



DURHAM DISTRICT SCHOOL BOARD

# ACCOMMODATING CREED *in Schools*

AN INCLUSIVE DESIGN APPROACH

COMPANION GUIDE

*Equity and Diversity Strategic Framework*



2018-2021

# ACCOMMODATING CREED IN SCHOOLS

The purpose of this document is to guide the development of an inclusive, welcoming and inviting learning environment as we support all students. No student should have to limit any part of their identity in order to achieve at their fullest potential. Within this document, School Leaders are provided with strategies to proactively engage the school community as partners in the design of a learning environment that allows equal and meaningful participation of all members. It is not about bringing faith or religious learning into schools, rather to bring awareness and understanding of the necessary adjustments that can be made to ensure optimum learning conditions for the greatest levels of student achievement and engagement.

School Leaders will implement key strategies within the six threads of inclusive design as the framework from which to engage community in the determination of responsive and relevant actions.

Fulfilling our duty to accommodate requires that the most appropriate accommodation be determined and provided, short of undue hardship to the school or board. The most appropriate accommodation is the one that most:

- **Respects dignity** (including autonomy, comfort, and confidentiality)
- **Responds to** a person's individualized needs
- **Allows for** integration and full participation



**"The Durham District School Board acknowledges that many Indigenous Nations have long standing relationships, both historic and modern, with the territories upon which our school board and schools are located. Today, this area is home to many Indigenous peoples from across Turtle Island (North America). We acknowledge that the Durham Region forms a part of the traditional and treaty territory of the Mississaugas of Scugog Island First Nation, the Mississauga Peoples and the treaty territory of the Chippewas of Georgina Island First Nation. It is on these ancestral and treaty lands that we teach, learn and live."**

# CHAIR OF THE BOARD AND DIRECTOR'S MESSAGE

Education is dynamic. The DDSB is committed to evolving our practices to support, enhance, celebrate and be responsive to the social and cultural realities of our students and families.

The demographic landscape of Durham Region has changed and is continuing to change. The families and the students that we serve represent a rich diversity of lived experiences and cultural realities that reflect our community and the Durham District School Board.

In 2010, the Durham District School Board released the Guideline and Procedures for the Accommodation of Religious Requirements, Practices and Observances. This was a powerful message to our community that the Durham District School Board is committed to inclusive learning and working spaces where staff and students are free to observe and practice sincerely held beliefs.

With this Guide to Accommodating Creed in Schools, we continue our journey of learning and understanding the growing spectrum of faith and cultural practices that enrich the mosaic of our schools and workplaces. We bring the language of our policies and procedures into alignment with current language used in the Ontario Human Rights Code.

Achieving equity and inclusion continues to be a shared responsibility. At the Durham District School Board, we are making a strong commitment to the work needed in the areas of equity and diversity. Our policies and practices must support positive learning environments. This will allow students to feel engaged and empowered in what they are learning, while being supported by their teachers and staff. Our aim is to create a welcoming environment for our students, teachers and staff, so they may learn and work in an environment that is respectful, supportive and welcoming to all.

Our journey to evolving and enhancing Equity, Diversity and Inclusive practices, policies and programs is a core priority at the DDSB. Our School Leaders will use the Guide to Accommodating Creed in Schools along with our DDSB Equity and Diversity Strategic Framework to proactively engage our families in designing learning cultures through an Inclusive Design approach.

In the Durham District School Board, Diversity is our strength. Diversity is our future. This is our journey.



