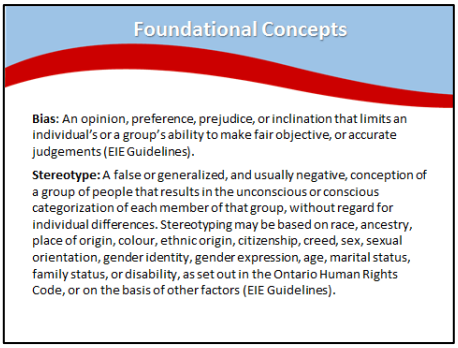
Slide 8



Equality means treating people the same, without regard to individual differences.

Equity means that we take into consideration individual differences in order to achieve equality.

Slide 9



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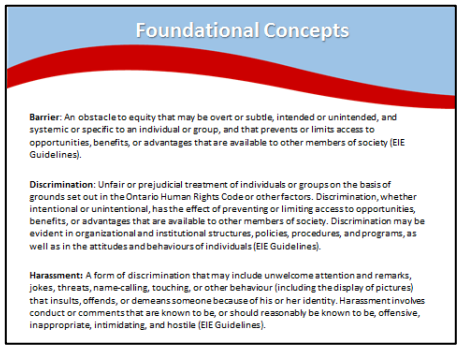
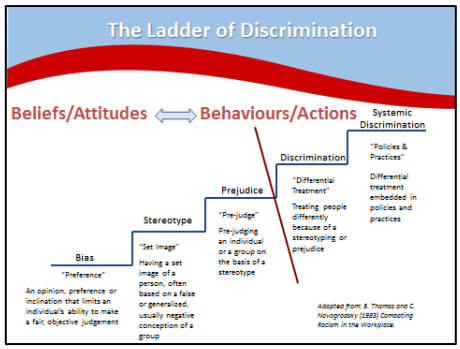
Slide 10



Again, you may already be familiar with these terms. Let's take a moment to review and reflect.

Source: Ontario Ministry of Education. (2014). *Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation*. Toronto, ON: Queen's Printer for Ontario.

Slide 11



The Ladder of Discrimination illustrates how the underlying factors of bias, prejudice, and stereotype can give rise to discriminatory behaviours, as well as to broader forms of systemic discrimination in schools and/or boards.

Our biases and stereotypes, left unchecked, can lead to discriminatory behaviours and actions. Systemic barriers typically arise not as much from individual biases as from institutional policies and practices.

We need to be aware of our own biases and how they might impact our actions, interactions, decisions and practices. We also need to be aware of the systemic barriers that may exist and how we can influence improvements in the environments that we work in.

We will spend more time on that in a moment.

Slide 12

As school and board employees, you are important members of the school community.

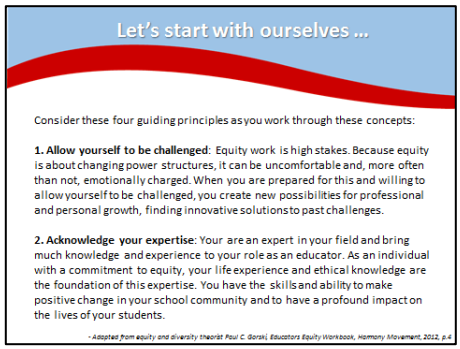
Let's shift focus from the theoretical to the practical, and consider the positive influence and impact you can have.

As members of a Catholic/Christian community, we are called to honour the fundamental dignity of each person we encounter.

To do this effectively, we must be aware of the “log” in our own eye!

Note to facilitator: Scripture Reference – (Matthew 7.1, 5) “Do not judge, so that you may not be judged . . . Why do you see the speck in your neighbour’s eye, but do not notice the log in your own eye?”

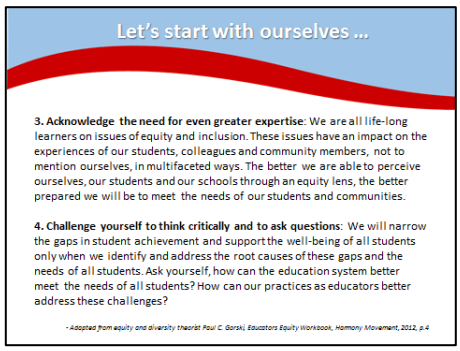
Slide 13



This work can be challenging and at times uncomfortable. Let’s take a minute to review these four guiding principles.

Are there any that particularly resonate with you? Are there any you would add?

Slide 14



This work can be challenging and at times uncomfortable. Let’s take a minute to review these guiding principles.

Are there any that particularly resonate with you? Are there any that you would add?

Slide 15

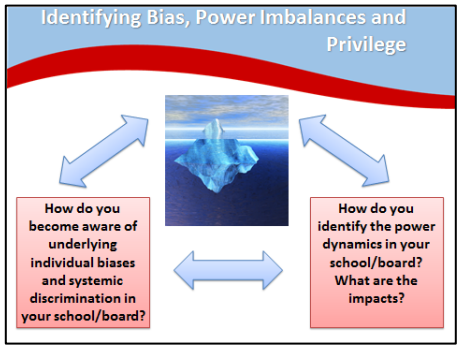
Note to facilitator: Review the points on this slide as a set up to the activity that follows.

Slide 16

Refer to Handout 1: Reflecting on our Biases

Ask people to work individually or in pairs. Invite people to move around the room and find someone to debrief and share their reflections with. Invite large group debrief.

Slide 17



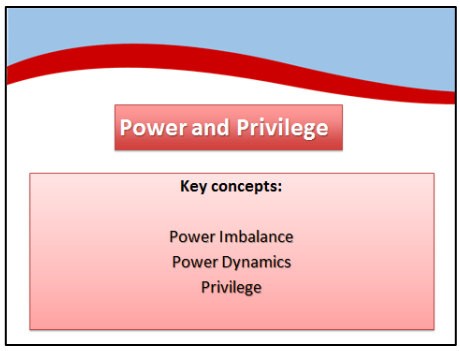
This diagram is based on the concept of a power triangle. It is a way of visualizing the inter-connectedness of ideas, behaviour and power dynamics in our systems.

It allows us to see how more often than not, we focus on individual behaviour. We don't always see how underlying ideas, beliefs and institutional practices can give rise to, maintain, and perpetuate various forms of discrimination.

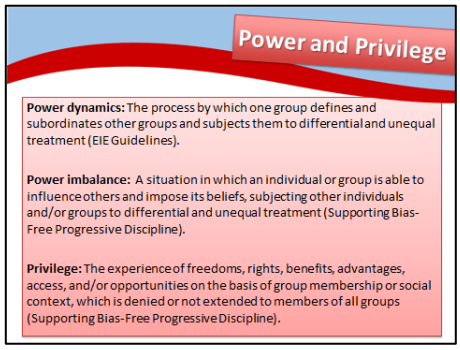
It is akin to an iceberg, where we only see the tip and not what lies beneath.

This is why we need to reflect on our own personal biases, and recognize the importance of modelling positive, non-discriminatory language and behaviour, as well as to consider how we can influence the systems within which we work.

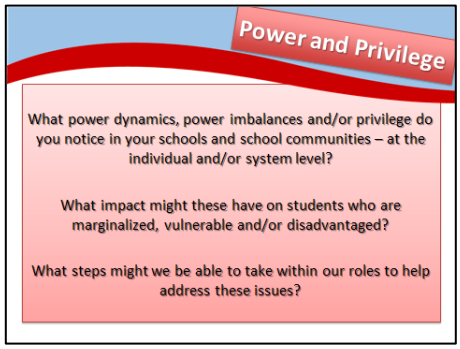
Slide 18



Slide 19



Slide 20



Slide 21

The important point here is that you are all leaders in your schools and board. In what ways do you see yourselves as leaders in supporting safe, inclusive and accepting schools for all students?

Possible additional questions:

Do you have any specific examples to share?
What do you notice in the leaders around you?

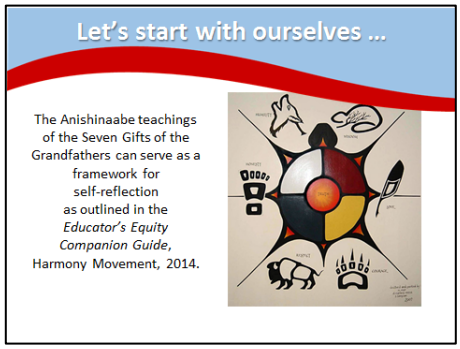
Slide 22

Invite discussion among the group about how to be positive role models and allies as educators, leaders and members of the school community.

Possible additional questions:

Do you have any specific examples to share?
What do you notice in those around you?

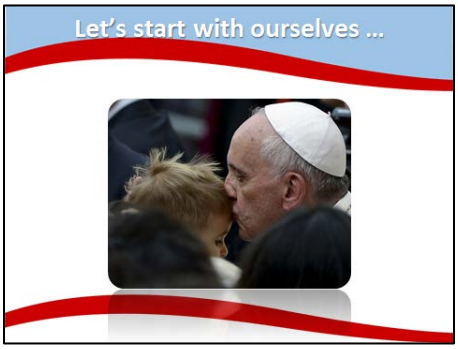
Slide 23



Refer to Handout #2: Seven Gifts of the Grandfathers

Using the Seven Gifts of the Grandfathers handout, invite a few moments for personal reflection and discussion among the group about the seven gifts and how they might help us be positive role models and allies as educators, leaders and members of the school community?

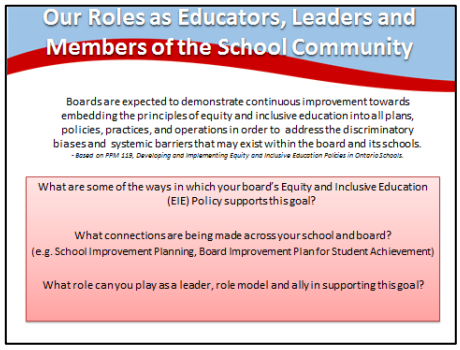
Slide 24



When Pope Francis talks about a culture of encounter, he means meeting each person where they are on the journey. When Jesus encounters people in the gospels, he always responds to them according to their individual need: sometimes a teaching, sometimes a challenge, sometimes a healing.

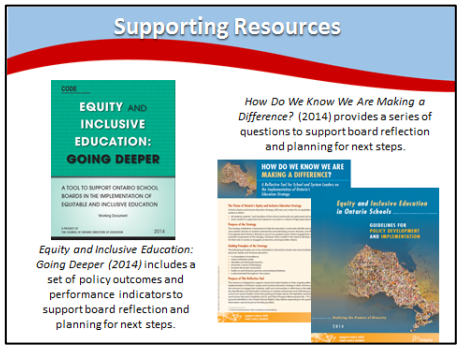
As Catholic leaders in your community your role as change agents is deeply necessary and holds enormous impact. It is a responsibility but it is also an opportunity to stand on the side of justice. In a Catholic context, one important dimension of leadership is the call to be prophetic – to speak and act for those who live on the margins or whose story or voice is not being heard.

Slide 25



Every school board has an Equity and Inclusive Education (EIE) Policy in place. Let's spend a few minutes considering the questions asked on this slide.

Slide 26



A number of resources were launched in the fall of 2014 to support deeper implementation of board EIE Policies.

In addition, Ontario's Equity and Inclusive Education (EIE) Strategy Implementation Guidelines were updated in 2014 to reflect amendments made to the Education Act through the Accepting Schools Act, Ontario's Renewed Vision for Education, and the Ministry of Education's expanded mandate for early learning and child care.

Ministry of Education Resources:
http://www.edu.gov.on.ca/eng/policyfunding/equity.html

CODE Resource:
http://www.ontariodirectors.ca/downloads/EIE-2014/Equity_and_Inclusive_Education_Eng_Final.pdf

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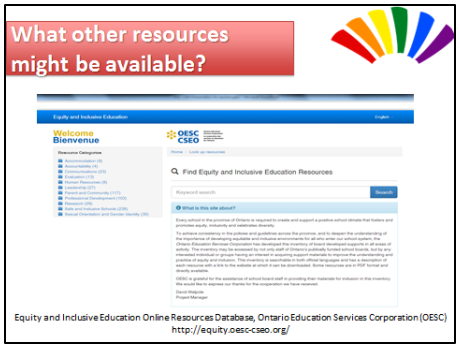
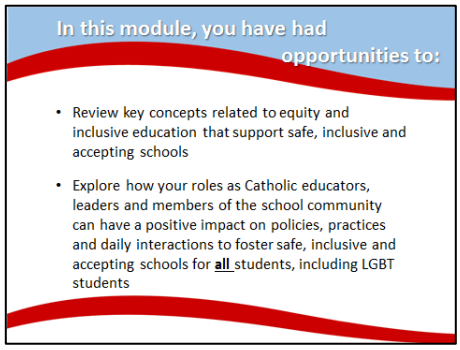
Slide 27



To further support implementation of equity and inclusive education across Ontario the OESC has developed an online inventory of resources - primarily resources developed by boards – that can be accessed by all boards through the OESC website. The inventory is searchable in English and French and includes a description of each resource with a link to the website where it can be found.

Slide 28



Any further questions or thoughts?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

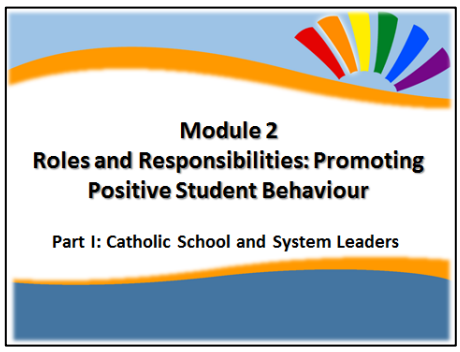
Module 2: Roles and Responsibilities: Promoting Positive Student Behaviour

This module consists of three parts, each part customized to reflect the roles and responsibilities of specific employee groups. Facilitators are encouraged to modify the presentation to meet the needs of their group. Collaboration and reflection are encouraged throughout each part of the module. There are case studies in each part to encourage conversation and deepen understanding of the issues.

Part I: Catholic School and System Leaders

This module is intended for catholic school and system leaders. It focuses primarily on the school leader's roles and responsibilities in preventing and addressing inappropriate student behaviour, such as bullying and cyber-bullying, and promoting positive student behaviours to support a safe, inclusive and accepting school environment. It is beneficial for system leaders to make the connection with how boards are supporting school leaders in their role and to consider the system-level supports required for preventing and addressing inappropriate student behaviour, and promoting positive behaviour. The module focuses on the progressive discipline approach and makes linkages to a bias-free approach to progressive discipline.

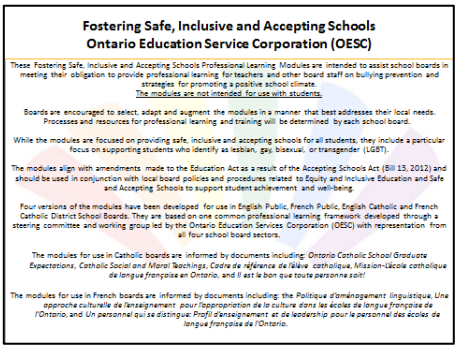
Slide 1



With the passing of The Accepting Schools Act (Bill 13) on June 15, 2012, amendments were made to the *Education Act.* The amendments strengthen the requirements for school boards to take preventative measures against bullying, the requirements related to suspensions and possible expulsion for inappropriate behaviour such as bullying, and the requirements to provide support for all students who have been involved.

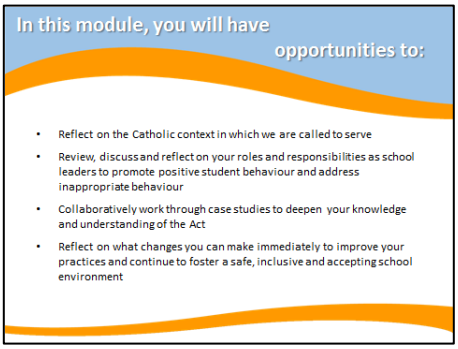
Note to facilitator: The Accepting Schools Act brought into legislation many of the requirements that previously existed in Ministry of Education Policy/Program Memoranda 119, 144, 145 and 128. Related regulations, such as Regulation 472/07 have remained in place.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



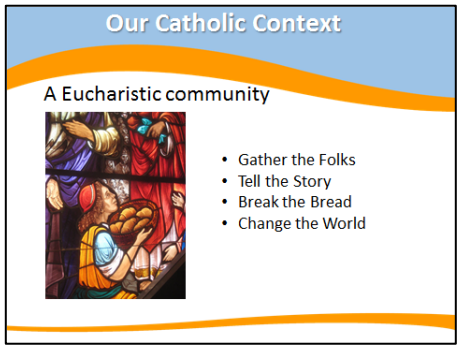
There is moral imperative that emerges from our Catholic Christian tradition that finds its source in the dignity of the human person, community in the common good, and Catholic social teaching. The *Education Act*, viewed through a Catholic lens, is an invitation to act on the values that we hold most dear.

Ask participants for their ideas about what school climate means in a Catholic school and/or Catholic school community.

School climate may be defined as the learning environment and relationships found within a school and school community. (PPM145)

To affect a positive impact on school climate, all board employees must be involved.
All employees of the Board who work directly with students (or non-employees who also have regular contact with students such as parent volunteers or coaches from the community) must respond (unless they feel unsafe to do so) if they observe a pupil behaving in a way that is likely to have a negative impact on school climate (Education Act: Section 300.2 & 300.4)
Employees of the board must take all allegations of bullying behaviour seriously and act in a timely, sensitive, and supportive manner when responding to students who disclose or report bullying incidents. (PPM 145)

Slide 4



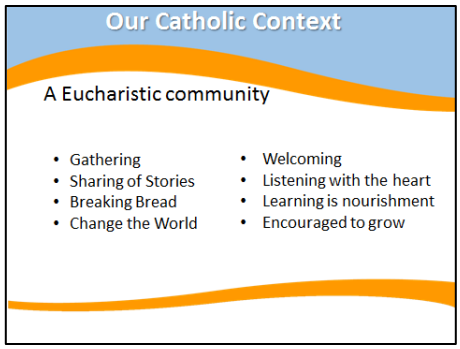
All Catholic communities, whether in a school context or not, are Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each one of us -- especially in gifting to us his own son, Jesus, to bring us to wholeness and holiness, we respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass.

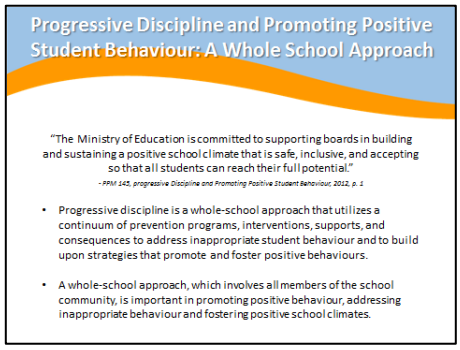
Catholic schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school, in the context of Catholic education is a celebration of both the community and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community received the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6

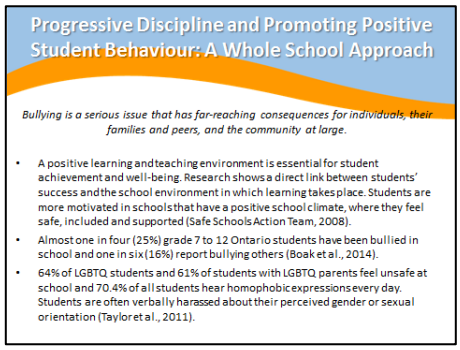


It is important to consider the role of the Catholic school leader in supporting positive student behaviour and addressing inappropriate behaviour through a progressive discipline approach that shifts the focus from one that is solely punitive to one that is both corrective and supportive. For Catholics, reconciliation is sacramental, a concrete experience of God's care and concern and discipline is understood as a mechanism to restore or sustain right relationships.

For this reason, schools are encouraged to use a wide range of interventions, supports and consequences that are developmentally and socio-emotionally appropriate and include learning opportunities for reinforcing positive behaviour.

Note to facilitator: Modules 3 and 6 focus on fostering positive school climates and a whole school approach.

Slide 7



The next two slides provide an important context and research base to support the work of fostering safe, inclusive and accepting schools.

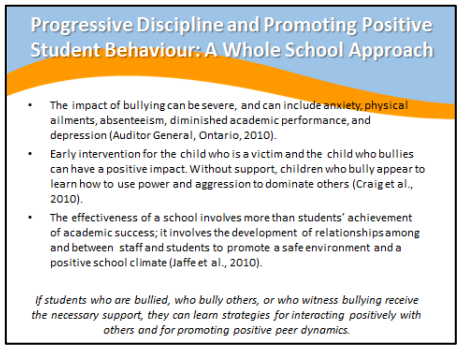
Sources:

Safe Schools Action Team, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships.* Toronto, ON: Queen's Printer for Ontario, 2008.

Boak, A., Hamilton, H. A., Adlaf, E. M., Beitchman, J. H., Wolfe, D., & Mann, R. E. (2014). The Mental Health and Well-Being of Ontario Students, 1991-2013: Detailed OSDUHS findings (CAMH Research Document Series No. 38). Toronto, ON: Centre for Addiction and Mental Health.

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 8



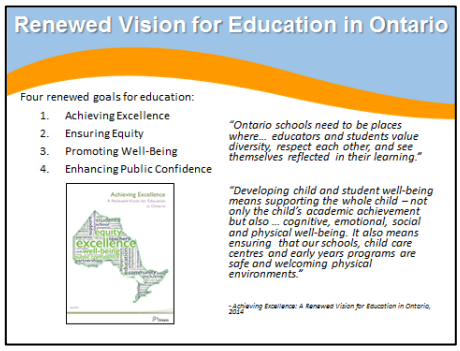
Sources:

Office of the Auditor General, Ontario. (2010). *Annual Report.* Toronto: Queen's Printer for Ontario, pp. 272-87.

Craig, W. M., Pepler, D. J., Murphy, A., & Mcuaig-Edge, H. (2010). "What Works in Bullying Prevention?" in E. M. Vernberg and B. K. Biggs, eds., *Preventing and Treating Bullying and Victimization.* USA: Oxford University Press, pp. 215-42.

Jaffe, P. G., Watson, L. C., & Crooks, C. V. (2010). *Creating Safe School Environments: From Small Steps to Sustainable Change.* London, ON: The Althouse Press.

Slide 9



The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

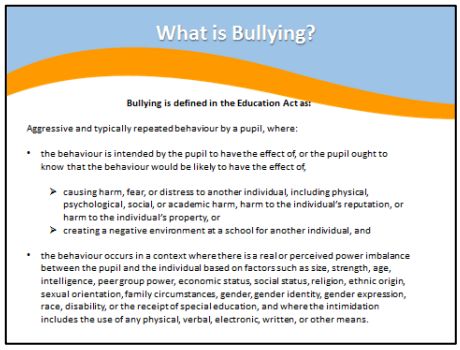
Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and accepting schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

Slide 10

Let's start by reflecting on the concept of bullying.

What does bullying mean to you? How would you define it?

Slide 11



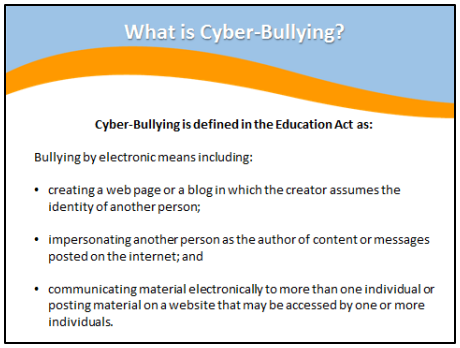
This slide reflects the definition of bullying as outlined in the *Education Act*.

Slide 12

A definition of cyber-bullying is now also included in the *Education Act*.

What does cyber-bullying mean to you? How would you define it?

Slide 13

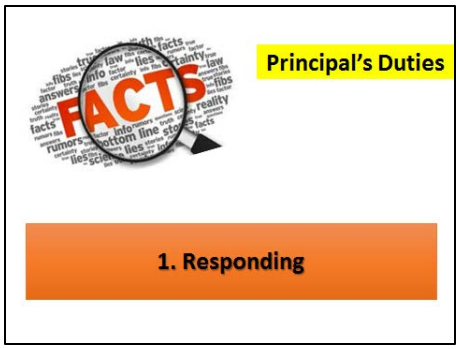


This slide reflects the definition of cyber-bullying as outlined in the *Education Act*.

Slide 14

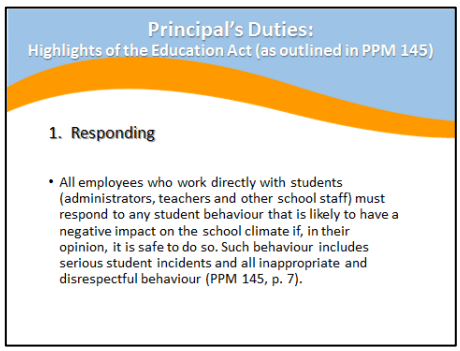
The requirements of school leaders are clearly outlined in the *Education Act* and in PPM 145, which are both available on the Ministry of Education website. We will spend some time going through the highlights in this presentation. You are also strongly encouraged to have a look at PPM 145 for further details in relation to your roles and responsibilities as school leaders.

Slide 15



In this section we will explore your duties as a school leader, and the duties of your staff who work directly with students, to respond to inappropriate student behaviour.

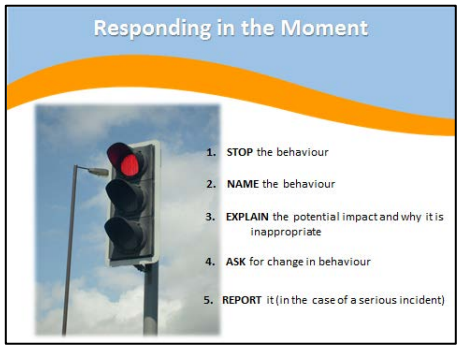
Slide 16



This slide provides an overview of the requirements.

Let's now turn to an approach that may assist you and your staff in responding appropriately.

Slide 17



Refer to Handout: Responding in the Moment

Sometimes it can be hard to know how to address inappropriate behaviour. This process provides guidance.

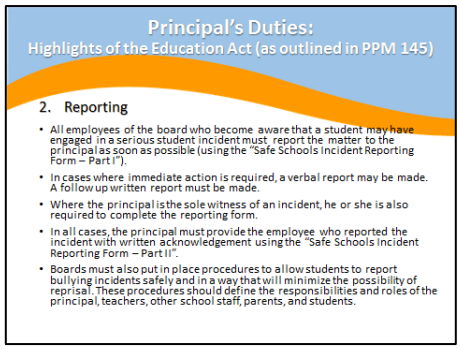
Responding in the moment is important for changing the behaviour of individual students. The benefits also extend to all members of the school community and help to foster a positive school climate.

Note regarding Step #5 that incidents must be reported if they are considered to be a serious student incident (an incident for which suspension or expulsion may need to be considered in accordance with Section 300.2 or Part XIII of the *Education Act*).

Slide 18

In this section we will explore your duties as a school leader, and the duties of all school board employees, to report serious student incidents.

Slide 19

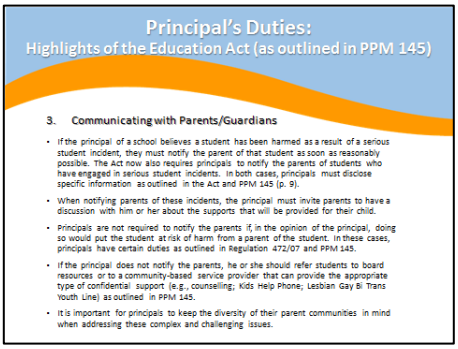


This slide outlines the requirements. Does anyone have any questions?

Slide 20

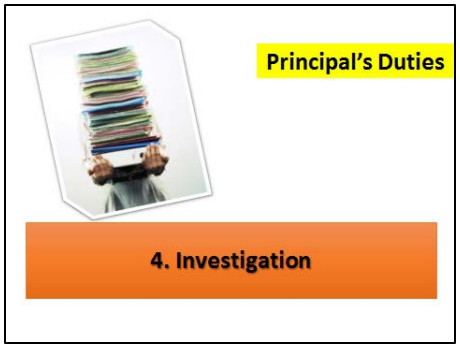
In this section we will explore your duties as a school leader to communicate with parents and guardians regarding serious student incidents.

Slide 21



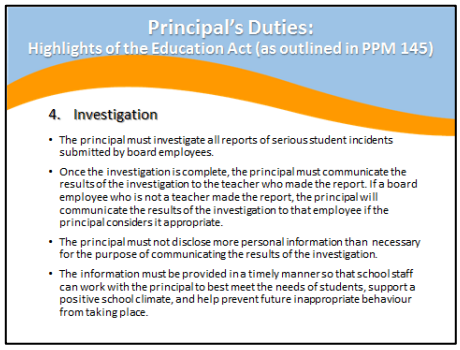
What are some strategies for communicating effectively with parents/guardians in these situations? What does it mean to keep the diversity of your parent communities in mind when addressing these issues? When might it not be appropriate to contact a parent/guardian? What other supports might students in your school community be referred to?

Slide 22



In this section we will explore your duties as a school leader to investigate serious student incidents.

Slide 23

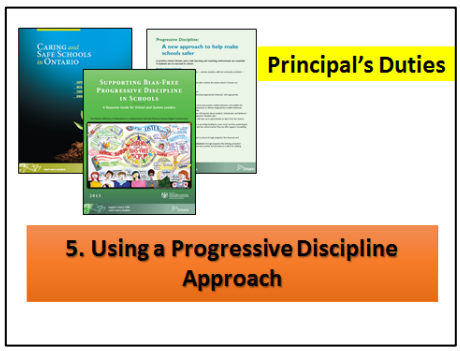


How does sharing the results of investigations with staff members foster a culture of collaboration in the school?

Slide 24

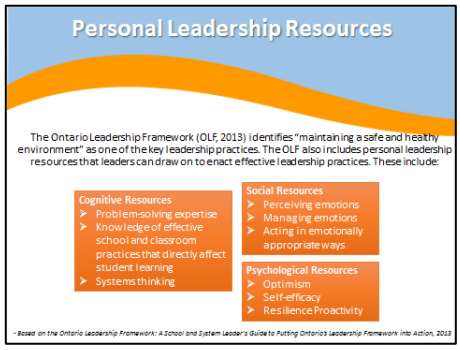
Proper record keeping is a key accountability measure and should be considered from the beginning of the process when addressing inappropriate student behaviour. PPM 145 provides clear direction on the duties of the principal to keep records related to inappropriate student behaviour, including serious student incidents.

Slide 25



These are the requirements set out in PPM 145. As you can see, the requirements emphasize a whole school approach that supports the success and well-being of the whole child with the appropriate supports, interventions and consequences in place along a continuum of progressive discipline.

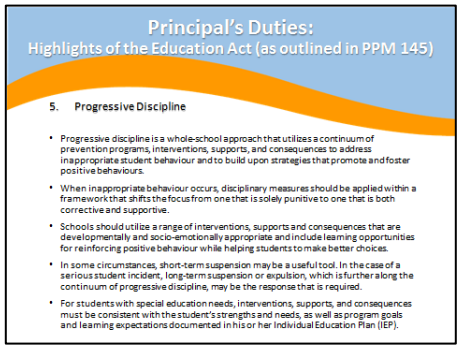
Slide 26



Before we begin it is important to be aware of our mindset as leaders, and to acknowledge the personal leadership resources that may assist in addressing challenging and complex situations related to student discipline.

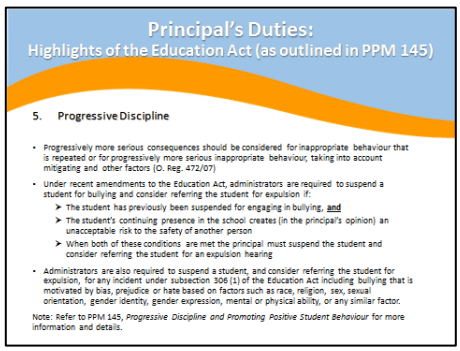
Note to facilitator: Module 1, Part II focuses on the roles of educators and leaders as role models and allies in supporting a positive school climate.

Slide 27



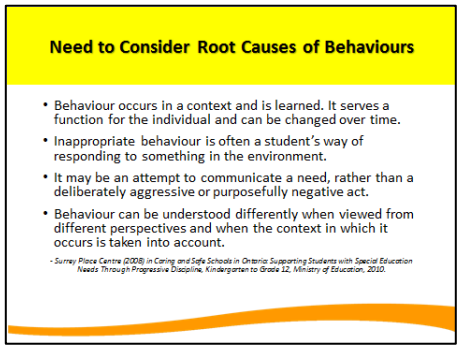
These are the requirements set out in PPM 145. As you can see, the requirements emphasize a whole school approach that supports the success and well-being of the whole child with the appropriate supports, interventions and consequences in place along a continuum of progressive discipline.

Slide 28



The provisions related to suspension and possible expulsion in response to inappropriate student behaviour, such as bullying and cyber-bullying, have been strengthened. They are coupled with strengthened provisions for supporting students who engage in these behaviours, and a continued focus on prevention and early intervention along a continuum of progressive discipline.

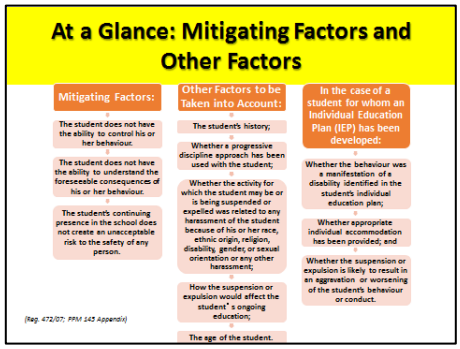
Slide 29



This slide outlines key points for reflection about why it is so important to consider the behaviour in the context of the root causes that might be causing that behaviour.

How does this relate to experiences you have had in your school community?

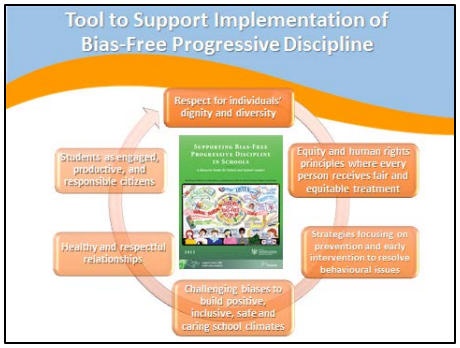
Slide 30



Refer to Handout: Considerations in Addressing Inappropriate Behaviour.

