

**AGENDA: 6:15 pm**

1. Call to Order and Land Acknowledgement
2. O Canada
3. Meeting Roll Call
4. Approval of the Agenda
5. Declarations of Conflict of Interest
6. Confirmation of the Minutes: June 10, 2024

Reports from Trustee Special Committees:

7. Policy – May 29, 2024
8. Human Resources – June 3, 2024

Reports from Legislated Committees:

9. SEAC – May 29, 2024

10. Adjournment

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**Trustees:** Kathy Archer (Electronically), Becky Buck (Electronically), Sabreina Dahab, Dawn Danko (Electronically), Amanda Fehrman, Maria Felix Miller, Graeme Noble (Electronically), Paul Tut, Todd White, Elizabeth Wong (Electronically). Student Trustees Thomas Lin and Harry Wang.

**Regrets:** Trustee Ray Mulholland.

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**1. Call to Order**

The meeting was called to order at 6:35 pm.

**2. Approval of the Agenda**

**RESOLUTION #24-83:** Trustees Fehrman/Tut moved that the agenda be approved.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.

**3. Declarations of Conflict of Interest – None**

**4. Farewell to Student Trustees Thomas Lin and Harry Wang**

The Chair of the Board and Director shared comments on behalf of both the Board of Trustees and staff, thanking Student Trustees Lin and Wang for doing an exceptional job, noting their unwavering commitment to student voice and passion for making a difference was evident and appreciated.

**5. Confirmation of the Minutes: May 27, 2024**

**RESOLUTION #24-84:** Trustees Tut/Buck moved that the minutes from May 27, 2024 be confirmed.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.

**6. Correspondence**

**RESOLUTION # 24-85:** Trustees Fehrman/White moved that the correspondence from E. Biro be received.

The motion **CARRIED** on the following division:

In Favour (7): Trustees Buck, Danko, Fehrman, Miller, Tut, White and Wong. Student Trustee Lin.

Opposed (1): Trustee Dahab.

Abstain (1): Trustee Noble. Student Trustee Wang.

**Reports from Trustee Special Committees:**

**7. A. Finance & Facilities – May 21, 2024**

**RESOLUTION #24-86:** Trustees Tut/Fehrman moved that the Finance & Facilities report from May 21, 2024 be approved including that:

- the 2024-2025 Accommodation Strategy Schedule
- the Hamilton East/Lower Stoney Creek Boundary Review which includes Collegiate Elementary School, Eastdale Elementary School, Lake Avenue Elementary School, South Meadow Elementary School, and Winona Elementary School be approved to commence in the Fall of 2024
- the existing childcare per square foot license rate of \$7.60 for the 2024-2025 school year.

- that the 2024-2025 Community Use of School Rental Rates be approved and that future rate increases be reviewed at the annual rate of inflation

Hourly Space Rates for 2024-2025				
Space Type	Non-profit with no subsidy	Non-profit adult group with subsidy (50%)	Non-Profit youth group with subsidy (75%)	Business Enterprise/ Commercial (150%)
Gym Premium (7,900 sq ft+)	\$100.19	\$50.10	\$25.05	\$150.29
Gym Class 1 (6,000 to 7,899 sq ft)	\$75.15	\$37.57	\$18.79	\$112.72
Gym Class 2 (4,000 to 5,999 sq ft)	\$57.25	\$28.63	\$14.31	\$85.88
Gym Class 3 (3,000 to 3,999 sq ft)	\$39.87	\$19.93	\$9.97	\$59.80
Gym Class 4 (less than 2800 sq ft)	\$26.85	\$13.43	\$6.71	\$40.28
Classroom	\$9.89	\$4.95	\$2.47	\$14.84
Learning Commons - Elem	\$20.13	\$10.06	\$5.03	\$30.19
Learning Commons - Sec	\$50.40	\$25.20	\$12.60	\$75.60
Auditorium	\$57.08	\$28.54	\$14.27	\$85.61
Cafeteria	\$57.64	\$28.82	\$14.41	\$86.47
Auditorium Class 1	\$113.81	\$56.91	\$85.36	\$170.72
Auditorium Class 2	\$79.65	\$39.83	\$59.74	\$119.48
Auditorium Class 3	\$53.92	\$26.96	\$40.44	\$80.88
Auditorium Class 4	\$35.93	\$17.97	\$26.95	\$53.90

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour

**B. Finance & Facilities – May 29, 2024**

**RESOLUTION#24-87:** Trustees Tut/Fehrman moved that the Finance & Facilities report from May 28, 2024 be approved including that the Capital Budget Projects in Progress be approved at a total of \$47,900,000.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang in favour.

**C. Finance & Facilities – June 4, 2024**

Staff provided a [presentation](#) (the same presentation was presented to the Finance & Facilities Committee on June 4, 2024) on the Budget to Trustees.

**RESOLUTION #24-88:** Trustees Tut/Fehrman moved that the Finance & Facilities report from June 4, 2024 be approved including that :

- the 2024-2025 Operating Budget expenditures in the amount of \$706,643,797 and that the Associate Director Business Services and Treasurer be authorized to proceed with the expenditure of funds as outlined in the Summary of Expenditures
- the 2024-2025 Capital Budget expenditures in the amount of \$93,088,162 and that the Associate Director Business Services and Treasurer be authorized to proceed with the expenditure of funds as

outlined in the Summary of Funding Sources and Expenditures. The Associate Director Business Services and Treasurer is further authorized to secure short-term financing for project expenditures until such time as permanent funding is secured, if required.

**CARRIED UNANIMOUSLY**

Student Trustee Lin and Wang in favour.

**8. Program – May 23, 2024**

**RESOLUTION #24-89:** Trustees Fehrman/Tut moved that the Program Committee report from May 23, 2024 be approved including that the Elementary Program Strategy, including Elementary French Immersion, and Secondary Program Strategy be reviewed over the next year to ensure alignment with the Multi-Year Strategic Plan (MYSP), ensure both strategies meet the needs of HWDSB students and ensure balance, fair and equitable distribution of resources delivered in a fiscally responsible manner be approved as amended.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.  
Trustee White was not present during the vote.

**Reports from Legislated Committees:**

**9. Parent Involvement Committee – May 14, 2024**

**RESOLUTION #24-90:** Trustees Fehrman/Tut moved that the Parent Involvement Committee report from May 14, 2024 be received.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.  
Trustee White was not present during the vote.

**Reports from Community Advisory Committees:**

**10. Human Rights & Equity – May 29, 2024**

**RESOLUTION #24-91:** Trustees Dahab/Tut moved that the Human Rights & Equity Committee report from May 29, 2024 be received.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.

**11. Reports from: Committee of the Whole (private) – June 10, 2024**

**RESOLUTION #24-92:** Trustees Tut/White moved that the Committee of the Whole report from June 10, 2024 be approved including that Finance & Facilities Committee reports from May 21, 28 and June 4, 2024 be received.

**CARRIED UNANIMOUSLY**

Student Trustees Lin and Wang voted in favour.

Trustee Danko left the meeting.

**12. Written Notices of Motion: Report on EQAO Strategy**

Submitted by Trustee Paul Tut

**Whereas** the Education Quality and Accountability Office (EQAO) is considered to contribute to the quality and accountability of Ontario's publicly funded education system for K-12 students with results of the provincial assessments made available to the public in support of accountability;

**Whereas** EQAO tests (Grade 3, 6 and 9) and the Ontario Secondary School Literacy Test (OSSLT) collect data with reports being provided to schools and school boards with details about their students' achievements that are intended to be used to improve school programming and classroom instruction;

**Whereas** HWDSB's Strategic Direction to *Provide Equitable Quality Education* is closely aligned with EQAO's value to provide all students the opportunity to reach their highest possible level of achievement;

**Whereas** the EQAO tests conducted assess Reading, Writing and Mathematics for Grades 3 and 6 students and Mathematics for Grade 9 students, and the Ontario Secondary School Literacy Test (OSSLT) for Grade 10 students and two of HWDSB Board Improvement Plan Goals are focused specifically on improving literacy achievement and numeracy achievement for every student and;

**Whereas** HWDSB students have traditionally performed below the provincial standards on the EQAO evaluations conducted annually.

**RESOLUTION #24-93:** Trustees Tut/Buck moved that staff provide a report in the fall of 2024 related to our school board's strategy to support student achievement on EQAO.

The motion FAILED on the following division:

In Favour (4): Trustees Buck, Fehrman, Miller and Tut

Opposed (4): Trustees Archer, Dahab, Noble and White. Student Trustee Lin.

Abstain: Student Trustee Wang.

The Chair later requested a reconsideration of the vote, following notification from a Trustee who experienced technical difficulties during the vote on this item.

The motion **CARRIED** on the following division:

In Favour (6): Trustees Archer, Buck, Fehrman, Miller, Tut and Wong.

Opposed (3): Trustees Dahab, Noble and White, Student Trustee Lin.

Abstain: Student Trustee Wang.

### **13. Oral Reports from Liaison Committees:**

#### **A. City/School Board Liaison Committee**

Chair Miller shared that the committee met on May 27 and held discussions on proposed housing units surrounding the Riverdale Rec. Centre and Community Hub expansion project, Bernie Custis and Tim Horton's Field, and bike lane safety near Orchard Park Secondary.

#### **B. Hamilton-Wentworth Council of Home & School Associations**

Chair Miller (on behalf of Trustee Danko) shared that the Council was wrapping up with year-end events and will reconvene in September with committee elections.

#### **C. Ontario Public School Boards' Association (OPSBA)**

Trustee Buck provided an oral update noting the success of "Take your MPP to School" Week and that the Premier recently had a cabinet shuffle where Todd Smith replaced Stephen Leece as Minister of Education.

### **14. Oral Reports:**

#### **A. Student Trustee's Report – Local Activities & Ontario Student Trustees' Association (OSTA) Report**

Student Trustees Lin and Wang provided an oral update and noted:

- The student-led motion requesting a comprehensive report on food programs was passed and the report was received last week by the Program Committee.
- Worked with the Equity Team to help translate and respond to the biased, prejudiced and hate student document, making it more user-friendly.

- Attended the HWDSB Oral Communications Festival (participating as a judge) and the international student graduation along with Superintendent Lemaire.