**Chair of the Board**



**Director of Education**

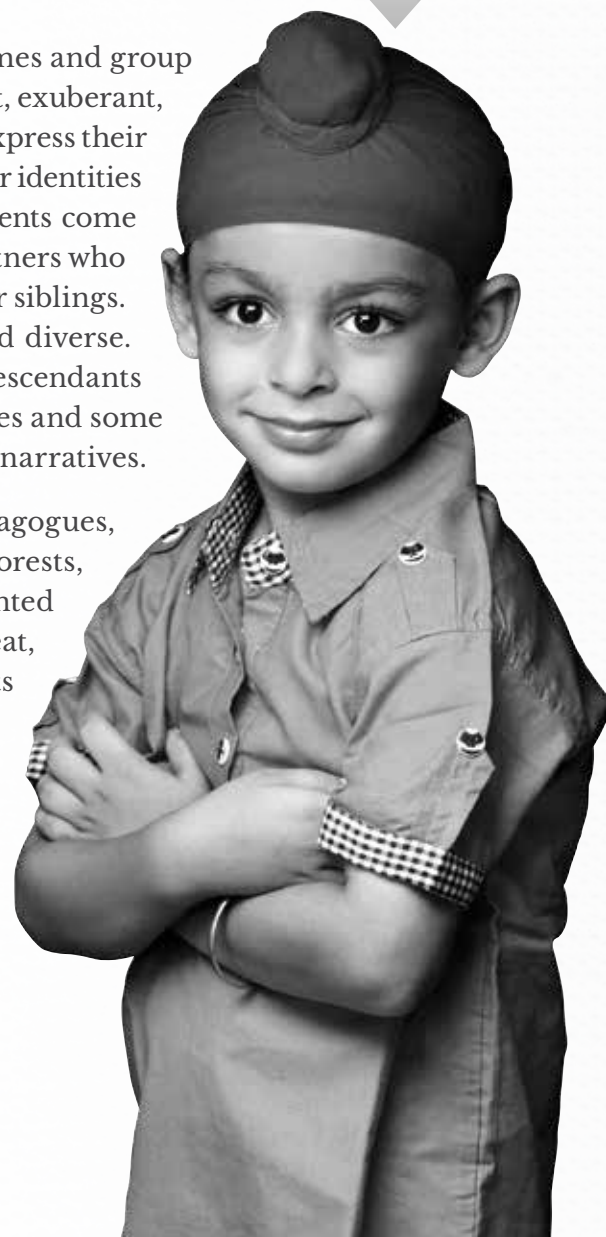




## Who do we serve?

Our students live in houses, apartments, hotels, shelters, foster homes and group homes. Our students live in communities that are rural, urban, quiet, exuberant, fast-paced, tightly-knit or loosely connected. Some of our students express their gender identities in a male/female binary, others express their gender identities on a fluid continuum. They all find love in different ways. Our students come from families that are led by same-sex partners, single parents, partners who are married or not, grandparents, foster families, aunts or uncles or siblings. Some of our students live on their own. Their ancestry is rich and diverse. Some students come from the ancestral land we are on, some are descendants of historical settlers to Canada; some migrated from other countries and some have come as refugees. All of them have rich, personal stories and narratives.

Our students adhere to and connect with their faith in temples, synagogues, churches and mosques. They connect with their spirituality in our forests, fields and in their homes. For some, their faith or creed is represented in their manner of dress, the symbols they carry, the food they eat, or in their silent prayers and reflections. Some of our students do not follow a faith or creed. Our students are young, they are adolescents and adults; they experience different degrees of health and well-being; some are sighted, hearing and ambulatory, others are differently-abled. They speak many languages and have varied talents and skills. Some of our students have many choices ahead of them, others face limited and challenging options. Some have dreams of greatness; others plan for survival. **Together, we are the DDSB.**





# INDIGENOUS WAYS OF KNOWING

The Durham District School Board demonstrates its ongoing commitment to reconciliation by building mutually respectful relationships with Indigenous peoples and by creating equitable, inclusive learning environments that examine current structures, practices and policies. This serves to deepen understanding of Indigenous ways of knowing.

This document honours Indigenous identities by reminding us of the importance of acknowledging the contributions of the Indigenous Peoples of Turtle Island (North America). It brings Indigenous ways of knowing forward and provides consideration for how accommodations for creed/cultural practices should happen as a part of a democratic educational system that is grounded in equality and justice for all.