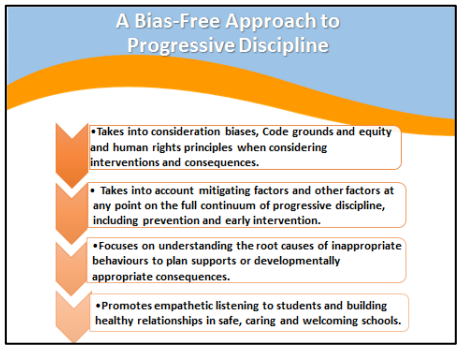
The handout outlines the mitigating circumstances and other factors that must be taken into account when considering the suspension or expulsion of a student as part of a progressive discipline approach.

Slide 31



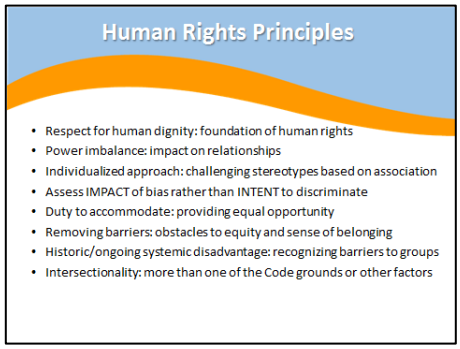
The Ministry of Education collaborated with the Ontario Human Rights Commission (OHRC) to develop a resource guide to support a bias-free approach to progressive discipline, prevention, and early intervention practices to support positive student behaviour among all students. Educators, stakeholders and students were consulted in the development of the resource.

Slide 32



This slide highlights key points related to a bias-free approach to progressive discipline, capturing many of the concepts that we have discussed in the past few slides.

Slide 33



It is important to understand core human rights principles in the context of a bias-free approach to progressive discipline. These are based on principles outlined by the Ontario Human Rights Commission (OHRC).

For Catholic educators, at the center of our Tradition is a Christian anthropology that sees every person as an image of God's very self.

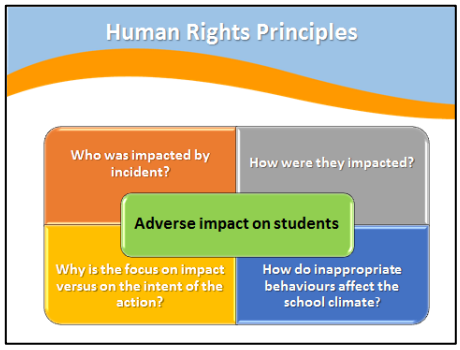
Our Eucharistic sensibility compels us to welcome each person, to listen compassionately to their story, and to nourish them with what they need to thrive.

Slide 34

At times people incorrectly believe that the intent of their actions are more important than the impact those actions may have on others.

However, in accordance with recent human rights law and policy, it is important to take into account the impact of an action rather than whether there was an intent to discriminate. In this way we protect the vulnerable by maintaining our focus on what they need.

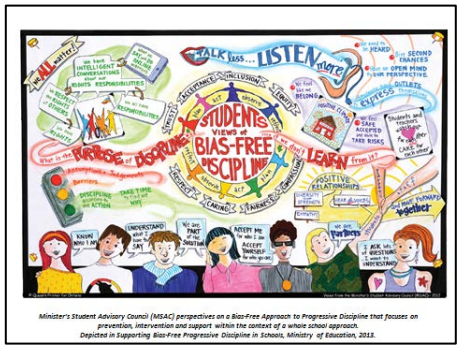
Slide 35



These are some of the human rights questions to consider in the investigation of inappropriate student behaviour.

As an administrator, you cannot lose sight of the human rights factors that may be involved. As noted, Catholic leaders see human rights within the gospel imperative to love, forgive, teach and heal.

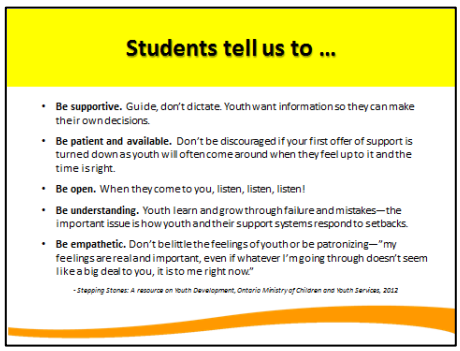
Slide 36



This graphic captures the perspectives of students, as represented on the Minister's Student Advisory Council (MSAC) in relation to a bias-free approach to student discipline. Schools have used the graphic for posters, and in some cases t-shirts, in their schools. It is available on the Ministry's website.

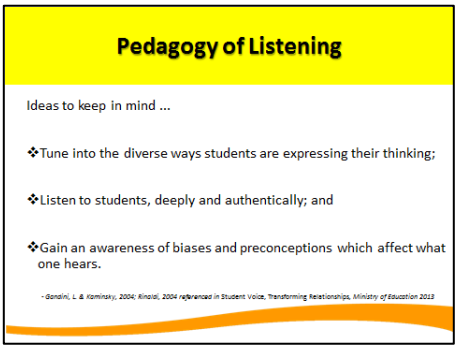
What key concepts stand out for you?

Slide 37



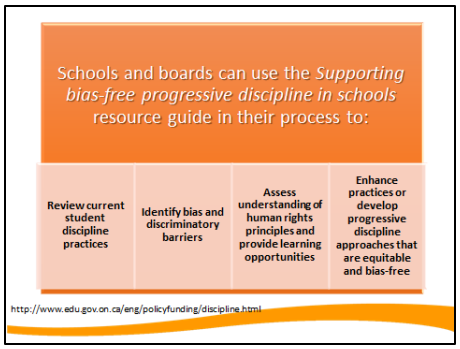
Stepping Stones: a Resource on Youth Development (Ministry of Children and Youth Services) is a supporting resource for organizations and individuals who either directly or indirectly support and influence the well-being and development of youth. It provides up to date research and information to help guide supports and services provided to youth.

Slide 38



This slide includes points to keep in mind when working with students.

Slide 39

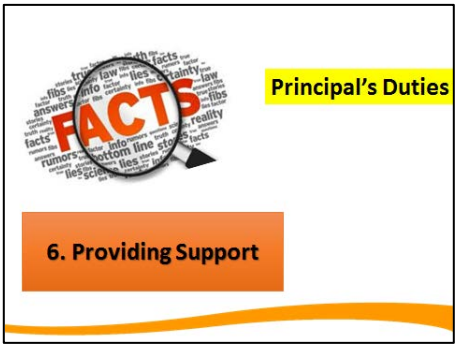


The Supporting Bias-Free Progressive Discipline in Schools resource can be used in schools and boards to support a bias-free approach to progressive discipline by:

- reviewing current student discipline practices;
- identifying bias and discriminatory barriers;
- assessing their own and other school community members' understanding of human rights principles;
- identifying which practices are working well and areas that may need further development and improvement.

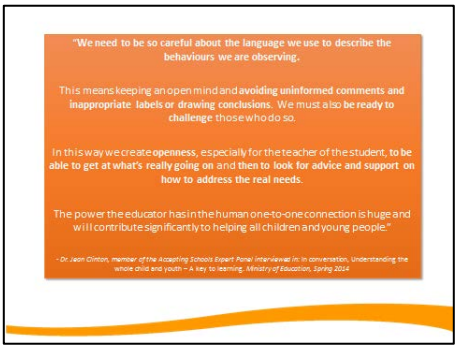
Source: Ontario Ministry of Education and Ontario Human Rights Commission. (2013). *Supporting Bias-Free Progressive Discipline in Schools: A Resource Guide for School and System Leaders*. Toronto, ON: Queen's Printer for Ontario, p.7.

Slide 40



In this section we will explore your duties as a school leader, and the duties of your school board, to provide appropriate supports to students.

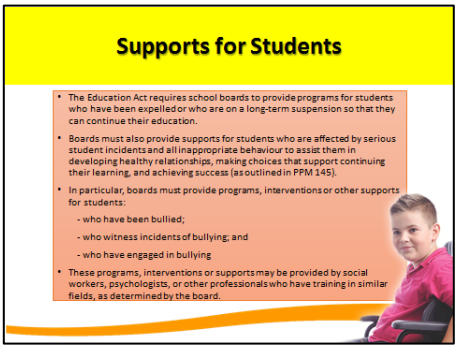
Slide 41



Let's take a moment to reflect on this perspective from Dr. Jean Clinton, who is also a member of the Ministry of Education's Accepting Schools Expert Panel.

What stands out for you? Why is this important?

Slide 42



There is an obligation to provide support for all students involved. Supports might include counselling, family meetings, bullying intervention programs, speakers, restorative practice, and/or peer mediation.

What interventions and supports are offered at your Catholic school? How have they been helpful? What more might be needed?

Slide 43

This is a quick recap of what we have gone over.

Are there any further questions about the roles and responsibilities of the principal or how the board and system leaders can assist and support school leaders?

Slide 44

Let's look at a few case studies so you can try out some of the points we have been learning and talking about.

Note to facilitator: The following slides include two case studies for consideration. Five additional case studies are provided as handouts for this part of Module 2 for school principals. Please choose the case studies you will use based on your time and audience

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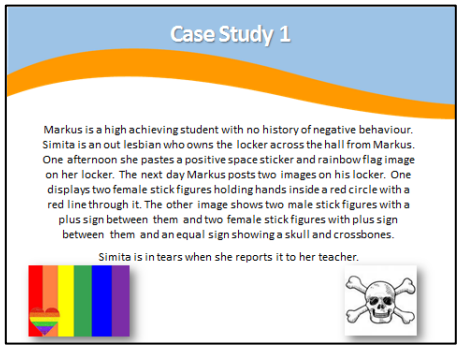
Slide 45



As we work through the case studies we want you to see them not only through the amendments to the Education Act but also in light of Gospel values. In unpacking the case studies, we hope you enter into a deeper discussion about the interplay that exists between what the law requires and the Gospel demands (pastoral approach).

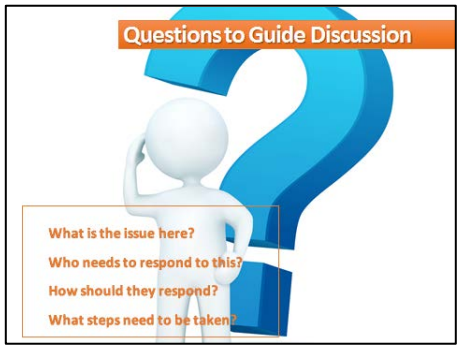
Please read over the case and think about the issues. There will be some guiding questions on the next two slides.

Slide 46

Ask participants to discuss Case Study #1 with an elbow partner or their group.

Go to next slide for additional questions for discussion.

Slide 47



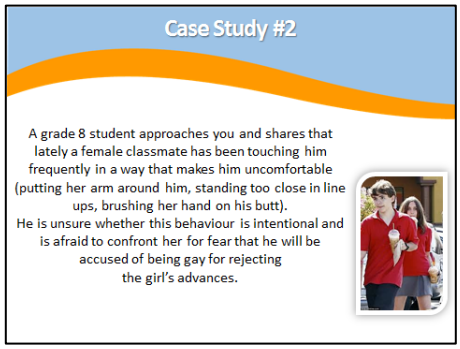
Let's look at these questions to probe more deeply.

Invite large-group debrief.

Note to facilitator: You could ask the larger group some of the following questions to further engage in the dialogue.

What might be the motivation for this incident? What are the mitigating factors to consider? How should the principal proceed in terms of support for both students? How could the principal reinforce behaviour expectations for the entire school?

Slide 48



Ask participants to read the case and think about the issues.

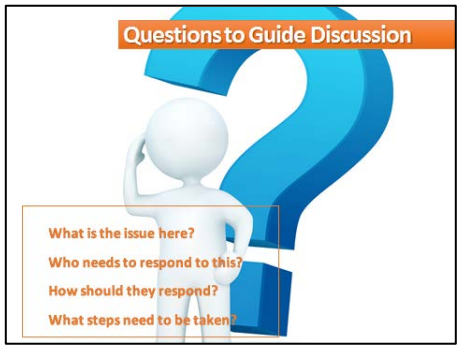
There are guiding questions on the next two slides.

Slide 49

Ask participants to discuss Case Study #2 with an elbow partner or their group.

Go to next slide for additional questions for discussion.

Slide 50



Let's look at these questions to probe more deeply.

Invite large-group debrief.

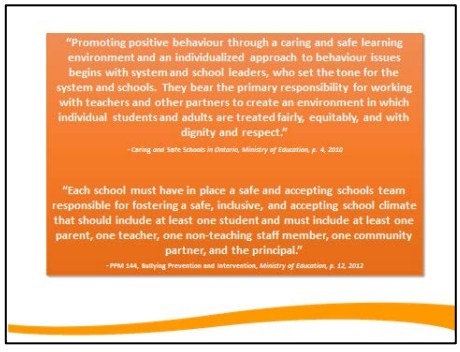
Note to facilitator: You could ask the larger group some of the following questions to further engage in the dialogue.

What might be the motivation for this incident? What are the mitigating factors to consider? How should the principal proceed in terms of support for both students? How could the principal reinforce behaviour expectations for the entire school?

Slide 51

Any further questions or clarifications on the case studies or related roles and responsibilities?

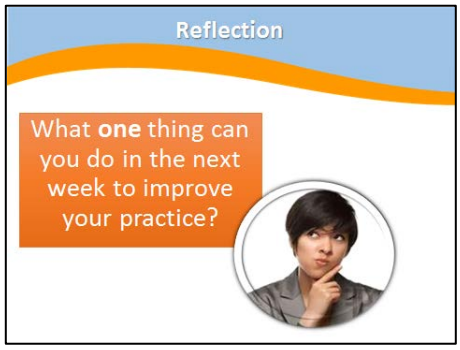
Slide 52



Let's close off with a call to action. How can we as school leaders have a positive impact on our school policies, programs and approaches to promoting positive student behaviour and addressing inappropriate behaviour in effective and positive ways? How can we engage our safe and accepting schools team in helping with this work?

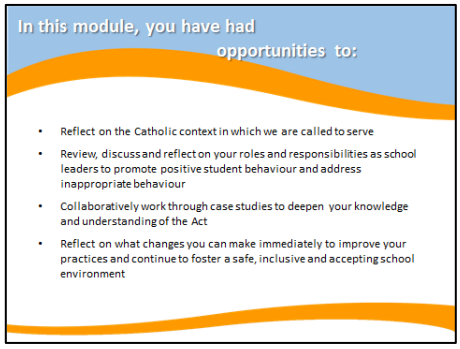
Note to facilitator: Module 1, Part II focuses on leaders as role models and allies in creating positive school climate.

Slide 53



Write down one thing you can do in the next week to improve your practice with regard to addressing inappropriate student behaviour and promoting positive behaviour.

Slide 54



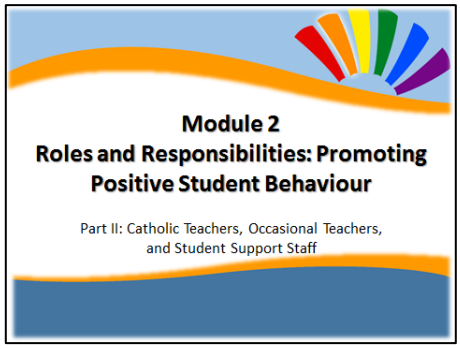
Any last thoughts or reflections?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Module 2: Roles and Responsibilities: Promoting Positive Student Behaviour

Part II: Catholic Teachers, Occasional Teachers, and Student Support Staff

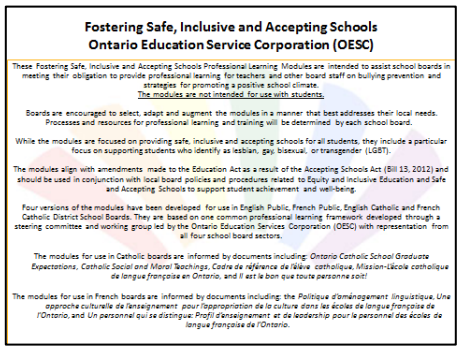
Slide 1



This module is intended for catholic teachers, occasional teachers and student support staff. It focuses on their roles and responsibilities in preventing and addressing inappropriate student behaviour, such as bullying and cyber-bullying, and promoting positive student behaviours to support a safe, inclusive and accepting school environment. With the passing of The Accepting Schools Act (Bill 13) on June 15, 2012, amendments were made to the *Education Act.* The amendments strengthen the requirements for school boards to take preventative measures against bullying, the requirements related to suspensions and possible expulsion for inappropriate behaviour such as bullying, and the requirements to provide support for all students who have been involved.

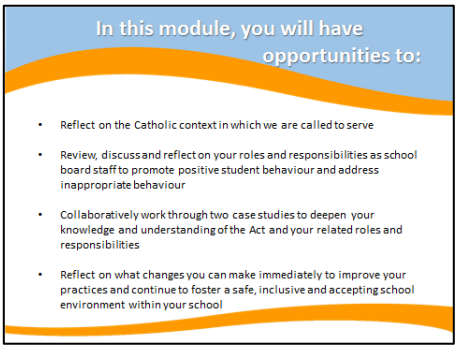
Note to facilitator: The Accepting Schools Act brought into legislation many of the requirements that previously existed in Ministry of Education Policy/Program Memoranda 119, 144, 145 and 128. Related regulations, such as Regulation 472/07 have remained in place.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



There is moral imperative that emerges from our Catholic Christian tradition that finds its source in the dignity of the human person, community in the common good, and Catholic social teaching. The *Education Act*, viewed through a Catholic lens, is an invitation to act on the values that we hold most dear.

Ask participants for their ideas about what school climate means in a Catholic school and/or Catholic school community.

School climate may be defined as the learning environment and relationships found within a school and school community. (PPM145)

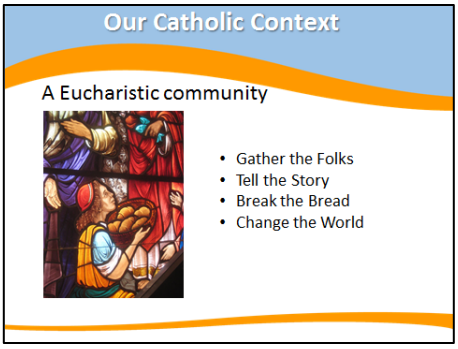
To effect a positive impact on school climate, all board employees must be involved.
All employees of the Board who work directly with students (or non-employees who also have regular contact with students such as parent volunteers or coaches from the community) must respond (unless they feel unsafe to do so) if they observe a pupil behaving in a way that is likely to have a negative impact on school climate. (Education Act: Section 300.2 & 300.4)

Employees of the board must take all allegations of bullying behaviour seriously and act in a timely, sensitive, and supportive manner when responding to students who disclose or report bullying incidents. (PPM 145)

Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

Slide 4



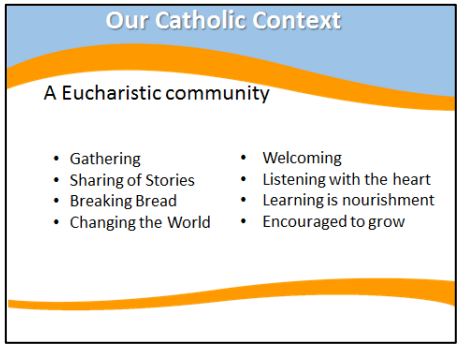
All Catholic communities, whether in a school context or not, are Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine. In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each

one of us -- especially in gifting to us his own son, Jesus, to bring us to wholeness and holiness, we respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



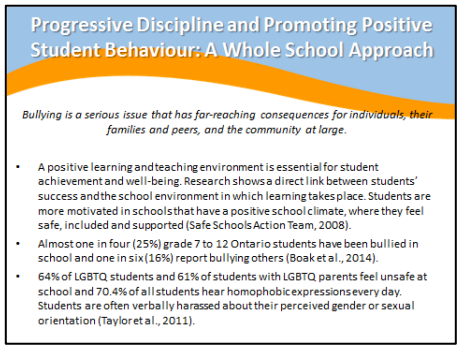
The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass.
Catholic schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school, in the context of Catholic education is a celebration of both the community and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community received the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6



The next two slides provide an important context and research base to support the work of fostering safe, inclusive and accepting schools.

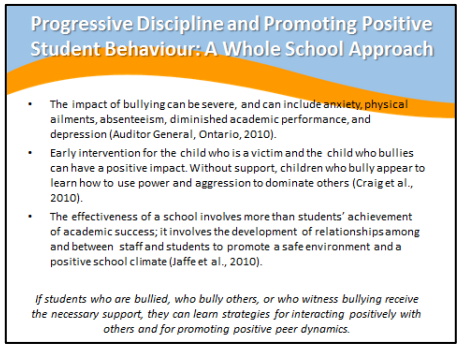
Sources:

Safe Schools Action Team, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships.* Toronto, ON: Queen's Printer for Ontario, 2008.

Boak, A., Hamilton, H. A., Adlaf, E. M., Beitchman, J. H., Wolfe, D., & Mann, R. E. (2014). The Mental Health and Well-Being of Ontario Students, 1991-2013: Detailed OSDUHS findings (CAMH Research Document Series No. 38). Toronto, ON: Centre for Addiction and Mental Health.

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 7



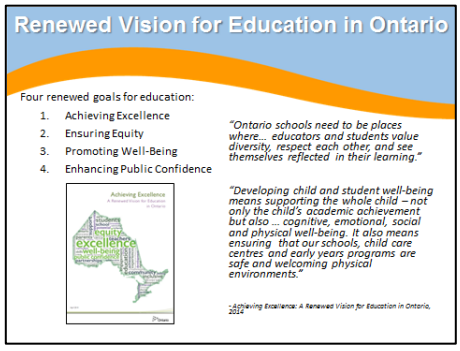
Sources:

Office of the Auditor General, Ontario. (2010). *Annual Report.* Toronto: Queen's Printer for Ontario, pp. 272-87.

Craig, W. M., Pepler, D. J., Murphy, A., & Mcuaig-Edge, H. (2010). "What Works in Bullying Prevention?" in E. M. Vernberg and B. K. Biggs, eds., *Preventing and Treating Bullying and Victimization.* USA: Oxford University Press, pp. 215-42.

Jaffe, P. G., Watson, L. C., & Crooks, C. V. (2010). *Creating Safe School Environments: From Small Steps to Sustainable Change.* London, ON: The Althouse Press.

Slide 8



The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

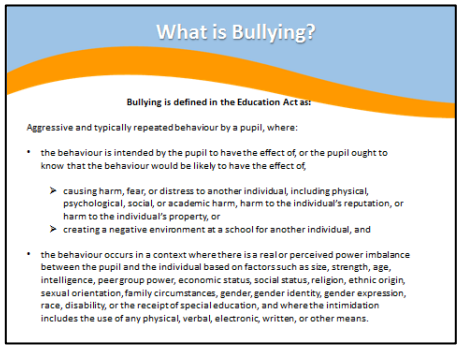
Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and accepting schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

Slide 9

Let's start by reflecting on the concept of bullying.

What does bullying mean to you? How would you define it?

Slide 10



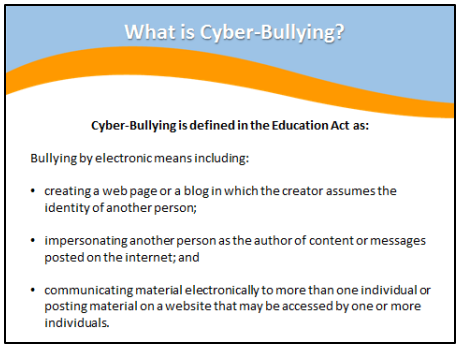
This reflects the definition of bullying as outlined in the *Education Act*.

Slide 11

A definition of cyber-bullying is now included in the *Education Act*.

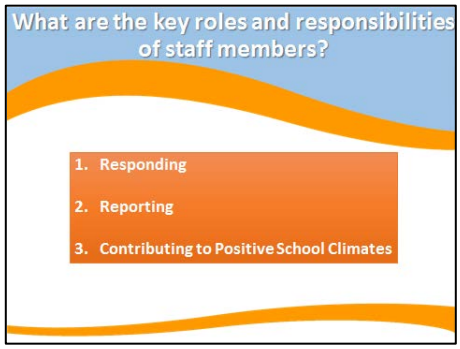
What does cyber-bullying mean to you? How would you define it?

Slide 12



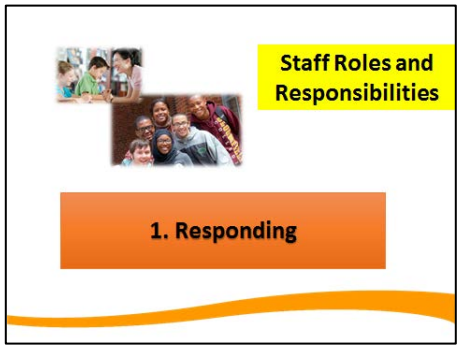
This reflects the definition of cyber-bullying as outlined in the *Education Act*.

Slide 13



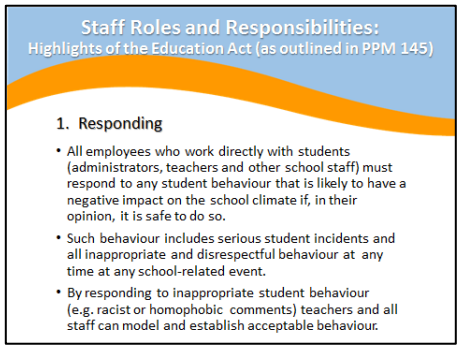
These are the key highlights of your roles and responsibilities to help promote positive student behaviour and respond to inappropriate student behaviour. We will review each one in more detail through the presentation.

Slide 14



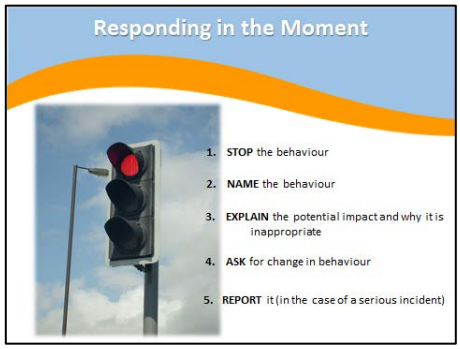
In this section we will explore your requirements as employees of the board – if you work directly with students - to respond to inappropriate student behaviour.

Slide 15



What are some examples of inappropriate student behaviour that you may be required to respond to? PPM 145 identifies bullying, swearing, homophobic or racial slurs, sexist comments or jokes, graffiti, or vandalism as examples. Let's now going to turn to an approach that may assist you in responding appropriately.

Slide 16



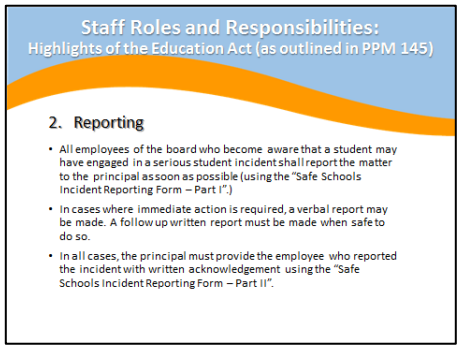
Refer to Handout: Responding in the Moment
Sometimes it can be hard to know how to address inappropriate behaviour. This process provides guidance. Responding in the moment is important for changing the behaviour of individual students. The benefits also extend to all members of the school community and help to foster a positive school climate.

Note regarding Step #5 that incidents must be reported if they are considered to be a serious student incident (an incident for which suspension or expulsion may need to be considered in accordance with Section 300.2 or Part XIII of the *Education Act*).

Slide 17

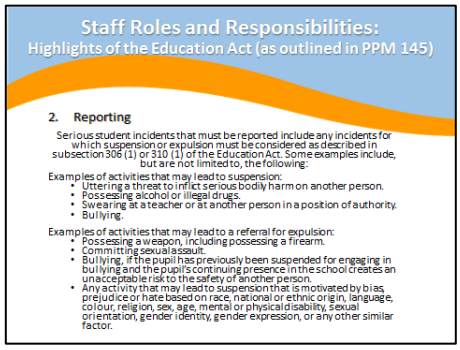
In this section we will explore your roles and responsibilities as board staff to report incidents of serious student behaviour. This requirement applies to all board staff.

Slide 18



What are some examples of serious student behaviour that you are required to report?

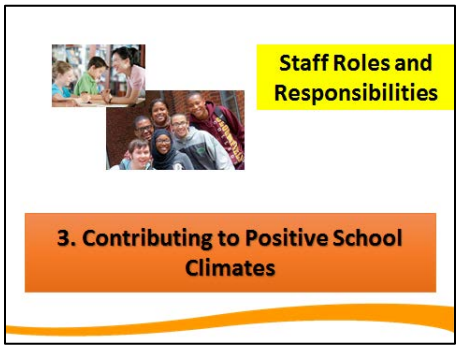
Slide 19



These are some examples of incidents that may lead to suspension or expulsion that staff are required to report. Please note this is not a complete list. The complete list can be found in subsections 306 (1) and 310 (1) of the *Education Act* or in Appendix 1 of PPM 145.

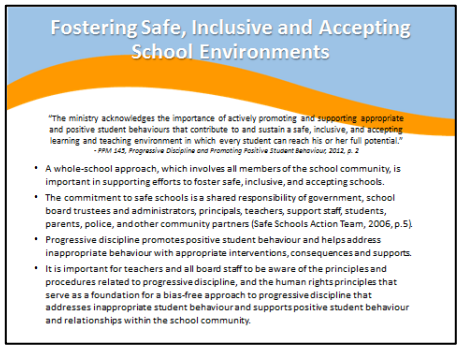
Seek advice from your school principal, vice-principal or school board contact if you are not sure whether to report an incident.

Slide 20



In this section we will explore the important role you play in contributing to a positive school climate that supports the success and well-being of all students through a whole school approach

Slide 21



Teachers and all school staff play key roles in fostering positive school climates through a whole school approach. A whole-school approach is also valuable in addressing such issues as racism, intolerance based on religion or disability, bullying, homophobia, and gender-based violence. Keep this idea in mind as we continue through the rest of this module and work through the case studies. You will also have time at the end to share your thoughts.

Note to facilitator: Modules 3 and 6 focus on fostering positive school climates and a whole school approach.

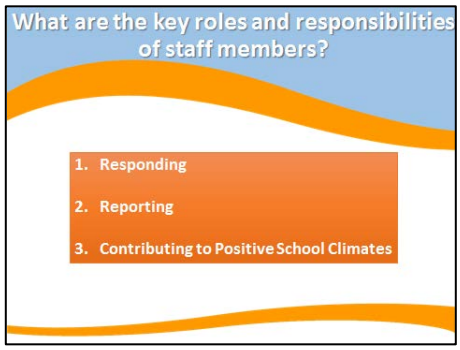
Slide 22

The Ministry of Education collaborated with the Ontario Human Rights Commission (OHRC) to develop a resource guide to support a bias-free approach to progressive discipline, prevention, and early intervention practices to support positive student behaviour among all students. Educators, stakeholders and students were consulted in the development of the resource.

The graphic on this slide depicts the student perspective on a bias-free approach to progressive discipline as articulated by members of the Minister's Student Advisory Committee (MSAC).

What key concepts stand out for you?

Slide 23

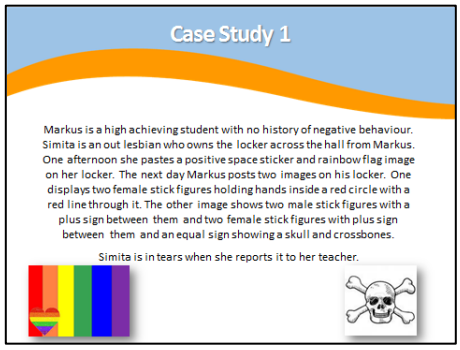


This is a quick recap of what we have gone over. Are there any further questions about your roles and responsibilities?

Slide 24

Let's look at a few case studies so you can try out some of the points we have been learning and talking about.

Slide 25

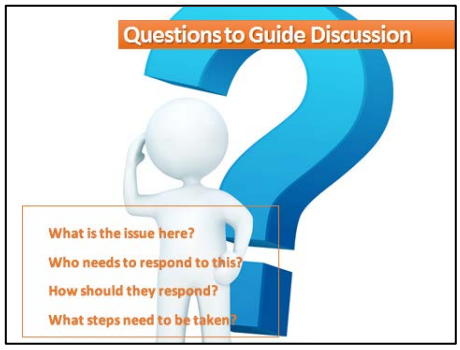


As we work through the case studies we want you to see them not only through the amendments to the Education Act but also in light of Gospel values. In unpacking the case studies, we hope you enter into a deeper discussion about the interplay that exists between what the law requires and the Gospel demands (pastoral approach). Please read over the case and think about the issues. There will be some guiding questions on the next two slides.

Slide 26

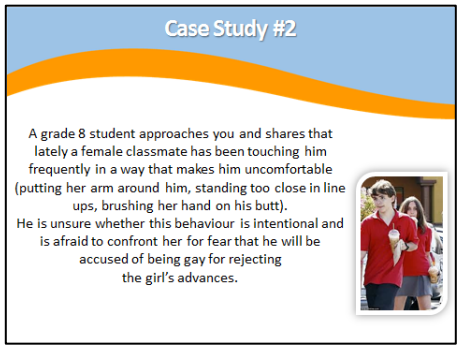
Ask participants to discuss Case Study #1 with an elbow partner or their group.
Go to next slide for additional questions for discussion.

Slide 27



Let's look at these questions to probe more deeply. Invite large-group debrief.

Slide 28



Ask participants to read the case and think about the issues.

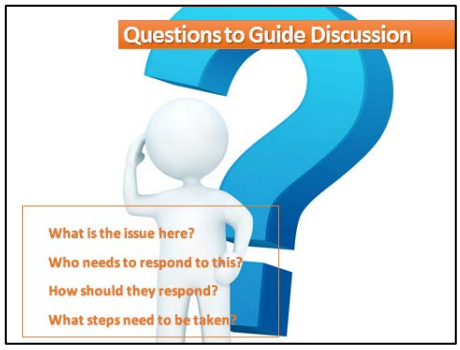
There are guiding questions on the next two slides.

Slide 29

Ask participants to discuss Case Study #2 with an elbow partner or their group.

Go to next slide for additional questions for discussion.

Slide 30



Let's look at these questions to probe more deeply. Invite large-group debrief.