### **B. Director's Report**

Director Shery Robinson Petrazzini, provided a [presentation](#) to the Board highlighting:

- Ancaster Meadow, Adelaide Hoodless, Queensdale Elementary, Central Elementary and Sir Winston Churchill school visits.
- Walking Together event with Trustee Dahab at Liuna Station in celebration of Indigenous Student Achievement.
- Pride Flag raising ceremony alongside Trustees Fehrman and Miller at the Education Centre on May 30, 2024.
- Presentation of the HWDSB Multi Year Strategic Plan and Board Improvement Plan to the Rotary Club of Hamilton

### **C. Chair's Report**

Chair Miller provided the following update:

- Thanked Trustees for their dedication to their schools and communities, noting the upcoming commencement celebrations at the end of the month
- Expressed appreciation for the passing of the 2024-2025 Budget
- Provided thanks to the Communications department for the Trustee Newsletters that are posted on each school website as a way of sharing information with their communities.

Meeting adjourned at 9:49 pm

Reference: [Agenda Package](#) and [Recording](#), [Recording2](#)

## COMMITTEE REPORT

Presented to: Board

Date of Meeting: June 17, 2024

From: Policy Committee

Date of Meeting: May 29, 2024

The committee held a meeting from 6:36 pm to 9:15 p.m. on May 29, 2024, at 20 Education Court, Room EC-340D with Trustee Todd White presiding.

Members present: Trustees Kathy Archer (Electronically), Becky Buck, Sabreina Dahab (Electronically), Graeme Noble (Electronically) and Todd White.

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### ACTION ITEMS:

#### A. Indigenous Education Policy

Indigenous Education Lead, Jolene John presented the Indigenous Education Policy (previously titled First Nations, Metis, and Inuit Education Policy). Staff worked alongside our local Indigenous community and the Indigenous Education Circle to review the policy as part of the policy review cycle. The policy presented to the committee has been updated to reflect intentional steps to ground the policy in teachings, principles and worldviews of the local host nations, our shared nation-to-nation and Indigenous-Crown treaty responsibilities. The committee reviewed the policy and requested minor changes for staff to review and implement prior to the final policy being presented to Board.

On the motion of Trustee Buck, the Policy Committee recommends that **the Indigenous Education Policy be approved as amended.**

**CARRIED**

#### B. Policy Development Process

The committee has been reviewing the Policy Development Policy in stages throughout the school year. Associate Director Nunn presented the final version of the document which included all of the revisions made by the committee to date. The committee reviewed the Policy Development Process and suggested additional minor edits for staff to review and finalize.

On the motion of Trustee Buck, the Policy Committee recommends that **the Policy Development Process Policy be approved as amended.**

**CARRIED**

### MONITORING ITEMS:

#### C. Policy Development Toolkit

Associate Director Nunn provided an overview of the Policy Development Toolkit. This toolkit includes the Policy Development Process document, the Human Rights Impact Assessment (HRIA), a Policy Style Guide and Style Guide Tip Sheet, policy templates and a 4-year forecast of the Policy Workplan.

Respectfully submitted,  
Todd White, Chair of the Committee

Reference: [Committee package](#) and [Meeting Recording](#).

# INDIGENOUS EDUCATION POLICY

2024

## ABSTRACT

“We come from truth holders and truth tellers. We carry history. We come from the ancients, from the villages of our Ancestors. We represent the new village. As we walk forward to a brighter future knowing our collective potential, we know that we can do anything. We will find the protection of Peace at the base of that white pine tree. Our homes will be strengthened and protected. Our minds will be straight, like smoke that rises. We are still here. We will always be here”.

- E. Doxtater (2023) to CC:ROSE Learners

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***Our relationships are grounded in our shared treaty agreement responsibilities.***

By virtue of nation-to-nation and Indigenous-Crown relationships, symbolized in wampum, every treaty partner has a moral, ethical, and fiduciary responsibility to maintain the spirit and intent of these original agreements.



We recognize our location within the **Sewatokwà:tshera, One Dish wampum** treaty territory. This treaty recognizes the responsibility of everyone to harvest only what is needed and to share what is harvested. The agreement conveys that the Earth provides for everyone, so no one should go hungry. It also includes the understanding that anyone who benefits from what the Earth provides has a responsibility to care for and protect “all of the entities on her body”. Restorative Journey, Indigenous Educational Wellness, OCT. 2021.

The local Indigenous host nations are the Six Nations of the Grand River and the Mississaugas of the Credit. We acknowledge the Haudenosaunee Confederacy and the three guiding principles of the Great Law of peace, power, and a good mind. We also acknowledge the Anishinaabe Three Fires Confederacy and their guiding Seven Grandfather Teachings of love, respect, bravery, truth, honesty, humility, and wisdom.

**Tékeni Niyothatátye Kahswéntha (The Two Row Wampum)**



The treaty agreement represents “the two vessels, they in their ship, and we in our canoe travelling down the river of life. The two purple stripes represent our respective ways of being. Each having our own

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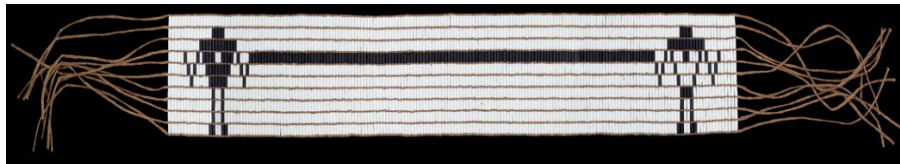
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governance ways, cultures, language, and beliefs. The three white stripes would represent peace, friendship and equality...We would respect each other and not interfere with each others ways, or try to steer the others vessel. This living document would last forever as long as the sun shines, the grass grows and the rivers run. We would be ‘brothers’ as equals” (Tehahenteh).

## Silver Covenant Chain<sup>1</sup>



Another agreement symbolizing friendship and relational accountability was also introduced and it is called **Teyontatenentshónteron (We are connected by our arms)**. Iron would not be used as it would rust, and so silver would be used because when it would tarnish, the two brothers would get together to polish the chain and renew their covenant. It is said when there would be an issue that would arise, one would tug on the chain and request a meeting where they would resolve the issue that came before them.

This became our relationship and our covenant to each other, not just with the Dutch but all settlers (Tehahenteh).

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<sup>1</sup> The second part of the Two Row Wampum agreement, the Silver Covenant Chain is also widely referred to as the Friendship Belt and both terms are used interchangeably.



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## PURPOSE:

Education systems have been built upon dominant Eurocentric ideologies which has reinforced Indigenous erasure. The purpose of this policy is to provide guidelines to cultivate and nurture meaningful relationships between Hamilton-Wentworth District School Board (HWDSB or the Board) and the Indigenous Education Circle (IEC) to action the shared goal of Indigenous Educational Wellness in a restorative education system.

As we untangle the legacies of colonial schooling systems, and the contemporary consequences of the deprivation of Indigenous Knowledges, we approach this work in peace, friendship, and mutual respect. The Two Row Relationship Framework<sup>2</sup> is rooted in relational accountability. We walk forward together, recognizing the learning journey we are all on: *Every Child Matters*.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) maintains the conditions for ethical engagement and consultation with Indigenous Peoples and communities (i.e., the IEC) and respects their inherent rights to self-determination and free, prior, and informed consent.

HWDSB is located *between two important rivers*: the Credit River is fed by Lake Ontario at the location now known as the city of Mississauga, the original village site of the Mississaugas of the Credit; and The Grand River is the marker for the Haldimand Deed of 1784<sup>3</sup>, which promises to protect 6 miles deep on each side of the Grand River, for the people of the Five Nations, from the 'mouth to the source'.

"Between two rivers" translates as:

- *Edooying mijoonoon niizh ziibiin*<sup>4</sup>. Ojibwe
- *Tsi nya'tekyátere ne tekahyónhake*<sup>5</sup>. Mohawk

HWDSB understands and upholds our shared Treaty Partner responsibilities to the Indigenous Education Circle Strategic Action Plan's (IECSAP) purpose and vision:

<sup>2</sup> The Two Row Wampum treaty belt is the original relationship framework between the Haudenosaunee and the Europeans, with emphasis on mutual respect and non-interference (see Appendix A).

<sup>3</sup> [Haldimand Deed](#)

<sup>4</sup> We credit and extend gratitude to Nokomis Martina Osawamick, Ojibwe/Odawa from Wiikwemkoong Unceded Territory, amik/beaver clan, for this Anishinaabemowin language translation.

<sup>5</sup> We credit and extend gratitude to Tehahenteh, Mohawk, turtle clan from Six Nations of the Grand River for this Kanyen'kéha translation.



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*Honouring Our Ancestors: We will revitalize, reclaim, renew, restore, and celebrate Indigenous ways of knowing, being and doing to foster intergenerational healing and wellness.*

Within HWDSB, each person makes a meaningful commitment towards “Truth and Reconciliation by nurturing respectful and reciprocal relationships among Indigenous Peoples and Treaty Partners, and by cultivating intergenerational healing and wellness in a restorative education system” (Multi-Year Strategic Plan [MYSP]). HWDSB continues to foster an honest understanding of Indigenous host nations’ cultures, which includes their traditional role as the original “stewards of these lands”. In friendship with Six Nations of the Grand River, Mississaugas of the Credit, and the Indigenous Education Circle (IEC), the HWDSB will continue to nurture this alliance, recognizing everyone has a responsibility to carry out their roles and responsibilities.

In a restorative education system, we make meaningful space for our shared but distinct perspectives regarding commemorating historic experiences, contemporary realities, and intergenerational healing and wellness<sup>6</sup>. We do this to benefit current students, families, the whole HWDSB community, and the ‘approaching faces’/future generations. We carry these truths forward.

## GUIDING PRINCIPLES:

HWDSB approaches the Indigenous Education Policy in friendship with Indigenous Peoples. We make intentional space to first honour, recognize, and affirm the guiding philosophical principles of the host nations and the IEC, who, co-determine Indigenous Education Standards at HWDSB, for-Indigenous-by-Indigenous. We then take our place alongside the IEC to outline the philosophical principles that inform our work in-relationship.

### Host Nations’ Natural Laws & Guiding Principles:

- A shared commonality across many Indigenous worldviews is our path to connectedness and interconnectedness, interdependency, and inter-relationship.
- HWDSB understands the importance of recognizing host nations Mississaugas of the Credit and Six Nations of the Grand River. We honour their distinct and inherent laws, rich cultures, languages, philosophies, traditional governance models and ways of knowing, being, and doing.
- Haudenosaunee Great (Natural) Law:
  - *Ka’nikonhrí:yo* - The Good Mind
  - *Skén:nen* -Peace (healthy mind, healthy body)
  - *Ka’satsténhsera* - Strength through Unity

<sup>6</sup> Commemoration, Education, Healing, and Wellness are main components of the Federal Indian Day School Class Action Lawsuit.



