Leadership at KPR

A Framework for Principals and Vice-principals

KPR
Kawartha Pine Ridge
District School Board

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● Preface

Effective leadership is the cornerstone of all successful organizations. *Leadership at KPR: A Framework for Principals and Vice-principals* serves as a complement to the Ontario Leadership Framework (2013) to ensure the dignity, rights, mental health, social well-being, and success of all members of the school community are respected through leadership committed to identity-affirming learning environments, Truth and Reconciliation, and equitable outcomes.

As priorities in education undergo change, effective leaders make visible the interconnection of educational priorities as they inspire shared responsibility towards success. Research shows compelling links exist between mental health and well-being, equity, and learning. When system and school leaders are committed to identity-affirming learning environments that acknowledge, honour, and respond to diversity and the lived experiences of its members, meaningful relationships with a strong sense of belonging emerge supporting every student to flourish and succeed.

Leadership at KPR: A Framework for Principals and Vice-principals **is designed to support leaders to:**

- Develop, strengthen and hone leadership skills, particularly in the areas of human rights, Truth and Reconciliation, and equity, to further advance inclusive practices, instructional leadership and equitable outcomes;

- Lead intentionally to act on the priorities and system actions identified in KPRDSB's Board Action Plan and School Improvement Plans;

- Engage with an effective self-reflection tool to support leadership capacity and continuous growth; and

- Explore a framework, which will guide and inform KPRDSB's recruitment process for current and future leaders.

> " The true value of a leader is not measured by the work they do. A leader's true value is measured by the work they inspire others to do.
>
> *~ Simon Sinek*

Leadership at KPR: A Framework for Principals and Vice-principals highlights six interconnected domains intentionally aligned to KPRDSB's Strategic Priorities and Board Action Plan. Each domain is supported by two subdomains identifying specific leadership actions and the competencies, values, behaviours and attributes required of equity leaders.

Human Rights, Equity & Inclusion
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- **Non-Discrimination**

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- **Relationship: Learning & Action**

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Culturally Responsive & Relevant Pedagogy
- **Equitable & Inclusive Instruction**
- **Evidence-based Monitoring**

Mental Health & Well-Being
- **Mentally Healthy Schools**
- **An Integrated Approach to Well-Being**

The leadership actions for each subdomain are supported by a series of reflective questions, which invite leaders to intentionally engage in critical self-assessment and reflection of their leadership skills to support continuous professional growth and capacity within the organization.

In summary, *Leadership at KPR: A Framework for Principals and Vice-principals* is a reflective tool intended to support and inform leaders as they continue to develop, adapt, and refine leadership skills to create the conditions necessary for all members of the school community to develop a strong sense of belonging, positive mental health, and success.

Leadership at KPR

Human Rights, Equity & Inclusion

Human Rights, Equity & Inclusion is premised in ensuring the rights of all members of the organization are valued and respected by recognizing a shared responsibility to uphold these rights. Intentional leadership focused on human rights, equity and inclusion constantly challenges the status quo to eliminate discriminatory treatment of individuals for building equitable and inclusive learning and work environments.

'Rights Holders' and 'Duty Bearers'

Principals and Vice-principals acknowledge their responsibility to all members of the organization who are 'rights holders' through setting conditions that ensure environments are safe, equitable and inclusive. As 'duty bearers', Principals and Vice-principals equip staff to identify, challenge, and remove conditions and structures and other forms of oppression toward fostering a culture that elevates a sense of belonging, positive mental health, social well-being, and equitable outcomes.

Leadership Actions

Principals and Vice-principals:

- Understand and apply legislation in alignment with policies, and practices that give meaning to the human rights and dignity of each student and employee.

- Identify, challenge, and remove practices in schools that uphold aspects of power, privilege, and socio-cultural bias towards the elimination of discrimination.

- Participate in professional learning to build greater awareness of and explore ways to dismantle systemic racism and other forms of oppression that disempower people.

Self-Reflection

How are my actions and practices guided and impacted by the spirit and intent of the Ontario Human Rights Code?

How have I taken the initiative in modelling my responsibility as both a 'rights holder' and 'duty bearer'?

What opportunities do I encourage and create for staff to meaningfully engage in dialogue and ask questions to better understand human rights and their responsibility to uphold these rights?

How do I confront and challenge socio-cultural biases to ensure that the rights of all members in my school community are respected and valued?

What opportunities do I provide for staff to become more aware of how bias, power, and privilege adversely impact outcomes for underserved groups? How has this learning changed outcomes for all students?

In what ways has cultural understanding and humility informed awareness of my personal biases and influenced me to confront practices and structures that lead to discrimination?

What specific actions have I identified and taken to call-out long-held structures and mindsets in my school that support and reinforce systemic racism?

What learning have I facilitated with staff to support our team in identifying and responding to sociocultural structures that may contribute to the oppression of individuals and/or groups? How has this learning changed the way things are done in my school?

How do I successfully leverage mutually beneficial relationships with union partners (ETFO, OSSFT, CUPE) with the goal of delivering consistent messaging and learning in relation to valuing the centrality of human rights?