Slide 31

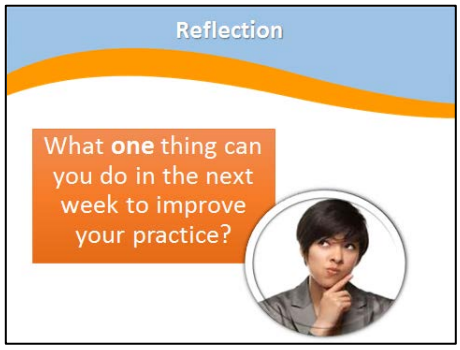
Any further questions or clarifications on the case studies or related roles and responsibilities?

Slide 32

Let's close off with a call to action. How can we as teachers, occasional teachers and student support staff have a positive impact on our school policies, programs and approaches to promoting positive student behaviour and addressing inappropriate behaviour in effective and positive ways? How can we engage our safe and accepting schools team in helping with this work?

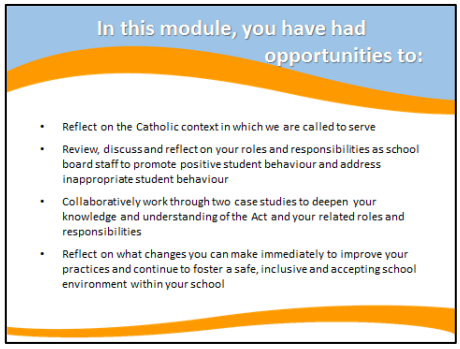
Note to facilitator: Module 1, Part II focuses on leaders as role models and allies in creating positive school climate.

Slide 33



Write down one thing you can do in the next week to improve your practice with regard to addressing inappropriate student behaviour and promoting positive behaviour.

Slide 34



Any final thoughts or reflections?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

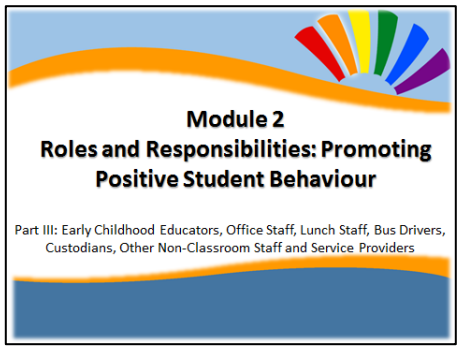
Module 2: Roles and Responsibilities: Promoting Positive Student Behaviour

Part III: Early Childhood Educators, Office Staff, Lunch Staff, Bus Drivers, Custodians, Other Non-Classroom Staff and Service Providers

This module is intended for early childhood educators, office staff, lunch staff, bus drivers, custodians, other non-classroom staff and service providers. It focuses on their roles and responsibilities in preventing and addressing inappropriate student behaviour, such as bullying and cyber-bullying, and promoting positive student behaviours to support a safe, inclusive and accepting school environment.

It is particularly important for this section of Module 2 that you as a facilitator are familiar with local school and/or school board policies, practices and contractual arrangements with individuals in these roles, as well as an understanding of your audience in order to make the session meaningful and relevant to local contexts.

Slide 1



With the passing of The Accepting Schools Act (Bill 13) on June 15, 2012, amendments were made to the *Education Act.* The amendments strengthen the requirements for school boards to take preventative measures against bullying, the requirements related to suspensions and possible expulsion for inappropriate behaviour such as bullying, and the requirements to provide support for all students who have been involved.

Note to facilitator: The Accepting Schools Act brought into legislation many of the requirements that previously existed in Ministry of Education Policy/Program Memoranda 119, 144, 145 and 128. Related regulations, such as Regulation 472/07 have remained in place

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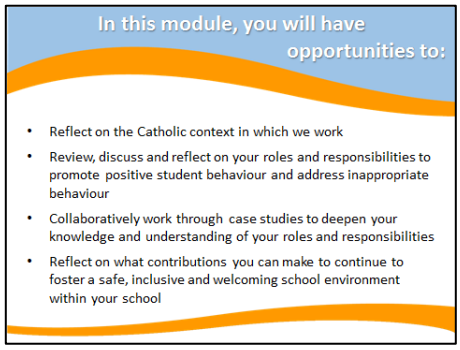
Slide 2

This slide explains that the Ontario Education Service Corporation (OESC) has created modules and support materials to help school boards meet the requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use materials in ways that are meaningful at local levels as they move forward with implementation.

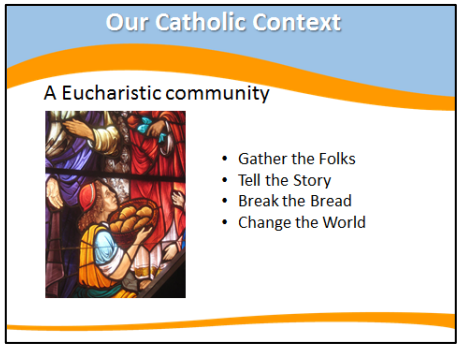
Slide 3



Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

Slide 4



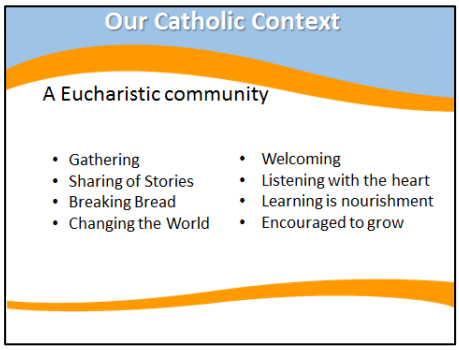
All Catholic communities, whether in a school context or not, strive to be Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each one of us -- especially in gifting to us his son, Jesus, to bring us to wholeness and holiness, we respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



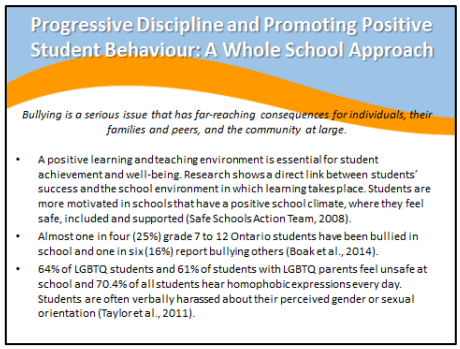
The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass, and can serve as an image to understand and describe an educational faith community. Catholic schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school, in the context of Catholic education is a celebration of both the community and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community received the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6



The next two slides provide an important context and research base to support the work of fostering safe, inclusive and accepting schools.

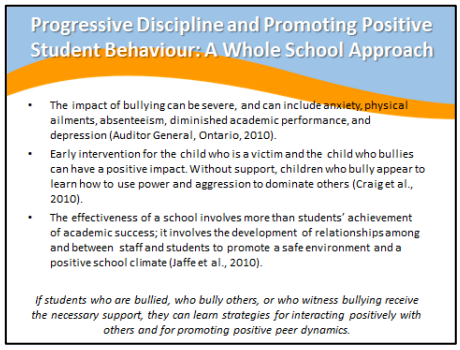
Sources:

Safe Schools Action Team, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships.* Toronto, ON: Queen's Printer for Ontario, 2008.

Boak, A., Hamilton, H. A., Adlaf, E. M., Beitchman, J. H., Wolfe, D., & Mann, R. E. (2014). The Mental Health and Well-Being of Ontario Students, 1991-2013: Detailed OSDUHS findings (CAMH Research Document Series No. 38). Toronto, ON: Centre for Addiction and Mental Health.

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 7



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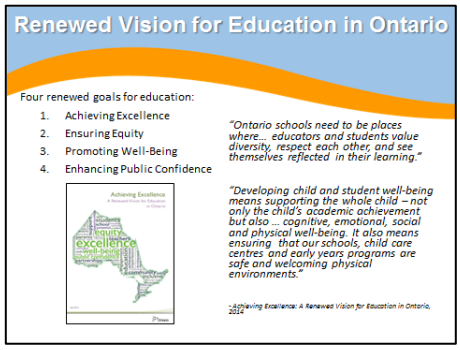


The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

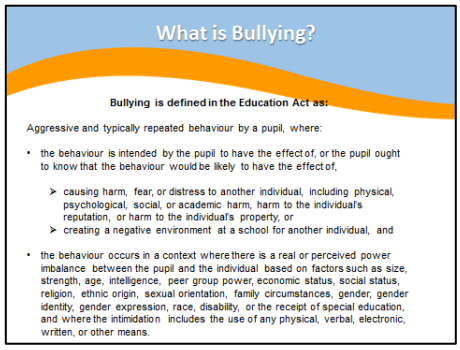
Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and accepting schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

Slide 9

Let's start by reflecting on the concept of bullying.

What does bullying mean to you? How would you define it?

Slide 10



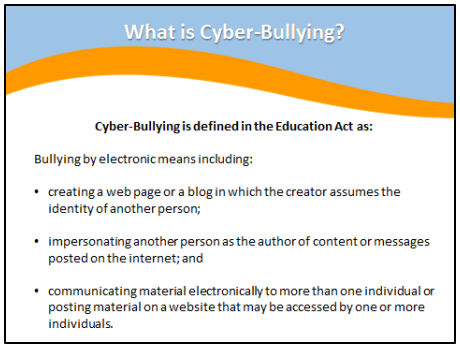
This slide reflects the definition of bullying as outlined in the *Education Act*.

Slide 11

A definition of cyber-bullying is also now included in the *Education Act*.

What does cyber-bullying mean to you? How would you define it?

Slide 12

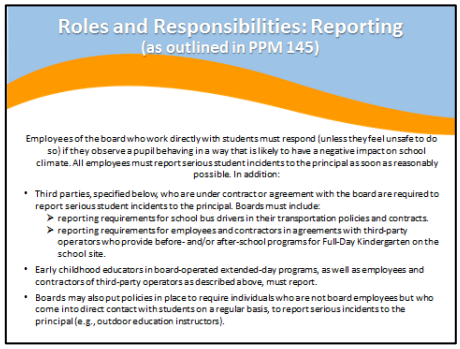


This slide reflects the definition of cyber-bullying as outlined in the *Education Act*.

Slide 13

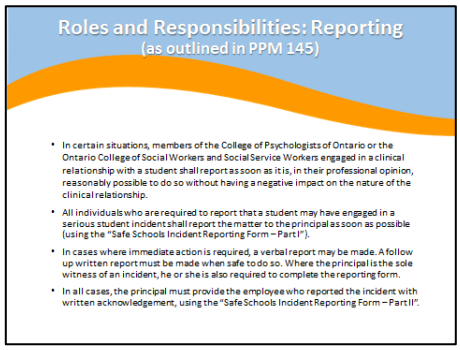
Let's take a closer look at your roles and responsibilities.

Slide 14



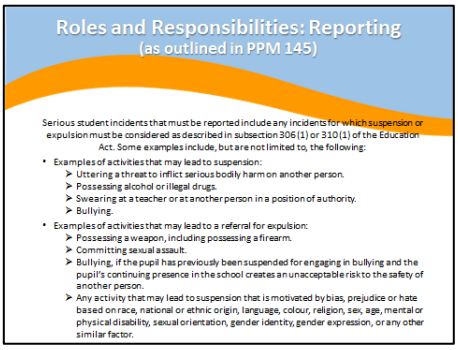
Are you aware of your requirements within the school and board that you work?

Slide 15



What are some examples of serious student behaviour that you may be required to report?

Slide 16



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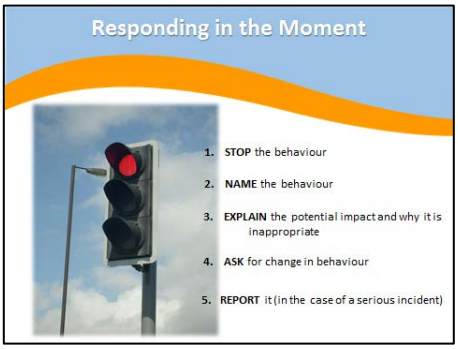
Seek advice from your school principal, vice-principal or school board contact if you are not sure whether to report an incident.

Slide 17



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Sometimes it can be hard to know how to address inappropriate behaviour. This process provides guidance.

Responding in the moment is important for changing the behaviour of individual students. The benefits also extend to all members of the school community and help to foster a positive school climate.

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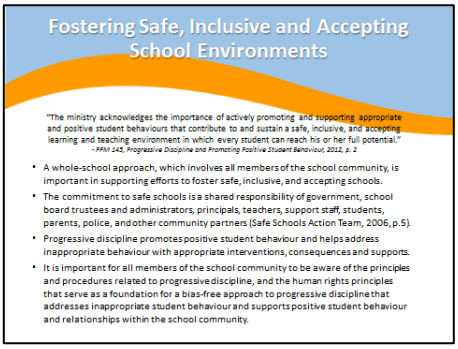
Slide 18



All members of the school community have a role to play in fostering positive school climates through a whole school approach. A whole-school approach is also valuable in addressing such issues as racism, intolerance based on religion or disability, bullying, homophobia, and gender-based violence.

Keep this idea in mind as we continue through the rest of this module. You will also have time at the end to share your thoughts.

Note to facilitator: Modules 3 and 6 focus on fostering positive school climates and a whole school approach.

Slide 19

The Ministry of Education collaborated with the Ontario Human Rights Commission (OHRC) to develop a resource guide to support a bias-free approach to progressive discipline, prevention, and early intervention practices to support positive student behaviour among all students. Educators, stakeholders and students were consulted in the development of the resource.

The graphic on this slide depicts the student perspective on a bias-free approach to progressive discipline as articulated by members of the Minister's Student Advisory Committee (MSAC).

What key concepts stand out for you?

Slide 20

Refer to Handout: Case Studies

In your handout package, you will find case studies for individuals in a variety of roles within the school community. Find your role and discuss your case study with peers who are in the same role.

Note to facilitator: It is important that you know the roles that your participants play for this case study exercise so that the case studies can be made relevant to their roles.

The case study exercise can be done in a number of ways depending on your group size and time. For example, participants could review independently then share with a partner, in small groups, or with the larger group.

You may also wish to have individuals in various roles working together as they may be able to provide additional ideas and reflections.

Slide 21

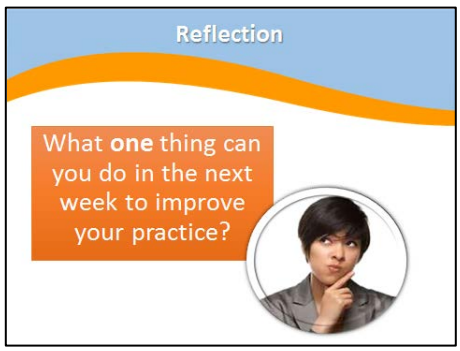
Any further questions or clarifications on the case studies or related roles and responsibilities?

Slide 22

Let's close off with a call to action and keep in mind our role as role models and allies in the context of a whole school approach.

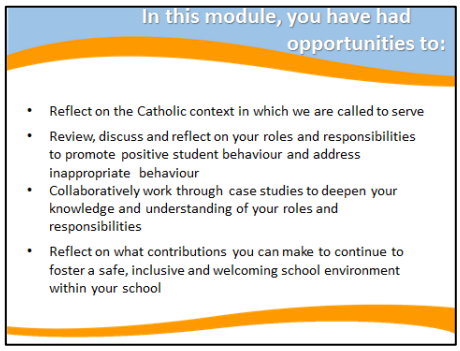
Note to facilitator: Module 1, Part II focuses on leaders as role models and allies in creating positive school climate.

Slide 23



Write down one thing you can do in the next week to improve your practice with regard to addressing inappropriate student behaviour and promoting positive behaviour.

Slide 24



As people of gratitude (a Eucharistic community) we celebrate the opportunity of Catholic education to welcome and celebrate the diversity of students we encounter every day. Mindful of our Catholic context, and are blessed with the opportunity to celebrate every child so that they know they are beloved sons and daughters of God. Working together, we are called to honour the fundamental dignity of each person we encounter, and most especially to protect and nurture those who are most vulnerable. In this way, we can help make the school experience of all of our students one that helps them to learn and to thrive.

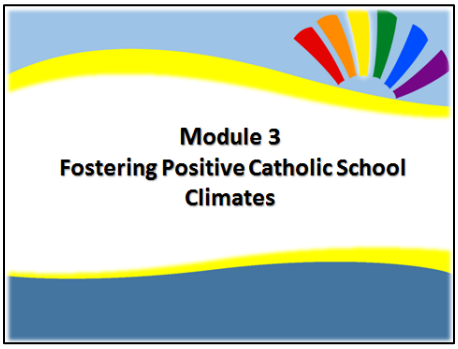
Any last thoughts or reflections?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Module 3: Fostering Positive Catholic School Climates

This module consists of one slide presentation. There are opportunities for discussion and collaboration built into the presentation. Some of the handouts provide information in keeping with the theme of the module. Others are planning templates.

Slide 1



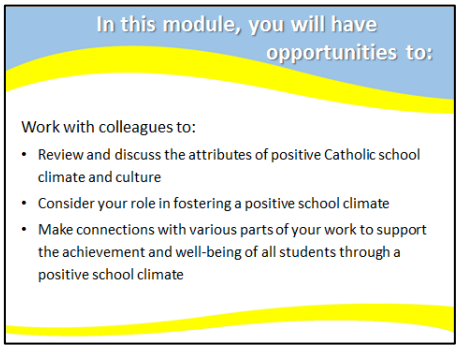
This module consists of one slide presentation. There are opportunities for discussion and collaboration built into the presentation. Some of the handouts provide information in keeping with the theme of the module. Others are planning templates.

This module is intended for school board employees to focus on considering the elements of a positive school climate for all students, including those students who identify as LGBT, strategies for fostering a positive school climate, and how they as educators and leaders can contribute in all aspects of school life.

Slide 2

This slide explains that the Ontario Education Service Corporation (OESC) has created modules and support materials to help school boards meet the requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use materials in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

Slide 4

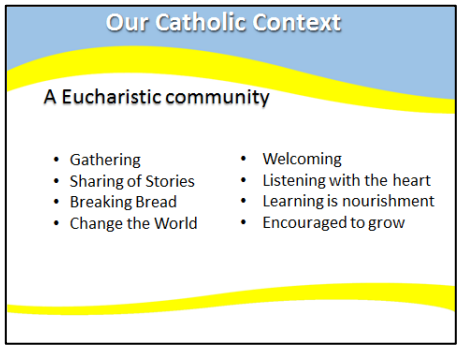
All Catholic communities, whether in a school context or not, strive to be Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern and care that God has shown to the human family -- to each one of us -- especially in gifting to us his own son, Jesus, to bring us to wholeness and holiness, we are invited to respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass and helps inform a positive Catholic school climate and culture.

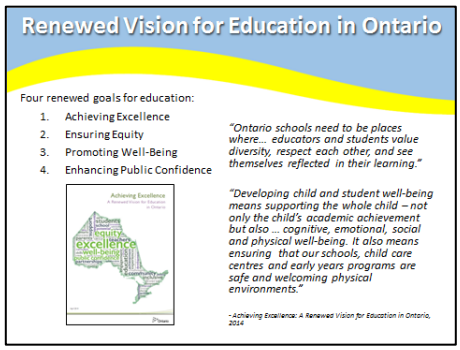
Our schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school in our Catholic context is a celebration of gratitude for the space and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community accepted the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

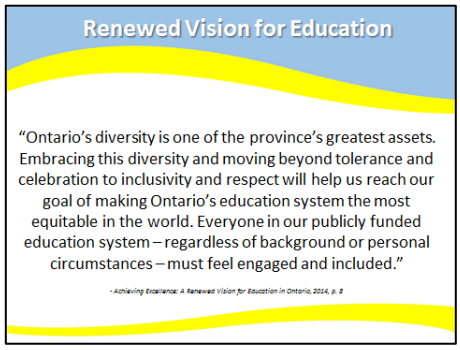
Slide 6



The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and welcoming schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

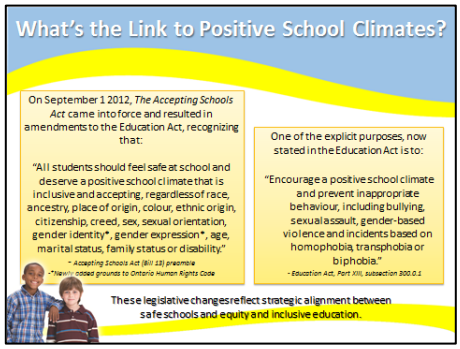
Slide 7



There is a clear provincial commitment to supporting the success of all students in our publicly funded education systems, which provides a framework to support our work in schools and boards.

In our Catholic schools we believe that all students and staff should feel welcomed and loved. A sense of belonging is the condition in which engagement and inclusion can be made manifest.

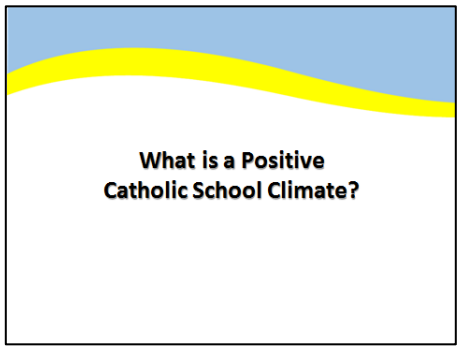
Slide 8



As indicated in this slide, the amendments to the *Education Act* describe a requirement for boards to take preventative measures to promote positive behaviour and relationships in the context of a positive school climate.

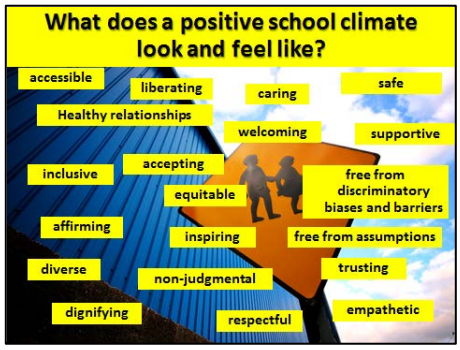
The Act sets the minimum requirements for all schools. Catholic schools, as Eucharistic communities, invite all students to tell their stories and to have their stories heard. In being heard, the dignity of every human being, made in the image and likeness of God, is honoured and respected.

Slide 9



Let's start by looking closer at what a positive Catholic school climate is all about and how we know when we have one.

Slide 10

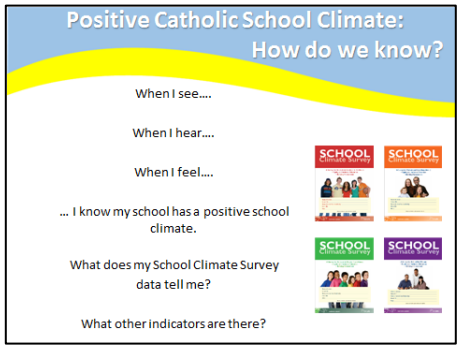


Take a few minutes to read the descriptors on this slide.

Are any of these words particularly impactful to you? Are any missing for you?

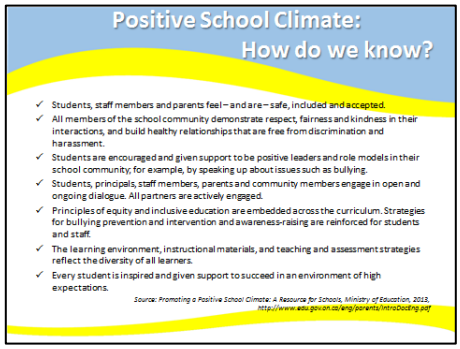
Note to facilitator: [forgiving, just, hospitable, loving, . . .]

Slide 11



How do you know when your school has a positive school climate?

Slide 12



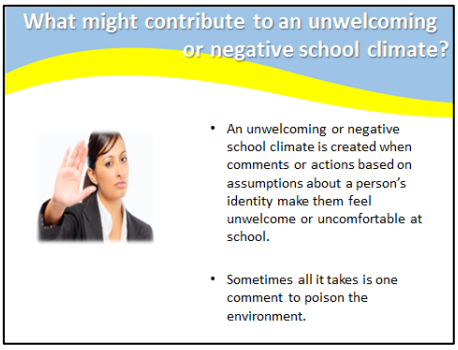
This slide highlights identifiable behaviours or indicators in schools where we see positive school climates.

What is a positive role model? Define. What is a Catholic role model?

What ideas did you have that are not in this list?

Invite people to share a few ideas with the whole group.

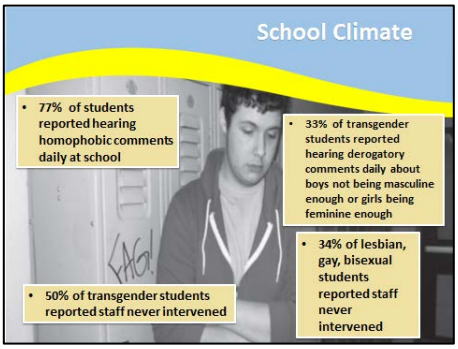
Slide 13



While it is good to focus on what a positive school climate looks and feels like, we also need to recognize that, unfortunately, there are factors within our schools that can contribute to an unwelcoming or negative school climate.

Are there aspects of your school climate that may be unwelcoming or negative for some students, parent(s)/guardian(s) or community members?

Slide 14

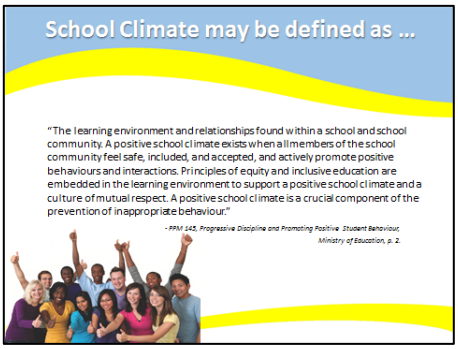


A positive school climate is an important protective factor. It is a key factor in the prevention of inappropriate behaviour. This is particularly important for some groups of students who may be at greater risk. Let's take a moment to reflect on this.

Note to facilitator: Refer to Module 4, Parts I and II for more information and statistics related to students identifying as LGBT in school. Module 2 provides further information on requirements for responding and reporting in relation to inappropriate student behaviour.

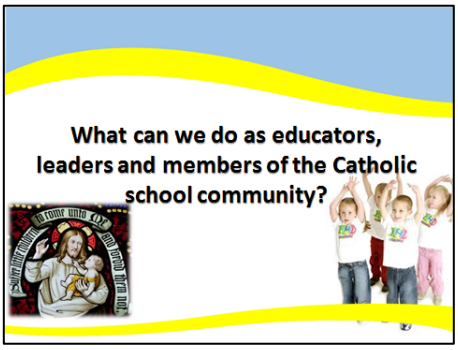
Source: Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 15



In light of the conversations we have had so far, what aspects of this definition stand out most for you?

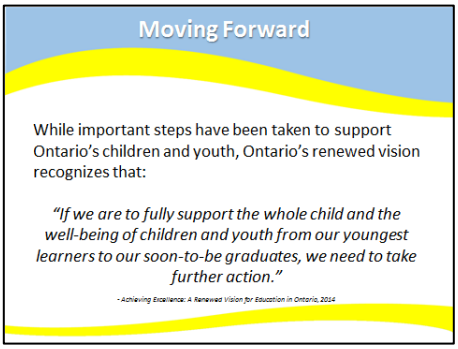
Slide 16



Let's spend a bit of time considering the role that we can play in supporting a positive school climate.

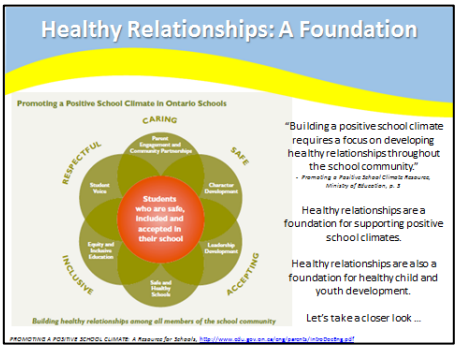
Note to facilitator: Refer to Module 1, Part II for further information about roles that educators and leaders as members of the school community can play as role models and allies.

Slide 17



Ontario's renewed vision for education recognizes the important work that has taken place across Ontario and challenges to look at what more needs to be done.

Slide 18



When we begin to look at the many factors that contribute to a positive school climate, we realize that healthy relationships serve as a foundation. This means healthy relationships among and between all members of the school community including students, staff, parents, and community members.

Think back to our earlier discussion about aspects of a positive school climate. One of the indicators we learned about is that, in a positive school climate, all members of the school community demonstrate respect, fairness and kindness in their interactions, and build healthy relationships that are free from discrimination and harassment.

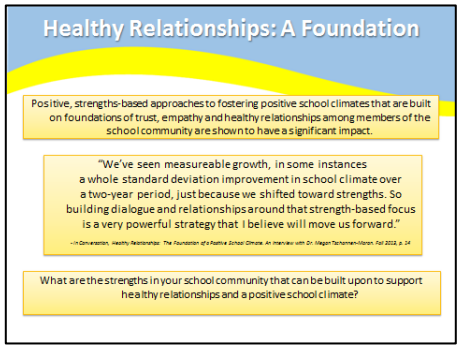
Let's spend a bit of time now thinking about how we can support the development of healthy relationships in our school communities.

In this diagram, you'll notice a number of linkages to other key initiatives and aspects and school life. We will come back to those linkages a bit later in the module. The diagram comes from a resource developed by the Ministry of Education called *Promoting a Positive School Climate: A Resource for Schools.* The web links are provided at the end of the module.

Source: *Promoting a Positive School Climate: A Resource for Schools, Ministry of Education, 2013.*
http://www.edu.gov.on.ca/eng/parents/IntroDocEng.pdf

An additional resource for schools is *"Auditing our Catholic Schools",* by John Kostoff.

Slide 19



Catholic school communities who receive all members as gifts (imbued with fundamental human dignity) recognize that every person and every school has strengths.

Take a moment to jot down three to five strengths in your school community that are positive and can be built upon to support the development of healthy relationships and further foster a positive school climate.

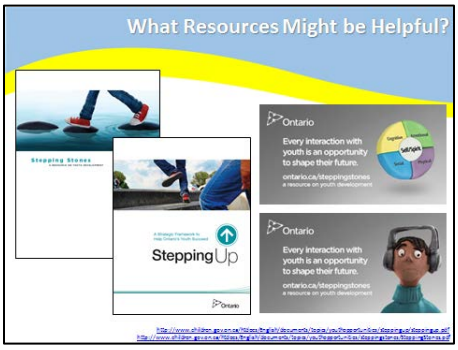
Optional additional quote: "Significant research underscores the importance of safe schools in promoting achievement and well-being and more generally, in promoting healthy development in every capacity. Youth need to feel safe and accepted in their schools, families and communities to be able to learn and develop to their full potential." - *Comprehensive Toolkit for Safe, Inclusive and Accepting Schools: Strategies from the Thames Valley District School Board, 2012, p.*1

Sources:

Comprehensive Toolkit for Safe, Inclusive and Accepting Schools: Strategies from the Thames Valley District School Board, Ontario Institute for Education Leadership (IEL), 2012.
http://live.iel.immix.ca/safeandacceptingschools/toolkit

In Conversation – Healthy Relationships: The Foundation of a Positive School Climate. An interview with Dr. Megan Tschannen-Moran. Fall 2013, Volume IV, Issue I.
http://www.edu.gov.on.ca/eng/policyfunding/leadership/fall2013.pdf

Slide 20



Stepping Stones: A Resource on Youth Development was created by the Ontario Government in broad consultation with researchers, youth, community leaders and service providers. It is designed to support those who work with youth aged 12 to 25 by providing:

An overview of youth development: A detailed look at the predictable developmental stages of youth aged 12 to 25, and the ways in which we can identify and respond to the needs of youth at each stage of their development.

Developmental maps: Chart-based summaries of key developmental events for early adolescents, adolescents and young adults, and suggested supports aligned with each developmental stage.

Tips for implementation: Examples of how to adapt, specialize and apply this information in a way that is relevant and meaningful in communities across Ontario.

This resource is for organizations and individuals who, either directly or indirectly, support and influence the well-being and development of youth:

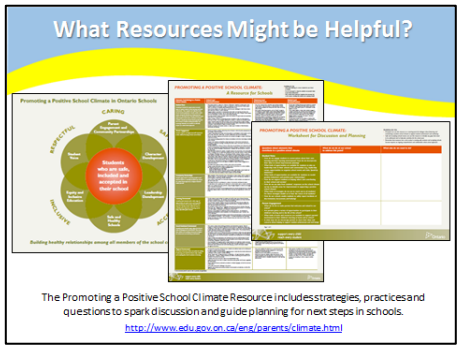
- communities and community organizations
- youth organizations
- parents, families and caregivers
- physicians and health care organizations
- educators and education and training institutions
- policy makers and decision makers

Stepping Up is a first-of-its-kind framework developed by the Government of Ontario to help guide, focus and maximize our collaborative actions to support young people.
For the purposes of this framework, “youth” refers to young people between 12 and 25 years.

Stepping Up articulates the government’s sustained commitment to supporting the well-being of Ontario’s youth. Stepping Up’s vision, guiding principles and priority outcomes will influence how the government develops policies and designs programs relating to youth.

Stepping Up is also a call to action for those that look out for the well-being of young people in Ontario. It has been developed so that young people themselves, families, governments, foundations, philanthropic organizations, public agencies, charities, community organizations and private businesses can identify ways to help youth succeed.

Slide 21



There are a number of excellent resources available as we move from the foundation of healthy relationships to a broader look at strategies and approaches for promoting a positive Catholic school climate.

We had a brief look earlier at the Positive School Climate resource developed by the Ministry of Education. The resource includes a placemat and a worksheet that schools can use for reflection and to plan next steps for action.

Source: *Promoting a Positive School Climate: A Resource for Schools, Ontario Ministry of Education, 2013,* http://www.edu.gov.on.ca/eng/parents/IntroDocEng.pdf

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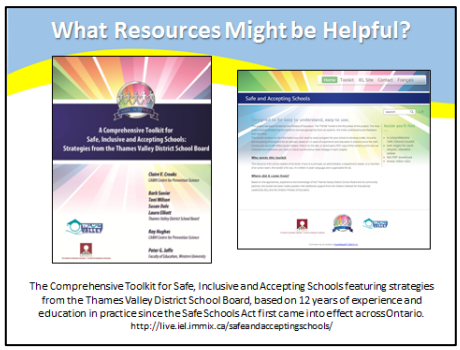
Slide 22



The Ontario Institute for Education Leadership (IEL) is leading a Safe and Accepting Schools project featuring a data base of resources to support safe and accepting schools. A link to the data base is provided at the end of module.