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- The Anishinaabe, Three Fires Confederacy and the Seven Grandfather Teachings:
  - Zaagidwin - Love
  - Mnaadendimowin - Respect
  - Aakwa'ode'ewin - Bravery
  - Debwewin - Truth
  - Gwekwaadziwin - Honesty
  - Dbaadendiziwin - Humility
  - Nbwaakaawin - Wisdom

## Broader Contextual Principles:

- We are guided by the international [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#)
- We are guided by Canada's [United Nations Declaration on the Rights of Indigenous Peoples Act](#) and [The United Nations Declaration on the Rights of Indigenous Peoples Act: Action Plan](#)
- We are guided by the national [Truth and Reconciliation Commission's \(TRC's\) 94 Calls to Action](#) and make explicit connections to [Education](#)
- We are guided by provincial [Restorative Journey: Indigenous Educational Wellness \(OCT\)](#)
- We are guided by the provincial [Ethical Standards & the Standards of Practice of the Teaching Profession \(OCT\)](#)

## IEC Guiding Principles:

- The IEC is guided by the principles of the host nations and broader contexts.
- [Indigenous Education Councils](#) guide school boards and schools in building stronger relationships with communities, sharing information, identifying promising practices and enhancing collaborative work to support First Nations, Métis and Inuit student achievement and well-being. All school boards must have formal structures such as IECs to support Indigenous [E]ducation in school boards (Ontario Ministry of Education).

## HWDSB Guiding Principles:

- We proceed with open minds, a willingness to learn, conscious of the gaps in historic truths.
- We are mindful of the need for sincere engagement, and we commit to our own ongoing learning.
- We are guided in the spirit of educational wellness, and in consultation and collaboration with the Indigenous Education Department as the liaison with local Indigenous community partners.
- We value each learner by actively seeing, hearing, and listening to them and reflecting their educational wellness needs. (Every Child Matters).



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*"I see it... [engaging with Indigenous Peoples in friendship] ...as initiatives created by Indigenous people for everyone. In that way, we transform the way Indigenous people in this country are perceived from a burden to a resource" (K. Doxtater, 2024).*

## INTENDED OUTCOMES:

HWDSB will support and provide guidance to every learner, honouring peace, friendship, and respect. As treaty partners, we each represent a *Pillar in the Palisade*. We work together with the intent to protect Indigenous and non-Indigenous learners. We value the unique *gifts/strengths* and distinct cultural identity of each learner and provide them with the tools to:

- Identify their gifts/strengths.
- Nurture their gifts/strengths.
- Value their gifts/strengths.
- Identify, nurture and value their gifts/strengths and their whole selves in relation to: their own respective Indigenous communities, HWDSB community, and broader community contexts.
- Coauthor an individualized learning and wellness plan with learners to reach their full potential.
- Create innovative approaches to reflect and respond to the needs of learners (e.g., Indigenous Critical Incident Response Team).
- Improve well-being and achievement among Indigenous and non-Indigenous learners.
- Promote restorative Indigenous educational wellness and educational equity of access, opportunity, and outcome for Indigenous learners in the areas of:
  - Strength-based learning to promote self-esteem.
  - Identifying, honouring and nurturing the gifts that each learner brings to contribute to our village (i.e., classroom, school, HWDSB and broader community environment/context).
  - Fostering creativity, choice, and individualized learning plan.
  - Indigenous epistemologies, methodologies, pedagogies and wholistic learning opportunities.
  - Literacy and numeracy.
  - Retention of students in school.
  - Increased commencement/graduation rates.
  - Engagement.
  - Advancement to post-secondary studies reflective of all pathways.

We work together with the intent to nurture meaningful and trusting relationships with caregivers, parents, families, communities, host nations, and bands to:

- Honour their inherent rights to self-determination and free, prior, and informed consent.
- Ensure they are seen, heard, respected, and that their contributions are valued.
- Make meaningful space to actively listen to understand their needs, ideas, and contributions to



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Restorative Indigenous Educational Wellness that is responsive and reflective.

- Practice ethical engagement, consultation, and collaboration in school and system-based initiatives to ensure content and perspectives are locally informed, reflected, and responsive.
- Integrate accuracy, authenticity, and accountability to Indigenous communities as cultural norms and protocols to working in-relationship with local Indigenous community members.
- Enable them to inform culturally relevant and responsive and nation-specific approaches to school and system policies, practices, and procedures.

We work together with the intent to make space to foster reciprocity rooted in 'relational accountability' between the HWDSB Governance Structure and the IEC Kahwà:tsire, Zaagi'idiwin Family Structure (as referenced in the Responsibility section) on Indigenous Education and Restorative Indigenous Educational Wellness and Truth and Reconciliation by:

- Reaffirming the historic covenant of peace, friendship, and respect as our foundation (The Two Row Wampum and the Silver Covenant and Friendship belt).
- HWDSB will entrench the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) into these relationships.
- HWDSB will action the Calls to Actions from the 2015 Truth and Reconciliation Commission (TRC).
- HWDSB centers the host nations: Mississaugas of the Credit and Six Nations of the Grand River
- HWDSB acknowledges guest First Nations (Status and Non-Status), Métis and Inuit Peoples.
- Indigenous Peoples, Knowledges, authentic protocols, resources, and contributions are treated with care, protection, respect, relevance, reciprocity, and responsibility.
- During this monumental time of Truth and Reconciliation, HWDSB maintains their commitment to peace, friendship, and respect by bringing authentic Indigenous Education leadership and voice at the helm of our institution to ensure accuracy and accountability to the IEC, host nations, as well as urban and collective HWDSB.

## RESPONSIBILITY:

Two Row Relationship Framework is a tool to enable us to consider the relational accountability between the IEC - Indigenous Education Kahwà:tsire, Zaagi'idiwin, Family, and the HWDSB.

The Indigenous Education Circle (IEC) - Indigenous Education Kahwà:tsire, Zaagi'idiwin, Family Structure	HWDSB Governance Structure
Indigenous Learners (CC:ROSE and Shakowennkará:tats)	Director of Education, Board of Trustees



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Elders, Knowledge Holders, Language Speakers	Executive Council
Parents, Aunties, Uncles, Families (Kinship relations; extended clan families)	Principals, Vice-Principals, System Leaders
Local urban Indigenous community partners	School and System-based Support Staff
Host Nations	Administrators, Custodial Staff
Neighbouring Nations	Educators, Teachers
Indigenous staff employed by HWDSB	Parents, Families, and Communities
Indigenous Education Lead, accountable to the learners, IEC, the Indigenous Education Office (IEO) of the Ministry of Education, and the HWDSB Governance Structure	Students (Indigenous and non-Indigenous Learners)

## TERMINOLOGY:

*Autonomy:* Indigenous Peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions (UN, Discussion Paper Indigenous Peoples' Autonomy and Self-Governance, 2022).

*Collective Rights:* the inherent rights which Indigenous peoples have practiced and enjoyed since time immemorial. Each First Nation historically functioned as a distinct society, so there is no one official overarching 'Indigenous' definition. In general, they include rights to the land, rights to sustenance and subsistence resources and activities, the right to self-determination and self-government, and the right to practice one's own culture and customs including language and 'religion'. Collective rights are the result of Indigenous peoples' own occupation of their ancestral home territories as well as their ongoing social structures, patterns, political and legal systems. Therefore, collective Indigenous rights are separate and distinct from rights afforded to non-Indigenous citizens under Canadian common law and were to be protected in Indigenous/Crown treaties. It should be noted that inherent rights were entrenched with responsibility. For example, Sewatokwà:tsera/the One Dish treaty agreement outlines the rights to utilize the entities that Mother Earth carries on her body, to share the sustenance and to protect her, in order to protect this same right for the coming faces.

*Colonialism:* The policy or practice of acquiring full or partial political control over another country, occupying it with 'unsettlers'<sup>7</sup>, and exploiting it economically. In Canada, this historically and currently

<sup>7</sup> Term used in place of "settler" as Indigenous Peoples don't see colonization as settling anything.



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means that Western European-derived ways of being, believing, knowing, and doing are implicitly or explicitly imposed as the standard or norm. Colonialism remains embedded in the legal, political and economic context of Eurocentric Canada today and in the lived experience of marginalized and systematically oppressed Indigenous peoples. For example, the Indian Act and the Canadian institutions known as Indian Residential “Schools”, historic provincial child welfare misapplications, and non-Indigenous peoples’ refusal to acknowledge the land and treaty rights of Indigenous people continues to contribute to this legacy.

*Compassion:* Leading with peace, friendship and love creates space for compassionate accountability, where we are responsible to one another in creating a culture of care (HWDSB [MYSP](#), Value).

*Cultural genocide:* is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identify from one generation to the next (p. 1, TRC, Honouring the truth, reconciling for the future: summary of the final report of the [Truth and Reconciliation Commission of Canada, 2015](#)).

*Decolonization:* In Canada, decolonization is related to Indigenous people reclaiming and restoring their culture, land, language, laws, relationships, knowledge, and a reaffirmation of traditional governance. Decolonization is also associated with other relationships between groups of people within Canada and in other countries and contexts around the world and can be linked to broader principles of inclusion and equity. Canada’s identity as an ‘*unsettler*’, colonial state complicates the task of decolonization, since the original colonizers are still here and acts of colonization continue to persist. Graham Smith resists the term to describe transformational change, as the term decolonization is a “reactive notion; it immediately puts the colonizer and the history of colonization back at the “centre”. In moving to transformative politics we need to understand the history of colonization but the bulk of our work and focus must be on what is it that we want, what [it] is we are about and to “imagine” our future (G. Smith in S. Cote-Meek, Colonized Classrooms, p. 162).

*Dignity:* Reciprocity, anti-racism and anti-oppression lead to a just and equitable learning community, where every person is included, respected and valued (HWDSB [MYSP](#), Value).