Non-Discrimination

Principals and Vice-principals, when acting as responsible 'duty bearers', take pride in promoting and modelling anti-racist and anti-oppressive practices in all facets of their daily leadership actions and interactions with others. Leaders are deliberate in setting the conditions for identity-affirming learning environments by providing ongoing learning opportunities for both self and staff to have a vital role in the protection and realization of the rights and dignity of all persons.

Leadership Actions	Self-Reflection
Principals and Vice-principals:	
Identify and facilitate professional learning regarding unconscious bias, anti-oppression and anti-racism.	What professional learning opportunities have I engaged in to learn more about unconscious bias, anti-oppression, and anti-racism? How has this learning influenced the way I lead? What opportunities have I provided for staff, families, and communities to participate in this learning? What positive changes have I noticed as a result of this learning? How do I create space that accepts vulnerability and encourages open dialogue, questioning, and collaboration to initiate new learning?
Use an anti-racist and anti-oppressive approach for identifying and solving problems as well as making critical decisions.	In what ways have I specifically opted to use an anti-racist and anti-oppressive framework for making decisions? How do I support staff with understanding and applying mitigating factors to empower them to create safe, positive, identity-affirming, and inclusive learning environments? How do I champion others to be partners in developing anti-racist and anti-oppressive practices in their interactions?
Are firmly committed to equitable outcomes for all students by monitoring and responding to the learning needs, mental health and well-being of underserved students.	How have I actively engaged with students, families, and underserved communities to foster and prioritize actions that promote responsive teaching and learning, positive mental health and well-being for every student? How do I enable open dialogue between families and staff that support knowing students and creating inclusion and a sense of belonging? How have I supported staff with the implementation of identity-affirming mental health practices, culturally responsive and relevant pedagogy, and evidence-informed practices in classrooms?

" Be the change you wish to see in the world.

~ Mahatma Gandhi

Human Rights, Equity & Inclusion

Truth and Reconciliation

Truth and Reconciliation brings to life KPR's Principles of Indigenous Education and the commitment to cultivate a respectful and reciprocal relationship with First Nation, Métis and Inuit peoples.

KPR's Principles of Indigenous Education

Principals and Vice-principals understand and adhere to the seven Principles of Indigenous Education at KPRDSB and actively model and practice these principles in their daily work to promote and advance understanding and implementation of Indigenous education.

Leadership Actions

Principals and Vice-principals:

Intentionally model and actively promote the **Principles of Indigenous Education at KPRDSB** to advance Truth and Reconciliation.

- Commit to making systemic changes to address the learning gaps around Indigenous history, culture, and perspectives.
- Create opportunities for learning and 'unlearning'.
- Ensure Indigenous education is for all students in all schools and support staff to realize this goal.
- Walk alongside communities to honour authentic voice when bringing Indigenous learning to students.
- Adhere to the principle of "Nothing about us without us" when making decisions about Indigenous education.
- Value current Indigenous knowledge and ways of knowing.
- Acknowledge the primacy of relationship to the land and to each other and recognize that Indigenous languages are integral to these relationships.

Self-Reflection

How are the Principles of Indigenous Education in KPRDSB reflected in my leadership to advance Truth and Reconciliation?

What opportunities do I provide for students and staff to learn and 'unlearn' current understandings and beliefs related to Indigenous history, culture, and contemporary issues?

How have I included Indigenous voices at every step of the planning process for Indigenous programming and work in my school?

What is my role in actively creating a sense of belonging for Indigenous students, families, and staff?

How do I honour and model in my leadership practices the importance of relationship to the land and the integral role of Indigenous languages revitalization?

What does shared responsibility and leadership for Indigenous education look like in my school, departments, and classrooms?

How do I demonstrate personal responsibility every day to learn and 'unlearn' for the purpose of social change?

How is this new learning reflected in the attitudes, behaviours, and instructional practices I observe in classrooms, the school, and the community?

> " If there is to be Reconciliation, first there must be Truth.
>
> ~ Timothy B. Tyson

> The road we travel is equal in importance to the destination we seek. There are no shortcuts when it comes to Truth and Reconciliation. We are forced to go the distance.
>
> *~ Justice Murray Sinclair*

Relationship: Learning & Action

Principals and Vice-principals are committed to building authentic and meaningful relationship with First Nations, Métis and Inuit communities to better understand Indigenous knowledge, culture, perspectives, and history. Principals and Vice-principals recognize Truth and Reconciliation as the way forward by acknowledging the harm of the past and committing to action for social change.

Leadership Actions

Principals and Vice-principals:

Recognize and use foundational documents to deepen their learning journey and commitment to Truth and Reconciliation.
- Truth and Reconciliation (TRC) Calls to Action
- Missing and Murdered Indigenous Women, Girls and Two-Spirit People (MMIWG2S) Calls for Justice
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Centre Indigenous voices and lived experiences to strengthen relationships with community through Truth and Reconciliation.

Create ongoing opportunities for professional learning about First Nation, Métis and Inuit knowledge, culture, perspectives, and history.

Self-Reflection

How have I used these foundational documents to support my personal and professional learning?

How do I ensure the Land Acknowledgement is used in a meaningful way? What professional learning needs to occur to support this learning for staff and myself?