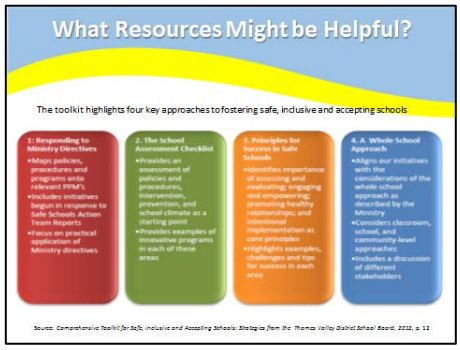
It also included the development of a Comprehensive Toolkit for Safe, Inclusive and Accepting Schools featuring Strategies from the Thames Valley District School Board.

The toolkit provides strategies, programs and procedures based on Thames Valley DSB's approach to fostering safe, inclusive and accepting schools. It features practical tips, strategies and examples of protocols and programs. It also includes reflections on successes, challenges, lessons learned, and areas for further growth.

Points of alignment between safe schools, mental health, First Nations Métis and Inuit initiatives, equity and inclusive education, and leadership development are made. Linkages are also made with teaching and curriculum implementation strategies, school and board planning processes (e.g. Board Improvement Plan for Student Achievement), and sustainable professional learning approaches.

Source: Comprehensive Toolkit for Safe, Inclusive and Accepting Schools featuring Strategies from the Thames Valley District School Board, Ontario Institute for Education Leadership (IEL), 2012. http://live.iel.immix.ca/safeandacceptingschools/toolkit

Slide 23



In the online toolkit, users can click on a key area in the graphic to find information.

Source: Comprehensive Toolkit for Safe, Inclusive and Accepting Schools featuring Strategies from the Thames Valley District School Board, Ontario Institute for Education Leadership (IEL), 2012. http://live.iel.immix.ca/safeandacceptingschools/toolkit

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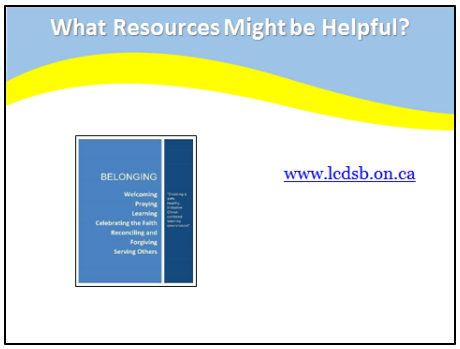
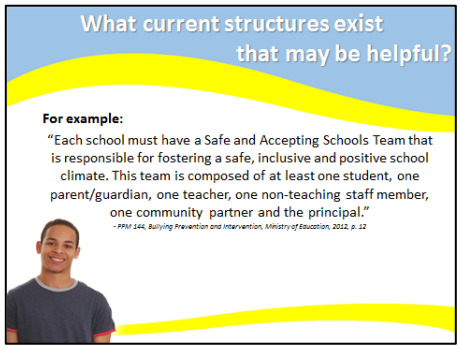
Slide 24



Resources have been developed by many of Catholic School Boards to assist Catholic educators in the implementation of the Bill 13. One such resource that provides practical suggestions, grounded in the faith tradition of the Catholic church, is:

"Belonging" -- London District Catholic School Board

Slide 25

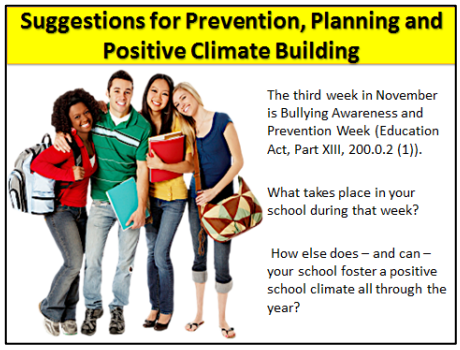


With these resources in mind, let's turn to taking a closer look at some school specific strategies that you may already have in place and want to strengthen, or that might be helpful in your school context.

Remember back to your 3-5 reflections on what strengths exist in your school community that you can build upon.

For example, your school should have a Safe and Accepting Schools Team to support ongoing safe, inclusive and accepting schools initiatives. PPM 144 clarifies that it is a requirement to have such a team and that this team must include teaching and non-teaching staff, a community member and, very importantly, at least one student.

Slide 26



We will go over a few more suggestions in the next few slides. Keep in mind that these strategies are most effective when implemented in the context of a comprehensive strategy for fostering a positive school climate.

The Accepting Schools Act resulted in an amendment to the *Education Act* that proclaims the third week in November as Bullying Prevention and Awareness Week.

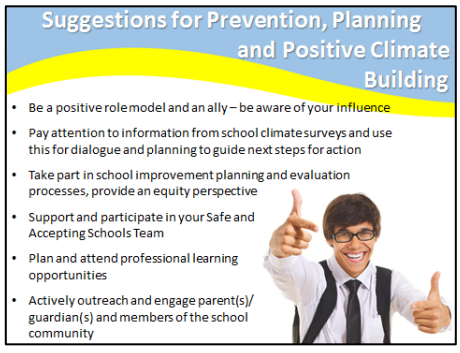
What takes place in your school during that week? How else does – and can – your school foster a positive school climate all through the year?

Sample activities and events might include:

Pink Day http://www.dayofpink.org
Transgender Day of Remembrance http://www.transgenderdor.org
International Day Against Homophobia and Transphobia http://dayagainsthomophobia.org
LGBTQ Pride (month of June, specific dates vary locally)
No Name Calling Week http://www.nonamecallingweek.org/cgi-bin/iowa/home.html
Day of Silence http://www.dayofsilence.org/
Spirit Day http://www.glaad.org/spiritday

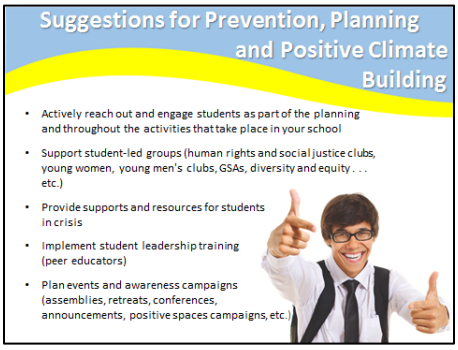
Let's turn to the next slide for some ideas.

Slide 27



Here are a few examples. Let's turn to the next slide for some more.

Slide 28



What are some examples taking place in your school or board? What more could be done?

Here are a few examples of work that has taken place in boards across Ontario:

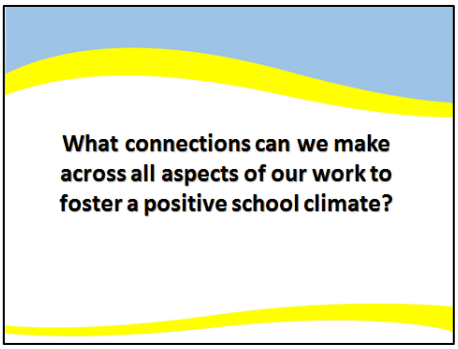
Using an Equity Lens – A Guide to Creating Equitable School Environments and Assessing Learning Materials for Bias, a resource developed by the Hamilton-Wentworth District School Board.

"Belonging" a resource developed by the London District Catholic School Board.

Slide 29

Here are a few more examples to think about. Take a few minutes to make note of any new ideas you have from this section of the presentation.

Slide 30



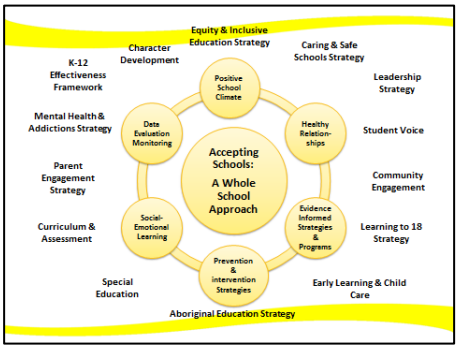
Keeping in mind what we have discussed about the elements of a positive school climate and specific strategies to help foster a positive school climate, let's broaden our thinking to explore how we can support a positive climate in everything we do in our Catholic schools and districts.

Slide 31

These are the perspectives about the future of Ontario's Education System from the Minister of Education's Student Advisory Council (MSAC).

What connections do you see between the school environment and other aspects of school life in this image?

Slide 32



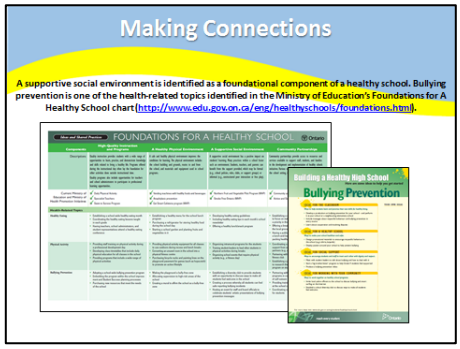
This visual helps us to see how various aspects of school a school culture relate when we work toward the goal a positive, safe and inclusive school climate for all.

Let's think about how we can foster a positive school climate through the various policies, programs, activities and practices that exist in our schools and classrooms.

We will take time in the next few slides to go through some examples.

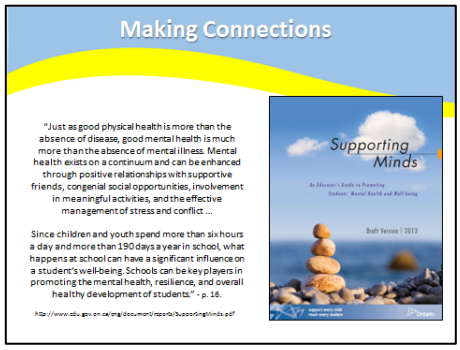
Can you share a few ideas that come to mind before we begin?

Slide 33



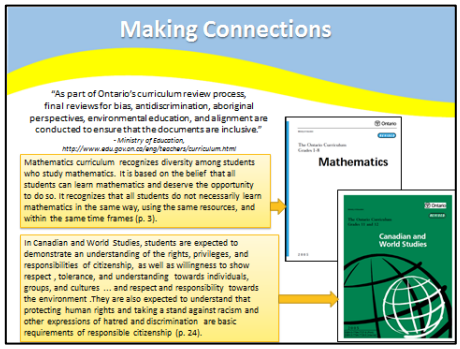
This is an example in relation to healthy schools.

Slide 34



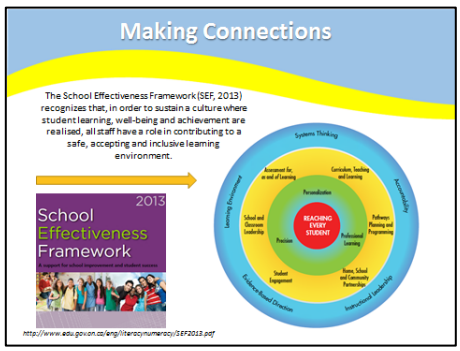
Here is an example in relation to supporting mental health.

Slide 35



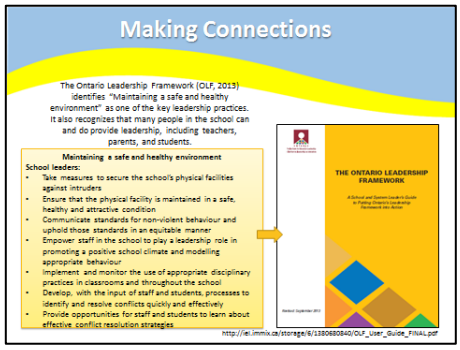
Supporting a positive school climate through the implementation of provincial curriculum (e.g. resources, classroom strategies) is so important because that is what all students are exposed to every day in school. Of course this includes our religious education curriculum.

Slide 36



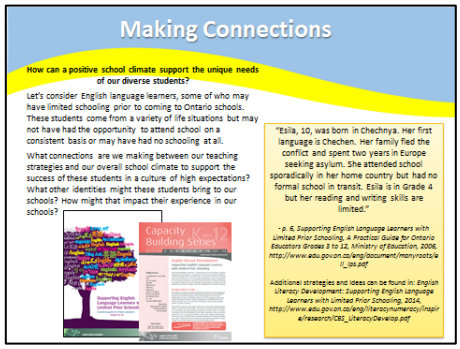
The School Effectiveness Framework (SEF) is another key connection as it informs the plans and priorities for school improvement to support student achievement and well-being.

Slide 37



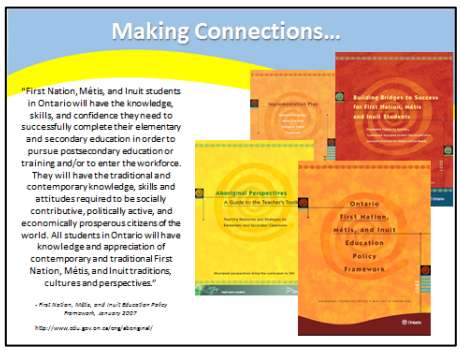
The Ontario Leadership Framework (OLF) recognizes that while formal authority in a school rests with Catholic leaders including principals and vice-principals. Many people in the school can and do provide leadership, including teachers, parents and students. Leadership is considered to be successful when it makes significant and positive contributions to the organization.

Slide 38



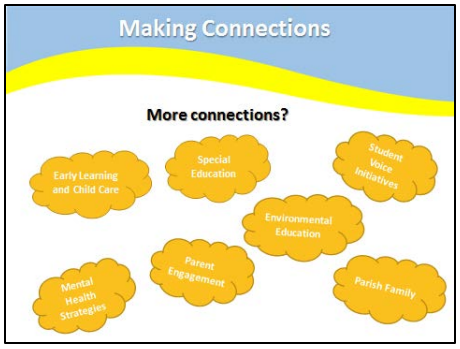
How might a positive school climate impact the achievement and well-being a student such as Esila?

Slide 39



Aboriginal youth represent the largest and fastest growing population of youth across Canada. It is important that we provide positive school climates in which our Aboriginal youth are respected and valued.

Slide 40

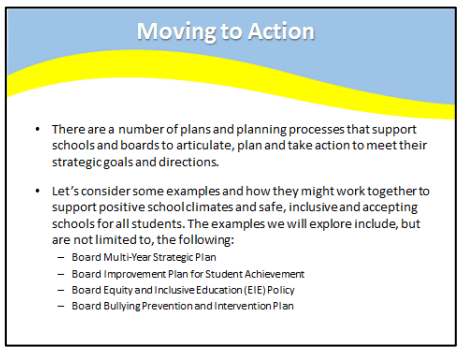


Ask participants to briefly consider what other connections come to mind.

Slide 41

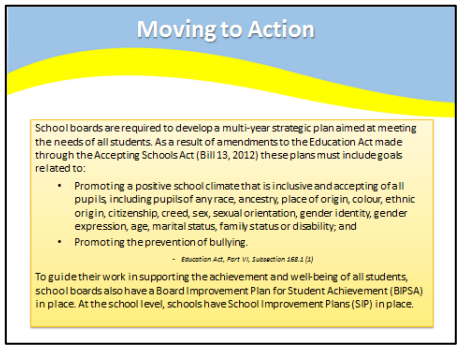
Let's look at moving to action, how our school and board plans and planning processes support positive school climates, and what roles we can play in making these connections to support deep and meaningful implementation across our schools.

Slide 42



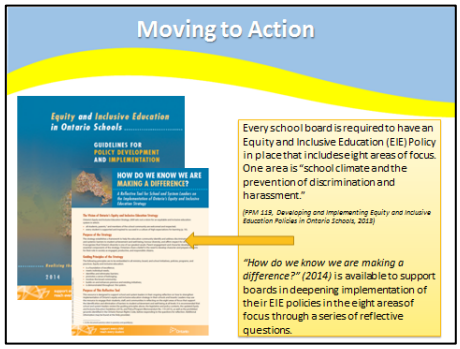
How do these examples relate to your local school and/or board contexts?

Slide 43



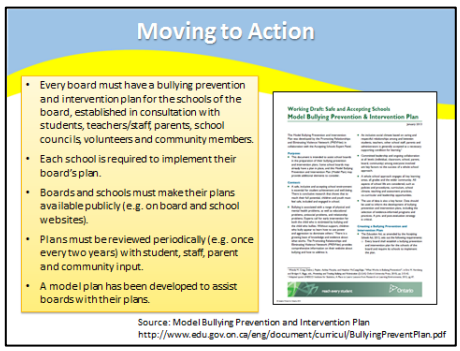
These requirements strengthen the commitment at a system-level for supporting a positive school climate.

Slide 44



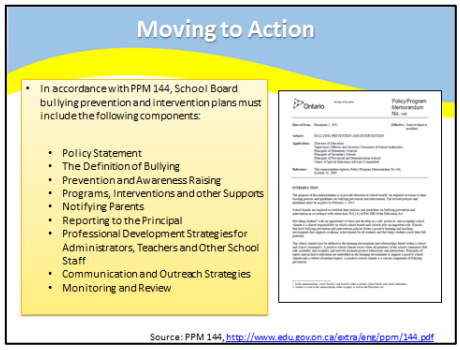
Every school board now has an Equity and Inclusive Education Policy in place. Board policies must focus on eight areas of implementation, as outlined in PPM 119, one of which directly relates to a positive school climate.

Slide 45



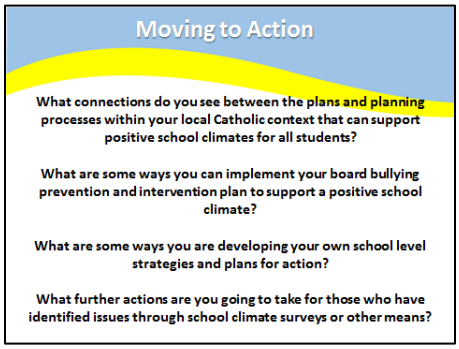
Every school board must also have a Bullying Prevention and Intervention plan in place. This plan is a key support for fostering a positive school climate.

Slide 46



Board plans must include key elements as outlined in PPM 144.

Slide 47



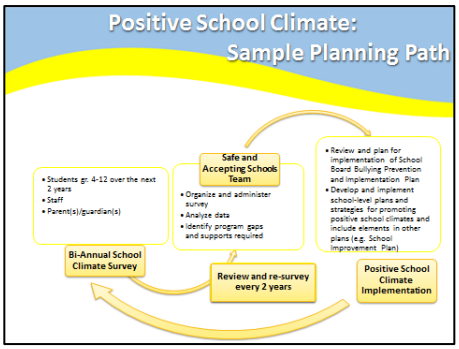
Allow a few minutes for participants to consider these questions and the many possible connections that can be made to foster a positive school climate through the various Catholic school and board plans and planning processes.

Note to facilitator: There are five handouts that could be used at this point to facilitate a reflective discussion and inform planning for next steps, depending on your audience.

You may also wish to use them earlier in the module.

The handouts include:
School Leader's Checklist
Questions to Consider
Self-Assessment Tool
How inclusive is your school?

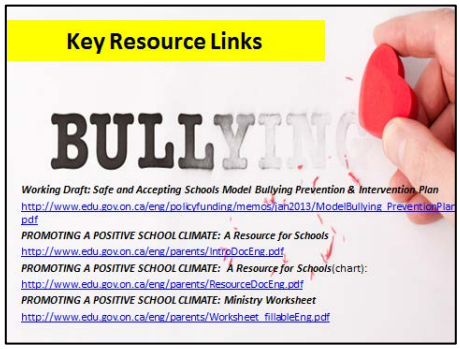
Slide 48



A clear and realistic plan is critical to successfully build a positive school climate. Engaging the Safe and Accepting Schools Team is an integral part of this plan.

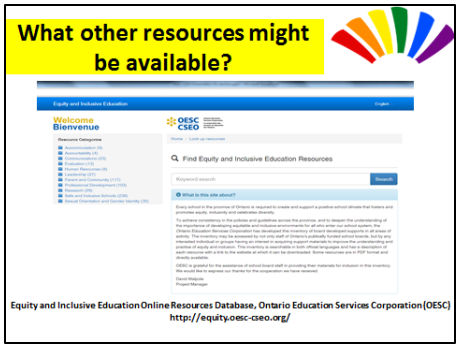
What kinds of planning processes do you have in your schools and/or boards? What else might you want to do?

Slide 49



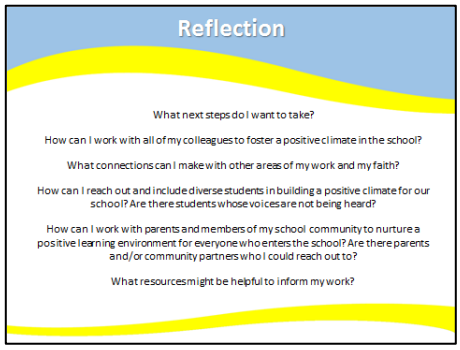
This slide directs us to some valuable resource links to help us at the school level.

Slide 50



To further support implementation of equity and inclusive education across Ontario and deepen the understanding of the importance of developing equitable and inclusive environments for all who enter our school system, the OESC has developed an inventory of resources - primarily resources developed by boards – that can be accessed by all boards through the OESC website. The inventory is searchable in English and French and includes a description of each resource with a link to the website where it can be found.

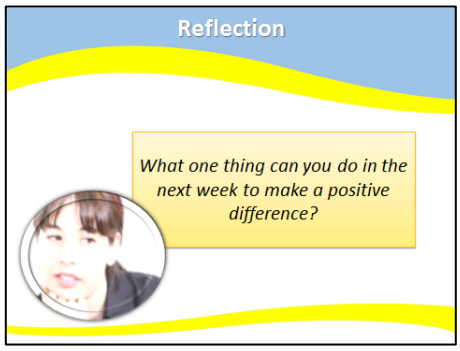
Slide 51



Take a moment to read the questions on this slide.

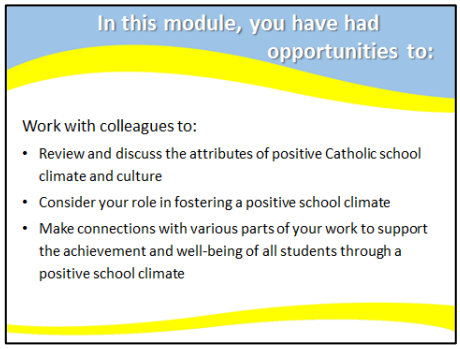
Note to facilitator: Remind the participants that as a Eucharistic community we are called to be welcoming, to be educators who listen with the heart to the voices and the stories that we hear from our students and our staff; we are called to nourish or "break bread with" others so that every day when they leave the school they are somehow more whole, more learned, more confident than when they arrived.

Slide 52



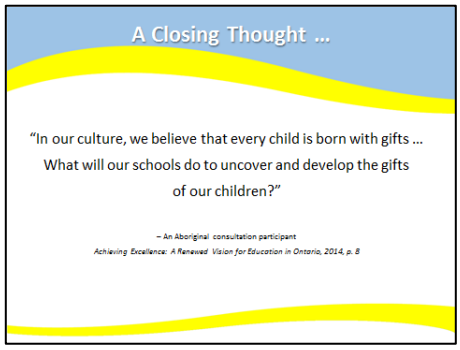
Write down one thing you can do in the next week to make a positive difference within your local school and/or board context.

Slide 53



Any last questions or comments?

Slide 54



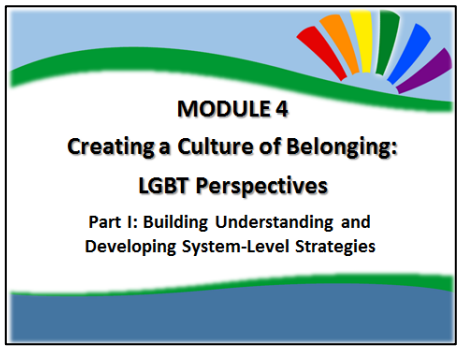
Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Module 4: Creating a Culture of Belonging: LGBT Perspectives

This module is designed to encourage discussion and deepen understand of issues of bias based on gender identity, gender expression and sexual orientation, and consider the impact these issues are having on individuals and schools. It is also designed to facilitate dialogue and inform next steps for action in supporting LGBT students in our schools. Throughout both parts of this module, collaboration and reflection are encouraged.

Part I: Building Understanding and Developing System-Level Strategies

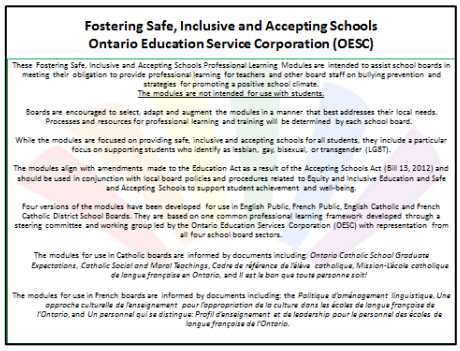
Slide 1



This portion of Module 4 is intended for school board employees to focus on key concepts, recent research and system-level strategies to foster safe, inclusive and accepting schools for students who identify as LGBT and for all members of the school community. The module includes key terms and concepts, as well as statistics from various sources to illustrate the impact of bullying, harassment and discrimination at school. It provides participants with information about what is being done, and ideas about what more can be done at a system level to foster safe, inclusive and accepting schools for all students. Part of II of the module is intended for school board employees to take a closer look at school, system and individual level strategies.

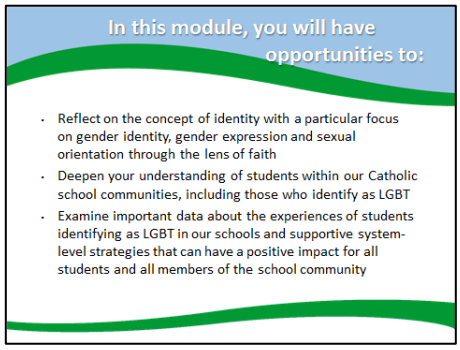
Note to facilitator: Module 1, Part II provides more information and focuses on the roles that educators and leaders can play as role models and allies to support safe, inclusive and accepting schools. Module 3 and Module 6 focus on fostering a positive school climate, and a whole school approach to supporting the success and well-being of all students.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



Note to facilitator: You will be doing introductions in a few moments (as part of the exercise about identity).

You can ask at this point whether there are any questions up front or anything anyone else is hoping to get from the session today?

Slide 4

All Catholic communities, whether in a school context or not, are Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each one of us -- especially in gifting to us his son, Jesus, to bring us to wholeness and holiness, we are called to respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5

The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass and helps inform how we welcome all of our students, including students who identify as LGBT.

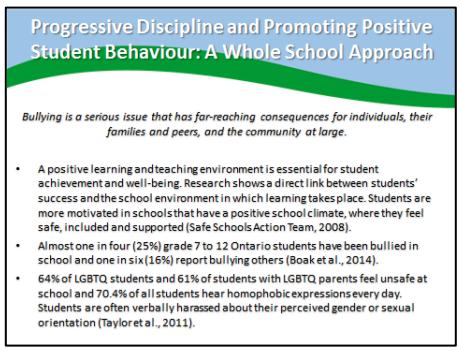
Our schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school in a Canadian Catholic context is a celebration of gratitude for the space and the place to learn, to grow, to thrive – for **all** of our students.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community understood the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6



The next two slides provide an important context and research base to support the work of fostering safe, inclusive and accepting schools.

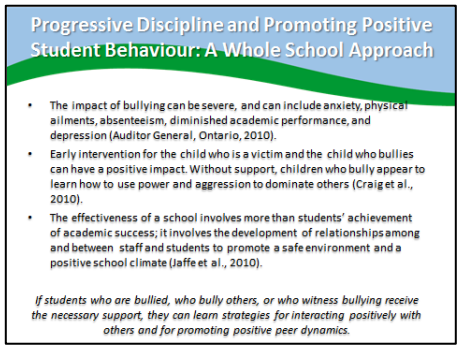
Sources:

Safe Schools Action Team, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships.* Toronto, ON: Queen's Printer for Ontario, 2008.

Boak, A., Hamilton, H. A., Adlaf, E. M., Beitchman, J. H., Wolfe, D., & Mann, R. E. (2014). The Mental Health and Well-Being of Ontario Students, 1991-2013: Detailed OSDUHS findings (CAMH Research Document Series No. 38). Toronto, ON: Centre for Addiction and Mental Health.

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 7



Sources:

Office of the Auditor General, Ontario. (2010). *Annual Report.* Toronto: Queen's Printer for Ontario, pp. 272-87.

Craig, W. M., Pepler, D. J., Murphy, A., & Mcuaig-Edge, H. (2010). "What Works in Bullying Prevention?" in E. M. Vernberg and B. K. Biggs, eds., *Preventing and Treating Bullying and Victimization.* USA: Oxford University Press, pp. 215-42.

Jaffe, P. G., Watson, L. C., & Crooks, C. V. (2010). *Creating Safe School Environments: From Small Steps to Sustainable Change.* London, ON: The Althouse Press

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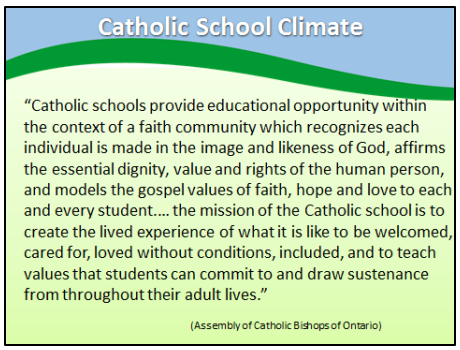
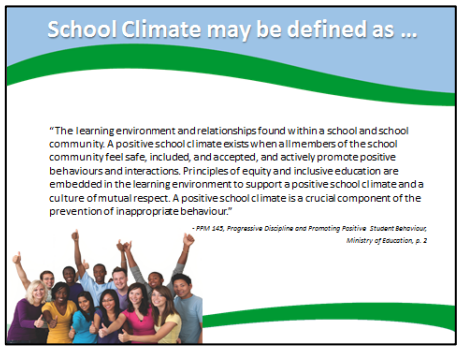
Slide 8



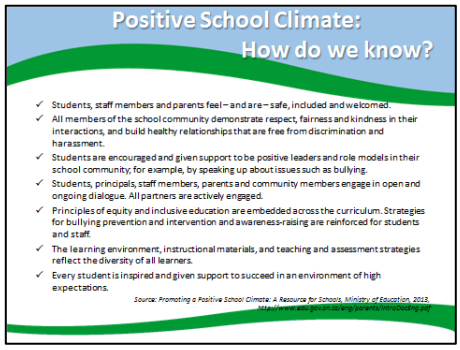
Embedded in a Eucharistic sensibility is a freely loving response to the gift of the other, in whom a Christian seeks to find the face of Christ. The climate of a Catholic school is one of welcome, where all who enter have their stories heard by open hearts and whose voices ring out as beloved sons and daughters.

Slide 9



What aspects of this definition stand out most for you?

Slide 10

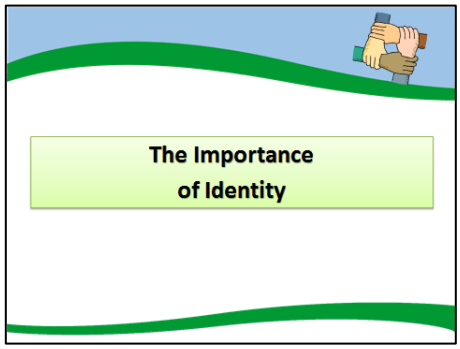


This slide highlights identifiable behaviours or indicators in schools where we see positive school climates.

How many of these do you see in your local school and/or board? Are there any others you would add to the list?

Invite people to share a few ideas with the whole group.

Slide 11



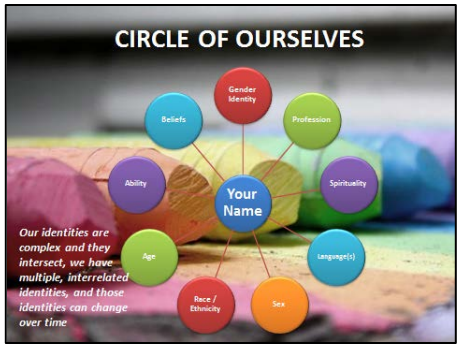
Let's start by talking about our own personal identities.

Within a Catholic anthropology of the person, our identity is rooted in being made in the image and likeness of God, filled with an inherent dignity, fulfilled by being in community with others, and always held in the embrace of God's love as a daughter or son.

The Catholic perspective would hold our inherent dignity and identity is given to us by God and we are on a journey to discover it. Identify is revealed rather than chosen.

Our identity is found in light of who God is – the God of mercy, justice, love and compassion. Our lives are lived in light of God's creation that is inherently good and interdependent.

Slide 12



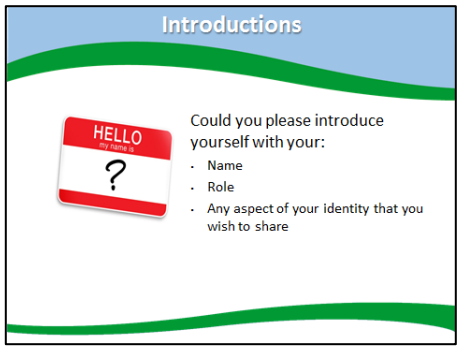
Refer to Handout: Circle of Ourselves – Exploring our Identities

We are complex human beings, our identities are complex, they intersect and they are revealed over time – we have more than one identity. Our identities come with us every day, and everywhere that we learn, work and live. They can shape how we view and experience the world around us. For example, foundational for a Christian is that we would understand ourselves as sons and daughters of God, who loves each of us unconditionally. Yet admittedly, this self-identification is often clouded by our perception that

we are unlovable because we fail to measure up to a societal standard or norm that is contrary to the bountiful and welcoming heart of God.

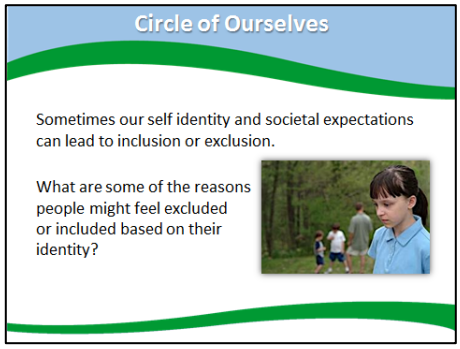
Note to facilitator: For this activity, every participant will need a copy of the handout. The instructions for the activity are on the page but should also be explained aloud.