*Dominant group:* The group at the top of the social hierarchy. In any relationship between groups that define each other (men/women, able-bodied/person with disability), the dominant group is valued more highly...Dominant groups set the norms by which the minoritized group is judged. Dominant groups have



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greater access to the resources of society and benefit from the existence of the inequality (Sensoy and DiAngelo. 2017. *Is everyone really equal?*, p. 223)

*Eurocentric ideology (Eurocentrism)*: Eurocentrism has been defined as an attitude, conceptual apparatus, or set of empirical beliefs that frame Europe as the primary engine and architect of world history, the bearer of universal values and reason, and the pinnacle and therefore model of progress and development. In Eurocentric narratives, the superiority of Europe is evident in its achievements in economic and political systems, technologies, and the high quality of life enjoyed by its societies (J. Sundberg in International Encyclopedia of Human Geography, 2009). Honorable Justice Murray Sinclair talks about the twin myths of European superiority and Indigenous inferiority. Verna St. Denis references Ng (1993)'s assertion that the *ideology of European superiority* was deployed to justify the subordination of Aboriginal People and had material consequences, as it justified the taking of Indigenous land, the confinement of Aboriginal people to reserves, and their subjugation to Christian education ([V. St. Denis, Aboriginal Education and Anti-Racist Education: Building Alliances Across Cultural and Racial Identity, Canadian Journal of Education 30,4 \(2007\): 1068-1092, p. 1072](#)). Other such examples of Eurocentric ideologies include the assertions that Indigenous peoples were uncivil, child-like and dependent upon the paternalistic control of Europeans, and inconsequently justified actions such as assimilative education [E. Bagshaw, L. Cherubini and J. Dockstader. \(2002\). Truth in Education. From Eurocentrism to Decolonization. www.ntssconf.org.](#)

*Free, prior, and informed consent (FPIC)*: emphasizes the importance of recognizing and upholding the rights of Indigenous peoples and ensuring that there is effective and meaningful participation of Indigenous peoples in decisions that affect them, their communities and territories. More specifically, FPIC describes processes that are *free* from manipulation or coercion, *informed* by adequate and timely information, and occur sufficiently *prior* to a decision so that Indigenous rights and interests can be incorporated or addressed effectively as part of the decision-making process - all as part of meaningfully aiming to secure the consent of affected Indigenous peoples (Department of Justice, Canada).

*Genocide*: any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. Imposing measures intended to prevent births within the group;
- e. Forcibly transferring children of the group to another group (Article II, United Nations,



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Convention on the Prevention and Punishment of the Crime of Genocide).

*Guest nation members:* Indigenous peoples who are guests and/or visitors to this territory.

*Hegemony:* The imposition of dominant group ideology onto everyone in society. Hegemony makes it difficult to escape or to resist believing in this dominant ideology, thus social control is achieved through conditioning rather than physical force or intimidation (Sensoy and DiAngelo. 2017. *Is everyone really equal?*, p.224).

*Ideology:* The big, shared ideas of a society that are reinforced throughout all of the institutions and thus are very hard to avoid believing. These ideas include the stories, myths, representations, explanations, definitions, and rationalizations that are used to justify inequality in society. Individualism and Meritocracy are examples of ideology (Sensoy and DiAngelo. 2017. *Is everyone really equal?*, p.224).

*Indigenous:* a Latin term meaning “born of the land” or “springs from the land”. When you create something from an Indigenous perspective, you are creating it from that environment, from that land that it sits on. Indigenous peoples’ traditions and customs are shaped by the environment, the land, their relationship; their spiritual, emotional, and physical relationship to that land. It speaks to them; it gives them their responsibility to stewardship (Lewis in S. Wilson, *Research is Ceremony*, p.88). Currently the preferred collective name for the original people within Canada and their descendants. This includes First Nation (Status and Non-status), Métis and Inuit peoples.

*Indigenous Education Circle (IEC):* is also referred to as the Indigenous Education Kahwà:tsire, Zaagi’idiwin, Family and is a structure that recognizes all of our kinship relations that we are accountable to. It is inclusive of participation of host nations (Anishinaabe and Haudenosaunee) and local urban Indigenous community of Hamilton, Indigenous students, families as well as extended community support networks ranging from Indigenous community service agencies to Elders/Knowledge Guardians to cross-sector representation in the fields such as Health, Justice, and higher Education.

*Indigenous Education Councils:* guide school boards and schools in building stronger relationships with communities, sharing information, identifying promising practices and enhancing collaborative work to support First Nations, Métis and Inuit student achievement and well-being. All school boards must have formal structures such as IECs to support Indigenous [E]ducation in school boards (Ontario Ministry of Education).

*Indigenous Educational Wellness:* There is opportunity to create space for this initiative. We can work collaboratively to develop an understanding of the relationship between education and wellness, and the historic legislative abuses that our communities continue to heal from. We can use the frame of mind of our ancestors when they were in the ancient villages. Then we foster understanding that education is a



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part of total wellness and reframe Indigenous education discourse using rich Indigenous knowledge and pedagogies (Restorative Journey).

*Joy:* Curiosity, play and fun are catalysts for meaningful student learning outcomes and support joyful and enriching experiences (HWDSB [MYSP](#), Value).

*Local Host Nations/Communities:* Refers to the responsibility of ethical engagement with Anishinaabe (Mississaugas of the Credit First Nation), Haudenosaunee Confederacy (Six Nations of the Grand River) and local urban Indigenous communities that call Hamilton-Wentworth home.

*Palisade Model:* Our message to learners is that we each represent a *pillar in the palisade* that surrounds our ancient village. Even though we do not live in the ancient villages anymore, we can understand they are homelands where we can still carry ourselves with the dignity of our ancestors. We are responsible for individual contributions to protecting what our ancestors placed in that canoe as part of the Two Row Wampum treaty of eternal peace and friendship: language, culture, ceremony, governance, and territory. We are also responsible for fulfilling the original instruction “to help the people” (*Restorative Journey*).

*Protected knowledge:* refers to respecting and honouring the collective knowledge of all Indigenous nations and communities passed on by Elders/Knowledge Holders/Traditional Teachers, storytellers, artists, musicians, architects, botanists, astronomers, scientists, law makers, traditional governance keepers etc. from generation to generation in the areas of Ancestral Knowledge, wisdom, traditional teachings and cultural practices. Local Elders typically share information when the recipient is considered ready and willing.

*Reconciliation:* In Canada, the term was used by the federal government when it was required to establish the Truth and Reconciliation Commission as part of the Indian Residential Schools Settlement Agreement. It has come to describe attempts made by individuals and institutions to raise awareness about colonization and its ongoing effects on Indigenous peoples. Reconciliation also refers to efforts made to address the harms caused by various policies and programs of colonization. For some, the word represents an opportunity to reflect on the past, to heal and to make right. For others, however, current gestures of reconciliation are merely performative and lack meaningful action to address the harms done by colonization. Ideally, reconciliation is something that both parties would agree to, as opposed to having it announced, ordered, or proclaimed.

*Relational Accountability:* being accountable to your relations means that the researcher has a vested interest in the integrity of the methodology (*respectful*) and the usefulness of the results if they are to be of any use in the Indigenous community (*reciprocity*) (S. Wilson, p. 77). The methodology needs to be based in a community context (*be relational*) and has to demonstrate respect, reciprocity and responsibility (be accountable as it is put into action) (S. Wilson, p. 99).



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*Restorative Indigenous Education:* We celebrate Indigenous knowledge, pedagogies, ways of knowing, ways of celebrating, ways of expressing and applying that knowledge while no longer living in fear from reprimand or punishment. This restorative education model offers a tempered learning environment that reflects true reconciliatory actions and the re-emergence of Indigenous knowledge and pedagogies that communities were deprived of for so long (Restorative Journey).

*Revillagize:* displace decolonize and is the next step toward healing. The people will have the frame of mind our ancestors had when living in the ancient villages.

*Self-determination:* The right of Indigenous Peoples to manage their affairs, provide stewardship over the land, maintain a cultural and political community, and uphold government-to-government relations with all other nations, including present-day nation states. The criteria for maintaining nationhood status, language, culture, ceremony, governance, and territory, must be honored.

*Settler colonialism:* a structure that assumes the assimilation of Indigenous Peoples into mainstream society (S. Pete, p. 41, *Decolonizing Equity Praxis* in 'Decolonizing Equity', B. Allen & V.C. R. Hackett, 2022).

*Sovereignty:* Indigenous peoples maintain a distinct identity as the only group who have nation-to-nation agreements with the Crown. Treaty and other rights and freedoms entrenched in *The Royal Proclamation of 1763* and the *Canadian Charter of Rights and Freedoms* related to land resources and protections, as well as the right to deal directly with the Crown. The preferred term is *autonomy*.

*Strength-based learning:* to nurture, acknowledge and empower Aboriginal learners to develop their own talents based on their individual strengths through differentiated teaching, learning and assessment practices.

*Syncretism:* the blending of our best tools.

*Treaty:* a legal, nation-to-nation agreement. Indigenous/European treaties were expressed as promises and conveyed in wampum (purple and white beads of quahog shell) between peoples. They are sacred and are to be honored forever – “as long as the sun shines, as long as the grass grows, as long as the rivers flow”.

*Treaty Partner:* Everyone has a role and a responsibility as a treaty partner as we take this restorative journey towards Indigenous Educational Wellness together.

*Trust:* Humility and transparency build the trusted relationships, connections and education system necessary for growth, change and evolution (HWDSB [MYSP](#), Value).



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## ACTION REQUIRED:

*In their respective areas of influence, enable every individual in each department to practice vigilance in identifying the gaps and areas of Indigenous omission and work collaboratively with the Indigenous Education Department on restorative solutions for meaningful inclusion and integration of Indigenous thought, pedagogy, voice, perspectives, and contributions.*

- A full-time dedicated Indigenous Education Lead
- Indigenous Education Councils: Review and maintain the Indigenous Education Circle (IEC) as the formal governing structure for Indigenous Education at HWDSB
  - Review and Revisit the Board Action Plan (BAP) on Indigenous Education and ensure alignment between HWDSB and Ministry of Education Priorities
  - Review the Voluntary, Confidential Self-Identification Policy including student, parent/caregiver/guardian, and community engagement (e.g, IEC) adjacent to Student Census.
  - Review the Indigenous Education Procedures
  - Review the Smudging Policy and Procedure to reflect the IECSAP and importance of protecting sacred Ancestral Knowledges, Ceremonies, Sacred Medicines, etc.
  - Revise and revisit an Indigenous Research Methodology Framework
  - Develop Indigenous Education Standards that are locally relevant and responsive to land/territory and the worldviews and aspirations of the host nations and the IEC
- Trustees will read and absorb the IECSAP, Restorative Journey, and the TRC Final Report and Calls to Action to begin to reframe their knowledge and understandings of Indigenous Educational Wellness through local Indigenous community-driven and community-informed approaches.
- HWDSB System Leaders will integrate all five Strategic Directions of the MYSP into their Board Improvement Plans and School Improvement Plans, recognizing that everyone has a responsibility to action this work and contribute to meaningful change and transformation.
- Enable individuals to position themselves in relation to Indigenous learners, families, communities, along historical and contemporary contexts to build an understanding and appreciation for Indigenous ways of knowing, being and doing.
- Enable individuals to recognize their own gifts/assets to nurture *syncretism* to support instructional practice, cross-curricular Indigenous teaching and learning approaches, and to contribute to Indigenous Educational Wellness.
- Foster, maintain and continuously evaluate structures of accountability, accuracy, and authenticity by working collaboratively with and alongside the Indigenous Education Department on curriculum development, course delivery, unique program development (i.e., teacher selection, lesson plans, activities, vetting resources/learning materials), guest speakers, and assessment/evaluation approaches, etc.
- Generate collaborative and proactive solutions and strategies to practice respectfulness, maintain friendships and restore the “peace”.