How do I lead social change in support of Indigenous students, staff, and community?

How have I involved the Indigenous Education department in conversations about student success and well-being?

How has my understanding of Indigenous-centered trauma-informed approaches been utilized to nurture relationships with Indigenous students, families, or communities?

How are spaces created to allow for open dialogue, trust, and vulnerability where the voices of Indigenous partners feel heard, valued, and respected? How do I listen to inform my actions?

What ongoing professional learning opportunities involving First Nation, Métis and Inuit education have I engaged in to learn? How has this learning been shared with staff?

How do I utilize authentic First Nation, Métis, and Inuit voice?

How do I empower staff to learn about the impact of colonization and historical contexts, the importance of Indigenous innovation and excellence, the difference between sovereignty versus equity, and diversity of local Indigenous communities?

Truth and Reconciliation

Collaborative Cultures

Collaborative Cultures develop when leaders demonstrate strong personal leadership resources, self-awareness and cultural humility as they seek to cultivate meaningful interpersonal engagement with all members of the organization. Leaders build relationships with staff, families and communities, where diversity of voices and perspectives advance a culture of collaboration, belonging, and inclusive learning spaces for all.

Personal & Interpersonal Engagement

Principals and Vice-principals model leadership that exhibits vulnerability as they build trust and create a sense of belonging for all staff and members of the school community. Leaders are self-aware about how their personal identities and biases can influence their approach to leadership within the school community.

Leadership Actions	Self-Reflection
Principals and Vice-principals:	
Create safe spaces for collaboration by modeling transparent and open communication.	How do I foster open communication with staff when making decisions and leading change? How do I engage staff in the collaborative development of the School Improvement Plan?
	How do I create inclusive spaces for all voices to be heard and valued?
	How do I model vulnerability and lifelong learning in my leadership?
Engage in reflection about how their personal identities and biases influence their leadership and decision-making.	In what ways have my personal identity, experiences, and biases impacted the way I approach situations and influenced my decision-making?
	How has cultural humility helped me to become more self-aware as a leader?
	How do I address situations where it becomes apparent that my personal biases have influenced my problem-solving and decision-making?
Build trusting relationships by actively listening to diverse voices.	How do I build trusting relationships with students, staff, families, and communities?
	How do I lead without judgement?
	How do I create a culture that elevates and respects the voices of underserved students, staff, and families?

> "The most powerful set of practices that equity-oriented school leaders enact is to create authentic partnerships among schools, families and communities aimed at ensuring student success.
>
> *~ Kenneth Leithwood, A Review of Evidence About Equitable School Leadership, 2021*

Family and Community Partnerships

Principals and Vice-principals understand the important role of family and community as partners in education. Community groups and agencies are regularly accessed to support student achievement and well-being.

Leadership Actions

Principals and Vice-principals:

Value the richness of diverse communities in Kawartha Pine Ridge DSB, including three First Nations communities, and develop strong collaborative partnerships.

Collaborate and communicate with families, community members, Elders and Knowledge Keepers to ensure multiple perspectives are always considered.

Seek input and feedback on School Improvement Plans and provide clear and responsive communication to families and communities.

Self-Reflection

How do I seek and value the voices, input and lived experiences of the diverse communities we serve?

In what ways do I encourage staff to make meaningful connections with families and communities?

How do I assess and evaluate the authenticity of my partnerships with members of the wider community?

How do I challenge my own biases and assumptions when seeking ideas, input, and feedback from others?

How do I strengthen my relationship with community organizations and agencies to gain richer perspectives of the diverse communities we serve?