Slide 13



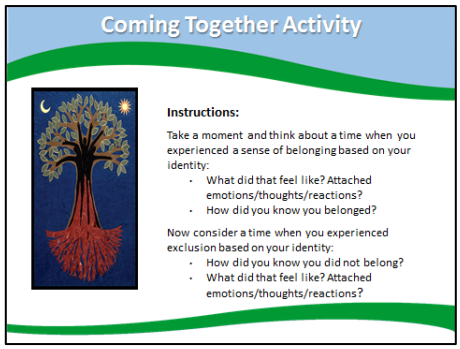
Take a few minutes to go around the room and invite people to share this information.

Slide 14



Ask people to discuss these questions with their elbow partner or with their group. Once people have had time to talk, ask for some ideas for each question.

Slide 15



Refer to handout: Coming Together – Inclusion/Exclusion Activity

Allow time for participants to discuss their own experiences of inclusion and exclusion.

Provide an example from your own life if possible, making the link to identity.

Ask them to share their examples in their groups. Have a few volunteer participants share their answers for all to hear.

What do we remember most—feelings of inclusion or feelings of exclusion?

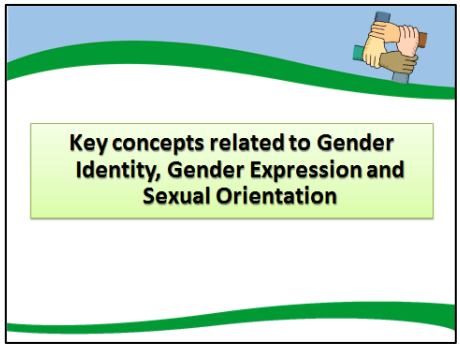
Which is more conducive to a positive work or learning environment?

Slide 16

While all of these aspects of identity and experiences of inclusion and exclusion contribute to our understanding of ourselves, our starting point is always the acknowledgement that we are each a beloved child of God, created in God's image and therefore imbued with our inherent dignity and worth.

Within Catholic teaching this is not simply a matter of respect or tolerance, it is moving beyond these and loving the person for who they are.

Slide 17



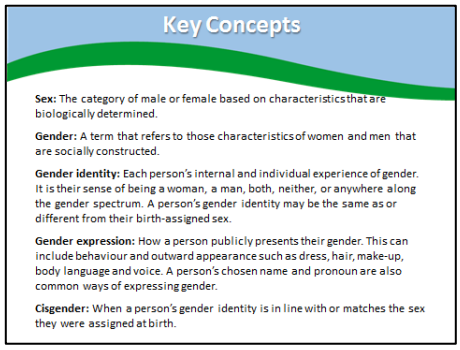
Let's take a closer look at key concepts related to gender identity, gender expression and sexual orientation. We need to approach our learning about these concepts in a way that builds understanding to support all students as part of a whole school approach.

The concepts and definitions in this section of the module are from the following sources:

Ontario Ministry of Education. (2014). *Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation*. Toronto, ON: Queen's Printer for Ontario.

Ontario Human Rights Commission. (2014). *Policy on preventing discrimination because of Gender Identity and Gender Expression.* Toronto, ON.

Slide 18



Give participants time to read the slides and talk to each other about the concepts.

What distinctions do you notice between the concepts?

Pope Francis uses the term, 'A culture of encounter' in many contexts, typically suggesting the idea of reaching out, fostering dialogue and friendship, even outside of the usual circles, and making a special point of encountering those people who may feel neglected, misunderstood, or ignored by the wider world. If our endeavour to create a culture of encounter in our Catholic schools is authentic, then, as we work at engaging with students and staff, we will meet them where they find themselves.

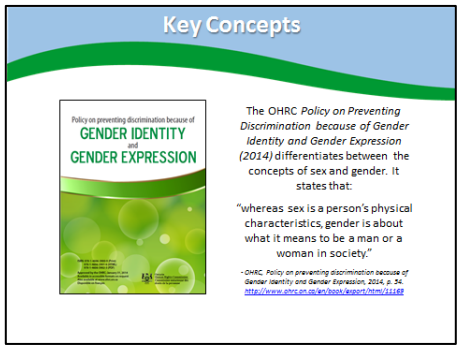
The terms on this slide and the next all contain the word "gender" and relate to the issue of gender identity. The terms, and the definitions are ones that have been determined jointly, and provided by the Ontario Ministry of Education, in conjunction with the Ontario Human Rights Commission.

Why is it helpful to know, and understand these terms? In a culture of encounter it is important for us to understand who is before us and to receive them where they are, so that we might better walk with them, and accompany them on their life's journey. A common vocabulary is the starting point for meaningful conversation, and dialogue – the underpinnings of a culture of belonging and engagement.

Within church documents, and material written to explain a Catholic understanding of the human person, and identity, different working definitions would be used for some of these terms. For a complete understanding of identity, from a distinctively Catholic perspective, please refer to the Religion and Family Life curriculum.

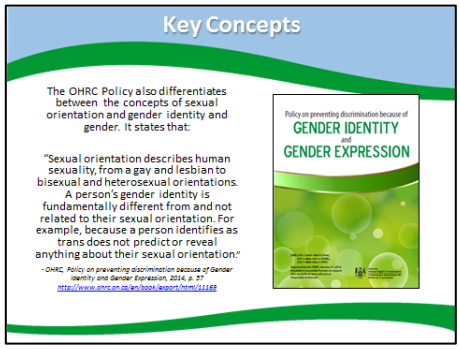
Note to facilitator: In 2012, the Ontario Human Rights Code was amended to include gender identity and gender expression as prohibited grounds of discrimination under the Code. See the Ontario Human Rights Commission *Policy on preventing discrimination because of Gender Identity and Gender Expression* (2014) for further information.

Slide 19



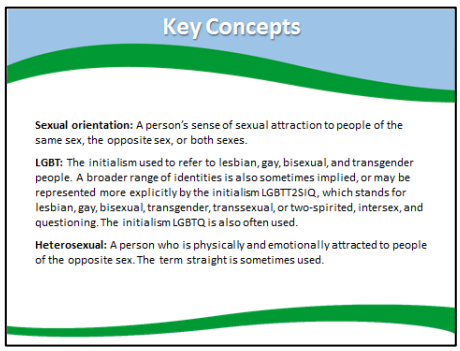
This is the explanation provided by the Ontario Human Rights Commission in their Policy on Preventing Discrimination based on Gender Identity and Gender Expression, released in January 2014.

Slide 20



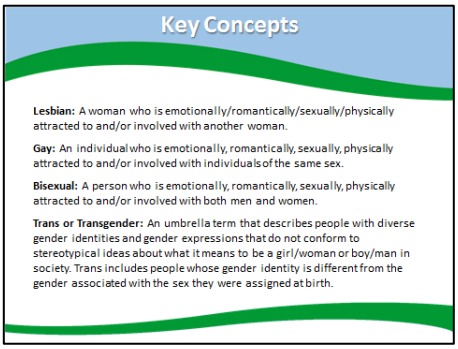
This is the explanation provided by the Ontario Human Rights Commission in their Policy on Preventing Discrimination based on Gender Identity and Gender Expression, released in January 2014.

Slide 21



Give participants time to read the slides and talk to each other about the concepts.

Slide 22

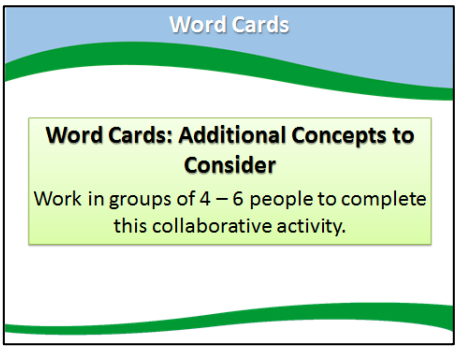


Give participants time to read the slides and talk to each other about the concepts.

As we think about these concepts, let's keep in mind that they apply to students who identify as LGBT as well as families and friends of students who may or may not identify as LGBT. They may also apply to school and board staff and/or leaders at the school and/or board level.

Part of creating a safe, inclusive and accepting school environment is recognizing individual students as well as their families and friends, school and board staff and leaders, and members of the school community, as part of a whole school approach.

Slide 23



Refer to Handout: Activity Cards – Words and Definitions

This card game was developed to raise awareness and build understanding of terms that may be used in relation to concepts of gender identity, gender expression and sexual orientation. Bias and stereotypes can sometimes arise from a lack of awareness or understanding.

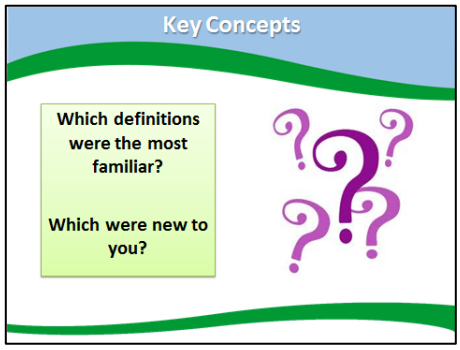
Before explaining this game, you will have to make enough copies of the cards so that every group has a deck of cards.

Ask participants to work in groups of 4 – 6 people. Distribute a deck of word and definition cards to each group. The cards must be cut up before the workshop. If possible, copy the cards onto card stock so they are more durable.

Ask participants to mix up the cards. Allow them time to talk about the terms and the definitions as they match them up. Then ask for reactions or comments. What words did you already know? What words were new for you?

Note to facilitator: It is important to recognize that various terms might be used by various individuals and organizations. The language and terms may also change over time. This gives participants a sense of what they might hear in their schools or communities, and what they mean.

Slide 24

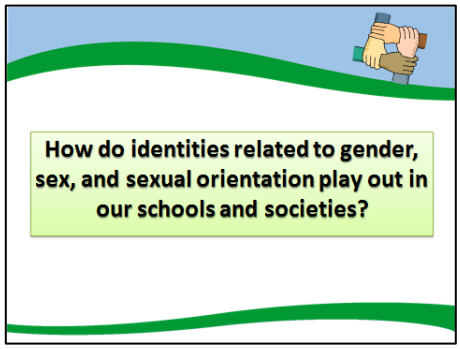


Review the answers to both these questions with the participants.

Solicit any questions they might still have before moving on in the module.

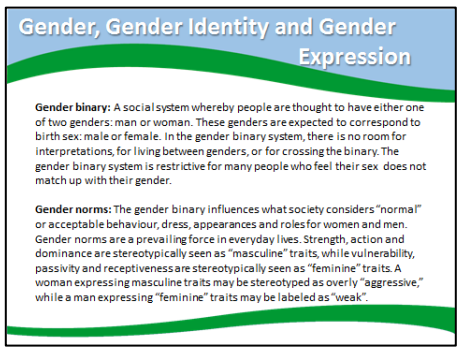
There is a glossary of key terms included as part of the module materials but is by no means a definitive list.

Slide 25



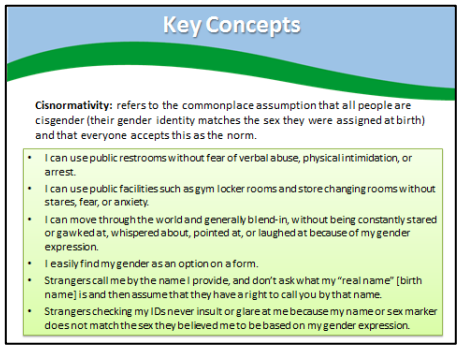
Let's take a closer look at how these concepts play out in our schools and societies.

Slide 26



Give participants time to read the slides and talk to each other about the concepts.

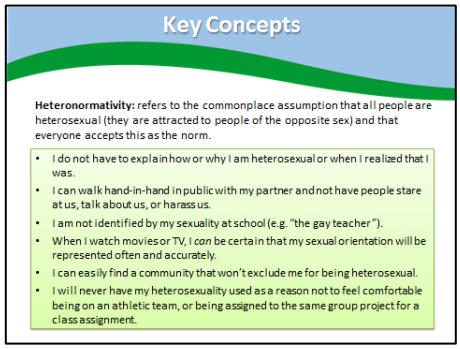
Slide 27



Define cisnormativity to the group.

Understanding how cisnormativity functions and materializes is important. Connect participants back to the "coming together activity" and the external factors that communicated to them whether or not they belonged.

Slide 28



Introduce and define heteronormativity before inviting participants through the reflections.

Understanding how heteronormativity functions and materializes is important. Connect participants back to the "coming together activity" and the external factors that communicated to them whether or not they belonged.

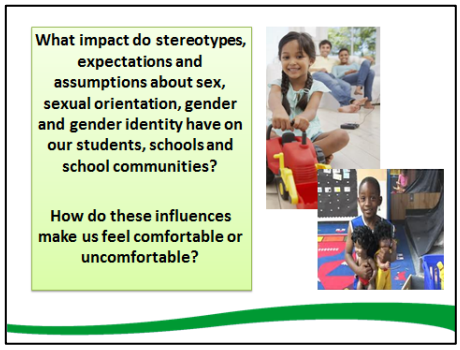
Refer to Handout: Heterosexual Privilege List

This list designed to help participants recognize their own bias and status of privilege. Ask people to read the list individually and then discuss their reactions with other members of their groups.

What was a new idea for you? What did you realize about yourself or your preconceived notions? How did items on the list make you feel about your own identity? Did you see yourself in the list?

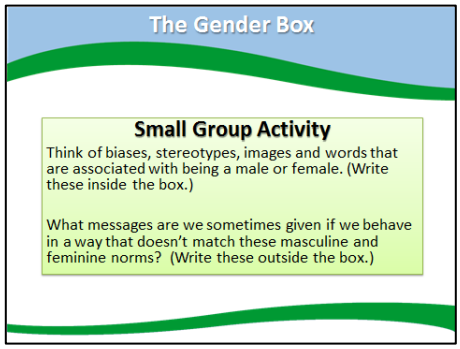
Note there is an inherent flaw in this list in that it presumes that everyone who participates in is heterosexual. This is worth pointing out and discussing from the point of view of assumptions.

Slide 29



Let's take a few minutes to consider the questions on these slides.

Slide 30



Refer to Handout: The Gender Box

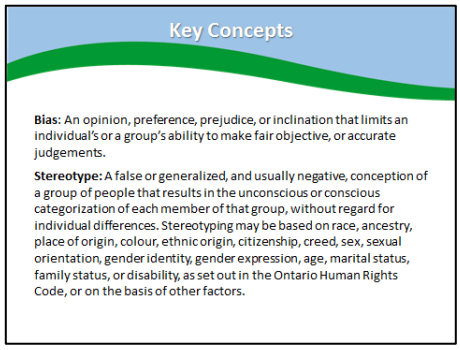
For this activity, you will need enough copies of the worksheet so that each pair or group of participants will have one.

Let's think back to our initial conversation about identity and the concepts we have considered so far in this module. Take a moment to reflect on your own (using the gender box handout) then share your thoughts with someone else in the room.

Ask people to think of stereotypical words and images that one might apply to girls/women (pretty, feminine) and boys/men (strong, macho). These go inside the box. Non-stereotypical words and images go outside the box. Ask the participants to talk about where the stereotypical names and images come from and how people who are "outside the box" may sometimes be treated.

- Think of stereotypes, images and words that are associated with being a male or female. (Write these inside the box)
- What messages are we sometimes given if we behave a way that doesn't match these masculine and feminine norms? (Write these outside the box)

Slide 31

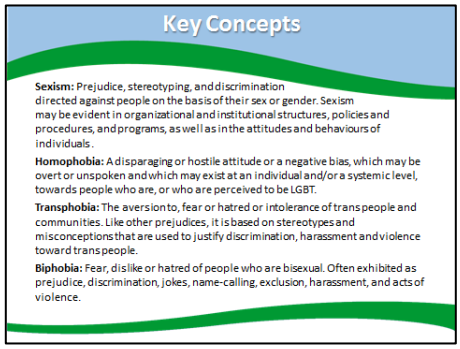


Refer to Handout: How Anti-LGBT Bias Hurts All of Us

Allow time for participants to review the key points with an elbow partner. Invite large-group discussion and ask participants to share examples that come to mind for them.

Following the discussion spend a few minutes on the definitions. Participants may already be familiar with these concepts. However, they continue to serve as a foundation of our work in creating safe, inclusive and accepting schools. Take a moment to review and reflect.

Slide 32



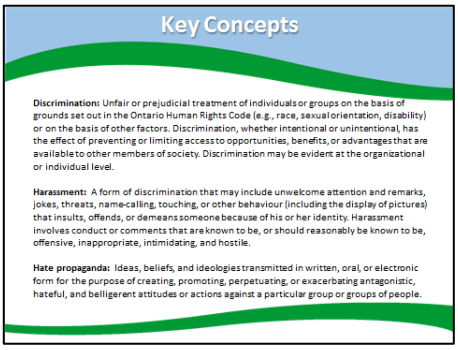
Negative or discriminatory biases, stereotypes, assumptions, and fears – whether they are intentional or unintentional (sometimes due to lack of understanding or awareness) - can have a significant negative impact on students in our schools and school communities, in particular students who identify as LGBT. They can also have a negative impact on the school climate overall.

These biases, stereotypes, assumptions, and fears, if left unchecked, can also have a negative impact on the way in which members of a school community (staff, students, parents, community members) behave towards one another.

They can serve as the root of bullying, harassment, discrimination, or even hateful behaviours.

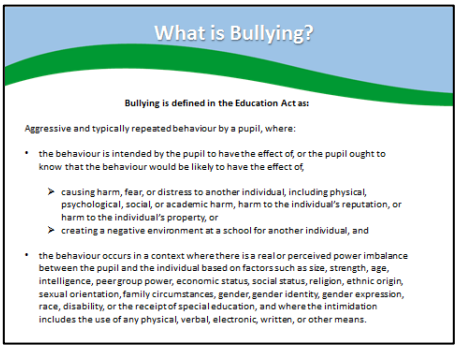
Note to facilitator: For more information on how discriminatory bias and stereotypes can impact behaviour and action refer to Module 1, Part II.

Slide 33



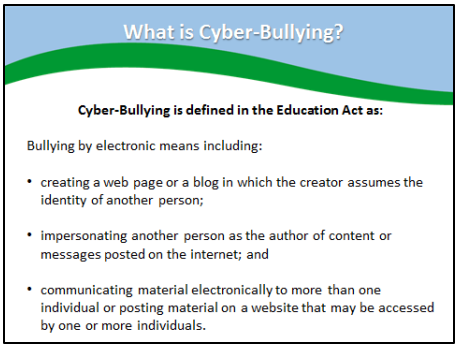
Participants may already be familiar with these concepts. However, they continue to serve as a foundation of our work in creating safe, inclusive and accepting schools. Take a moment to review and reflect.

Slide 34



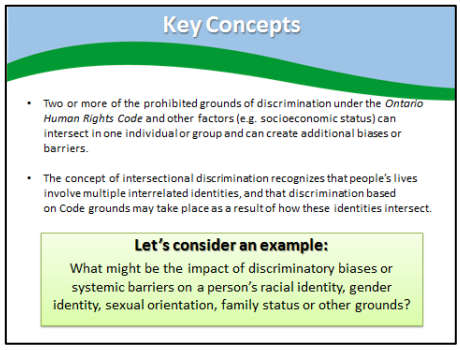
This slide reflects the definition of bullying as outlined in the *Education Act*.

Slide 35



This slide reflects the definition of cyber-bullying as outlined in the *Education Act*.

Slide 36



Give participants time to read the slides and talk to each other about the concepts.

What other examples of intersectionalities come to mind?

Slide 37

What assumptions might someone make about these images? Ask participants to share responses. Both are images of Swedish model Erica Linder.

Slide 38

What are your first impressions of these people, who they are, what they do, and what might they be capable of doing? What kind of expectations might we have?

Slide 39

We have a responsibility to respect everyone's right to self-identify and to have their identity respected. Respecting someone's identity as they've identified it is fundamental to human dignity.

For Christians, this is the call and the challenge: to love the other **as** the other in the context of their concrete situation.

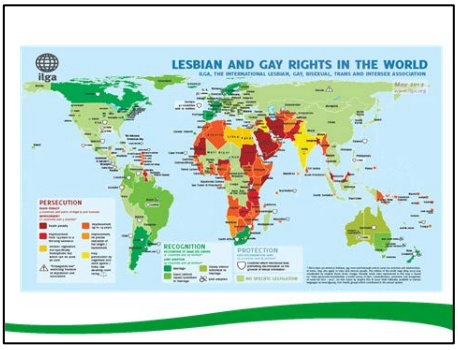
As Jesus said, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." (John 13:34-35)

Think back to how you felt in the activity that we did at the beginning of this module, about feeling excluded or included based on your identity or perceived identity.

Slide 40

In recent years there has been considerable research to raise awareness and build understanding about the experiences of students in our school who identify as LGBT.

Slide 41



In some places in the world, it can be dangerous to identify as LGBT. Note the red, yellow and orange sections in comparison to other colours.

Source: International Lesbian, Gay, Bisexual, Trans and Intersex Association

Slide 42

This slide and the next few slides help us see the reality in schools, faced by many LGBT students.

This statistics on this slide and the following slides are taken from:

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

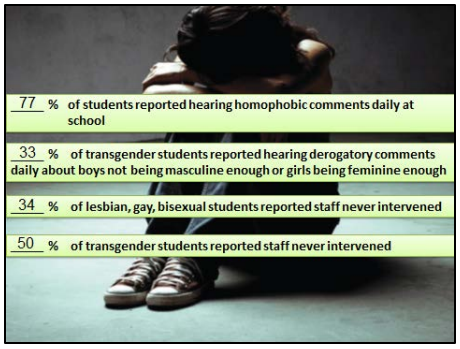
Slide 43

Consider a situation in which you did not feel welcome, accepted or respected. What if that situation endured for six hours a day, five days per week?

Slide 44

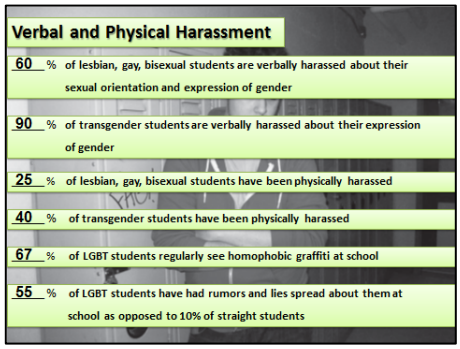
Think back to our "coming together" activity and the feelings of inclusion and exclusion.

Slide 45



Let's take a moment to unpack each of these statistics. What are they telling us?

Slide 46



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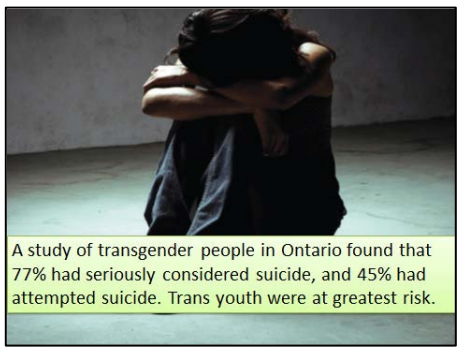
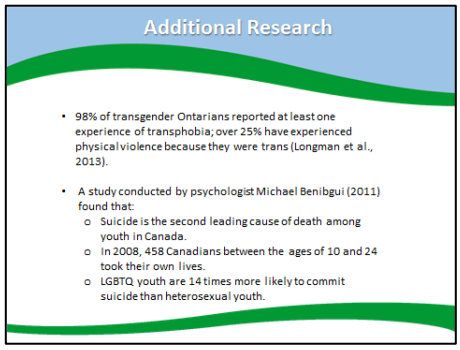
Slide 47



What does this statistic tell us? How might this be impacting our students and school communities?

Source: Rainbow Health Ontario. (2012). RHO Fact Sheet: LGBT Mental Health. Centre for Addiction and Mental Health and Research LGBTQ Health. http://www.rainbowhealthontario.ca/admin/contentengine/contentdocuments/lgbt_mental_health.pdf

Slide 48



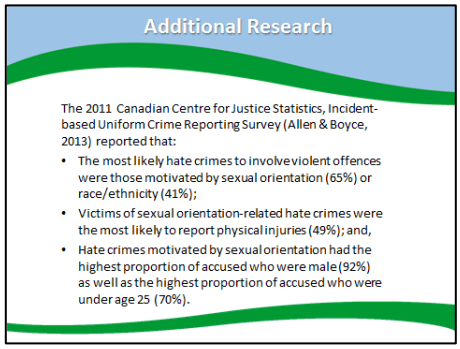
This slide provides examples of additional research that has been conducted.

Sources:

Longman, R., *et al*. (2013). *Experiences of Transphobia among Trans Ontarians.* Trans PULSE e-Bulletin, 7 March. 3 (2), online: Trans PULSE *www.transpulseproject.ca*.

Harmony Movement. (2014). *Educator's Equity Companion Guide*. Harmony Education Series. Canada.

Slide 49



These numbers are based on a Statistics Canada report.

Source: Allen, M., & Boyce, J. (2013). "Police-reported hate crime in Canada, 2011." *Juristat*. Statistics Canada catalogue no. 85-002-X. http://www.statcan.gc.ca/pub/85-002-x/2013001/article/11822-eng.pdf

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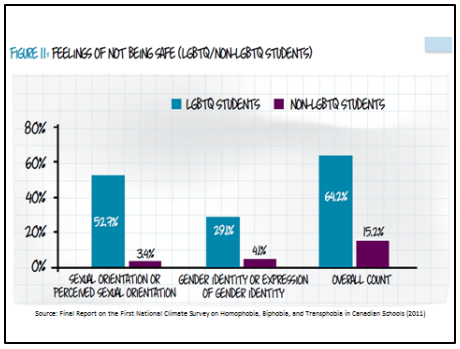
Slide 50



These numbers show us that LGBT students, or students who are perceived as LGBT, are much more likely to feel unsafe.

Slide 51

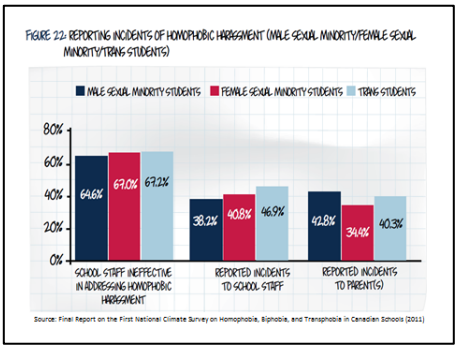
What, in your opinion, might be the impact on LGBT students if they believe that staff would not do anything about bullying if they reported it? What might be the impact on other students?

How do you think LGBT might students feel if their teachers and other staff appear to do nothing when they report harassment or bullying?

Source:

Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 52

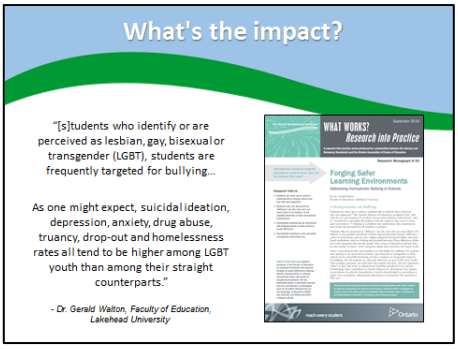


Research shows a significant variance between the percentage of students who report incidents of homophobic harassment to school staff and the level of staff effectiveness in addressing these incidents.

Why, in your opinion, might staff be reluctant to respond, or not respond? How can schools and boards better support and prepare staff to respond?

Note to facilitator: Refer to Module 2, Part I, II and III for legal requirements related to responding and reporting, along with a handout that can be used to provide guidance on responding.

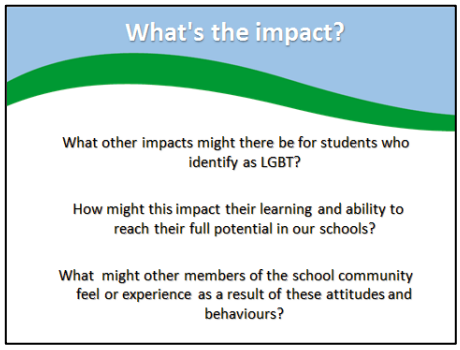
Slide 53



Let's spend a bit more time now looking at the impact that bullying, harassment, and discrimination can have for all members of the school community, including those who identify as, or are perceived as, LGBT.

Source: Walton, Dr. G. (2010). "Forging Safer Learning Environments: Addressing Homophobic Bullying in Schools." In The Literacy and Numeracy Secretariat, *What Works? Research into Practice*. Research Monograph no. 30.

Slide 54



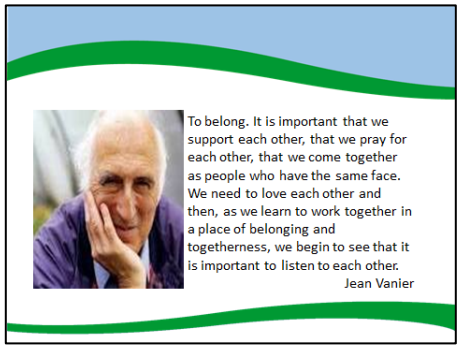
Take a few minutes for participants to share their thoughts.

Slide 55

In this section, we will explore a number of positive supporting conditions that exist and that we can draw upon to support all members of our school community, including those who identify as LGBT, in the context of a safe, positive, inclusive and welcoming school environment.

We will focus here primarily on system-level supports. Part two of this module focuses more on individual and school level supports.

Slide 56

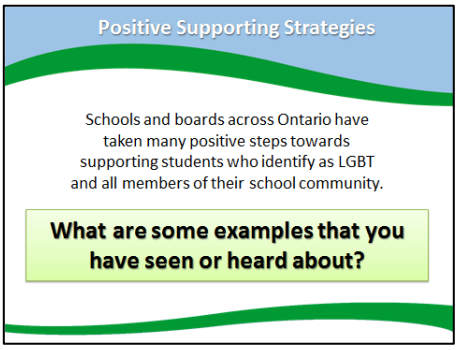


As educators and leaders in your community your role as change agents is deeply necessary and holds enormous impact.

There is urgency to this work; all students, including those who identify as LGBT need to be able to heal, to belong and to thrive.

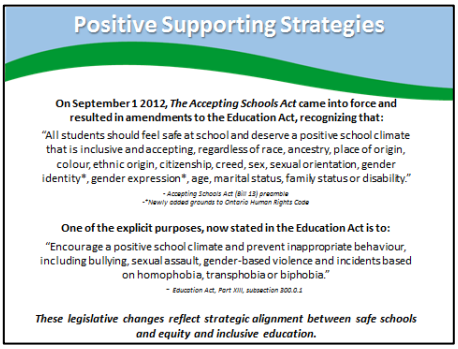
It is a responsibility but it is also an opportunity to stand on the side of justice.

Slide 57



Take a few minutes for participants to share their thoughts.

Slide 58



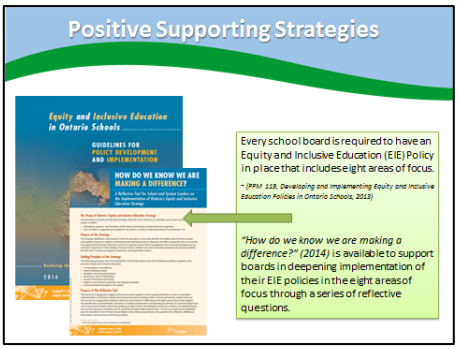
This slide outlines for us the intent of the Accepting Schools Act. The Act intentionally strengthened the alignment between safe schools and equity and inclusive education strategies and initiatives to further support the success and well-being of all students, including LGBT students.

It is a powerful message that the purpose of the "Behaviour, Discipline, and Safety" section of the *Education Act* is explicitly stated as supporting positive school climates and preventing inappropriate behaviour.

What comes to mind when you read these quotes?

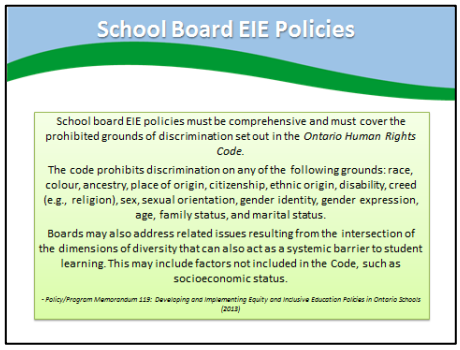
Note to facilitator: Refer to Module 1, Part I for more information on highlights of the Accepting Schools Act. Refer to Module 1, Part II for further explanation/exploration of key concepts and definitions of terms used in the quotes.

Slide 59



This slide explains the requirement for boards to have an Equity and Inclusive Education Policy in place that focuses on eight areas of implementation, as outlined in PPM 119.

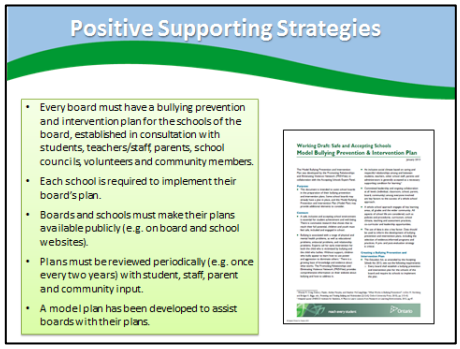
Slide 60



The requirements for board EIE policies are comprehensive and intended to identify and remove discriminatory biases and systemic barriers for all students, including LGBT students. Refer to Ontario's EIE Policy Implementation Guidelines and PPM 119 for more information.

School boards are expected to demonstrate continuous improvement, so that progress is evident on an annual basis towards the goal of embedding the equity and inclusive education policy into all aspects of their school board operations, planning processes and learning environments.

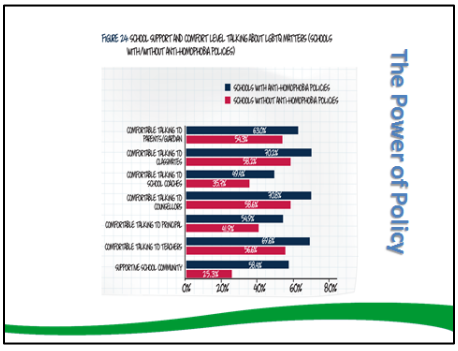
Slide 61



The Accepting Schools Act (Bill 13, 2012) also amended the Education Act to require every school board to have a Bullying Prevention and Intervention Plan in place. The plan must include key elements as outlined in PPM 144.

This slide explains the requirement to create a clear plan for prevention and intervention. Note that this plan must be regularly reviewed and monitored to ensure that it meets the need of students and the community.

Slide 62



A 2007 study showed that LGBTQ students in schools with safe schools policies that explicitly address homophobia report lower levels of harassment, fewer homophobic comments, more staff intervention , and more willingness to report harassment and assault to school staff members.