**A world view refers to** the principles, values, traditions and customs that a society has in order to make sense of the world. “A worldview can pertain to an individual, group, or society. Overall, a worldview is a set of beliefs and values that are honoured and withheld by a number of people. A worldview includes how the person or group interacts with the world around them, including land, animals, and people. Every person and society has a worldview. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve” (www.ictinc.ca). In Canada the three Indigenous groups according to the constitution are the First Nations, Métis and Inuit. Each group is diverse and the Nations within each group are diverse. Indigenous people generally have the following beliefs and worldview in common:

- Society operates in a state of relatedness. Everything and everyone is related. There is real belief that people, objects and the environment are all connected.
- Law, kinship and spirituality reinforce this connectedness. Identity comes from connections.
- Feeling comfortable is measured by the quality of your relationships with people.
- Importance of oral tradition
- Significance of elders
- Importance of silence and listening
- Respect for the Group Process
- Role of family and community
- Experiential learning
- Respect for traditional knowledge
- Importance of values
- Connection to land

(Taken from poster from *Circle of Life* book sets and www.ictinc.ca)





# WHAT IS CREED?

When we think of creed, we must expand our existing notions and understandings. While the Ontario Human Rights Code does not define creed, the understanding of it as a continuum of religious beliefs and practices has been used in recent court and tribunal cases. What is important to understand is that creed can encompass beliefs and practices that may not be associated with traditional religion.

**The Ontario Human Rights Code states that we have a legal duty to accommodate people’s beliefs and practices to the point of undue hardship where these are:**

- **Adversely affected by a standard, rule or requirement of the school board**
- **Sincerely (honestly) held**
- **Connected to a creed.**

From the OHRC Policy on preventing discrimination based on Creed, 2015

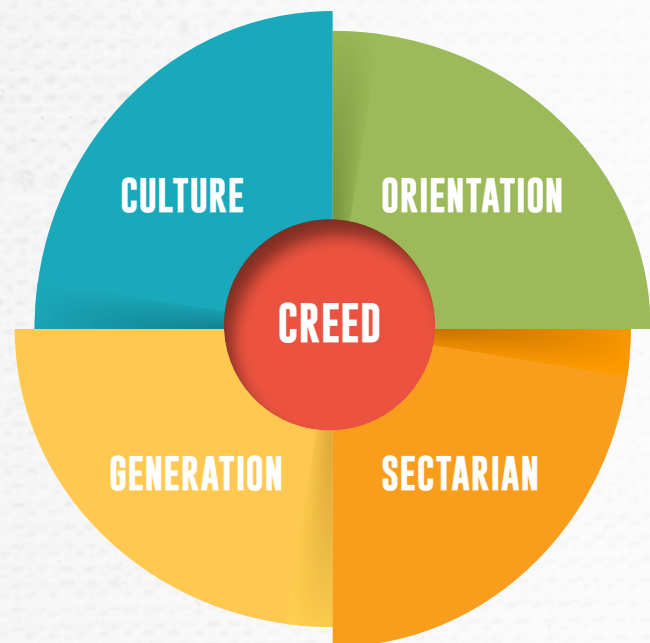
The following characteristics are relevant when considering if a belief system is a creed under the Code.

## CREED:

- Is sincerely, freely and deeply held
- Is integrally linked to a person’s identity, self-definition and fulfilment

Policy on preventing discrimination based on Creed, OHRC 2015

The manner in which a person or family demonstrates their faith will vary. There are a number of factors that can influence this. These factors remain fluid and often change as a person, moves through their life path. Families often have different members observing their belief in different ways. It is through a combination of these factors that creed will influence a person’s identity, views and actions.



<p><b>CULTURE</b></p> <p>Cultural practice varies between groups.</p> <p><i>Indigenous ways of knowing are practiced differently between the Inuit and Anishinaabe peoples</i></p>	<p><b>ORIENTATION</b></p> <p>A person will locate themselves on a continuum from orthodox to non-practicing. This location can move as a person passes through their life path.</p>	<p><b>GENERATION</b></p> <p>A grandparent may practice their faith differently than a grandchild due to various factors and life experiences.</p>	<p><b>SECTARIAN</b></p> <p>Within a religious organization various Sects will have different interpretations of how to practice the faith.</p> <p><i>Catholic Christians may observe certain significant faith days on different days than Eastern Orthodox Christians.</i></p>
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Adapted from Memon, Nadeem (2011), *Faith and inclusivity: An Equity Based Framework for Meeting the Needs of Muslim Students*, York Region District School Board QUEST Conference, Richmond Hill, ON, Canada, November 17-18.