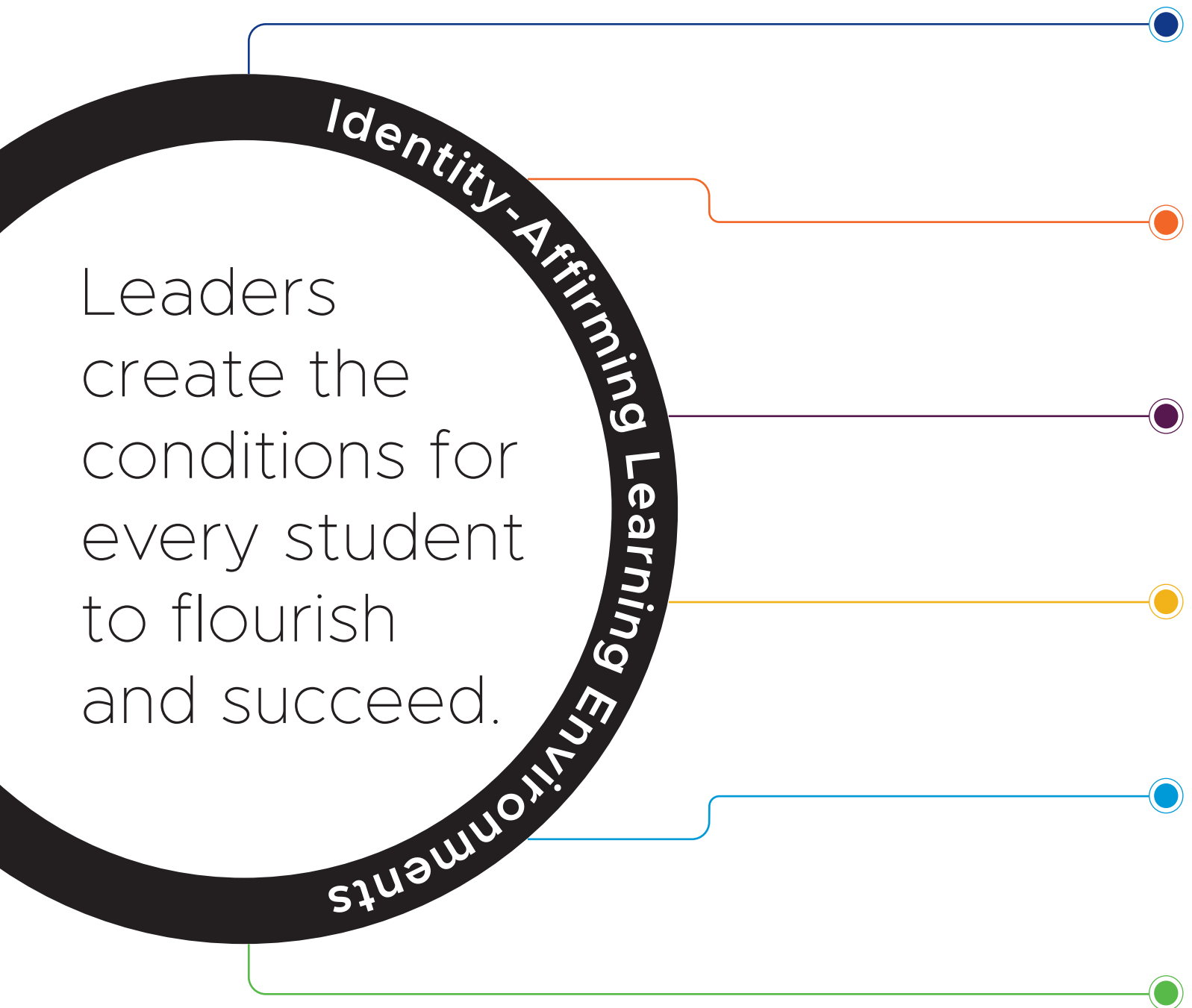What has changed as a result of my relationships with diverse community partners?

What processes are in place to elicit input and feedback from families and communities on school-based programs and School Improvement Plans related to student learning and well-being?

How do I foster educator connections with families to support student learning and a positive sense of belonging?

How do I effectively communicate information related to student achievement and well-being without perpetuating stereotypes and assumptions about underserved students and families?

Collaborative Cultures

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Identity-Affirming Learning Environments

Leaders create the conditions for every student to flourish and succeed.

Inspire ——————— Influe

A Framework for Principals & Vice-Principals

Human Rights, Equity & Inclusion
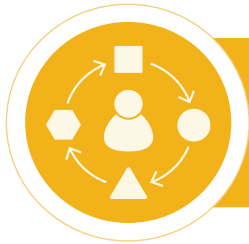- 'Rights Holders' and 'Duty Bearers'
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nce ———— Innovate

Adaptive Leadership

Adaptive leadership challenges the organization to reflect objectively on its structures, processes, and practices as it evolves and responds to current priorities and needs. This process involves developing a shared vision for the future, making explicit connections between organizational priorities, and supporting the capacity of its members to respond to change.

Leading People and Managing Resources

Principals and Vice-principals effectively lead people by fostering respectful, inclusive, and identity-affirming environments. Through equitable hiring practices, strong employee relationships, ongoing constructive feedback and thoughtful allocation of school budgets and resources, leaders advance organizational priorities.

Leadership Actions	Self-Reflection
Principals and Vice-principals:	
Ensure learning and work environments are inclusive and accessible for all people.	What steps do I take to ensure the physical environment is accessible to all members of my school community?
	What is my process to ensure all employees have access to tools and resources needed to effectively perform their role and to request accommodations when needed?
	How do I design communication that is inclusive and accessible to all members of the school community?
Are committed to hiring practices that value diversity.	How does my staff represent the students, families, and communities it serves?
	What actions have I taken to remove barriers when hiring staff to ensure a fair and inclusive process?
	What has been the impact of this change in practice? How do I know?
Respect and apply the collective agreements of all employee groups.	How familiar am I with the collective agreements that inform working conditions of employees?
	How do I create an environment of trust, collaboration, and open communication with union stewards/representatives within my school?
	What processes and practices do I have in place to elicit input and feedback when implementing change or making decisions that impact staff?
Engage staff in a cyclical performance appraisal process and build capacity of staff.	How do I make the process for performance appraisals engaging and meaningful for staff?
	What role do I take in supporting staff in the attainment of goals identified in their Annual Learning Plans and Growth Plans?
	How do I integrate these processes and provide ongoing feedback in my daily leadership practices to support the capacity of staff as they learn and grow professionally?
Intentionally allocate resources to promote and support the attainment of school improvement goals.	How is transparency demonstrated in the management of the school's budget?
	How do I create a collaborative process where the voices of students, staff, families, and community are considered in resource allocation?
	How does the allocation of my school's budget and resources support the attainment of system/school priorities?