The study also showed that students from schools with generic policies (no specific mention of homophobia) reported experiencing levels of homophobic harassment similar to those reported by students from schools with no policies at all.

The chart on this slide and the next shows the positive impact of school policies as identified by students through the 2011 National Climate Survey

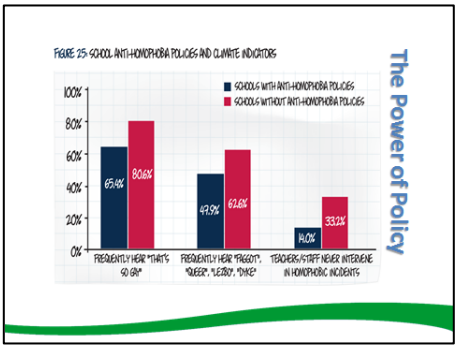
Sources:

Kosciw, J.G., Diaz, E.M., & Greytak, E.A. (2008).

The 2007 national school climate survey: The experiences of lesbian, gay, bisexual and transgender youth in our nation's schools. New York: GLSEN. Retrieved 15 December, 2009 from http://www.glsen.org

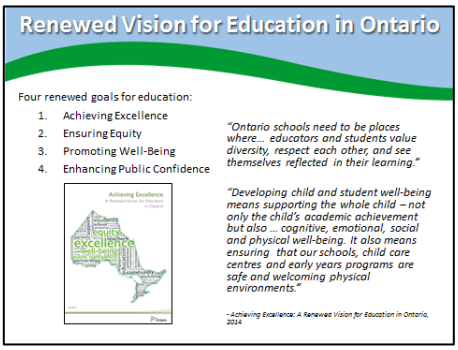
Taylor, C. & Peter, T., with McMinn, T. L., Elliott, T., Beldom, S., Ferry, A., Gross, Z., Paquin, S., & Schachter, K. (2011). *Every class in every school: The first national climate survey on homophobia, biphobia, and transphobia in Canadian schools. Final report.* Toronto, ON: Egale Canada Human Rights Trust.

Slide 63



This chart shows the impact of policies in relation to homophobic comments and staff intervention.

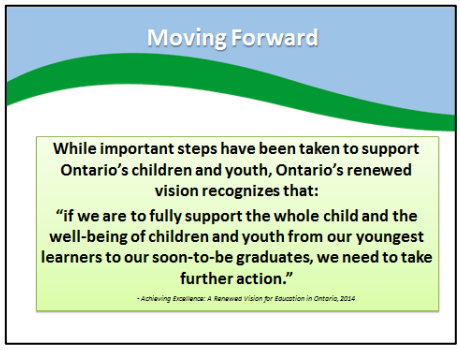
Slide 64



The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

Each of the four goals interrelate and in one way or another support positive school climates and safe, inclusive and accepting schools that reach deeper and broader, raising expectations both for the system and for the potential of our children.

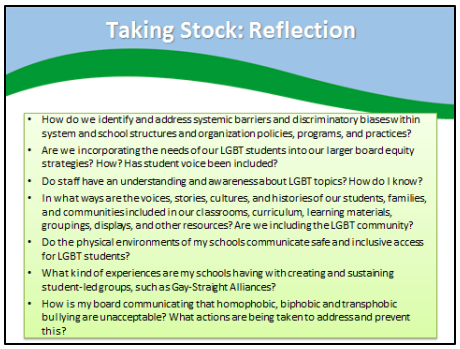
Slide 65



Let's take a moment to think about what action has taken place, and what further action you might see being taken in the context of your local school and board?

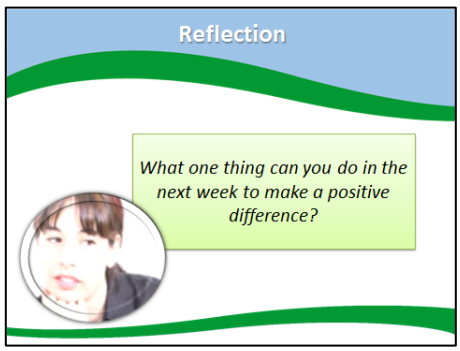
Note to facilitator: Part II of Module 4 takes a closer look at school and individual level practices.

Slide 66



Note to facilitator: these are the same self-reflection questions as in Module 4, Part 2. As a facilitator, if you are delivering both presentations to the same audience, you may wish to split the questions or use them in one of the two models as you see fit. They could also be made into a handout to guide discussion.

Slide 67

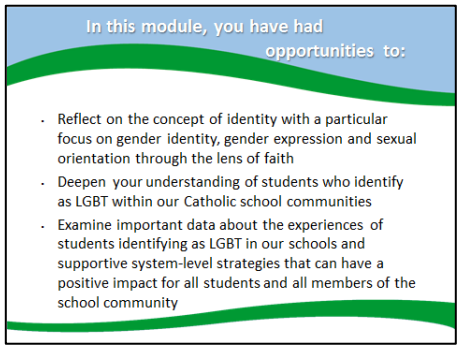


Write down one thing you can do in the next week to make a positive difference within your local school and/or board context.

Note to Facilitator: Remind the participants that as a Eucharistic community we are called to be welcoming, to be educators who listen with the heart to the voices and the stories that we hear from our students and our staff; we are called to nourish or "break bread" with others so that every day when they leave the school they are somehow more whole, more learned, more confident than when they arrived.

Discrimination of any kind is contrary to the spirit of the gospel, and incongruous with the Christian understanding of the person of Jesus.

Slide 68



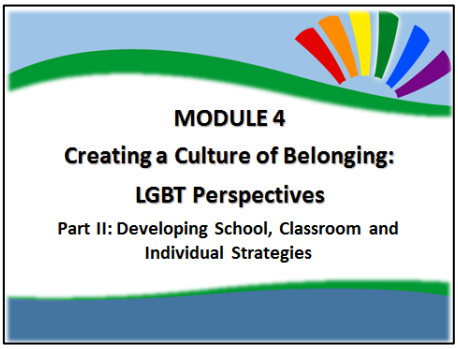
Any last thoughts or comments?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Module 4: Creating a Culture of Belonging: LGBT Perspectives

Part II: Developing School, Classroom and Individual Strategies

Slide 1

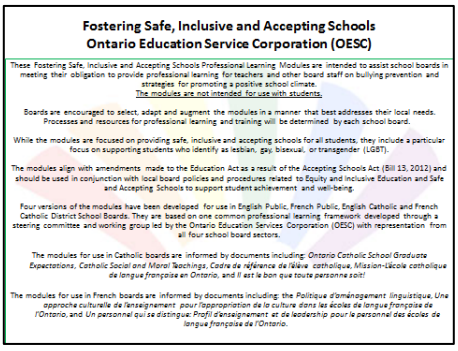


This portion of Module 4 is intended for school board employees to focus on strategies and actions at the school, classroom and individual levels to foster safe, inclusive and welcoming schools for students who identify as LGBT and for all members of the school community. This portion of Module 4 will look at a whole school approach to creating safe space and building positive, inclusive, Christ-centered school climates that reflect a Eucharistic sensibility (see Catholic context in Module 4, Part I).

It builds on Part I of this module, which sets the context for school board employees about the importance of supporting students who identify as LGBT and highlights a range of system-level supports and strategies.

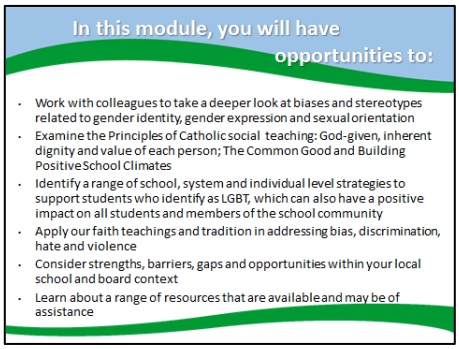
Note to facilitator: Module 1, Part II provides more information and focuses on the roles that educators and leaders can play to support safe, inclusive and accepting schools. Module 3 and Module 6 focus on fostering a positive school climate, and a whole school approach to supporting the success and well-being of all students.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

In secular society, the Ontario Human Rights Code and the law protect individuals against oppression, persecution, and the abusive exercise of power or privilege. These laws apply in all contexts and so are applicable in Catholic Schools. The OHRC defines the minimum requirements that individuals and organizations must comply with.

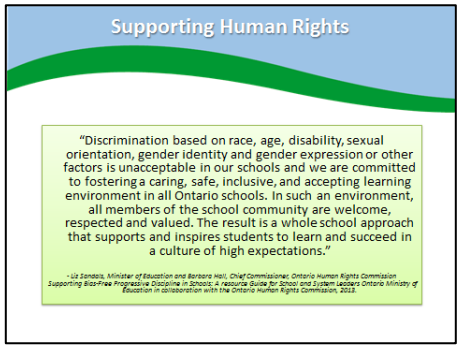
As Catholics, we understand that we have a particular responsibility to be with one another, to care for one another in community and in love.

Catholic social and moral teachings are the guides that help us to understand and articulate those responsibilities.

During this workshop we might ask ourselves:

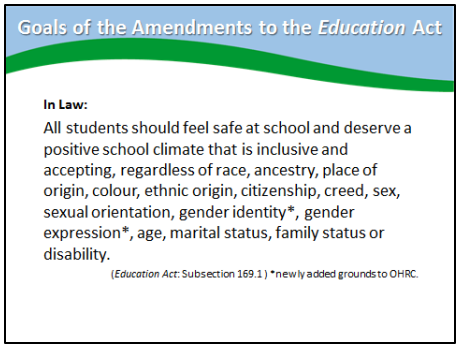
- How does the law inform how we respond to our students and the staff?
- How does our faith call us to respond to our students and staff?
- How do I contribute to creating a safe, inclusive, Christ-centered school?
- How do I contribute to a whole school approach?

Slide 4



There is a clear provincial commitment to guide our work in fostering safe, inclusive and accepting schools for all students, including students who identify as LGBT.

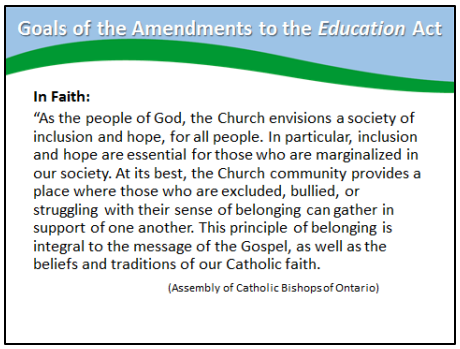
Slide 5



The Accepting Schools Act is an amendment to the Education Act - compliance is required.

As we work through this module we will see that what is required by the amendments to the *Education Act* and encouraged by our professional organizations. This echoes what we are called to model, by our faith and in love, in our words and deeds.

Slide 6



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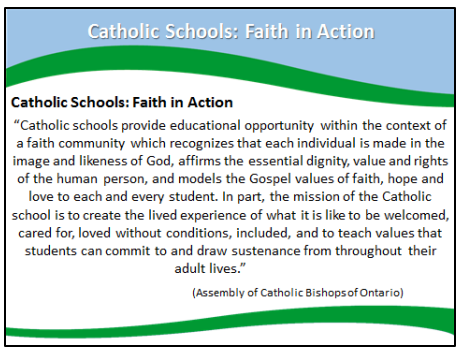
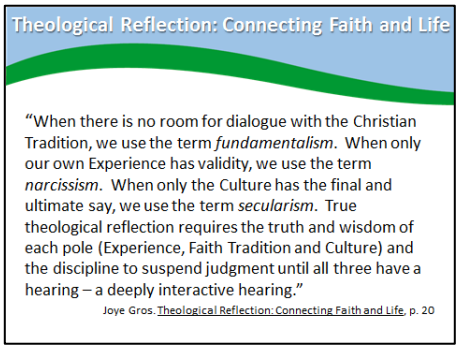


Creating a positive school climate means:

- Welcoming others as (if they were) Christ;
- Treating each person with love and respect; and
- Cultivating a whole school community approach that is rooted in Gospel values.

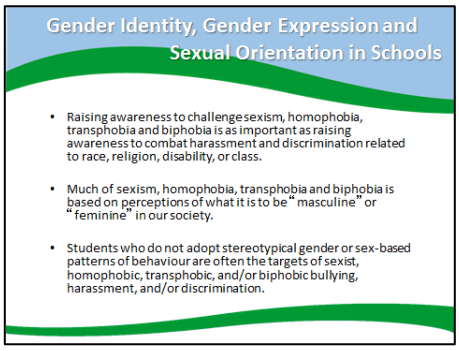
Slide 8



Our discussions today, and all our faith-learning opportunities, invite us to bring the faith tradition to our experience. In other words, we will be asking:

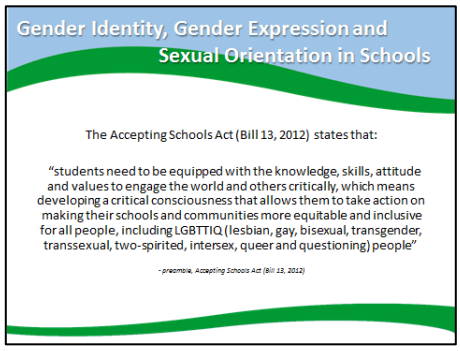
- What Scripture stories and Catholic faith teachings shed light on our experience and our culture?
- How do we respond, in faith and love, to loving God and loving neighbour?
- How do we work together in faith to create a safe space for every member of our school and district communities?

Slide 9



In this slide, we have an opportunity to reflect on some key concepts related to raising awareness about gender identity, gender expression and sexual orientation in our schools.

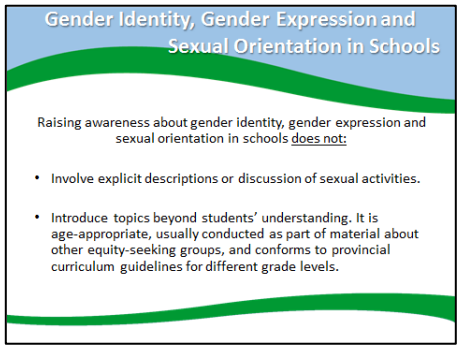
Slide 10



Engaging leaders, colleagues, students and all members of the school community to help challenge sexism, homophobia, transphobia and biphobia and all forms of harassment and discrimination supports a positive school climate and the development of our students as active, responsible global citizens.

Note to facilitator: Refer to Module 1, Part I, Module 3 and Module 4, Part I for further information on provincial directions and strategies.

Slide 11



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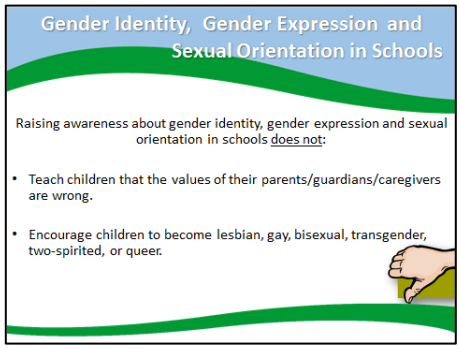
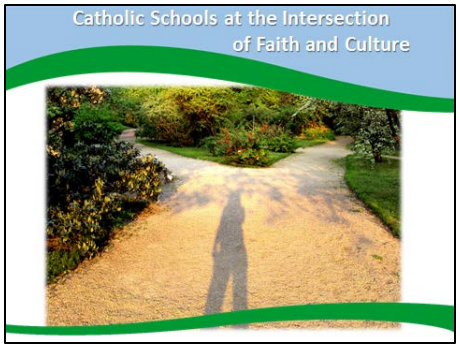


At times we hear a range of myths and misconceptions about what it means to be raising awareness and building understanding about gender identity, gender expression and sexual orientation in our schools. It is important, as part of a whole school approach, to address and help clarify these misconceptions.

Sexual orientation (whether one is or will be attracted to people of the same or opposite sex) is deep-seated and personal, and cannot be changed or influenced by reading a book or hearing a presentation.

In our Catholic schools the Religion and Family Life Program, *Fully Alive*, approved by the Assembly of Catholic Bishops is scaffolded and developmentally appropriate. Family Life Education, as it is represented in *Fully Alive*, is intended to pass on a distinctively Catholic view of human life, sexuality, marriage, and family. Its goal is to complement the efforts of families and to support what parents are doing at home. The entire program, from Grades 1 through Grade 8, is designed to encourage children to become the people God wants them to be -- to be fully alive.

Slide 13



Our Catholic schools are places where we need to engage in the exploration and integration of a modern culture, which at times may seem anti-religious while, at the same time, be faithful to the Gospel.

The Catholic school has as its aim the critical communication of human culture and the total formation of the individual and it works towards this goal guided by its Christian vision of reality.

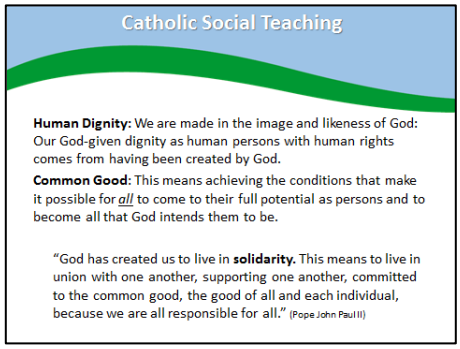
In our present context this requires two things:
Outwardly our Catholic Schools have to become an increasingly powerful sign of the constructive and positive role that religion can play in our modern secular society.

Inwardly, our Catholic schools must become places in which faith learns to talk to today's culture and be centres that are committed to what is now being called the "new evangelization".

Saint Paul said:
"To the Jews I became like a Jew …; to those under the law I became like one under the law …; to those outside the law I became like one outside the law …; to the weak I became weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it. " (I Corinthians 9,19-23)

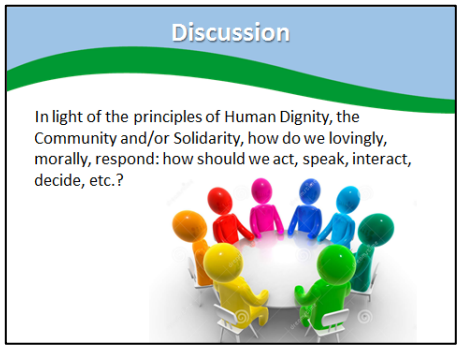
Saint Paul adapted himself to the various cultures of his diverse audiences, not out of a need to be fashionable, but so that the Gospel might have a chance of speaking to his listeners' hearts. Today's Catholic school faces the same challenge: to learn the language of contemporary culture so that the Gospel might echo in society itself as well as in the hearts of the children and youth who are entrusted to it.

Slide 14



<u>Our Faith Tradition calls us to respect the dignity of all, to work for the common good and to understand that we are responsible for each other.</u>

Slide 15



Small Group Activity – Examination of Catholic Social Teaching.

Participants will review the 3 of 4 Principles of Catholic Social Teaching: Human Dignity, Common Good, Solidarity

Each group could examine one (of the three - Human Dignity, Common Good, Solidarity) of the Principles using ACBO *Fundamental Principles of Catholic Social Teaching* (http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf) and reflect on the question(s) for that Principle.

Discussion:
In light of the principle: how do I lovingly (morally) respond to this principle? (How should I act, speak, interact, decide, etc. in light of this principle)?

Some examples might include:

- Act: respecting the God-given gifts of self and others; with love
- Speaking: with kindness and compassion; using people first language, etc.
- Interact: with hospitality, welcoming the other as we would welcome Christ
- Decide: in light of faith, with the common good, in service

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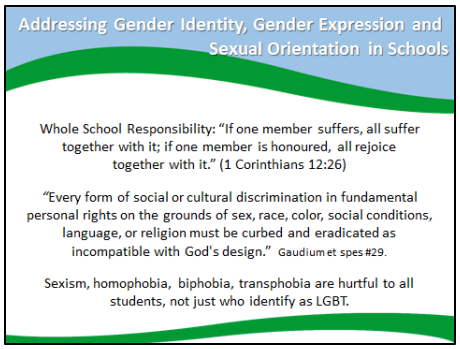
Slide 16



Sexism, homophobia, biphobia, transphobia hurt all students, all members of the community, whether they are heterosexual or identify as LGBT. Diversity Education in schools is a critical step.

The Ontario Human Rights Code, the Equity and Inclusive Education Strategy of the Ministry of Education PPM 119, and Bill 157, (*Keeping Our Kids Safe At School Act*) 2009, and the Education Act seek to ensure that all students, including students who identify as LGBT, find a safe, accepting, and inclusive environment in our schools, are welcomed and treated with respect, and do not have to fear harassment or discrimination.

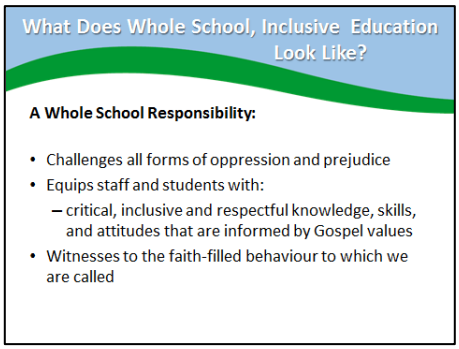
Catholic Moral/Social Teaching supports this fundamental expectation: e.g.: Catechism of the Catholic Church. The number of men and women who have deep-seated homosexual tendencies is not negligible… They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. (CCC 2358)

Every board of education is required to have an inclusive education policy, promote and educate for a positive school climate accepting of all students and ensure a safe school code of conduct with serious consequences for any behaviors related to bias, prejudice and hate.

Ensuring safe and inclusive schools means everyone must have an understanding of the experiences of groups that have been underserved, misrepresented, and discriminated against. All this requires education, which in the context of addressing homophobia and heterosexism means gender and sexual diversity education.

Acts of exclusion are ultimately hurtful to ALL students, since if they are not addressed, the environment becomes one that tolerates discrimination.

Slide 17



It is important that any initiative includes the whole school community – led by the modelling of adults. All initiatives should be done in a way that respects the needs of the community.

1. A whole school responsibility means that we challenge all forms of oppression, prejudice and discrimination (including homophobia/transphobic and heterosexism).

This means we should:

- Model the behaviour and attitudes that we want for our students;
- Be faith directed (In Catholic Education, we are agents of the Church); and,
- Help students to develop critical thinking skills in light of faith/gospel.

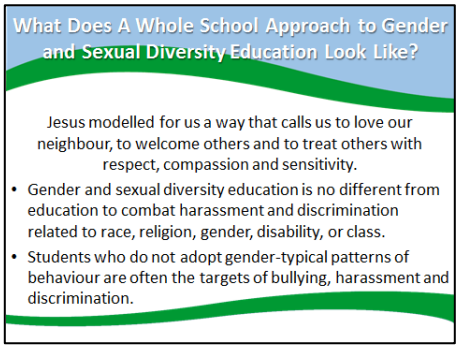
2. Students must be equipped with the knowledge, skills, attitudes, and Gospel values to engage the world and others, in faith and reason, which means developing a critical consciousness and informed conscience that allows them to take action on making their schools and communities more equitable and inclusive for all peoples.

At the same time, in our Catholic Schools we emphasize chastity:

"Chastity is normally defined as something to do with sex, namely, a certain innocence, purity, discipline, or even celibacy regarding sex. This however is too narrow. Chastity... has to do with the limits and appropriateness of all experiencing, the sexual included. To be chaste means to experience things, all things, respectfully and to drink them in only when we are ready for them. We break chastity when we experience anything irreverently or prematurely" (Ron Rolheiser, The Shattered Lantern: Rediscovering a Felt Presence of God, 1995).

Like all moral virtues, chastity is not merely about controlling or containing desires, but about bringing them into harmony with God's plan for our good. Chastity, in the broadest sense, is a positive orientation to life; a discipline of the heart, the eye, of language and all the senses, which frees us to embrace goodness. Teaching chastity begins from a spiritual intuition that helps us to grasp the obligation inherent in the fact that our body belongs to God.

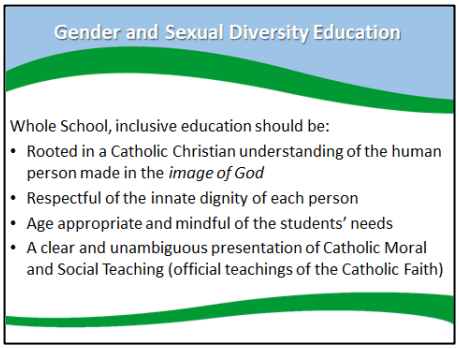
Slide 18



When asked what is the greatest commandment, Jesus responded" 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets." (Matthew 22:36-40)

The commandment calls us to lovingly respond, in word and action, to all.

Slide 19



1. Addressing all biases starts with the development of a Catholic Christian Anthropology that sees the other person as an image of God.

2. What is human dignity? What social conditions affirm dignity or deny it? What experiences of justice and injustice come to mind when you think of people created in God's own image and likeness? All issues are to be dealt with from an understanding that *all humans are beloved children of God,* that we are called to live in authentic relationships with family and with peers, and a growing understanding of the gift of sexuality as an expression of life and love.

3. Our curriculum should be based on our students' needs: We must know our students and be aware of their age (maturity) and their unique and individual needs.

4. Students should be taught clearly and unambiguously, the official Church Teachings on matters of faith and morals. Teachers should avoid projecting their own adult 'difficulties'. We need to be aware of our words and body language.

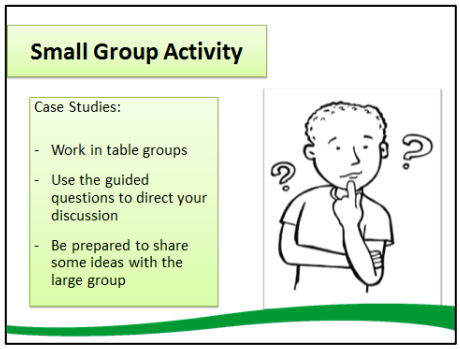
Remember our job is to teach and live the teachings of the Church (the curriculum).

*(cf. Fr. James J. DiGiacomo, Teaching Religion in a Catholic Secondary School.)

Helpful tips:

- Don't be afraid to say "I don't know" and to confer with colleagues
- Presenting the correct answer may take careful research
- Differences and dissent should be handled with Christian charity
- See things through a faith lens – see the whole person

Slide 20

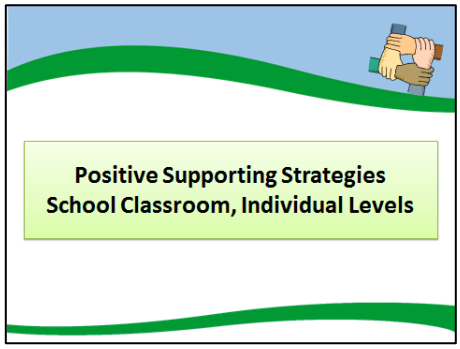


Refer to handout: Case Studies

In your handout package, you will find case studies for individuals in a variety of roles within the school community. The case studies ask you, as school and board staff, to put yourself in the roles of these community members and think about what they might experience, as well as what supports could be provided to assist them in contributing to a safe, inclusive and accepting school.

The case study exercise can be done in a number of ways depending on your group size and time. For example, participants could review independently then share with a partner, in small groups, or with the larger group.

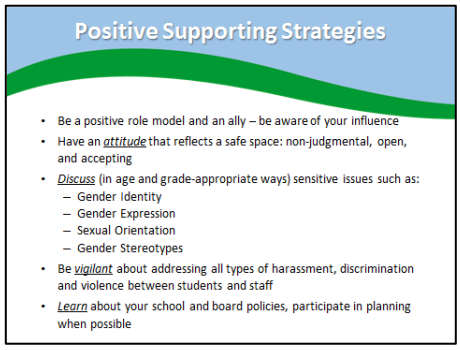
Slide 21



In this section, we will begin to explore a number of positive supporting conditions that exist and that we can draw upon to support students who identify as LGBT and all members of our school community in the context of a safe, positive, inclusive and accepting school environment.

Part I of this module provided an overview of supporting system-level strategies that help to provide a context for school, classroom and system-level strategies.

Slide 22

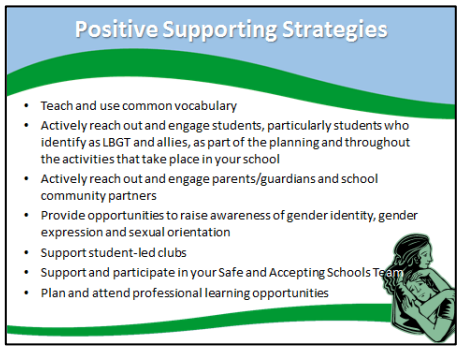


Concepts like sexism, homophobia, transphobia and biphobia refer to complex social phenomena. They can be challenging to grasp. It is important to consider grade, age, and subject-appropriate ways to help students develop the critical thinking skills necessary to decode and resist biased messages. It is important to think about the language that you are using to introduce concepts at various age and grade levels. What are some examples that come to mind?

How would this look in your school and/or board situation?

What resources are available and what would you still need to make it happen? Note we will spend a bit of time at the end of this module going through online resources that might be helpful.

Slide 23



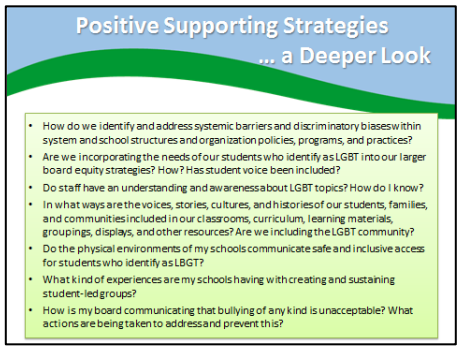
How would this look in your school and/or board situation?

What resources are available and what would you still need to make it happen?

What other strategies might there be?

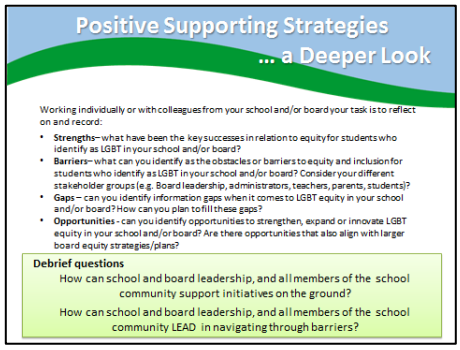
Note we will spend a bit of time at the end of this module going through online resources that might be helpful.

Slide 24



Let's spend a bit of time reflecting and sharing our responses to these questions.

Slide 25



Building on that discussion, let's have a look at these questions. You may wish to take notes that you can bring back to your local school and/or board teams.

Slide 26

This online resource was developed by the Ontario Teacher's Federation in partnership with COPA (le centre ontarien de preventions des aggressions). It includes a number of resources, including video resources, and links to additional resources. It also includes professional learning modules related to safe and accepting schools, and equity and inclusive education.

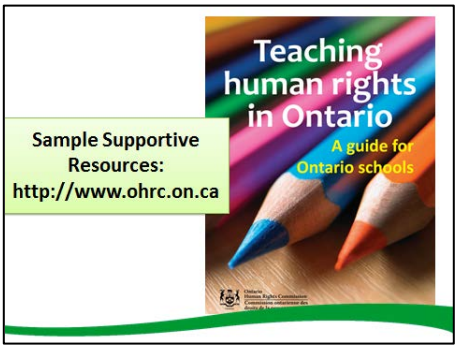
Slide 27

This resource was developed by the London District Catholic School Board, and provides practical guidance and suggestions to encourage, develop, and sustain a culture of belonging that is experienced as welcoming and inclusive for all students.

Slide 28

These are some of the resources available through the Ontario English Catholic Teachers' Association (OECTA) to support school and classroom level practices and strategies. The Canadian Teacher's Federation (CTF) has also developed a resource that can be ordered online.

Slide 29



The Ontario Human Rights Commission (OHRC) has produced this resource to support human rights in schools, as well as a number of articles, research studies and policies related to human rights in Ontario.

http://www.ohrc.on.ca/en/teaching-human-rights-ontario-guide-ontario-schools

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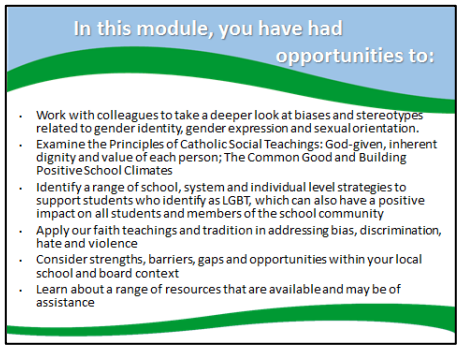
Slide 30

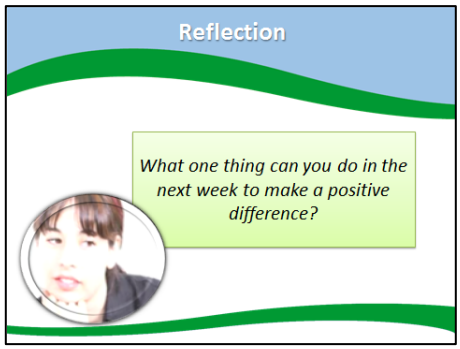
To further support implementation of equity and inclusive education across Ontario and deepen the understanding of the importance of developing equitable and inclusive environments for all who enter our school system, the OESC has developed an inventory of resources - primarily resources developed by boards – that can be accessed by all boards through the OESC website. The inventory is searchable in English and French and includes a description of each resource with a link to the website where it can be found.

Slide 31



Any last thoughts or comments?

Slide 32

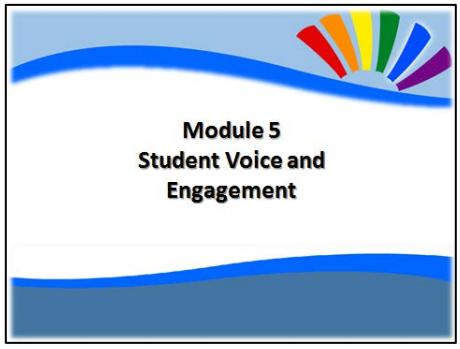


Let's close off with a call to action. Write down one thing you can do in the next week to make a positive difference within your local school and/or board context.