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- System-wide improvement and proficiency on the protection of Indigenous Knowledges and pedagogies, and the care of all students, staff, educators, system leaders, community partners, and learners on the restorative journey of Indigenous Educational Wellness and Reconciliation.

## PROGRESS INDICATORS:

### Preamble:

Research involving Indigenous peoples in Canada has been defined and carried out primarily by non-Indigenous researchers and often supported colonial goals. The approaches used have not generally reflected Indigenous worldviews, and the research has rarely benefited Indigenous peoples or communities. As a result, Indigenous peoples continue to regard research, particularly research originating outside their communities, as extractive and exploitative.

In support of autonomous Indigenous nations, in an effort to build trust, and to re-villagize and re-Indigenize research, assessment and, more generally, the measurement of progress within HWDSB, the progress indicators listed below aim to reorient indicators to align more closely with the values of respect, relevance, reciprocity, and responsibility, as well as an Indigenous worldview centered on interdependence, and interconnectedness.

For these reasons, some of the assessment measures listed below will include Indigenous methodologies and approaches, which may look very different from assessment measures in other HWDSB policies.

Through individual and collective commitment to professional learning and development and ongoing capacity-building with respect to Indigenous Knowledges and ways of knowing, being and doing, and through ethical engagement, cooperation and partnerships with the IEC: Indigenous learners, families, communities, host nations and organizations; and; the Ministry of Education's Indigenous Education Office, HWDSB will:

Intended Outcome	Assessment
Improved Indigenous student achievement and well-being.	Indigenous Education Circle Strategic Action Plan (IECSAP) Learning Nest and Strengthening Hamilton Aboriginal Education (SHAE) Native Youth Advancement With Education Hamilton Cultivating Community: Reclaiming Our Spaces in Education (CC:ROSE) and Shakowenna'kará:tats



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	<p>Native Second Language          Indigenous Education and Indigenous Studies          NBE Course Development          Voluntary Confidential Self-Identification of Indigenous Learners          Continuous Learning and Improvement (CLI)          Student Census          Disproportionality Data          Graduation/Commencement Rates          Credit Accumulation</p>
Promote Indigenous educational wellness and educational equity of access, opportunity and outcome for Indigenous learners.	<p>Indigenous Education Circle Strategic Action Plan (IECSAP)          Learning Nest and Strengthening Hamilton Aboriginal Education (SHAE)          Cultivating Community: Reclaiming Our Spaces in Education (CC:ROSE) and Shakowenna'kará:tats          Native Second Language          NBE Course Development          Voluntary Confidential Self-Identification of Indigenous Learners          Continuous Learning and Improvement (CLI)          Student Census          Disproportionality Data          Graduation/Commencement Rates          Credit Accumulation</p>
Enhanced knowledge and awareness about First Nation, Métis and Inuit cultures, histories and perspectives for all students.	<p>Indigenous Education Circle Strategic Action Plan (IECSAP)          NBE Course Development          Cultivating Community: Reclaiming Our Spaces in Education (CC:ROSE) and Shakowenna'kará:tats          Native Second Language</p>
Continued cultivation and nurturing of meaningful relationships alongside local urban Indigenous community of Hamilton-Wentworth and host nations.	<p>Increased understanding of roles and responsibility as Treaty Partners.          Increased individual and collective system-capacity of reconciliatory efforts towards Indigenous Educational Wellness.          Increased appreciation, acceptance and validation of Indigenous Education, Ancestral Knowledges and Indigenous ways of knowing,</p>



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	<p>being and doing as beneficial for everyone.          Strengthened relationship with Indigenous Education Circle and the Indigenous Education Circle Strategic Action Plan          Cultivating Community: Reclaiming Our Spaces in Education (CC:ROSE) and Shakowanna'kará:tats          Friend/Advisor to the Board of Trustees</p>
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## REFERENCES:

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- [Education for reconciliation \(rcaanc-cirnac.gc.ca\)](#)
- [Ethical Standards & the Standards of Practice of the Teaching Profession \(OCT\)](#)
  - [Exploring the Ethical Standards for the Teaching Profession through Anishinaabe Art, \(OCT\), July 2016, Bruce Beardy](#)
  - [A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession, \(OCT\), 2019, Elizabeth Doxtater](#)
- [Indigenous Education in Ontario | ontario.ca](#)
- [Implementation Plan: Ontario First Nation, Métis, and Inuit Education Policy Framework, 2014](#)
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- [Haldimand Deed](#)
- [Native Languages \(2001\), Curriculum](#)
- [First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility, V. J. Kirkness, R. Barnhardt](#)
- [First Nations, Métis, and Inuit Connections Scope and Sequence of Expectations, 2016, Ontario Curriculum K-8 and the Kindergarten Program](#)
- [First Nations, Métis and Inuit Studies, 2019, Secondary Curriculum](#)
- [Relational Accountability to All Our Relations \(S & P Wilson\)](#)
- [Restorative Journey: Indigenous Educational Wellness \(OCT\)](#)
- S. Wilson. (2008), Research is Ceremony: Indigenous Research Methods. Fernwood Publishing.
- [Towards Braiding \(E. Jimmy, V. Andreotti with S. Stein\), 2019.](#)
- [Truth and Reconciliation Commission's \(TRC's\) 94 Calls to Action](#)
- [The UN Declaration explained \(justice.gc.ca\)](#)



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- [UN Convention on the Rights of the Child](#)
- [United Nations Declaration on the Rights of Indigenous Peoples](#)
- [United Nations Declaration on the Rights of Indigenous Peoples Act](#) and [The United Nations Declaration on the Rights of Indigenous Peoples Act: Action Plan](#)
- [United Nations Office on Genocide Prevention and the Responsibility to Protect](#)



# Indigenous Education

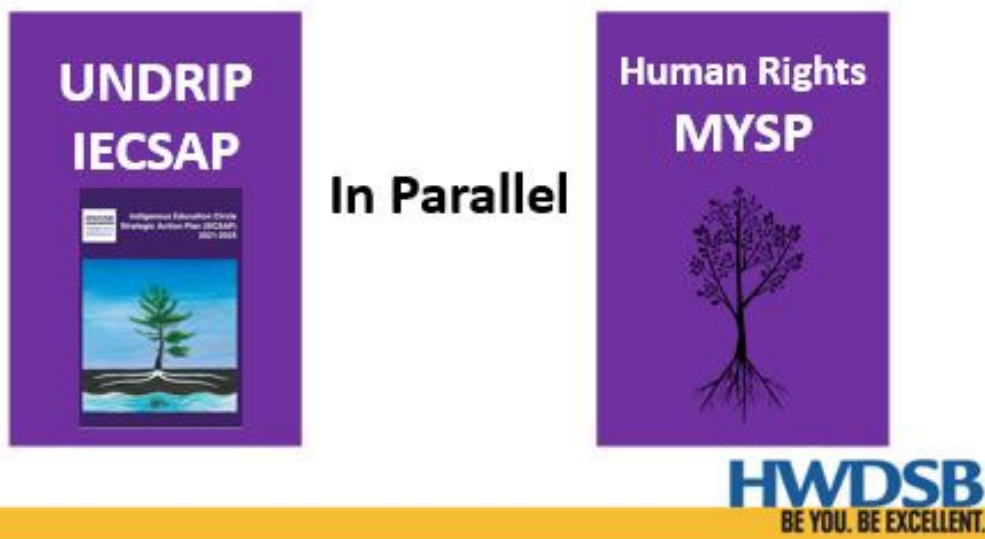
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## APPENDIX A:

### Two Row Relationship Framework





# Indigenous Education

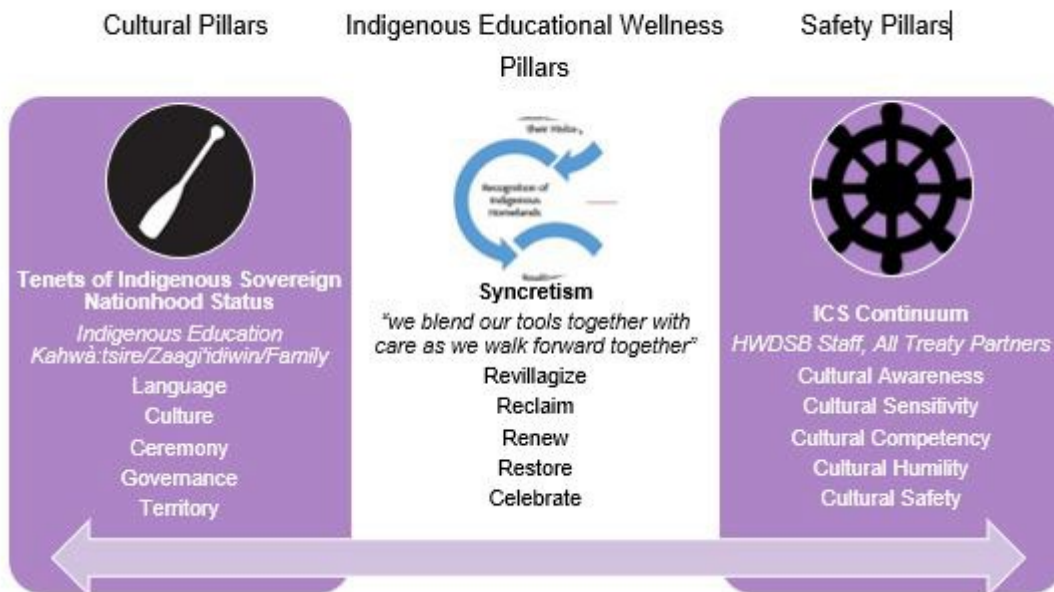
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## APPENDIX B:

### || Pillars of the Palisade: Restorative Indigenous Educational Wellness Framework



# HWDSB



## Policy Development Process

# HWDSB

## HWDSB Policy Development

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**Please note: All green boxes with thicker lines in the document denote Trustee involvement.**