Culture of Learning & Leadership

Principals and Vice-principals develop, implement, and monitor school improvement plans supporting the attainment of system priorities. Leaders critically assess and address the capacity within their school to implement these system actions while providing opportunities for staff to discuss, question and reflect on the process of learning and 'unlearning'.

Leadership Actions

Principals and Vice-principals:

Engage staff and families in developing School Improvement Plans in service of KPRDSB's Board Action Plan and regularly communicate progress.

Seek innovative ways to implement programs and initiatives that improve student achievement and well-being.

Regularly assess and develop the capacity of staff to implement strategies and practices to achieve the priorities outlined in the Board Action Plan.

Celebrate the unique attributes of individuals and engage in collaborative discourse to transform school culture.

Create regular opportunities for staff to learn and 'unlearn' through open discussion, on-going questioning, and self-reflection.

Self-Reflection

What does staff, family and community engagement in school-based planning involve?

How have school-based programs/instructional practices changed in response to consultation with students, staff and families?

How will I know if my process for community engagement is successful? What are my indicators of success?

How do I model risk-taking and innovative thinking in my role as principal/vice-principal?

How do I empower educators to use innovative and evidence-informed practices to improve student engagement and learning?

How do I leverage technology and other innovative tools when inspiring staff to try new approaches to teaching and learning?

What structures or practices currently exist in my school that may present as barriers to achieving equitable outcomes for every student? What opportunities have I created to develop staff capacity in addressing these barriers?

How do I build individual and collective capacity of staff to carry out the actions identified in our School Improvement Plan?

How have I supported staff in making connections between the Board Action Plan and School Improvement Plan to intentionally inform classroom practices?

In what ways do I recognize and honour the contributions of individual students and staff?

How do I constructively challenge mindsets, practices, and structures impacting school culture?

How do I create the conditions where new perspectives, attitudes and practices are embraced and valued?

What opportunities have I created for staff to engage in a reflective process about the strengths and needs of their school?

How does staff dialogue inform the ways I lead and implement change? Which voices are missing from the conversation?

How do I effectively manage the emotions of staff during the process of 'unlearning' to foster constructive change?

> Management is doing things right; leadership is doing the right things.
>
> ~ Peter Drucker

Adaptive Leadership

Culturally Responsive & Relevant Pedagogy

Culturally Responsive and Relevant Pedagogy acknowledges and celebrates every student as a capable learner. Leaders create opportunities and conditions for every student to meet their full potential by ensuring strategies for well-being and instruction are responsive and relevant to students' lived experiences and assessed needs. Leadership that values inclusive instruction empowers every student with a strong sense of belonging, positive well-being, and academic success.

Equitable & Inclusive Instruction

Principals and Vice-principals support staff in their understanding and implementation of Culturally Responsive and Relevant Pedagogy to ensure equitable outcomes for every student. Leaders explicitly connect learning with the cultural, social and emotional well-being of students and value instructional leadership committed to knowing their learners.

Leadership Actions	Self-Reflection
Principals and Vice-principals:	
Uphold the right to learn and foster a culture of high expectations for every student.	How are high expectations for every student demonstrated in my leadership?
	How do I partner with families to reinforce the message of high expectations?
	How am I modeling for staff positive and affirming views of the students, families, and communities we serve?
	What actions have I initiated with staff when students are not achieving?
	What learning is required to support staff in implementing Universal Design for Learning and Differentiated Instruction in all classrooms?
Create opportunities for staff to develop a sound understanding of Culturally Relevant and Responsive Pedagogy.	How have I utilized evidence-based resources created by the Equity, Diversity, and Inclusion department to build staff capacity with respect to student success and well-being?
	What opportunities have I created for staff to learn about culturally responsive and relevant pedagogy?
	What specifically do I look for when visiting classrooms to ensure all students benefit from culturally relevant pedagogy? How do I approach critical conversations with staff to support and encourage culturally responsive teaching?
Articulate the integral relationship between mental health and well-being, sense of belonging, and student learning and ensure classroom instruction and supports are responsive to individual needs.	How do I support educators to be responsive in their instruction to the social, emotional, cultural, and learning needs of individual students?
	How have I supported staff to use School Mental Health Ontario (SMHO) resources to implement identity-affirming mental health practices as an essential part of daily instruction?
	What processes are in place to establish Individual Student Plans (IEP, positive behaviour plan, etc.)? How do I ensure these are reviewed and updated regularly?

Evidence-Based Monitoring

Principals and Vice-principals use educator artifacts and a variety of evidence to monitor the impact of classroom instruction. Leaders see every student as a capable learner as they foster environments of high expectations and respond to disproportionate outcomes by setting specific plans, actions and measures of success.

Leadership Actions

Principals and Vice-principals:

Self-Reflection

Regularly interact with students and staff to assess the impact of classroom instruction on learning, mental health and well-being.

What instructional practices and conditions do I expect to observe that affirm the belief that every student is a capable learner?