INCLUSIVE  
DESIGN

## ENGAGING VOICE

**How do we draw on the voices and realities of our students to make responsive programming decisions?**

- Actively seek student voice through key strategies to gather perceptual information on the inclusiveness of the school environment.  
**Strategies can include:**
  - Interviews
  - Surveys
  - Observations
  - Student Associations
  - Exit Cards
- Solicit student expression through rich learning tasks to determine student engagement and well-being
- Invite consultation with students through formal and informal opportunities for dialogue about the learning environment
- Collaborate with staff to involve students in planning, decision making, and implementation decisions
- Facilitate student partnership by building structures that give students a lead role in identifying issues to be pursued in the learning environment and then identify the responsive educator supports needed
- Strengthen shared leadership by designing structures that place students as co-leaders of learning and through these structures students accept mutual responsibility for planning, assessment of learning, and responsive actions

Informed by Ontario collaborative inquiry participants and by the work of Michael Fielding (2012), *"Beyond Student Voice: Patterns of Partnership and the Demands of Deep Democracy"*; Eric Toshalis & Michael J. Nakkula (2012), *"Motivation, Engagement and Student Voice"*; Roger Hart (1992), *Children's participation from tokenism to citizenship*



## ENGAGING PARENT, FAMILY AND COMMUNITY

**How do our classrooms and schools honour the voices and lived realities of parents, families and community members in local and global contexts?**

- Invite Parents/Guardians to indicate creed accommodations at the time of registration
- Ensure requests for information ask for only what is reasonably necessary to identify the nature and extent of accommodation needs and potential solutions
- Connect regularly with Parents/ Guardians to ask what they need
- Routinely communicate the school's commitment to learning and working spaces that are inclusive of creed requirements
- Openly display messaging in public spaces that states that this school is an open, inclusive and safe environment free of discrimination and harassment
- Connect with DDSB networks of educators such as Muslim Educator Network of Durham, Durham Black Educator Network, Durham Educators Network for South Asians, Durham Indigenous Educators Network-Keenanow (KIEN), LGBTQ Educator Network and the DDSB Indigenous Advisory Circle
- Engage with local community members from religious organizations for collaboration and celebration



## ANALYZING DATA

**How well do we know who our students and staff are and how they are experiencing their learning and working environment? What questions are we not asking? How do we ensure that our data is inclusive of everyone?**

- Who do you serve? Know your school community, use demographic data to support educator learning
- Create a tracking mechanism for accommodation for creed requirements
- Regularly collect attitudinal data from parents and students
- Interrupt and disrupt negative stereotypes
- Provide asset-based narratives of all student groups into Staff Meetings, Professional Development sessions, and Faces on the Data meetings
- Collaborate with Knowledge Keepers and members of faith groups to bring Cultural Competency and increased Socio-Cultural consciousness to the centre of data analysis
- Scaffold proactive response actions that are designed in collaboration with students and parents and place the student and their learning needs at the centre
- Ensure that proactive actions explicitly strengthen emotional safety, student belonging and student self-esteem
- Continuously examine, monitor and challenge implicit bias in our decision making



## BUILDING LEADERSHIP CAPACITY:

**How are we planning in our schools and our workplaces to build the collective capacity and leadership of our students, staff and community?**

- Develop a school based Aspiring Leaders process that has diverse representation
- Provide professional learning opportunities for staff to understand creed, belief, and faith practices of students and families (i.e. visit to local Temple, Mosque, Church, Synagogue, invite Elder.)
- Provide professional learning opportunities for staff and students to understand what discrimination based on creed and creed based harassment are so that they can address them in the school and in their practice
- Support student leadership in this area (i.e. Muslim Student Association, the Impact Groups)
- Clarify the role of the school "to inform and educate about all religions/creed from an asset mindset (Policy on preventing discrimination based on Creed, p.37 OHRC)
- Provide opportunities for collaboration with employee groups such as Muslim Educator Network of Durham, Durham Black Educator Network, Durham Educators Network for South Asians, Durham Indigenous Educators Network, LGBTQ Educator Network and the DDSB Indigenous Advisory Circle
- intentionally create a space for Ally educators to continue CRRP work in schools and school systems
- build a culture where traditional "masculine" and "feminine" roles of gender are challenged.
- build structures to accommodate students who do not fall into the gender binary





# ENVIRONMENT AS THE THIRD TEACHER:

## What does the environment of our schools say about how we value our learners, communities and the process of learning?