# HWDSB

## GUIDING PRINCIPLES:

Hamilton-Wentworth District School Board strives for a policy development process that:

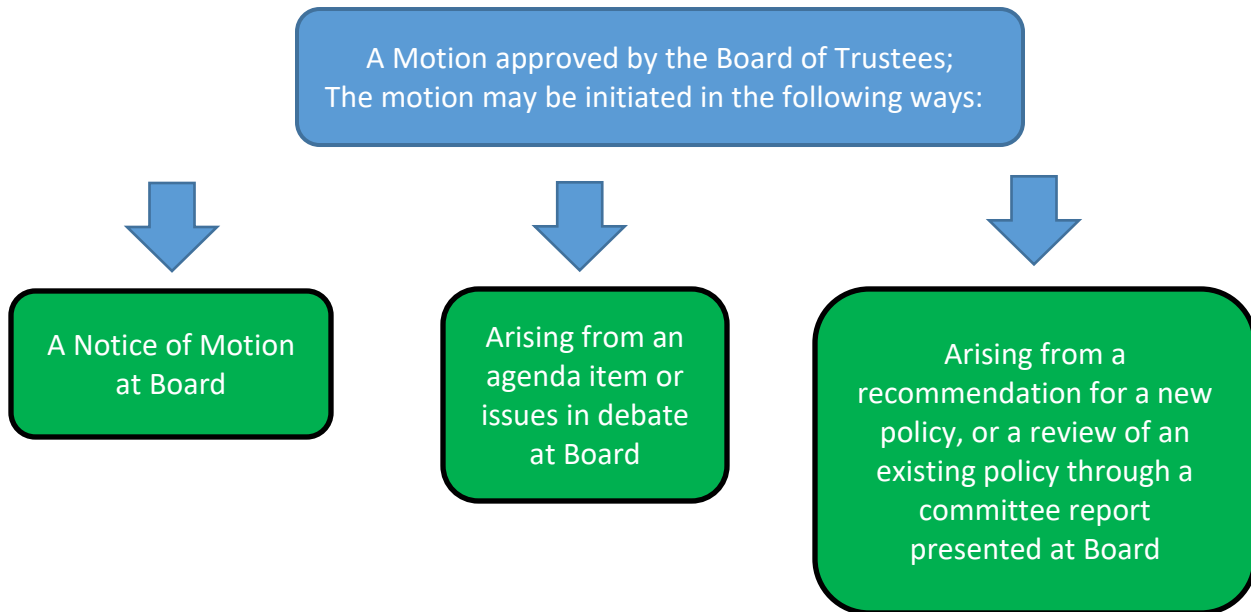
- Follows HWDSB's Board of Trustee Governance Manual;
- Provides effective system guidance and an implementation framework that is based on the Board's vision and Strategic Directions;
- Ensures that policies are based on human rights, anti-racist, and anti-oppressive principles;
- Reduces human rights and equity barriers;
- Includes principles of reconciliation and reciprocity;
- Simplifies the language used in policies;
- Provides clarity, transparency, accountability, and common understanding;
- Provides flexibility to Trustees and staff in responding to a wide range of issues;
- Ensures efficient use of time and momentum through the policy cycle;
- Ensures congruence and consistency of language between policy and procedure; and
- Provides participation and engagement with the HWDSB community.

# HWDSB

## ISSUE IDENTIFICATION:

The process of developing a policy begins by:

### Trustee Initiated:



*If the policy is Trustee initiated, proceed to Scoping Report on page 4.*

**Example wording of a Motion could read:** “That HWDSB start the policy development process to investigate the feasibility of developing/replacing/revoking/reviewing a \_\_\_\_\_ Policy”

### Executive Council Initiated:

A recommendation for a new policy, or a review of an existing policy from Executive Council through the Policy Committee

OR

A direction from the Provincial Government for a new policy, through Executive Council to the Policy Committee

*Proceed to Scoping Report on page 4.*

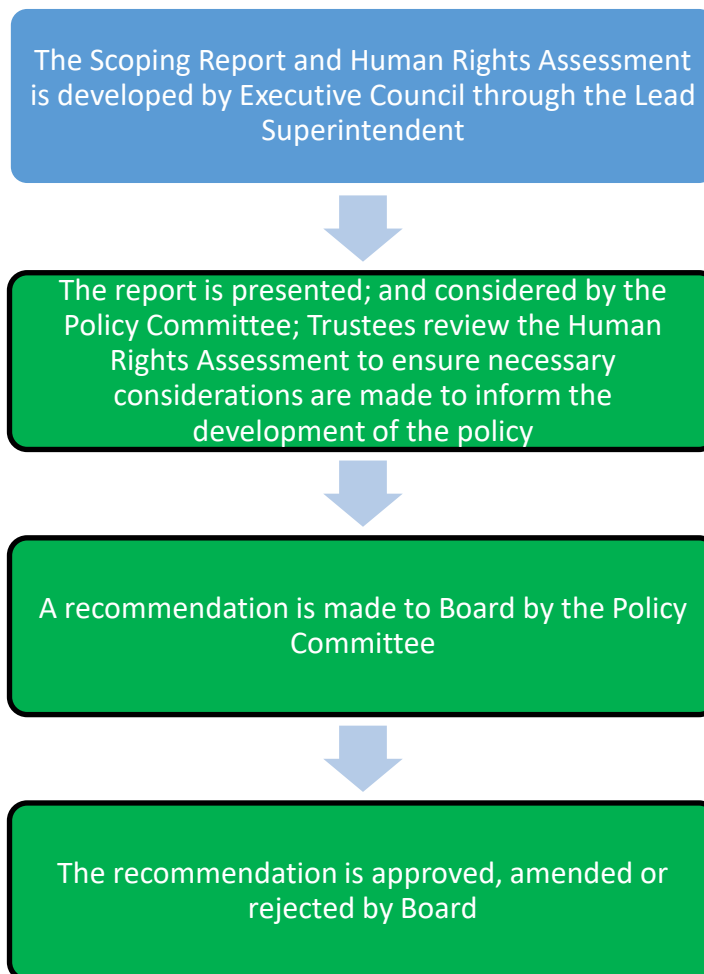
*Proceed to Ministry Mandated Policy on page 11.*

# HWDSB

## SCOPING REPORT:

Once the Policy Development Process has been initiated, a Scoping Report is written.

- Issue
- Background (providing history and other information to bring the Trustees up to speed on the issue)
- Considerations (the facts, arguments, opinions, and analysis needed to show that the recommendation is a sound response to the issue)
- Opportunities (existing board policy and legal obligations)
- Policy Development Plan
- Staff recommendation to Trustees



# HWDSB

## DRAFT POLICY DEVELOPMENT:

The Scoping Report helps guide the development of the Policy. Using the *Policy Template*, a Draft Policy is written.



\*criteria for public consultation is listed under “Public Consultation”

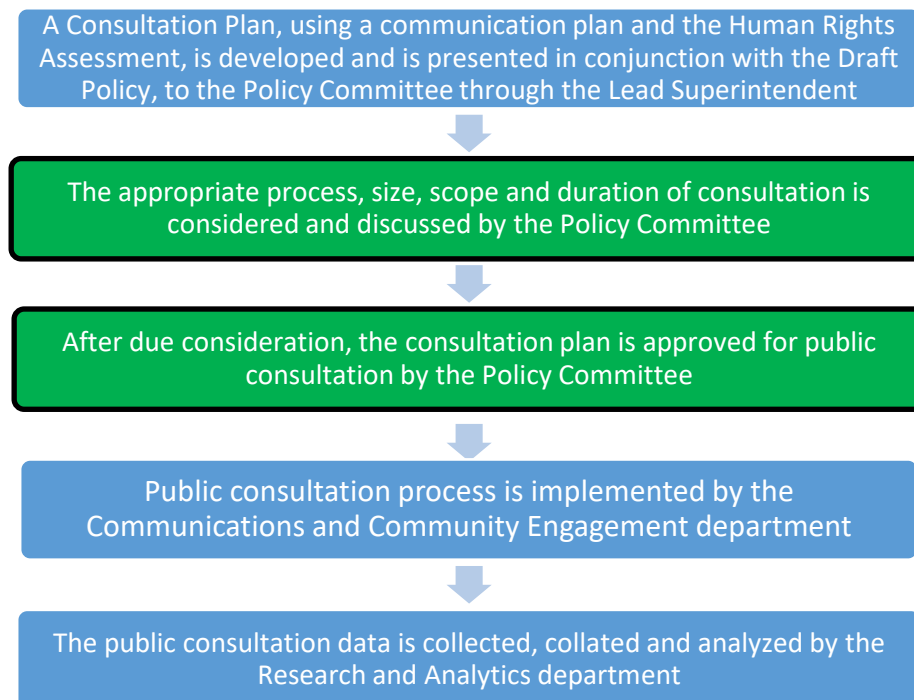
# HWDSB

## PUBLIC CONSULTATION:

The appropriate size, scope and duration of consultation is recommended by the Policy Committee.

The process used for the consultation will be determined by the nature of the policy but will always include consultation with School Councils, Hamilton-Wentworth Council of Home & School Associations, Community Advisory Committees, Parent Involvement Committee, Staff (where applicable) and Union Leaders (where applicable) and a survey on the website allowing feedback within 30 days. The process may include, but is not limited to:

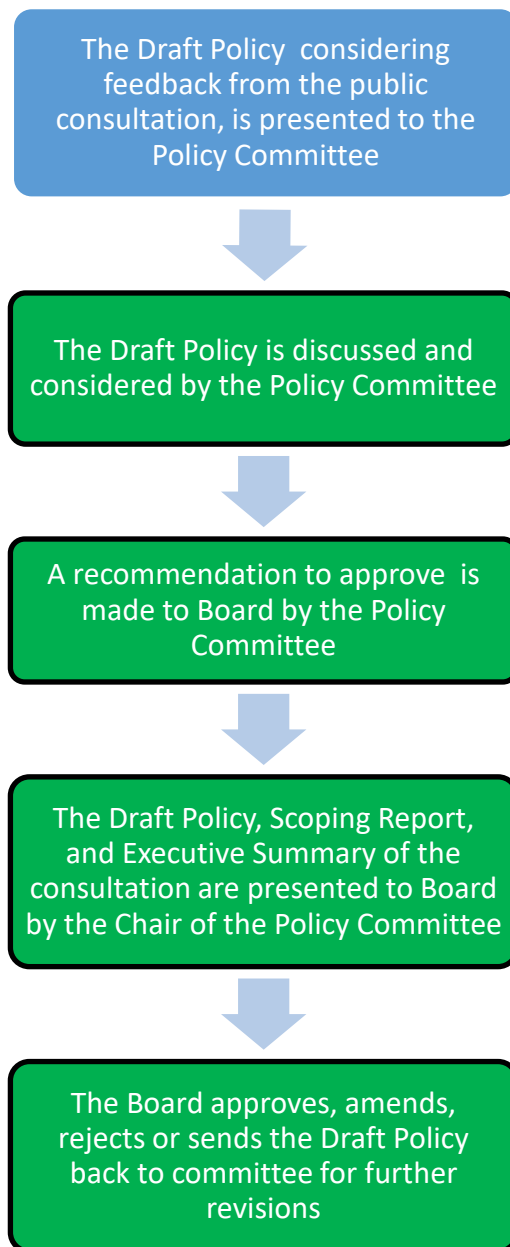
- a) Public delegations and/or presentations to the Policy Committee
- b) Public meetings
- c) Facilitated focus groups
- d) Community & Ad-hoc advisory committees
- e) Advisory committees, and
- f) Web surveys or opinion polls.