What indicators do I use when monitoring student learning and engagement?

What identity-affirming mental health practices do I observe in classrooms? What evidence indicates these practices are making a positive difference?

Model the importance of knowing every student to promote responsive instruction and assessment.

How do I support staff in knowing their students/families to respond with instruction and assessment that is authentic and relevant to each student's needs?

How do I empower staff to use assessment for learning practices to provide ongoing descriptive feedback and plan for individual learning needs?

How can I strengthen educators' professional judgment in using assessment opportunities to meet urgent student learning needs?

Gather and analyze a variety of evidence to identify and respond to urgent student learning needs and disproportionate outcomes.

How do I use KPR's Data Dashboard and other data sources to identify specific strengths and needs in student achievement and any disproportionate outcomes?

How do I act on the trends and patterns visible in the various sources of evidence to address those who are underserved?

How do I collaboratively develop and monitor School Improvement Plans that address the specific needs of underserved students?

> "The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.
>
> ~ Marcel Proust

Culturally Responsive & Relevant Pedagogy

Mental Health & Well-Being

Mental Health & Well-Being is foundational to student success. Leaders advance identity-affirming mental health supports for every student and recognize when students have a confident sense of belonging and effectively manage emotions and stress, there is a positive impact on student well-being and learning.

Mentally Healthy Schools

Principals and Vice-principals create the conditions for mentally healthy learning environments by promoting and providing access to meaningful mental health supports and services.

Leadership Actions	Self-Reflection
Principals and Vice-principals:	
Foster a collective responsibility to protect and promote every student's mental health.	What identity-affirming mental health practices do I observe in classrooms? How are these practices supporting mental health promotion?
	How have School Mental Health Ontario (SMHO) resources supported my leadership in creating a school environment committed to identity-affirming mental health practices?
	How do I ensure the vision for mental health is responsive to our school context and the needs of students, staff, and families we serve?
Advance mental health literacy.	How do I enable student voice and leadership to support mental health and well-being for every student?
	How do I lead my staff in using data (i.e. – attendance, graduate rates, learning skills, report card grades, special education referrals, professional staff referrals, School Climate Survey data, etc.) to develop goals and a course of action to address wellness?
	What instructional routines do I promote with staff to support the development of independent and autonomous learners?
Promote identity-affirming mental health supports and services.	How is student agency promoted as an integral component of identity-affirming mental health practices in our school and classrooms?
	How will I address any disproportionate impact on mental health for underserved students?
	How has SMHO's Cultural Humility Tool supported me in exploring and reflecting on my beliefs and biases as a leader?
Effectively communicate school mental health initiatives and progress.	How do I cultivate meaningful relationships with staff, students, and families where well-being is centred?
	How do I engage students and staff to participate in effective mental health practices and school initiatives?
	How will I measure the impact of our school's mental health goals? How will these measures support communication to families and the community regarding the progress of mental health initiatives?

An Integrated Approach to Well-Being

Principals and Vice-principals understand the connection between mental health, equity and learning and respond appropriately to the signs of well-being. Leaders advance meaningful integration of mental health practices into classroom instruction, including the promotion of social-emotional learning.

Leadership Actions Principals and Vice-principals:	Self-Reflection
Value the strong connection between mental health, equity and learning.	How have I supported staff in recognizing signs of wellness? How have I supported students and staff in promoting healthy relationships to positively impact student well-being and learning? What actions have I taken to promote a sense of belonging for every student as a foundation for positive mental health and learning?
Promote and advance social-emotional learning.	In what ways have I prioritized social-emotional learning as part of regular classroom instruction? What learning resources and supports have I introduced to staff to effectively incorporate social-emotional learning into daily instructional practices? How do I know if social-emotional learning strategies are having a positive impact on the well-being and success of every student?
Explicitly incorporate mental health and well-being practices and initiatives into School Improvement Plans.	How are the priorities for mental health and well-being reflected in my School Improvement Plan? How do I measure the impact of mental health strategies on learning and well-being of all students? What strategies have I used to make explicit connections between mental health and well-being goals and other areas of the School Improvement Plan?

> Leadership that embraces cultural humility and emphasizes the importance of belonging is vital in building coherence. When leaders acknowledge and respect diverse cultures, backgrounds, and experiences, and recognize mental health and well-being as the foundation for learning, coherence is strengthened.
>
> *~ School Mental Health Ontario*

Mental Health & Well-Being

Glossary of Terms & Definitions

Anti-racism/Anti-oppression: An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.[1]

Assessment as Learning: The process of developing and supporting student metacognition. Students are actively engaged in this assessment process: that is, they monitor their own learning; use assessment feedback from teacher, self, and peers to determine next steps; and set individual learning goals. Assessment as learning requires students to have a clear understanding of the learning goals and success criteria. Assessment as learning focuses on the role of the student as the critical connector between assessment and learning.[2]

Assessment for Learning: The ongoing process of gathering and interpreting evidence about student learning for the purpose of determining where students are in the learning, where they need to go, and how best to get there. The information gathered is used by teachers to provide feedback and adjust instruction and by students to focus their learning. Assessment for learning is a high-yield instructional strategy that takes place while the student is still learning and serves to promote learning.[2]