Proactively create a school environment through consultation with students, parents, and staff where everyone can equally experience learning and working spaces without barriers

### Consideration should be given to:

- Faith/Cultural Days and scheduling of school events, assessments, experiences
- School opening exercises
- Inclusive curriculum and resources centred around true history and asset-based narratives
- School activities that allow for full participation regardless of Faith requirements
- Dietary requirements
- Learning/working spaces that are inclusive of modesty requirements
- Religious attire
- Fasting
- Quiet Room/Prayer Space/Smudging Space
- Proactively design school calendars /events with the community in mind in order to avoid conflicts with Faith Days or days related to cultural practices
- Develop a process with staff that allows for students to be excused from Opening Ceremonies in a manner that maintains their dignity
- Collaborate with Knowledge Keepers and members of faith groups to lead staff in job embedded activities to strengthen the knowledge base of true history and asset-based narratives
- Proactively schedule school assessments and activities to be inclusive of Faith requirements of students and families avoiding days of significance
- Ensure that school cafeterias/lunch programs and community events proactively provide halal, vegetarian, kosher etc. options for students and families
- Engage student and family voice when determining athletic uniforms to be inclusive of modesty dress requirements and accessibility to funds
- Build a school culture that does not perpetuate stereotypes. This could include conversations about sports jerseys that reiterate stereotypes
- Build knowledge and understanding of religious and cultural attire within the school and model/communicate as a staff an acceptance of religious and cultural attire
- Proactively build in structures to accommodate for students who may be fasting during school assessments and activities such as making alternative space available for students fasting or choosing different dates for field trips
- Designate an accessible quiet room/prayer space/smudging space at school and ensure that all students, staff and families are aware of its location and procedure for use
- Communicate the idea of 'safe space' for students to request/discuss creed accommodations



# DESIGNING INSTRUCTION AND PROFESSIONAL LEARNING:

## How can we ensure that programming is authentic and reflects the lived experiences and abilities of all learners?

- Make sure that Equity Audits include reflection on representation of creed in school materials
- Collaborate with Knowledge Keepers and members of faith/cultural groups to bring Cultural Competency and increased Socio-Cultural consciousness to the centre of job embedded professional learning
- Create relevant learning tasks, with an asset-based narrative, that relate directly to student personal lives and experiences through real-world events
- Expand upon what is considered as the “curriculum” – recognizing both the informal and the subtle ways in which the curriculum defines what is and what is not valued in our schools and society
- Use inquiry-based approaches to student learning to develop engaged and self-directed learners. Support students in making decisions about their learning that integrate who they are and what they already know with their home and community experiences
- Use a variety of resources, including community partners, to ensure the learning environment and pedagogical materials used are accessible to all learners and that the lives of students and the community are reflected in the daily workings of the classroom
- Resources, materials and books should present both local and global perspectives
- See the curriculum as flexible and adaptive, identify points in curriculum that may need adaptation to reflect the lived experiences of students so they see themselves and their lives reflected in daily learning opportunities
- Know and build upon students’ prior knowledge, interests, strengths and learning styles and ensure they are foundational to the learning experiences in the classroom and the school
- Differentiate instruction and provide a wide range of methods and opportunities for students to demonstrate their learning, ensuring both academic rigour and a variety of resources that are accessible to all learners
- Work to ensure that the socio-cultural consciousness of students is developed through curricular approaches, emphasizing inclusive and accepting education, to inform critical examination and action regarding social justice issues. (adapted from the work of Jeff Kugler and Nicole West-Burns (2010))
- Ensure that creed observances are recognized by the school community.
- Highlighting DDSB created or applied resources such as The Compendium for Black Student Success, Beyond Intersections, Muslim Identities Document, Equity Continuum







# CREATING A CULTURALLY RESPONSIVE INDIGENOUS LEARNING ENVIRONMENT

Teachers should be aware of the diversity within Nations. It is recommended that teachers focus on the Truth and Reconciliation Commission's recommendations in regards to true Indigenous history, Treaty education, contributions, residential schools and reconciliation. Educators are advised to consider cultural appropriation concerns. Items such as teepees, masks, drums, totem poles, etc. that could trivialize Indigenous cultures, spirituality or world views require the involvement and consultation with Indigenous community members. Elders or members of the Indigenous community are able to consult and teach about these items. Please see DDSB website for a list of resources to consult. The Indigenous Education Department has compiled resources for welcoming Indigenous guests into your space/building.