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

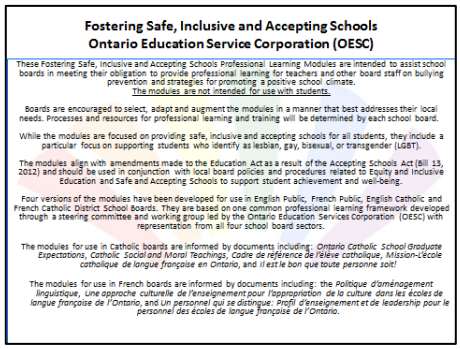
Module 5: Student Voice and Engagement

Slide 1



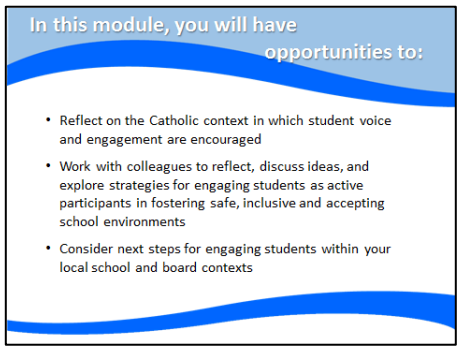
This module is designed for school board employees to focus on engaging students as part of a whole school approach to fostering safe, inclusive and welcoming schools.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

Slide 4

All Catholic communities, whether in a school context or not, strive to be Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern and care that God has shown to the human family -- to each one of us -- especially in gifting to us his son, Jesus, to bring us to wholeness and holiness, we respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5

The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass and helps inform a positive Catholic school climate and culture.

Our schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

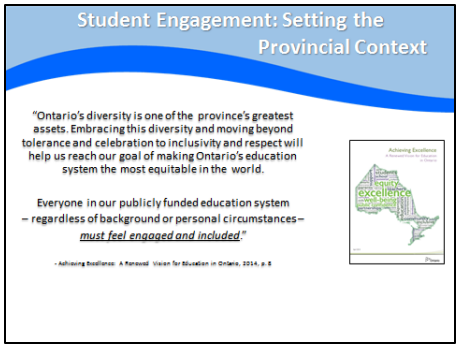
Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school in a Canadian Catholic context is a celebration of gratitude for the space and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community received the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell, to

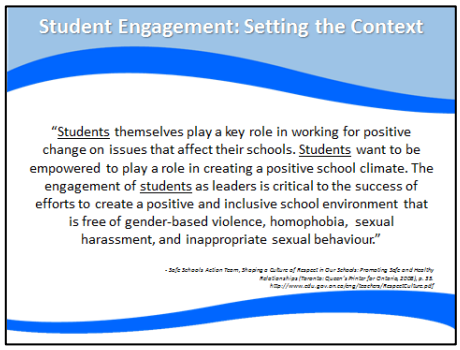
nourish each child with love and learning, and to encourage the growth and transformation of each person.

Slide 6



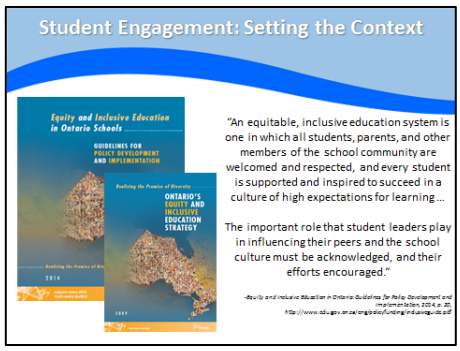
There is a clear provincial commitment to guide our work in fostering safe, inclusive and welcoming schools for all students.

Slide 7



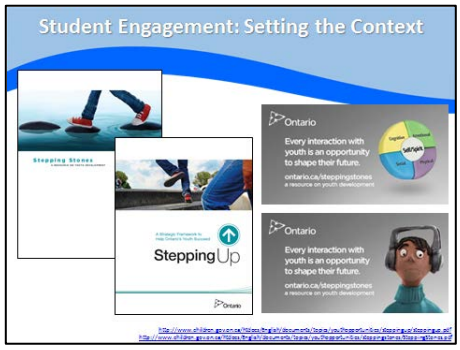
What stands out most for you in this quote?

Slide 8



Every school board now has an Equity and Inclusive Education Policy in place. Board policies must focus on eight areas of implementation, as outlined in PPM 119.

Slide 9



Stepping Stones: A Resource on Youth Development was created by the Ontario Government in broad consultation with researchers, youth, community leaders and service providers. It is designed to support those who work with youth aged 12 to 25 by providing:

An overview of youth development: A detailed look at the predictable developmental stages of youth aged 12 to 25, and the ways in which we can identify and respond to the needs of youth at each stage of their development.

Developmental maps: Chart-based summaries of key developmental events for early adolescents, adolescents and young adults, and suggested supports aligned with each developmental stage.

Tips for implementation: Examples of how to adapt, specialize and apply this information in a way that is relevant and meaningful in communities across Ontario.

This resource is for organizations and individuals who, either directly or indirectly, support and influence the well-being and development of youth:

- communities and community organizations
- youth organizations
- parents, families and caregivers
- physicians and health care organizations
- educators and education and training institutions
- policy makers and decision makers

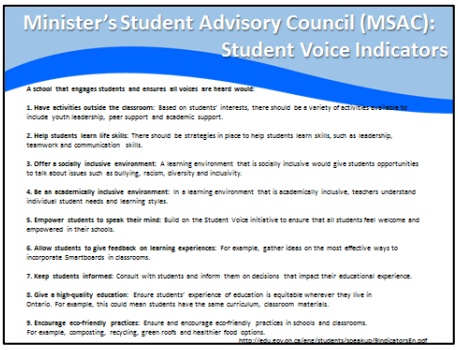
Stepping Up is a first-of-its-kind framework developed by the Government of Ontario to help guide, focus and maximize our collaborative actions to support young people.

For the purposes of this framework, “youth” refers to young people between 12 and 25 years.

Stepping Up articulates the government’s sustained commitment to supporting the well-being of Ontario’s youth. Stepping Up’s vision, guiding principles and priority outcomes will influence how the government develops policies and designs programs relating to youth.

Stepping Up is also a call to action for those that look out for the well-being of young people in Ontario. It has been developed so that young people themselves, families, governments, foundations, philanthropic organizations, public agencies, charities, community organizations and private businesses can identify ways to help youth succeed.

Slide 10

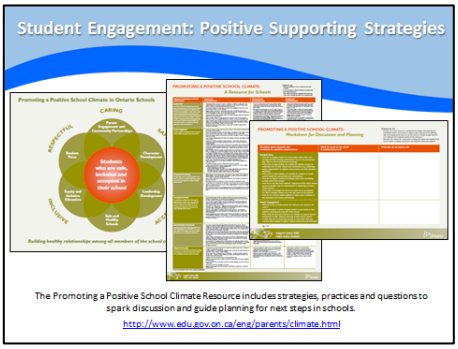


Slide 11

In August 2013 MSAC shared their ideas on the future of Ontario's education system during the ministry's Great to Excellent consultations. This graphic captures MSAC's big ideas and was used at all of the consultation sessions.

Source: Ministry of Education:
http://edu.gov.on.ca/eng/students/speakup/msac.html

Slide 12



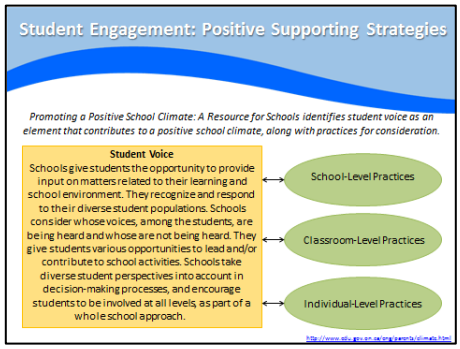
The Ministry of Education has developed a Positive School Climate resource that includes a placemat and worksheet that schools can use for reflection and to plan next steps for action. The resource includes suggested strategies and reflective questions related to student engagement and student voice as a key foundation for a positive school climate.

Source: *Promoting a Positive School Climate: A Resource for Schools, Ontario Ministry of Education, 2013,*
http://www.edu.gov.on.ca/eng/parents/IntroDocEng.pdf

Slide 13

Within the context of Catholic schools, the process of self-reflection, discernment and planning for students is also informed by the context of our Faith tradition. For example, the language and imagery of the Catholic Graduate Expectations is a natural complement for reflective questions which encourage student engagement and value student voice.

Slide 14

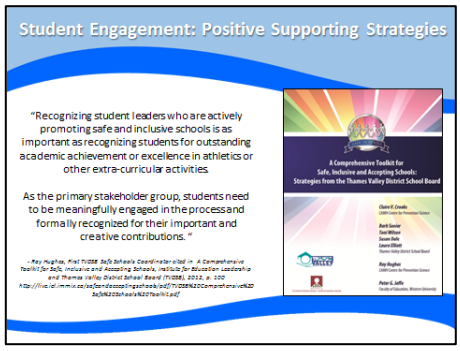


Refer to Handouts: Positive School Climate Strategies and Worksheet

Student voice is first encountered when the space is created in a welcoming community that listens with the heart to the stories that young people tell.

Provide time for participants to reflect on current practices within their own school community, and to plan for next steps to further engage students as part of a whole school approach. This can be done individually, in pairs, or is small groups depending on your audience.

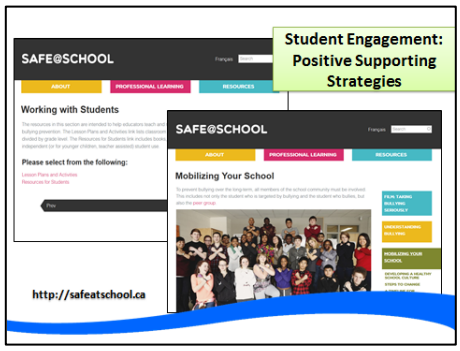
Slide 15



The IEL Toolkit provides a whole section on Engaging and empowering students as part of a whole school approach, including specific approaches and strategies, as well as a tip sheet on engaging students.

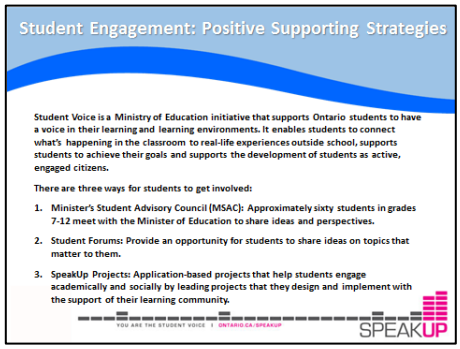
The toolkit is available online at:
http://live.iel.immix.ca/safeandacceptingschools/

Slide 16



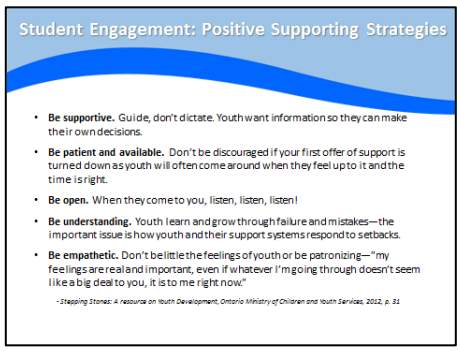
This online resource was developed by the Ontario Teacher's Federation (OTF) in partnership with COPA (le centre ontarien de preventions des aggressions). It includes a number of resources, including video resources, and links to additional resources. It also includes professional learning modules related to safe and accepting schools, and equity and inclusive education.

Slide 17



Have any participants had students engage in any of the Ministry of Education's Student Voice initiatives? If so, please share what you heard and saw from the students. If not, it is worth encouraging students to participate.

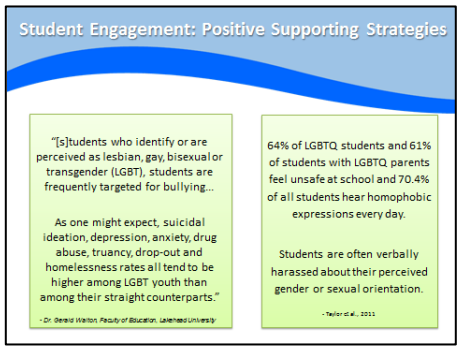
Slide 18



These are the five key themes that youth identified as being important to them, that can help guide our interactions.

It is a good reminder that it is important to be deliberate and purposeful in your interactions with youth. Every interaction provides an opportunity to support their development. It doesn't necessarily require its own program or agenda. It's about what we do every day. This is the nourishment that accompanies the experience of being welcomed and heard. Nourishment comes from feeling both loved or accepted, and then having the space to learn about one's gifts and the larger world.

Slide 19

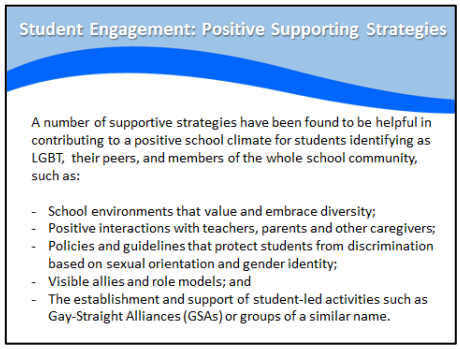


Let's spend a bit of time reflecting on the experiences of students who identify as LGBT, or who are perceived to be LGBT, in our schools.

Note to facilitator: Module 4, Parts I and II focus on the impact of bullying, harassment, and discrimination based on gender identity, gender expression and sexual orientation.

Source: Walton, Dr. G. (2010). "Forging Safer Learning Environments: Addressing Homophobic Bullying in Schools." In The Literacy and Numeracy Secretariat, *What Works? Research into Practice*. Research Monograph no. 30.

Slide 20

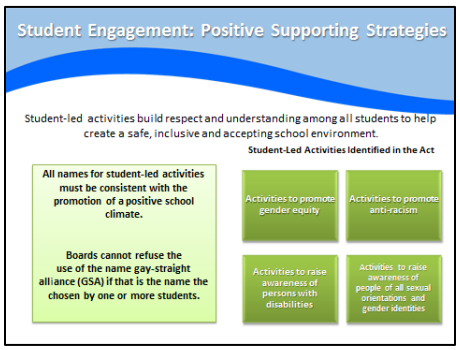


While we know that students identifying as LGBT are at greater risk, we also know there are some key supportive strategies that can have a positive impact. These factors have also shown to be beneficial for members of the school community as a whole.

For example, LGBTQ students from schools with Gay Straight Alliances (GSAs) are more likely to agree that their school communities are supportive of LGBTQ people (53%) compared to participants without GSAs (26%).

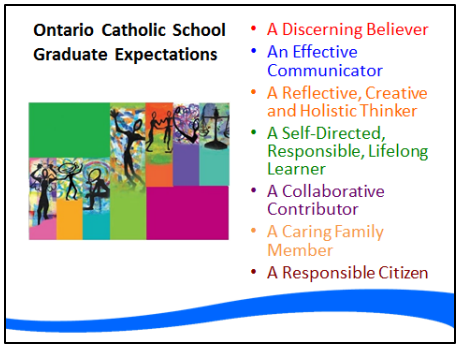
Source: Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools, 2011.

Slide 21



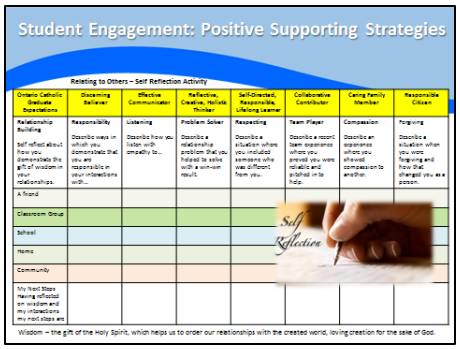
School boards are required to support students who want to lead activities and organizations that promote gender equity, anti-racism, awareness, understanding and respect for people with disabilities and people of all sexual orientations and gender identities, including groups with the name Gay-Straight Alliance (GSA) or another name.

Slide 22



The Graduate Expectations provide language that is both rich and familiar to students, and is useful to provide context. It may be helpful, for example, to review the CGEs with students and explain that the distinctive expectations for students of Catholic schools are determined and shaped by this vision and the destiny of the human person emerging from our faith tradition. Our journey together as human beings is one in which we are called to cherish the dignity and value of each person and this journey is best understood within the context of relationship. This can serve as a useful point of departure for student engagement strategies and initiatives.

Slide 23



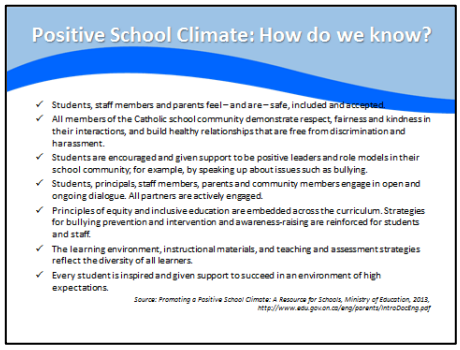
Students should be encouraged to be reflective, both as individuals, and as community members, with initiatives that engage student voice. Concretely, self-reflection activities which focus on relationships as reflected in our Catholic Graduate Expectations invite students to understand and discern, appropriate to their age and development, their responsibilities to one another. Our faith tradition reminds us of the Holy Spirit's gift of Wisdom – the gift which helps us to live in relationship with everyone and everything within the created world, loving all creation for the sake of God.

Slide 24

What is happening in your school and/or across your Catholic school district that encourages student voice?

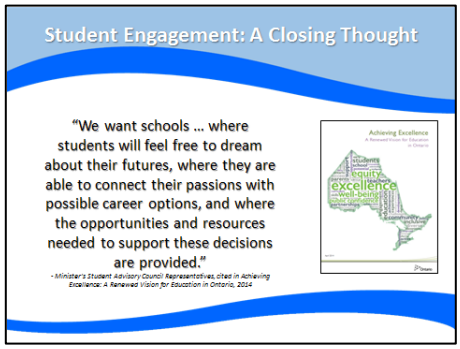
What have been some of the successes and challenges? What further action do you think might help?

Slide 25



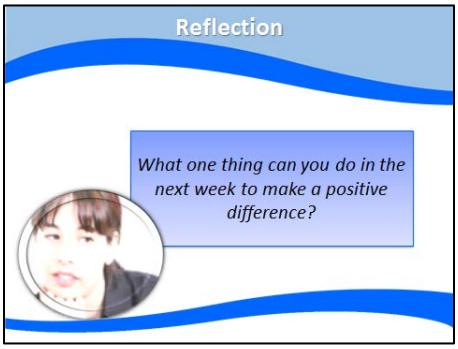
How many of these indicators would you say you have in place in your school? How might you go about increasing that number? What have you seen or heard about in other Catholic schools that might be of interest to others in the room?

Slide 26



Let's have a look at one last word from MSAC students for us to take with us.

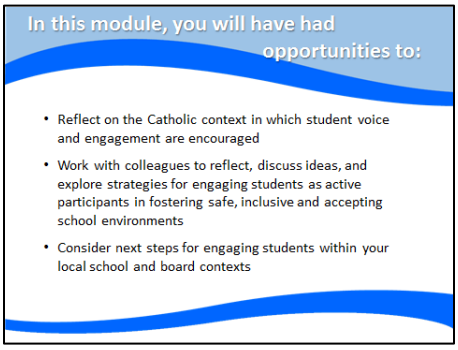
Slide 27



Let's close off with a call to action. Write down one thing you can do in the next week to make a positive difference within your local school and/or board context that increases and encourages student voice.

Note to facilitator: Remind the participants that a Eucharistic community we are called to be welcoming, to be educators who listen with the heart to the voices and the stories that we hear from our students and our staff; we are called to nourish or "break bread" with others so that every day when they leave the school they are somehow more whole, more learned, more confident than when they arrived.

Slide 28

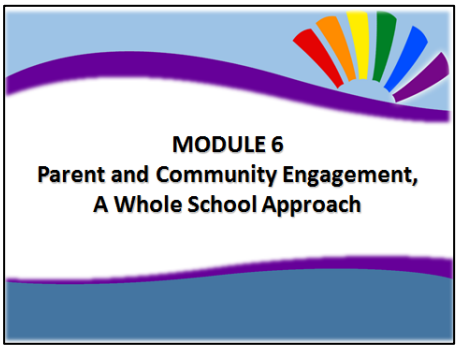


Any last questions or thoughts?

Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

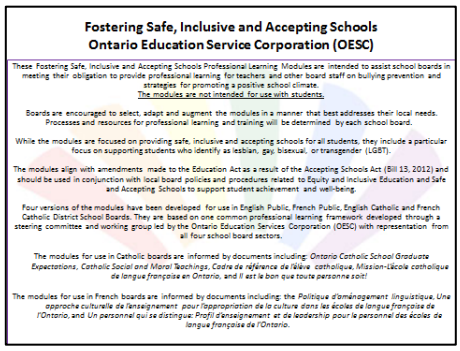
Module 6: Parent and Community Engagement, A Whole School Approach

Slide 1



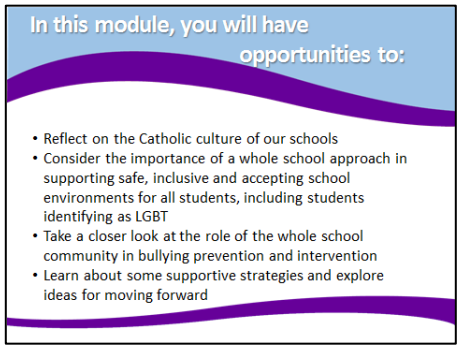
This module is designed for Catholic school district employees to focus on engaging parents/guardians, parent councils, parent volunteers, members of the community who use the school (i.e. church groups, sports teams, community organizations) and other community partners through a whole school approach to safe, inclusive and accepting schools for all students.

Slide 2



This slide explains that the Ontario Education Service Corporation (OESC) has created these modules to assist school boards in meet their requirements of the *Education Act* as amended by the Accepting Schools Act (2012) to provide safe, inclusive and accepting schools for all students. Boards are encouraged to use the modules in ways that are meaningful at local levels as they move forward with implementation.

Slide 3



Note to facilitator: Take a few minutes to ask people to introduce themselves, their role and their interest in this session if you have not yet had the chance to do so.

Are there any questions up front or anything anyone else is hoping to get from the session today?

Slide 4

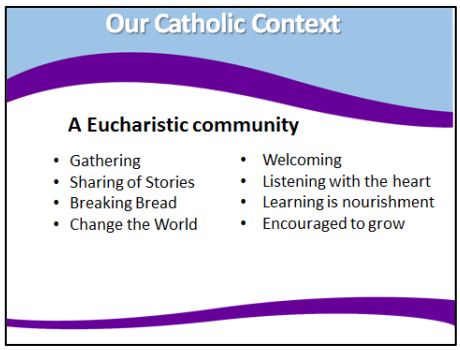
All Catholic communities, whether in a school context or not, strive to be Eucharistic communities. Eucharist is a Greek word that means thanksgiving. Catholics by their faith and world-view are people of the gospel (recipients of good news!) who recognize that God is for us, both promise-maker and promise-keeper, a loving parent who loves each of us more than we could ever long for or even imagine.

In gratitude or thanksgiving for the bountiful concern or care that God has shown to the human family -- to each one of us -- especially in gifting to us his own son, Jesus, to bring us to wholeness and holiness, we are called to respond freely in love.

This free loving response to God's goodness is expressed in our celebrations of the Eucharist, or Mass. Since the Second Vatican Council and in the Catechism of the Catholic Church, Eucharist is referred to as the source and summit of Christian life.

John Shea, a storyteller and theologian, frames the Eucharist in four parts: gather the folks, tell the story, break the bread, change the world.

Slide 5



The experience of Eucharist can and does extend beyond the liturgy Catholics know as the Mass and helps inform a positive Catholic school climate and culture.

Our schools by their nature and organization are also Eucharistic in that the pattern of school life follows the four movements of the Eucharistic liturgy.

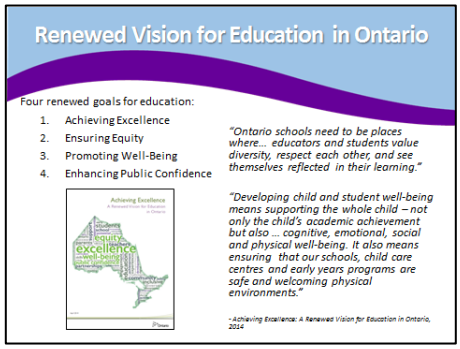
Every day in schools, staff and students gather; they share stories with each other; they break bread together in staff rooms or lunchrooms or cafeterias; and at the end of the day when they part the hope is that they leave the school somehow more whole, more learned, more confident than when they arrived.

In this way, school, in our Catholic context, is a celebration of gratitude for the space and the place to learn, to grow, to thrive.

When the government of Ontario introduced Bill 13, the Accepting Schools Act, the Catholic school community understood the new legislation as congruent with our Eucharistic sensibility that calls us to welcome each person as they are, to listen with the heart to the stories they tell,

to nourish each child with love and learning, and to encourage the growth and transformation of each person.

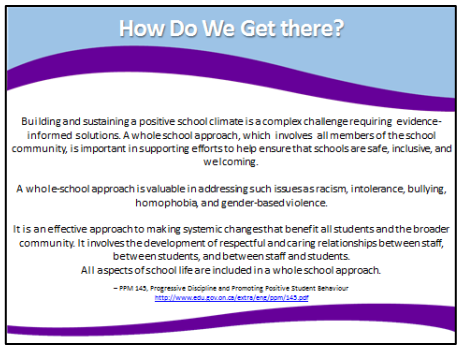
Slide 6



The government recently released *Achieving Excellence: A Renewed Vision for Education in Ontario* (2014) based on input from parents, students, teachers, support staff and school and system leaders, as well as input from individuals and groups from outside the education sector including businesses, non-profit organizations and representatives from research and innovation, municipal, multicultural, French language and Aboriginal communities.

The renewed vision emphasizes the importance of parent and community engagement to support all children and youth, regardless of background or personal circumstance, to reach their full potential from child care through to graduation and beyond.

Slide 7

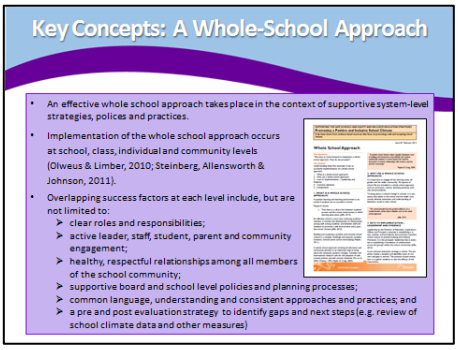


It is important to recognize that effective legal and policy frameworks are a key component of a broader approach to supporting safe, inclusive and welcoming schools.

A whole school approach through which all members of the school community are informed, engaged and play an active role, is a key success factor for the realization of these goals at the local level.

The amendments to the *Education Act* made through the Accepting Schools Act require and support schools and boards to foster safe, inclusive and accepting school environments.

Slide 8



What do you see taking place in your local contexts? What is working well? What are some areas for growth or improvement?

Source: Ontario Ministry of Education. (2012). Promoting a Positive and Inclusive School Climate: Whole School Approach. Issue 1: February. http://www.edu.gov.on.ca/eng/policyfunding/memos/feb2012/Issue1Feb2012.pdf

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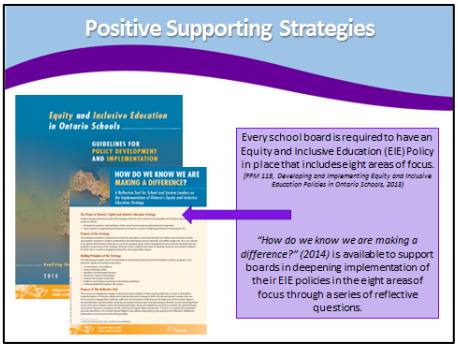
Slide 9



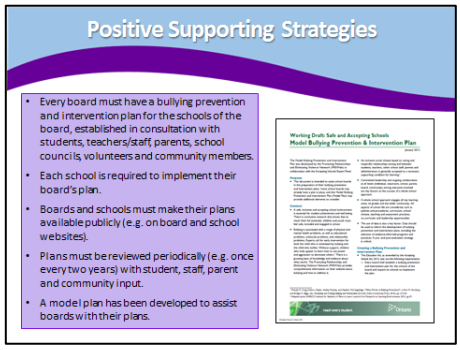
Every school board has an Equity and Inclusive Education (EIE) Policy in place to support student achievement and well-being.

School and community relationships is one of the eight areas of focus that boards are required to include in their policies, as outlined in PPM 119.

Slide 10

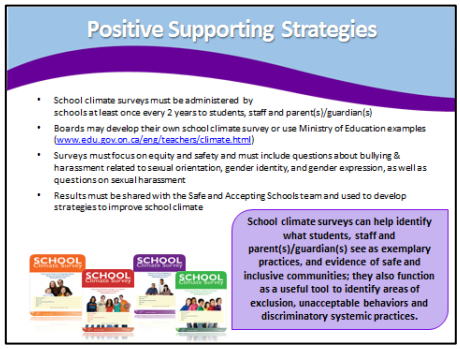
Ontario's Parent Engagement Policy can be found online on the Ministry of Education's website: http://www.edu.gov.on.ca/eng/parents/involvement/PE_Policy2010.pdf

Slide 11



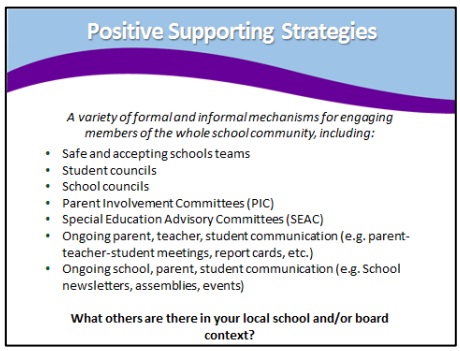
Every school board must also have a Bullying Prevention and Intervention plan in place. It must include key elements as outlined in PPM 144.

Slide 12



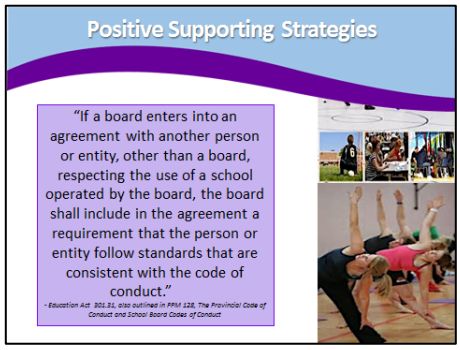
Boards must conduct anonymous school climate surveys of their students, staff and parents/caregivers at least once every two years, and use this data to inform progress related to goals in their board multi-year plans on positive Catholic school climate and bullying prevention. The ministry has developed sample school climate surveys available in 22 languages that boards can use and modify to reflect their local contexts and priorities.

Slide 13



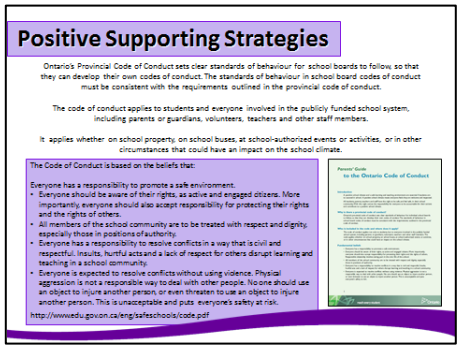
What kind of mechanisms are in place in your local school and/or board context? Are you reaching diverse members of your community? What have been some of the challenges and successes? Are there further actions or outreach that could be taken?

Slide 14



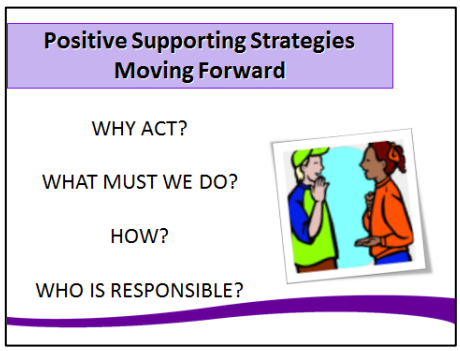
The Provincial Code of Conduct and related School Board Codes of Conduct are yet another mechanism to support a whole school approach to safe, inclusive and accepting schools.

Slide 15



Refer to Handout: *A Parent's Guide to the Ontario Code of Conduct.* This is available on the Ministry of Education website at:
http://www.edu.gov.on.ca/eng/safeschools/code.pdf

Slide 16

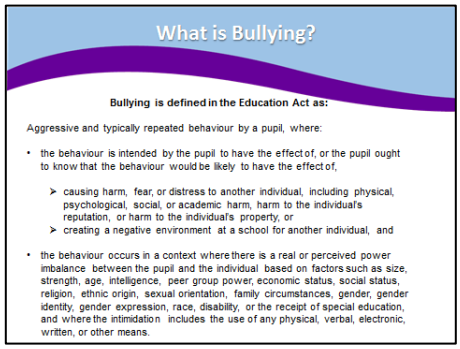


The next few slides will provide information and direction with respect to a whole school approach to supporting safe, inclusive and welcoming schools.

Slide 17

What does bullying mean to you? How would you define it?

Slide 18



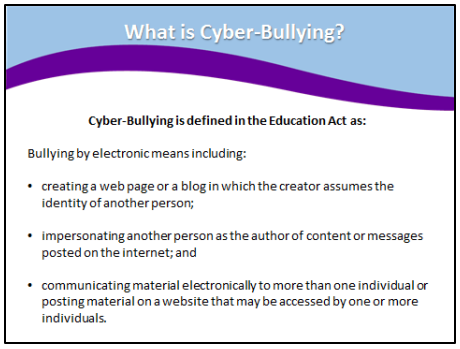
This slide reflects the definition of bullying as outlined in the *Education Act*.

Slide 19

A definition of cyber-bullying is now also included in the *Education Act*.

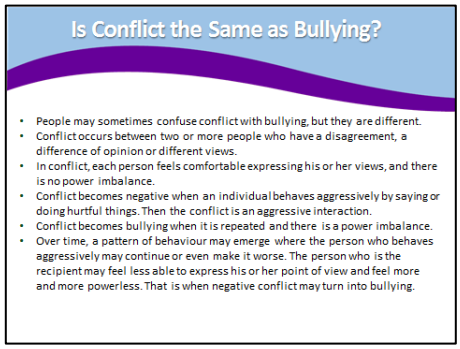
What does cyber-bullying mean to you? How would you define it?

Slide 20



This slide reflects the definition of cyber-bullying as outlined in the *Education Act*.

Slide 21



It is important to recognize the difference between bullying and conflict. It is also important to understand that school will respond to bullying differently than they will respond to conflict. For example, in the case of a conflict, a staff member may try to have the students come together to tell their side of the story and help them resolve the situation together. In the case of bullying, a principal will consider progressive discipline, which may include suspension or expulsion.