Assessment of Learning: The process of collecting and interpreting evidence for the purpose of summarizing learning at a given point in time, to make judgements about the quality of student learning on the basis of established criteria, and to assign a value to represent that quality.[2]

Barrier: Anything that prevents a person from fully taking part in all aspects of society, including physical, architectural, information or communications, attitudinal, economic and technological barriers, as well as policies or practices.[1]

Belonging: Feeling secure, supported, accepted, and included.[6]

Bias: A predisposition, prejudice or generalization about a group of persons based on personal characteristics or stereotypes.[1]

Colonialism: A political doctrine by which a country or state takes control of a foreign territory for the purposes of occupying and exploiting it.[3]

Culture: The customs, beliefs, behaviours and/or achievements of a particular time and/or people; behaviour within a particular group.[1]

Cultural Humility: The term 'cultural humility' was created by Melanie Tervalon and Jann Murray-Garcia (1998). This concept was originally developed to identify and address the power imbalance in the healthcare field. Now, the concept of cultural humility is widely practiced in various sectors that support students, including education. Cultural humility incorporates principles such as:

1. A lifelong commitment to self-evaluation and self-critique.

2. Redressing power dynamics and imbalances while developing partnerships with communities and those advocating for change.

3. Continuous reflection and critique at the institutional level with considerations to race, ethnicity, culture, language, sexual orientation, and class.
(School Mental Health Ontario)

Culturally Responsive and Relevant Pedagogy (CRRP): An educational approach that recognizes and honors the cultural backgrounds of students to make learning more meaningful and effective. CRRP combines elements of Culturally Relevant Pedagogy (CRP) and Culturally Responsive Teaching (CRT) and the goal is to create inclusive classroom environment where students' cultural identities are acknowledged and valued, helping them connect their learning to their own lives and experiences. It is suggested that this approach, not only enhances academic success, but also fosters a sense of belonging and self-worth among students. (Government of Ontario, Program Planning)

Differentiated instruction (DI): A process where educators vary the learning activities, content demands, and modes of assessment to meet the needs and support the growth of each child. DI provides different learning experiences in response to each student's needs (Tomlinson, 1999). It is a method of teaching that attempts to adapt instruction to suit the differing interests, learning styles, and readiness to learn of individual students.[2]

Discrimination: Treating someone unfairly by either imposing a burden on them, or denying them a privilege, benefit or opportunity enjoyed by others, because of their race, citizenship, family status, disability, sex or other personal characteristics (note: this is not a legal definition).[1]

Diversity: The presence of a wide range of human qualities and attributes within an individual, group or organization. Diversity includes such factors as age, sex, race, ethnicity, physical and intellectual ability, religion, sexual orientation, educational background and expertise.[1]

Elders: Some Indigenous communities identify an Elder as an individual whose wisdom about spirituality, culture and/or life is recognized and given designation by the community. Elders can be any age although they generally have many years of experience. The use of the term is most common amongst Anishinaabe and Cree communities, but in other societies, such as the Haudeonsaunee, the equivalent term is referred to as Clanmother or Cultural Advisor in the modern context. Community members will normally seek the advice and assistance of elders in various traditional and contemporary areas (Assembly of First Nations)

Equitable: Just or characterized by fairness or equity. Equitable treatment can at times differ from same treatment.[1]

Equity: Fairness, impartiality, even-handedness. A distinct process of recognizing differences within groups of individuals, and using this understanding to achieve substantive equality in all aspects of a person's life.[1]

Evidence-based programs use a defined curriculum or set of services that, when implemented with fidelity as a whole, has been validated by some form of scientific evidence. Evidence-based practices and programs may be described as "supported" or "well-supported", depending on the strength of the research design.[2]

Evidence-informed practices use the best available research and practice knowledge to guide program design and implementation. This informed practice allows for innovation while incorporating the lessons learned from the existing research literature. Ideally, evidence-based and evidence-informed programs and practices should be responsive to families' cultural backgrounds, community values, and individual preferences.[2]

Fairness: Processes and outcomes that are impartial.[6]

Harassment: Engaging in a course of comments or actions that are known, or ought reasonably to be known, to be unwelcome. It can involve words or actions that are known or should be known to be offensive, embarrassing, humiliating, demeaning or unwelcome. Harassment under the Ontario Human Rights code is based on the prohibited/protected grounds (see definition).[1]

Inclusion: Appreciating and using our unique differences – strengths, talents, weaknesses and frailties – in a way that shows respect for the individual and ultimately creates a dynamic multi-dimensional organization.[1]

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.[2]

Inclusive Design: Taking into account differences among individuals and groups when designing something, to avoid creating barriers. Inclusive design can apply to systems, facilities, programs, policies, services, education, etc.[1]

Indigenous: There is no official definition of Indigenous peoples. In part, Indigenous communities, peoples and nations can be described as those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories. Other terms include Aboriginal Peoples, Natives Peoples, Original Peoples, or First Peoples. It is often used to refer to Indigenous peoples in Canada and internationally. (Assembly of First Nations)

Marginalization: The process where a person or group of people is excluded from full and meaningful participation in society, typically through discrimination or other means of oppression, resulting in reduced access to resources, opportunities and services.[3]

Marginalized Group: A group of people that is excluded from full and meaningful participation in society, typically through discrimination or other means of oppression.[3]

Mental Health: A person's psychological and emotional well-being, usually characterized by their ability to meet their own needs, pursue their interests, achieve their goals and cope with the various stressors of life.[3]

Mental Health Literacy: includes the knowledge, understanding, skills, and confidence that help us care for our mental health, support others, and know how to seek help (Cairns & Rossetto, 2019 in School Mental Health Ontario).