## **Possible accommodations that may be requested:**

- Provision of Elder (consult Indigenous Education Dept. or talk to parents who may already have an Elder they use and are comfortable with)
- Refrain from having graduation on June 21st which is National Indigenous Peoples Day
- November 5th (Inuit Day), November 16th (Louis Riel Day), and June 21st may be observed as significant days that requires students to be absent from schools in order to participate in cultural activities in the community
- Wearing or carrying of items that are culturally significant such as; Métis sashes, medicine pouches around the neck, and tobacco ties. These are sacred items and should be touched only with the consent of the carrier.
- Provision of a smudging space for students, parents and community members (speak with parents as to how they think this should look ie: student/parent providing medicine)
- Use of an eagle feather and smudge by Indigenous Students
- Potential absences for ceremony, fasting and hunting. These ceremonies and traditional practices may extend over a number of days
- Counselling by Indigenous outreach at school
- Conflict resolution that reflects sharing circles and restorative practices  
(In consultation with the Indigenous Education Advisory Circle)



# TAKING A PROACTIVE STANCE IN SCHOOLS

Creating a culture where all staff and students feel included and valued creates openness and trust. This kind of school environment shifts the purpose for accommodations towards understanding and compassion.



## AT THE BEGINNING OF THE SCHOOL YEAR:

- Embed opportunity for families to request accommodations throughout the year, including on curriculum night and other start of year community engagement events
- Engage the School staff in constructing the school year events and activities through collaboration with students and parents while being responsive to accommodation requests
- Meet with parents who are requesting exemptions in curriculum to examine specifically what areas of the curriculum they feel interfere with their ability to practice their beliefs. During the meeting: Provide parents specific access to curriculum expectations that are problematic to ensure next steps are clear and informed
- Engage in open dialogue with the parent and classroom teacher to co-design what learning could look like moving forward, often clarifying process (i.e. clarifying what prompts teacher will use during the delivery of the health curriculum) can meet parents needs
- When parents do request full withdrawal, design together what alternative learning will happen and indicate in the Accommodation for Creed form



## ON A CONTINUAL BASIS:

- Examine school learning and working spaces through the lens of the six threads of Inclusive Design
- Ensure all school registration materials allow for space to indicate requirements for creed accommodation
- Ensure communication to families emphasizes the school's commitment to learning and working spaces that are inclusive of requirements for creed accommodation
- Communicate to families what accommodations "could look like" that maintain the respect and dignity of their children
- Collaborate with Knowledge Keepers and members of faith/cultural groups to bring Cultural Competency and increased Socio-Cultural consciousness to the centre of job embedded professional learning
- Develop school based Accommodation for Creed form (Appendix A)
- Track existing requests for creed accommodation to ensure implementation and follow through



# SO...WHAT COULD IT LOOK LIKE IN OUR SCHOOLS?

## Here's how...

Proactively create a school environment through consultation with students, parents, and staff where everyone can equally experience learning and working spaces without barriers

Collaborate with Knowledge Keepers and members of faith/cultural groups to bring Cultural Competency and increased Socio-Cultural consciousness to the centre of job embedded professional learning

Share the school's commitment to creating a learning and working spaces that are inclusive of creed accommodation requirements.