# HWDSB

## DRAFT POLICY REVISIONS AND APPROVAL:

Based on the consultations, revisions may be made to the Draft Policy.



# HWDSB

## PROCEDURES AND IMPLEMENTATION:

A Procedure is the tool used for implementation of the Policy at the staff level. Therefore, a Procedure is developed containing specific actions that must be taken by staff at various levels of the organization in order to implement the Policy.



When a new Procedure is developed, the Policy Committee will be advised of the new procedure at upcoming Policy meetings. The item will be reflected on an upcoming agenda as an Information Item (using a link to the website where the procedure is posted).

NOTE: The Chair of the Board, in consultation with the Director, can modify the process that procedures are shared.

# HWDSB

## POLICY EVALUATION AND REVIEW:

A Policy review results from:

- a) The four-year review schedule,
- b) A recommendation from the Policy Committee (Trustee or staff-initiated) to the Board,
- c) Ministry-mandated change,
- d) Direction from Board to the Policy Committee to review a specific policy through:
  - A Motion arising from discussion at a Board meeting,
  - A Notice of Motion.



NOTE: If the Policy Committee raises concerns that significantly amend the scope, content, and format of the Policy, the Director or designate, may reengage the Draft Policy Development Process from the Scoping Report stage.

# HWDSB

## MINISTRY MANDATED POLICY:

For cases where the development of a Policy is legislated by a government body (for example, – the purpose, intended outcomes and timelines are specified), the need for a Policy is brought to the Policy Committee for information only and then the Draft Policy Development process begins.



NOTE: No Scoping Report or public consultation is required for Ministry Mandated policies, unless the HWDSB Policy significantly exceeds the parameters set out by the Ministry or the Ministry directly requires the Board to consult on the policy. If consultation is required, yet Ministry deadlines do not allow for a full consultation, then an Interim Policy will be developed with consultation later.

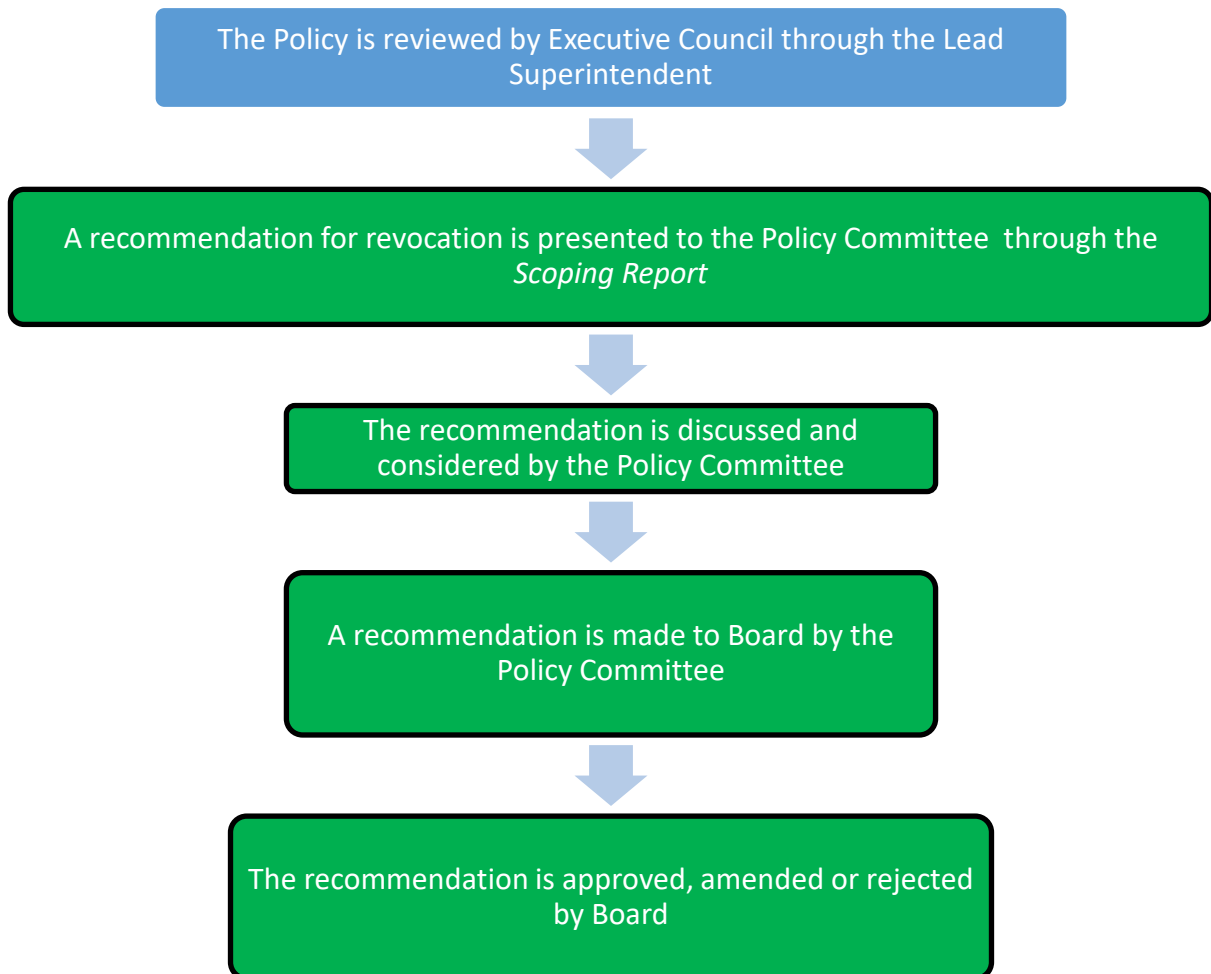
# HWDSB

## REVOKING A POLICY:

Revoking a policy takes place when upon review of a current Policy, or at the direction of Trustees, it is noted that the terms or direction of the current policy is

- inconsistent with newer legislation,
- inconsistent with the direction of the Board of Trustees,
- captured in another policy, or
- operational in its focus.

Revoking a policy means the policy will no longer exist, but it may be replaced by statement(s) in another policy; and /or a new or expanded Procedure.



## Human Rights Impact Assessment (HRIA)

Human Rights Impact Assessment (HRIA) is a process for identifying and assessing potential unintended, adverse, and disproportional impacts (positive or negative) of a policy, program, procedure or initiative on the human rights enjoyment and/or educational access for students/ staff/ families/ communities. The tool facilitates that any practice that may produce inequitable outcomes or has adverse human rights impact is identified, mitigated, and addressed proactively in accordance with the [HWDSB Human Rights Policy A.1](#), the [Equity and Inclusion 5.4](#) and Indigenous Education Policy (in development). The HRIA will be conducted when developing a new policy/ program/procedure and/or when reviewing/ evaluating existing policies, programs and procedures.

*Even though the HRIA can be used for various kinds of projects (policies, procedures, programs, initiatives etc.), to avoid repetition, the rest of the document will only refer to policy development. The HRIA is developed based on the OHRC's [Human Rights-Based Approach to Program and Policy Development Framework](#) and adopted from a Health and Equity Assessment Tool (HEAT) by the Ontario Ministry of Health.*

**Name of Policy:**

**Department/ Lead of Policy:**

**Summary:**

The following guiding questions and considerations are provided to probe and support policy developers and decision makers to think differently and proactively in identifying human rights barriers at every stage of the policy development process.

### Issue identification– Identifying the human rights context of the policy

**Guiding questions:**

- What human rights issues are connected to this policy?
- What historical and current factors may create gaps or present challenges to effectively address the problem that this policy seeks to address?
- How will this policy respect and uphold the rights of Indigenous students and families? How will it impact Indigenous Educational Wellness?
- Which code-protected groups may be most affected by and concerned with the issues related to this policy issue? How and why?
- Will the issues in this policy require the use of a population-specific human rights impact tool (e.g., a tool that focuses on disability?)

## Scoping of the issue- considering human rights in understanding the policy issue

### Guiding questions:

- Are there current literature/research that identify potential barriers / systemic discrimination in connection to the policy issue? What quantitative and qualitative evidence of inequality exist? What evidence is missing or needed? What are the limitations of these findings to define the policy issue?
- How are you considering provincial and HWDSB specific human rights, identity-based and disaggregated data? (e.g. student census, disproportionality report, mental health and wellness survey, staff census, Employment Equity Audit etc.)
- Does your scoping research include gathering the perspectives of human rights, equity, and Indigenous Educational Wellness experts?
- Does your scoping research include engaging students, families, staff and community partners with lived experience, targeting groups that often experience discrimination in relation to the topic/issue?
- Is intersectionality considered in understanding the scope of the policy?

## Policy Engagement: Considering human rights and lived experience

### Guiding questions:

- Are you considering policy engagement methods that are accessible and free from discrimination? (e.g. online and print surveys, focus groups discussions etc.)
- Are you considering how non-English speaking students and families will be engaged? (e.g. accessible translation services)
- How will you identify and target groups who have been disproportionately impacted by past policies and programs in the area this policy addresses? (e.g. Students with disabilities, Black students, Indigenous students, transgender students etc.)
- Have students, staff and families, especially those most adversely affected, been informed, meaningfully involved and authentically represented in the development of this policy? Who is missing and how can they be engaged?
- Do you have a specific and tailored plan to engage Indigenous students, staff, and communities?