Source: Ontario Ministry of Education. (2013).Bullying, We Can All Help Stop It. http://www.edu.gov.on.ca/eng/multi/english/BullyingEN.pdf

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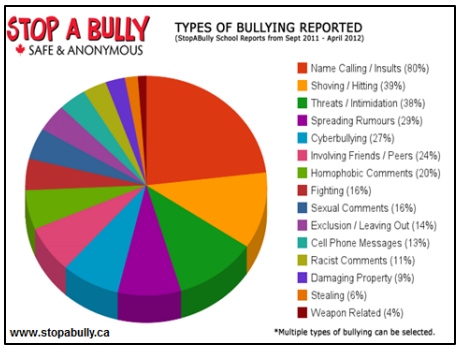
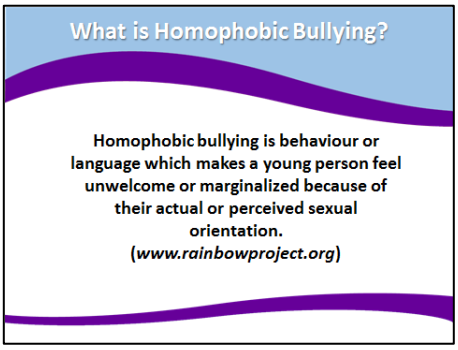
Slide 22



What kinds of behaviours have you witnessed in schools or in the community?

Source: www.stopabully.ca

Slide 23

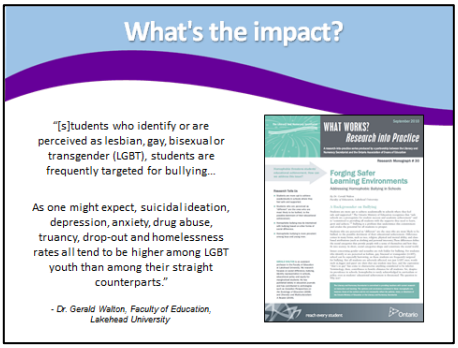


Use this slide to discuss the following concepts with participants, and be ready to discuss:

- Verbal bullying (being teased or called names)
- Being compared to LGBT celebrities/caricatures/ characters that portray stereotypes of LGBT people
- Being 'outed' (the threat of being exposed to your friends and family)
- Indirect bullying/social exclusion: (being ignored or left out)
- Physical bullying
- Sexual harassment (inappropriate sexual gestures)
- Cyber-bullying (being teased, called names and/or threatened through electronic means)

Note to facilitator: Module 4, Parts I and II focus on the impact of bullying, harassment, and discrimination based on gender identity, gender expression and sexual orientation.

Slide 24



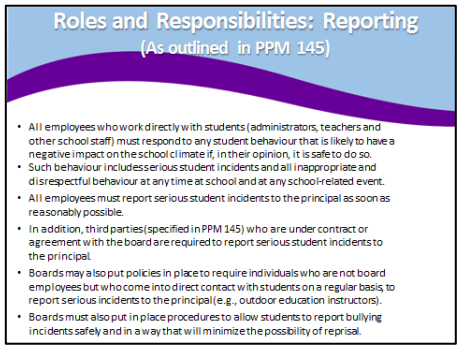
Because in the act of creation God loves us first, there is an inherent promise (or covenant) woven into our relationship with God.

God embraces all of us as beloved sons and daughters and nothing we can ever do can separate us from the love of God (found in Christ Jesus, as St. Paul says in his letter to the Romans). And as God loves each of us, we are called to love one another.

All human beings, regardless of race, gender, or sexual orientation possess innate human characteristics that identify us as human and distinguish us from the rest of God's creation. It is this common nature that bonds us together as a universal race – the human race. The Roman Catholic faith views all people as children of God.

Source: Walton, Dr. G. (2010). "Forging Safer Learning Environments: Addressing Homophobic Bullying in Schools." In The Literacy and Numeracy Secretariat, *What Works? Research into Practice*. Research Monograph no. 30.

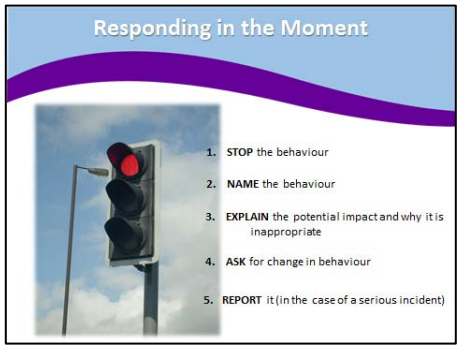
Slide 25



The Ministry of Education's resource *Keeping Our Kids Safe at School: Reporting and Responding to Incidents (2009)* is provides more information on reporting and responding: http://www.edu.gov.on.ca/eng/safeschools/KeepKidSafeSchool.pdf

Note to facilitator: More information on requirements for responding and reporting is provided in Module 2, Parts I to III.

Slide 26

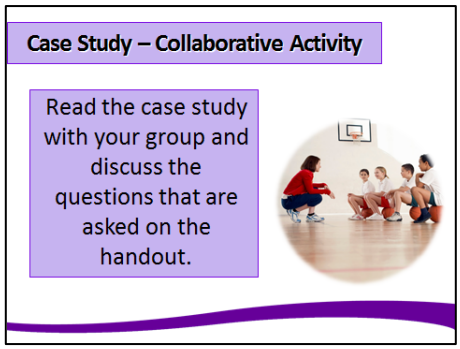


While responding to student incidents is a legal requirement for board employees who work directly with students, it may be helpful to know how to address inappropriate behaviour if you choose to do so. This five-step process can be helpful in providing guidance.

This type of encounter is important for changing the behaviour of individual students. The positive benefits can also extend to other students and colleagues.

Incidents must be reported if they are considered to be a serious student incident (an incident for which suspension or expulsion may need to be considered in accordance with Section 300.2 or Part XIII of the *Education Act*).

Slide 27

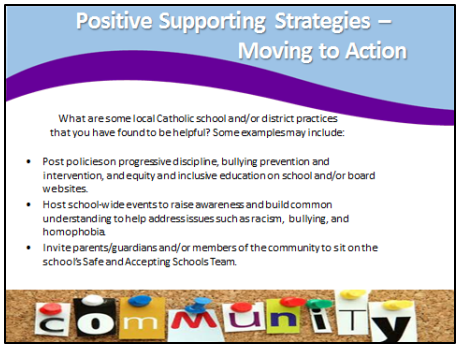


Refer to handout: Case Studies

Discuss the scenarios you have been given with your elbow partner or the people at your table.

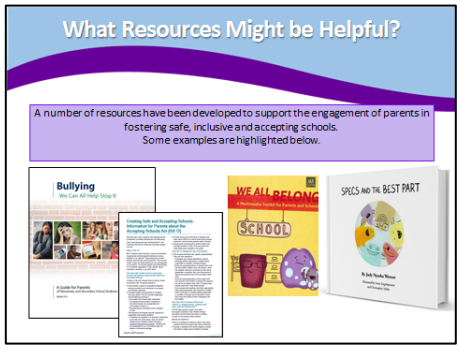
Invite large group dialogue.

Slide 28



What other ideas come to mind?

Slide 29



Refer to Handout: *Creating Safe and Accepting Schools: Information for Parents about the Accepting Schools Act (Bill 13).*

These resources can be found online at:

http://www.edu.gov.on.ca/eng/parents/multiLanguages.html

http://www.changeourworld.ca/resources

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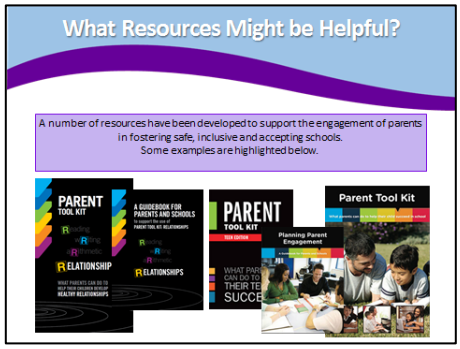
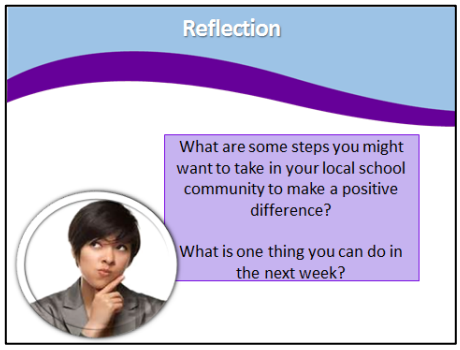


The Council of Ontario Directors of Education (CODE) These resources can be found here:

http://www.ontariodirectors.ca/parent_engagement.html

Slide 31

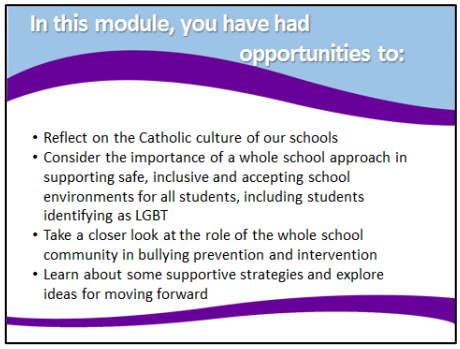


Let's close off with a call to action. With the contents of this presentation in mind, take a moment to reflect on your role in supporting a safe, inclusive and accepting school environment to support the success and well-being of all students in your school or board?

Take a moment to read the questions on this slide.

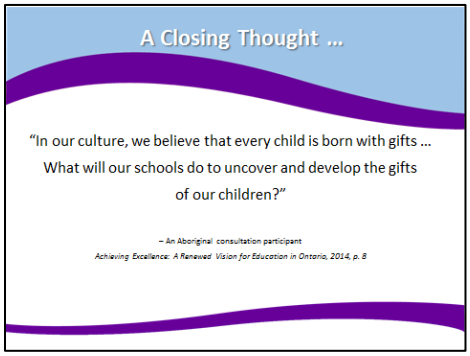
Note to Facilitator: Remind the participants that a Eucharistic community we are called to be welcoming, to be educators who listen with the heart to the voices and the stories that we hear from our students and our staff; we are called to nourish or "break bread" with others so that every day when they leave the school they are somehow more whole, more learned, more confident than when they arrived.

Slide 32



Any last thoughts or questions?

Slide 33



Please check the **OESC Equity and Inclusive Education Resources Data Base** for additional materials to support this module: http://equity.oesc-cseo.org

Facilitation Tools and Templates

a) Seven Norms of Collaboration

1) **Promoting a Spirit of Inquiry**: Exploring perceptions, assumptions, beliefs and interpretations promotes the development of understanding. Inquiring into the ideas of others before advocating for one's own ideas is important to productive dialogue and discussion.
2) **Pausing**: Pausing before responding or asking a question allows time for thinking and enhances dialogue, discussion, and decision-making.
3) **Paraphrasing**: Using a paraphrase start that is comfortable for you – "So…" or "As you are…"or "You're thinking …" – and following the starter with an efficient paraphrase assists members of the group in hearing and understanding one another as they converse and make decisions.
4) **Probing**: Using gentle open-ended probes or inquiries – "Please say more about…" or "I'm interested in…" or "I'd like to hear more about…" or "Then you are saying…" increases the clarity and precision of the group's thinking.
5) **Putting ideas on the Table**: Ideas are the heart of meaningful dialogue and discussion. Label the intention of your comments. For example: "Here is one idea…" or "one thought I have is…" or "Here is a possible approach…" or "Another consideration might be…".
6) **Paying Attention to Self and Others**: Meaningful dialogue and discussion are facilitated when each group member is conscious of self and of others, and is aware of what (s)he is saying and how it is said as well as how others are responding. This includes paying attention to learning styles when planning, facilitating, and participating in group meetings and conversations.
7) **Presuming Positive Intentions**: Assuming that others' intentions are positive promotes and facilitates meaningful dialogue and discussion, and prevents unintentional put-downs. Using positive intentions in speech is one manifestation of this norm.

Review the Seven Norms of Collaboration and their descriptions.

Decide which of the Seven Norms you feel the most comfortable using.

Decide which of the Seven Norms you struggle with the most.

Discuss with your elbow partner the two norms you have identified.

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b) The Step by Step Guide to Brainstorming

Brainstorming can be an effective way to generate ideas on a specific issue and then determine which idea – or ideas – is the best solution. Brainstorming is most effective with groups of 8-12 people and should be performed in a relaxed environment. If participants feel free to relax and joke around, they'll stretch their minds further and produce more creative ideas.

A brainstorming session requires a facilitator, a brainstorming space and something on which to write ideas, such as a white-board a flip chart or software tool. The facilitator's responsibilities include guiding the session, encouraging participation and writing ideas down.

Brainstorming works best with a varied group of people. Participants should come from various areas from across the organisation and have different backgrounds. Even in specialist areas, outsiders can bring fresh ideas that can inspire the experts.

There are numerous approaches to brainstorming, but the traditional approach is generally the most effective because it is the most energetic and openly collaborative, allowing participants to build on each other's ideas.

Creativity exercises, relaxation exercises or other fun activities before the session can help participants relax their minds and be more creative during the brainstorming session.

1. Define your issue as a creative challenge. This is extremely important. A well designed creative challenge generates the best ideas to solve your problem. Creative challenges typically start with: "In what ways might we...?" or "How could we...?" Your creative challenge should be concise, to the point and exclude any information other than the challenge itself. For example: "In what ways might we improve X?" or "How could we encourage more students to become involved in X?"
2. Give yourselves a time limit. We recommend around 25 minutes, but experience will show how much time is required. Larger groups may need more time to get everyone's ideas out. Alternatively, give yourself an idea limit (i.e. identify a number such as 50).
3. Once the brainstorming starts, participants shout out solutions while the facilitator writes them down – usually on a white board or flip-chart for all to see. There must be absolutely no criticizing of ideas. No matter how daft, how impossible or how silly an idea is, it must be written down. Laughing is to be encouraged. Criticism is not.
4. Once your time is up, select the five ideas which you like best. Make sure everyone involved in the brainstorming session is in agreement.
5. Write down about five criteria for determining which ideas best address your issue. Criteria should start with the word "should", for example, "it should be possible to finish before July 15", etc.
6. Give each idea a score of 0 to 5 points depending on how well it meets each criterion. Once all of the ideas have been scored for each criterion, add up the scores.

7. The idea with the highest score will best solve your problem. But you should keep a record of all of your best ideas and their scores in case your best idea turns out not to be workable.

Adapted from: http://www.jpb.com/creative/brainstorming.php *Jeffrey Baumgartner*
© 1997, 2002, 2003, 2005, 2006 Bwiti BVBA Erps-Kwerps, Belgium

c) Why Use SBL (Scenario Based Learning)?

Scenarios help integrate subject theory with professional practice.

Scenario-based learning is often used as a teaching strategy to deliver and then assess the practical application and integration of participants' acquired knowledge (Harden & Cairncross, 1980).For example, would-be nurses are given medical details of a fictitious patient and are required to act on this information in a professional manner, and solve one or more dilemmas, demonstrate 'appropriate' (professional/vocational) skills, and/or explore issues that have an impact on their work (Gammer 2003; Van Wissen 2003).

Scenarios can be cognitively motivating.

Scenarios contain similar ingredients to 'good' stories (Miller, 1980; Parkin, 1998). However, unlike stories, scenarios are usually offered incomplete. The pursuit of 'missing knowledge' can prove motivating, provided there is an appropriate degree of ambiguity to render the task interesting.

Scenarios can be socially motivating, making learning a team event.

Participants have an opportunity to work in pairs or groups to explore an issue, practice a skill, or speculate on knowledge. Teaching for group learning and team spirit, is more likely to be successful within the quasi professional settings of chosen work roles, e.g. working as part of a project team (Errington 1997).

Scenarios provide a vehicle for deep level learning tasks.

Adult learning is made relevant through real-world, deep level learning tasks, designed to promote skills specific to their chosen profession. These require more than the regurgitation of information and facts (Marton 1984).

Scenarios can facilitate reflective learning.

Reflective opportunities are built into the scenario-based learning process – before, during and after scenario engagement (Errington 2003; 2010). Scenarios can facilitate these opportunities.

Scenarios may encompass an emotional dimension to learning.

Participants naturally experience thoughts and feelings within scenarios – helping make scenario-based learning a holistic experience. Scenarios are often designed to focus on particular feelings, held beliefs, attitudes and values.

Scenarios replicate professional workplaces and complex relationships.

Scenarios can be used to replicate, as faithfully as possible, the kinds of professional contexts, descriptive circumstances and (often) complex tasks present in the workplace, (Harden & Cairncross, 1980).The focus of the scenario is highly selective, and unlike real-life situations, can

be explored and understood step-by-step.

It is clear in the literature that practitioners need to know why they are using simulation and communicate these purposes to participants so the latter might gain most from the experience. However, there appears to be a lack of clarity/ understanding between the use of simulation and the formation of participants' professional identity – what it might contribute, how and why. What is the relationship between participants' simulated experiences and the growth of their professional identity? What kinds of processes and outcomes might indicate a genuine progression in understanding/professional knowledge?

Adapted from: http://www.jcu.edu.au/learnandteach/projects/jcu_125472.html James Cook University, Australia.

d) Action Planning Template

The next page is a copy of the Action Plan template that can be photocopied for use participants to help them set goals and plan for improvements in their own setting. Ask participants to work with other people from their own workplace if possible. Encourage participants to continue their planning using this template or another similar tool as a way to support implementation of the requirements of the Accepting Schools Act and to collectively build a positive school climate. Invite participants to share the ideas and insights that arose from completing the Action Plan collaboratively.

Objectives (What are our goals?)	**Tasks** (What do we need to do to accomplish them?)	**Success Criteria** (How will we know we have met our goals?)	**Time Frame** (By when will we meet these goals?)	**Resources Needed** (people, materials, training)	**Accountability** (Who will be responsible for these goals?)
Reduce incidents of bullying on the school bus.	Student-created videos about bus etiquette. Daily announcements. Support bus drivers. Continue to implement progressive discipline policies.	We will track reported incidents of bullying and watch for a decline in frequency.	By the end of the term.	Bus driver training and support. Poster making materials. Support of Student Council. Support of parent(s)/guardian(s).	Students, staff, bus driver, parents.

[Placeholder – needs a source, ask Melanie or remove]

e) Using a Gap Analysis Planning Tool to Support Change and Improvement

To carry out a Gap Analysis, first identify your project's objectives – this is your "future state." Then analyze your current situation, making sure that you gather information from the right sources. Finally, identify how you'll bridge the gap between your current situation and the desired future state. To conduct a Gap Analysis to assist you in your planning, follow these three steps:

1. Identify Your Desired Future State
   This gives you your future state – the "place" where you want to be once you've completed your plan.

   Work collaboratively to envision your desired future state to ensure “buy in” and commitment from staff, students and community members. Use survey data, your School Improvement Plan or other information to help you develop an image of your future state. Be sure to provide an appropriate amount of detail in your description of your desired future state.

2. Analyze the Current Situation
   Use collaborative teamwork, reflective activities, formal or informal information and/or opinion gathering tools, checklists, the Mini-School Audit (see Suggested Resources section) to help you analyse your current situation and identify your objectives for change and improvement. Be as specific as possible. Remember that your assessment of the current situation and the desired future state can be both quantitative and qualitative.

   Consider the following questions:
   - Who has the knowledge that you need?
   - Who will you need to speak with to get a good picture of your current situation?
   - Is the information in people's heads, or is it documented somewhere?
   - What's the best way to get this information? Survey or questionnaire? By using brainstorming workshops? Through one-to-one interviews? By reviewing documents?

3. Identify How You'll Bridge the Gap
   Once you have a vision for your future state and a clear understanding of your current situation, think about the steps you need to take to bridge the gap between the two and reach your objectives for improvement. Try to break down large steps into small ones so the amount of change doesn’t seem daunting and so that progress can be seen and measured. Establish accountability and a timeline for ensuring that steps are taken within a

certain timeframe. Decide when you are going to revisit the gap analysis to measure progress or alter the objectives. You can use Gap Analysis at any stage of a project to create a plan or analyze your progress.

A completed Gap Analysis Planning Tool follows as an example of how the tool could be used to guide planning. Use the blank Gap Analysis Tool included in this section to help you with your own work.

Adapted from: MindTools http://www.mindtools.com/pages/article/gap-analysis.htm

VI. Glossary of Terms and Concepts

This glossary has been compiled to support the learning of school board employees and others who use schools on a regular basis. It contains terminology related to LGBT issues and matters related to sexual orientation, gender, gender identity, gender expression, equity and inclusive education. To promote safe and inclusive learning environments for all students, it is important to share understanding of concepts and language and to learn to use terminology correctly and respectfully. It is by no means intended to represent a complete list. Language is continually changing and growing.

As a reference tool, the glossary will assist employees in understanding various terms used in the professional learning and training modules and resources as well as terms they may encounter in the context of discussions about safe, inclusive, and accepting schools or the implementation of amendments to the *Education Act*. School and system leaders may find it helpful in their work with teachers, staff, students, parents, and members of the community in various contexts.

The glossary is adapted from definitions and explanations of terms and concepts taken from the websites listed below:

Advocates for Youth	www.advocatesforyouth.org
Canadian Teachers' Federation	Gay-Straight Student Alliance Handbook
Harmony Movement	Educator's Equity Companion Guide
LGBTQ OutLoud	www.ok2bme.ca/
Ontario Human Rights Commission	www.ohrc.on.ca
(*Includes link to Policy on Preventing Discrimination because of Gender Identity and Gender Expression)	
Ontario Ministry of Education	www.edu.gov.on.ca
(*Includes links to Supporting Bias-Free Progressive Discipline in Schools, Positive School Climate resources, Ontario's Equity and Inclusive Education Strategy, PPMs 119, 144, 145, Education Act)	
Ontario Public Health Association (OPHA)	www.opha.on.ca

In the glossary, definitions have been identified with the acronyms - Education Act (Ed. Act); Equity and Inclusive Education Guidelines (EIE Guidelines); Ontario Human Rights Commission *Policy on Preventing Discrimination because of Gender Identity and Gender Expression (OHRC Policy)*. These definitions are for explanatory purposes only. Readers should consult the Education Act or the Ontario Human Rights Code for legal definitions if necessary.

A

Ally

- An ally is a member of a dominant group who acts in solidarity with people who are targets of discrimination. An example of an ally may include a man who challenges sexism or a white person who opposes racism. An ally may also be an individual, usually straight, who is supportive of the LGBT community (Harmony Movement).

Asexual

- In usage, may refer to a person who is not sexually attracted to other people or who has little or no interest in sexual activity (adapted from LGBTQ OutLoud).

B

Barrier

- An obstacle to equity that may be overt or subtle, intended or unintended, and systemic or specific to an individual or group, and that prevents or limits access to opportunities, benefits, or advantages that are available to other members of society (EIE Guidelines).

Bias

- An opinion, preference, prejudice, or inclination that limits an individual's or a group's ability to make fair, objective, or accurate judgements (EIE Guidelines).

Biphobia

- Fear, dislike or hatred of people who are bisexual. Often exhibited as prejudice, discrimination, jokes, name-calling, exclusion, harassment, and acts of violence. (OPHA).

Bisexual / Bisexuality

- A person who is emotionally/romantically/sexually/physically attracted to and/or involved with both men and women (EIE Guidelines).

Bullying

- Under the Education Act (s.1(1), "aggressive and typically repeated behaviour by a pupil where (a) the behaviour is intended by the pupil to have the effect of, or the pupil ought to know that the behaviour would be likely to have the effect of, (i) causing harm, fear or distress to another individual, including physical, psychological, social or academic harm, harm to the individual's reputation or harm to the individual's property, or (ii) creating a negative environment at a school for another individual, and (b) the behaviour occurs in a context where there is a real or perceived power imbalance between the pupil and the individual based on factors such as size, strength, age, intelligence, peer group power, economic status, social status, religion, ethnic origin, sexual orientation, family circumstances, gender, gender identity, gender expression, race, disability or the receipt of special education; ("intimidation"). It includes the use of any physical, verbal, electronic, written or other means (Ed. Act).

C

Cisgender and cisnormativity

- When a person's gender identity is in line with or matches the sex they were assigned at birth. Cisnormativity refers to the commonplace assumption that all people are cisgender (their gender identity matches the sex they were assigned at birth) and that everyone accepts this as the norm (OHRC Policy).

D

Discrimination

- Unfair or prejudicial treatment of individuals or groups on the basis of grounds set out in the Ontario Human Rights Code (e.g., race, sexual orientation, disability) or on the basis of other factors. Discrimination, whether intentional or unintentional, has the effect of preventing or limiting access to opportunities, benefits, or advantages that are available to other members of society. Discrimination may be evident at the organizational or individual level (EIE Guidelines).

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 identity, gender expression, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status (EIE Guidelines).

E

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 (EIE Guidelines).

G

Gay

- An individual who is emotionally/romantically/sexually/physically attracted to and/or involved with individuals of the same sex (EIE Guidelines).

Gay-Bashing (sometimes Bashing or Queer-Bashing)

- A physical or verbal attack directed LGBT people, motivated by hatred for their sexual orientation, gender identity, and/or sexual behavior (Advocates for Youth).

Gay-Straight Alliance (GSA)

- Gay-Straight Alliances (GSAs) are typically student-run and teacher-supported school-based groups that work to create safe, caring and inclusive spaces for LGBT students and their allies in schools. Typically, GSAs are designed to provide a safe space for students to meet, socialize and support one another as they discuss their feelings and

experiences related to sexual orientation and gender identity issues.

GSAs are considered to be a confidential space in which no assumptions are made about a student's or teacher's sexual orientation or gender identity. Some members of a GSA may be LGBT students or teachers, while other may have LGBT friends or family members and want to learn how to become a supportive ally. As a result, assumptions about a person's sexual orientation or gender identity (whether the person is perceived as heterosexual, bisexual, homosexual or trans-identified) should not be made. All GSAs should strive to be welcoming spaces for all students and teachers who are interested in addressing homophobia, transphobia, heterosexism and other forms of related discrimination and prejudice (Canadian Teachers' Federation).

Gender

- A term that refers to those characteristics of women and men that are socially constructed (EIE Guidelines).

Gender Binary

- A social system whereby people are thought to have either one of two genders: man or woman. These genders are expected to correspond to birth sex: male or female. In the gender binary system, there is no room for interpretations, for living between genders, or for crossing the binary. The gender binary system is rigid and restrictive for many people who feel that their natal sex (sex they were labelled with at birth) does not match up with their gender or that their gender is fluid and not fixed (OHRC Policy).

Gender Expression

- How a person publicly presents or expresses their gender. This can include behaviour and outward appearance such as dress, hair, make-up, body language and voice. A person's chosen name and pronoun are also common ways people express their gender. Others perceive a person's gender through these attributes.

  All people, regardless of their gender identity, have a gender expression and they may express it in any number of ways. For trans people, their chosen name, preferred pronoun and apparel are common ways they express their gender. People who are trans may also take medically supportive steps to align their body with their gender identity (OHRC Policy).

Gender Identity

- Each person's internal and individual experience of gender. It is a person's sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person's gender identity may be the same as or different from their birth-assigned sex.

  For most people, their sex and gender identity align. For some, it does not. A person may be born male but identify as a woman, or born female but identify as a man. Other people may identify outside the categories of woman/man, or may see their gender

identity as fluid and moving between different genders at different times in their life (OHRC Policy).

Gender non-conforming/gender variant/gender queer:

- Individuals who do not follow gender stereotypes based on the sex they were assigned at birth. They may identify and express themselves as "feminine men" or "masculine women" or as androgynous, outside of the categories "boy/man" and "girl/woman." People who are gender non-conforming may or may not identify as trans (OHRC Policy).

Gender norms

- The gender binary influences what society considers "normal" or acceptable behaviour, dress, appearances and roles for women and men. Gender norms are a prevailing force in everyday lives. Strength, action and dominance are stereotypically seen as "masculine" traits, while vulnerability, passivity and receptiveness are stereotypically seen as "feminine" traits. A woman expressing masculine traits may be stereotyped as overly "aggressive," while a man expressing "feminine" traits may be labeled as "weak." Gender norms can contribute to power imbalances and gender inequality in the home, at work and in communities (OHRC Policy).

H

Harassment

- A form of discrimination that may include unwelcome attention and remarks, jokes, threats, name-calling, touching, or other behaviour (including the display of pictures) that insults, offends, or demeans someone because of his or her identity. Harassment involves conduct or comments that are known to be, or should reasonably be known to be, offensive, inappropriate, intimidating, and hostile (EIE Guidelines).

Hate crime

- A criminal offence, perpetrated on a person or property, that is motivated by bias or prejudice based on actual or perceived race, ancestry, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, gender identity, sexual orientation, or other, similar factors. Hate crimes can involve intimidation, harassment, physical force, or threats of physical force against a person or an entire group to which the person belongs. (Any act, including an act of omission, that is not a criminal offence but otherwise shares the characteristics of a hate crime is referred to as a hate incident) (EIE Guidelines).

Hate Propaganda

- Ideas, beliefs, and ideologies transmitted in written, oral, or electronic form for the purpose of creating, promoting, perpetuating, or exacerbating antagonistic, hateful, and belligerent attitudes or actions against a particular group or groups of people (EIE Guidelines).

Heteronormativity

- Refers to the commonplace assumption that all people are heterosexual (they are attracted to people of the opposite sex) and that everyone accepts this as the norm (adapted from OHRC policy).

Heterosexual/Heterosexuality

- A person who is physically and emotionally attracted to people of the opposite sex. The term straight is sometimes used (OPHA).

Homophobia

- A disparaging or hostile attitude or a negative bias, which may be overt or unspoken and which may exist at an individual and/or a systemic level, towards people who are, or who are perceived to be, lesbian, gay, bisexual, or transgender (LGBT) (EIE Guidelines).

I

Identity

- What, how and who one perceives oneself to be; a multi-faceted self-concept that evolves throughout life (Advocates for Youth).

In the Closet

- The intentional concealment of an individual's own gender identity or sexual orientation, usually due to fear of discrimination and/or violence; can cause isolation and psychological pain (LGBTQ OutLoud).

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 (EIE Guidelines).

Intersectionality

- The overlapping, in the context of an individual or group, of two or more prohibited grounds of discrimination under the Ontario Human Rights Code, or other factors, which may result in additional biases or barriers to equity for that individual or group (EIE Guidelines).

Intersex

- A term used to describe a person born with reproductive systems, chromosomes and/or hormones that are not easily characterized as male or female. This might include a woman with XY chromosomes or a man with ovaries instead of testes. Intersex characteristics occur in one out of every 1,500 births. Typically intersex people are assigned one sex, male or female, at birth. Some intersex people identify with their

assigned sex, while others do not. Some choose to identify as intersex. Intersex people do not typically identify as transgender or transsexual (OHRC Policy).

L

Lesbian

- A woman who is emotionally/romantically/sexually/physically attracted to and/or involved with another woman (EIE Guidelines).

LGBT

- The initiailism used to refer to lesbian, gay, bisexual, and transgender people. A broader range of identities is also sometimes implied, or may be represented more explicitly by the initialism LGBTT2SIQ, which stands for lesbian, gay, bisexual, transgender, transsexual, or two-spirited, intersex, and questioning. The initiailism LGBTQ is also often used (EIE Guidelines).

O

Out

- Openly acknowledging one's sexual orientation or gender identity; may be partial (that is, out to some people and in the closet to others) (LGBTQ OutLoud).

P

Power Dynamics

- The process by which one group defines and subordinates other groups and subjects them to differential and unequal treatment (EIE Guidelines).

Power Imbalance

- A situation in which an individual or group is able to influence others and impose its beliefs, subjecting other individuals and/or groups to differential and unequal treatment (EIE Guidelines).

Prejudice

- The pre-judgement (usually negative) of groups or individuals, or preconceived notions about them, based on misinformation, bias, or stereotypes (EIE Guidelines).

Privilege

- The experience of freedoms, rights, benefits, advantages, access, and/or opportunities on the basis of group membership or social context, which is denied or not extended to members of all groups (EIE Guidelines).

Q

Queer

- A term for homosexuality that was once a pejorative but that has more recently been reclaimed by some or many of the LGBT movement to be used for self-identification in a positive way (EIE Guidelines).

S

Safe Space

- A place where anyone can relax and be fully self-expressed, without fear of being made to feel uncomfortable, unwelcome, or unsafe on account of biological sex, race/ethnicity, sexual orientation, gender identity or expression, cultural background, age, or physical or mental ability (LGBTQ OutLoud).

Sex

- The category of male or female based on characteristics that are biologically determined (EIE Guidelines).

Sexism

- Prejudice, stereotyping, and discrimination directed against people on the basis of their sex or gender. Sexism may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals (EIE Guidelines).

Sexual Orientation

- A person's sense of sexual attraction to people of the same sex, the opposite sex, or both sexes (EIE Guidelines).

Sexual Orientation and Gender Identity are different

- Sexual orientation describes human sexuality, from gay and lesbian to bisexual and heterosexual orientations. A person's gender identity is fundamentally different from and not related to their sexual orientation. Because a person identifies as trans does not predict or reveal anything about their sexual orientation. A trans person may identify as gay, lesbian, queer, straight or bisexual, just as people who do not identify as trans (OHRC Policy).

Stereotype

- A false or generalized, and usually negative, conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may be based on race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status, or disability, as set out in the Ontario Human Rights Code, or on the basis of other factors (EIE Guidelines).

T

Trans/Transgender

- An umbrella term that describes people with diverse gender identities and gender expressions that do not conform to stereotypical ideas about what it means to be a girl/woman or boy/man in society. Trans includes people whose gender identity is different from the gender associated with the sex they were assigned at birth (OHRC Policy).

Transsexual

- A person whose gender identity differs from their sex assigned at birth. They may or may not undergo medically supportive treatments to align their bodies with their gender identity, such as hormone therapy, sex reassignment surgery or other procedures. They may also undertake other changes to align their external attributes and appearance with their gender identity (OHRC Policy).

Transphobia

- The aversion to, fear or hatred or intolerance of trans people and communities. Like other prejudices, it is based on stereotypes and misconceptions that are used to justify discrimination, harassment and violence toward trans people (OHRC Policy).

Two-Spirit

- A term used by Aboriginal people to describe from a cultural perspective people who are gay, lesbian, bisexual, trans or intersex. It is used to capture a concept that exists in many different Indigenous cultures and languages. For some, the term Two-Spirit describes a societal and spiritual role that people played within traditional societies, such as: mediators, keepers of certain ceremonies, transcending accepted roles of men and women, and filling a role as an established middle gender (OHRC Policy).