Oppression: The act of subjecting a person or group of people to undue authority in an unjust or cruel manner.[3]

Pedagogy: A term to describe the science of teaching, learning and evaluation. Refers to curriculum, methods, assessment, instruction, teacher/learner relationships and classroom structures. A broad field that is expanding in its definitions and scope (such as, critical pedagogy; pedagogy of the oppressed).[2]

Power: Access to privileges such as information/knowledge, connections, experience and expertise, resources and decision-making that enhance a person's chances of getting what they need to live a comfortable, safe, productive and profitable life.[1]

Principles of Indigenous Education at KPRDSB: Foundational beliefs, values and practices that KPRDSB employs when planning, developing, implementing, or evaluating programs, practices and professional learning related to Indigenous education.

Privilege: Unearned power, benefits, advantages, access and/or opportunities that exist for members of the dominant group(s) in society. Can also refer to the relative privilege of one group compared to another.[1]

Professional Judgement: Judgement that is informed by professional knowledge of curriculum expectations, context, evidence of learning, methods of instruction and assessment, and the criteria and standards that indicate success in student learning. In professional practice, judgement involves a purposeful and systematic thinking process that evolves in terms of accuracy and insight with ongoing reflection and self-correction (Growing Success: Assessment, Evaluation and Reporting, 2010)

Racism: A belief that one group is superior or inferior to others. Racism can be openly displayed in racial jokes, slurs or hate crimes. It can also be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, people don't even realize they have these beliefs. Instead, they are assumptions that have evolved over time and have become part of systems and institutions.[1]

Reconciliation: In the context of Crown-Indigenous relations, the process of repairing and improving relationships between Indigenous and non-Indigenous peoples and governments. The acknowledgement of the past and present effects of colonialism in Canada is essential to this process.[3]

Safe Space: A physical or virtual space or environment where people can express themselves and share experiences without fear of discrimination, judgment, conflict, criticism, harassment or repercussions.[3]

Social-emotional learning (SEL) is developmentally appropriate classroom instruction and practice related to social-emotional skill-building. It is designed to help students to develop the intra- and interpersonal competencies they need to flourish throughout their life. It can be woven into daily instruction from K-12, using small everyday mental health strategies (e.g., deep breathing or muscle relaxation before a test) or curriculum-linked materials (School Mental Health Ontario).

Social Identity: A person's identity and sense of who they are in relation to the groups to which they belong and how those groups are perceived by themselves and others.[6]

Sovereignty: A term that has often been used to refer to the absolute and independent authority of an individual, institution or nation (state) within a territory or international state system. (Assembly of First Nations, 2018).

Stereotype: Incorrect assumption based on things like race, colour, ethnic origin, place of origin, religion, etc. Stereotyping typically involves attributing the same characteristics to all members of a group regardless of their individual differences. It is often based on misconceptions, incomplete information and/or false generalizations.[1]

Systemic Barrier: A barrier embedded in the social or administrative structures of an organization, including the physical accessibility of an organization, organizational policies, practices and decision-making processes, or the culture of an organization. These may appear neutral on the surface but exclude members of groups protected by the *Human Rights Code*.[1]

Systemic Racism: The discriminatory treatment of certain groups of people based on their race or ethnicity, caused and maintained by the apparently neutral practices, policies, procedures and cultures of organizations and government structures.[3]

Underserved Populations: Groups who face systemic barriers that prevent them from accessing or receiving the same quality of services as people not facing those barriers.[6]

Universal Design for Learning (UDL): A teaching approach that focuses on using teaching strategies or pedagogical materials designed to meet special needs to enhance learning for all students, regardless of age, skills, or situation. It is an educational framework based on research in the learning sciences, including cognitive neuroscience, that guides the development of flexible learning environments and learning spaces that can accommodate individual learning differences.[2]

Vulnerability: Defined as "uncertainty, risk, and emotional exposure. But it is not weakness; it is our most accurate measure of courage.... It's that unstable feeling we get when we step out of our comfort zone or do something that forces us to loosen control". (Brene Brown, *Dare Greatly*, 2012)

Well-being: A positive sense of self, spirit and belonging that we feel when our cognitive, emotional, social and physical needs are being met. It is supported through equity and respect for our diverse identities and strengths. Well-being in early years and school settings is about helping children and students become resilient, so that they can make positive and healthy choices to support learning and achievement both now and in the future.[2]

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Mental Health and Well-being | Kawartha Pine Ridge District School Board

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https://smho-smso.ca/

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