## Policy recommendations, implementation, and evaluation: alignment with human rights policy

### Guiding questions:

- Do the policy recommendations address systemic discrimination identified (if any)?
- Do the policy recommendations address needs of specific populations identified (if any)?
- What adverse impacts or unintended consequences could result from this policy? Which code-protected groups could be negatively affected? How could adverse impacts be prevented or minimized?
- What positive impacts on human rights and equity could result from this policy? Which code-protected groups could benefit? Are there further ways to maximize equitable opportunities and impacts?
- How will disproportionality data inform the policy recommendations, decision-making and evaluation of outcomes?
- Do the policy implementation ensure evaluation and review of the policy include looking at disaggregated data to identify any potential human rights barriers and discriminatory outcomes?
- Is the policy communication to the public inclusive, accessible, and provided in multiple languages where needed?

**NOTE: This section to be filled in after completing the Assessment.**

### Conclusions:

(e.g. what decisions were made following completion of assessment? What needs to change and recommended to mitigate potential negative impacts identified. Are there resources (for example- budget, human resources, etc.) implications to mitigate potential negative impacts identified)?

## HWDSB

## Human Rights Impact Assessment (HRIA)

Step 1. SCOPING	Step 2. POTENTIAL IMPACTS				Step 3. MITIGATION	Step 4. MONITORING
<b>Populations<sup>i</sup></b> Using evidence, identify which populations may experience significant inequities, discriminatory and disproportional impacts as a result of the policy.	<b>Intended Positive Impacts.</b>	<b>Unintended Positive Impacts.</b>	<b>Unintended Negative Impacts.</b>	<b>Provide more Information including how you know about the impacts.</b>	<b>Changes/ recommendations/ challenges to mitigate potential negative impacts.</b>	<b>Identify ways to measure success for each mitigation strategy identified.</b>
<b>Indigenous peoples</b> (Turtle Island in reference to North America-First Nations, Metis and Inuit)						
<b>Age</b> (e.g., children, youth, seniors, etc.)						
<b>Race, Ancestry, Ethnicity, Culture, Place of Origin</b>						
<b>Disability</b> (e.g., persons with physical, mental, cognitive, auditory, visual, addiction, psychological disabilities, or disorders, etc.)						
<b>Nationality, Citizenship, Immigration Status</b>						
<b>Linguistic communities</b> (e.g., persons whose first language is not English or French, persons who use ASL or have different literacy levels.)						
<b>Socioeconomic Status</b> (e.g., unemployed, underemployed, etc.)						
<b>Religious/faith communities/Creed</b>						
<b>Rural/remote or inner-urban populations</b> (e.g., geographic, or social isolation, under-serviced areas, etc.)						
<b>Gender Identity and Gender Expression</b> (e.g., female, male, non-binary, transgender, two-spirit, etc.)						
<b>Sexual orientation</b> , (e.g., bisexual, gay, lesbian, Indigqueer, etc.)						
<b>Family Status and Marital Status:</b> (e.g., single parent, childcare, adoption, foster parents, diverse families, breastfeeding, maternity leaves, etc.)						
<b>Other:</b> please describe the population here.						

<sup>i</sup> Consider intersectionality and how people with interesting identities may be impacted differently.

## COMMITTEE REPORT

Presented to: Board

Date of Meeting: June 17, 2024

From: Human Resources Committee

Date of Meeting: June 3, 2024

The committee held a hybrid meeting from 6:02 pm to 6:29 pm on June 3, 2024, with Trustee Dawn Danko presiding.

Members present: Trustees Dawn Danko, Sabreina Dahab (electronically) and Todd White (electronically).

Regrets from: Trustee Elizabeth Wong

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### ACTION ITEMS:

#### **A. Correspondence referred (Board, December 4, 2023 – Res #23-163) Union Local Leadership re: Living Wage**

Staff shared that although we have had this correspondence for some time, there are many factors that will affect the conversation around a living wage. Education workers had their remuneration set through the central bargaining process, which concluded prior to the recent binding arbitration decision that awarded to secondary and elementary teachers. The Trustee Association has indicated that the most effective means to address the issue of a living wage for Education Workers is to raise it during issue setting prior to the next round of central collective bargaining.

On motion of Trustee White, the Human Resources Committee recommends: **That the Chair of the Board issue a response to the letter indicating that since the move to central bargaining in 2014, we as a Board cannot set a wage for employee groups, however, there are steps the Board could take with OPSBA for the next round of bargaining.**

**CARRIED.**

### MONITORING ITEMS

#### **B. Staffing and Operations, Professional Development and Recruitment Update**

In early April, staff implemented significant positive changes to system positions, posting 33 new roles with added responsibilities, ranging from special assignment teachers to consultants. Professional Development and Recruitment (PDR) continues to recruit Elementary and Secondary Occasional Teachers in all qualifications. We have hired 161 Educational Assistants (EA) since Sept 2023. PDR continues to recruit and hire into the EA casual pool to fill daily absences and long-term assignments. The Board has posted 50 temporary and/or permanent OCTU positions and has added over 43 casual CUPE new hires. In addition, there have been over 15 permanent and 2 temporary PASS hires. As of April 30, 2024, the total number of employees working for HWDSB is 8,992 employees, which is made up of 6,259 permanent staff (an increase of 57 staff) and 2,663 occasional or casual staff (an increase of 51 staff). Fill rates up to April 30, 2024, are approximately 86% for teachers, approximately 70% for Education Workers and approximately 82% for all other positions. Through the spring recruitment phase, in tandem with our college collaborators, we had 200 successful candidates choose HWDSB and we will continue to work with our community partners to encourage their clients to apply for a variety of roles within HWDSB. OCTU staff that have been hired in the past 2 years were invited to attend up to 2.5 days of PD to learn about a range of topics relevant to their roles throughout the system. PDR will continue to offer regular orientation sessions for new staff and connect them with peers, multiple departments and union groups.

#### **C. Employee Attendance Monitoring Report (Sept 2023 – Feb 2024)**

The HWDSB attendance rate is a review of personal illness, medical appointments, and dental appointments pursuant to central sick leave collective agreement provisions. From September 2023 to April 2024, permanent Board employees utilized an average of 12.83 personal illness days. In comparison, the average was 12.40 days over the same period in the 2023-24 school year. This is an increase of 0.43 days per 1.0 FTE. The Employee Support and Wellness (ESW) Department continues to support staff with return-to-work planning and accommodations and continues to monitor attendance rates. To continue promoting and supporting employee wellness, ESW continues to expand the new Staff Wellness and Absence Management Program implemented on September 1, 2022.

Respectfully submitted,  
Dawn Danko, Chair of the Committee

Reference: [Committee Package](#) and [Recording](#)

## Committee Report

Presented to: Board

Meeting Date: Monday, June 17, 2024

From: Special Education Advisory Committee (SEAC)

Meeting Date: May 29, 2024

The Committee held a meeting on Wednesday, May 29, 2024, in room 308 at the Education Centre, beginning at 5:39 pm ending at 7:12 pm, with Chair Judy Colantino presiding.

### **Present**

Dawn Danko, Trustee Ward 7, Jessica Malcew, VOICE for Hearing Impaired Children, Judy Colantino, Down Syndrome Association of Hamilton, SEAC Chair, Lynn Vanderbrug, Lynwood Charlton Centre, Nancy Silva Khan, Autism Ontario (Central West Chapter), Susi Owen, CNIB Hamilton and Niagara, Tracy Sherriff, Community Living Hamilton

### **Regrets**

Julie Armstrong, Centre for Diverse Learners, Lindsay Bray, McMaster Children's Hospital Developmental Pediatrics and Rehabilitation Portfolio, SEAC Vice Chair, Maria Felix Miller, HWDSB Chair, Trustee Ward 3, Mark Courtepatte, FASD Parent & Caregiver Support Group, Melanie Roberts, The Association for Bright Children of Ontario

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### **INFORMATION ITEMS:**

#### **A. Special Education Budget Update**

##### **Denise Dawson, Senior Manager, Business Services**

- Ministry of Education revamped the funding formula and simplified the number of grants from 18 to 6
- Special Education Fund (SEF) changes: Special Equipment Amount (SEA); Census Data Update; Professional Assessments; Restructuring of Enveloping Framework
- Draft Budget Report will be shared at Finance and Facilities Meeting to review and approve
- Additional information is available on the Ministry Website [Guide to the 2024-2025 Special Education Fund](#)

#### **B. Draft Engagement Policy**

##### **Sharon Stephanian, Superintendent of Specialized Services**

- Group provided feedback to the Communication and Community Engagement Department on the draft Engagement Policy
- Questions from the Committee on the process: who created the draft – was policy created in terms of engagement. If feedback available both in a group discussion and website – the website could be a barrier if no access or language barrier. Our committee is already engaged – are there voices we need to hear that we're not hearing

### **C. MEMBERS' UPDATE**

- **Dawn Danko, Trustee Ward 7**
  - Trustees approved a motion that staff discontinue the creation of the School Year Calendar Holiday framework and that the findings from the Update on the Days of Significance, Religious Accommodation, and the School Year Calendar report (May 13, 2024) be referred back to staff to inform a variety of operational processes
  - The fundraising policy has been approved with updates and changes that clarify the distinction between school fundraising and Home and School fundraising activities
  - Trustees received Education Development Charges updates as we are due to renew our bylaw by July 1, 2024. Trustees received delegations from Hamilton is Home, an affordable housing coalition, regarding options for reduced EDCs for affordable units. Trustees passed a motion to have staff try to calculate a differentiated rate scenario, and if that is not possible, identify barriers and challenges for doing this. Trustees are scheduled to approve the updated bylaw June 17, 2024
  - Trustees look forward to approving the 24-25 budget in June, and attending commencement celebrations next month
- **Julie Armstrong, Centre for Diverse Learners (via email)**
  - As summer approaches, we are excited to share the latest updates, programs and events designed to support and empower our diverse learning community. Please see [website](#) for a list of programs and registration information

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• **Sharon Stephanian, Superintendent of Specialized Services**

- On May 16, The Council for Exceptional Children held their annual Awards Dinner which recognizes the achievements of children and youth with exceptionalities from HWDSB and HWCDSB. We had 144 HWDSB student award winners, as well as three HWDSB staff were recognized for their excellence in Special Education
- Students from both regular and self-contained classes who access special education programs/services will participate in Access Athletics at Nora F. Henderson Secondary School from 10:00-1:00 pm on June 3rd for elementary schools and June 4th for secondary schools

Respectfully submitted by  
Judy Colantino, SEAC Chair