Ensure all school materials allow for space to indicate requirements for creed accommodation

Parents/Guardians submit to school written request for curriculum exemptions to Principal  
*\*See Appendix A, Curriculum Exemptions*

Principal meets with Parents/Guardians and Teachers to:

- Provide parents specific access to curriculum expectations that are problematic to ensure next steps are clear and informed
- Engage in open dialogue with the parent and classroom teacher to co-design what learning could look like moving forward, often clarifying process (i.e. clarifying what prompts teacher will use during the delivery of the health curriculum) can meet parents needs
- When parents do request full withdrawal, design together what alternative learning will happen and indicate in the Accomodation for creed form *\*See Appendix B*

Staff implements accommodation plan  
Principal monitors implementation through ongoing check-ins with student, parent and teacher

Designate an accessible quiet room/prayer space/ smudging space at school and ensure that all students and families are aware of its location and procedure for use

Proactively design school calendars/events with the community in mind in order to avoid conflicts with Faith Days or days related to cultural practices

Proactively schedule school assessments and activities to be inclusive of Faith requirements of students and families avoiding days of significance



## COMMON CONSIDERATIONS:

Fulfilling the duty to accommodate requires that the most appropriate accommodation be determined and provided, short of undue hardship to the school or board. The most appropriate accommodation is the one that most:

- Respects dignity (including autonomy, comfort, and confidentiality)
- Responds to a person's individualized needs
- Allows for integration and full participation

The following are general guidelines and procedures to be followed when considering accommodations. These general statements refer to common areas of considerations for many creeds.

### FAITH DAYS

- Student handbooks, parent newsletters, and school announcements should include information about religious holy days procedures.
- Schools must make every reasonable effort to be aware of the creed observances of their staff, students, and community when planning special school activities, examination schedules, school concerts, field trips, and other events.
- Schools should make every effort to be aware of faith days prior to scheduling school events and activities.
- In the case of an absence for religious holy day(s) major tests or exams should be rescheduled for the student.

### OPENING AND CLOSING EXERCISES

- If a student or parent/guardian objects to all or part of opening or closing exercises due to creed beliefs, the student will be exempted and given the option not to participate and to remain in class, or alternate location, throughout the duration of the exercise.

### QUIET ROOM/PRAYER SPACE/SMUDGING

- Schools should make every reasonable effort to accommodate the requirement for daily prayer/smudging/cultural practices by providing an appropriate location within the building. This may mean a quiet space in the library or an empty room, or wherever it is mutually satisfactory for the school and respectful to the student or staff member. Some accommodation for late school arrival or early school departure may be necessary. For some people, the time for prayer changes with the seasons or lunar calendar.



## DIETARY REQUIREMENTS

- Schools and workplaces should be attentive to the dietary restrictions of individuals and the various creed groups. Consideration should be made to cafeteria menus, snacks in elementary schools and catering for special occasions and community events.
- Breakfast and lunch programs in both secondary and elementary schools should consider dietary restrictions in their menu planning. Availability of vegetarian, halal, kosher, gluten-free, vegan, etc. options are recommended.
- Special attention needs to be given to overnight outdoor education activities as well as field trips that extend over a mealtime period.

## FASTING

- Schools and workplaces should accommodate creed practices related to fasting periods. Appropriate space, other than cafeterias or lunchrooms should be designated during lunch periods for students who are fasting. Field-trip planning should attend to the needs of students who might be fasting. Fasting students may need exemptions from some classes (e.g., swimming classes because of ingestion of water or sports classes where dehydration could be an issue). Consideration should also be made around testing, exams and school events during this time.

## CREED ATTIRE

- Schools should accommodate students with regard to creed attire. Creed attire may include, but is not limited to:
  - male and female head coverings
  - crucifixes, Stars of David
  - items of ceremonial dress
- Harassment about creed attire is one of the most common types of harassment. Staff must respond appropriately if harassment and discrimination based on creed attire occurs.



## MODESTY REQUIREMENTS

- Some creeds observe strict modesty in attire. For example, it can become a matter of concern when the students are asked to wear the athletic clothing used in Physical Education activities.

## PARTICIPATION IN DAILY ACTIVITIES AND CURRICULUM

- When accommodation is requested in relation to the contents of a curriculum, the school should have an informed discussion with parents/guardians and students. It is important to note that when an individual requests an accommodation related to the curriculum, the accommodation applies to that individual in question and not to the whole class or to classroom practices in general. Accommodations, which may include full withdrawal, are supported through a differentiated instructional model.
- The Ministry of Education recommends substitutions when there are exemptions requested related to specific curriculum requirements. (OSS, Grades 9–12, Program and Diploma Requirements, 1999, 3.2)
- In general, these Guidelines and Procedures recommend an informed, common-sense approach to questions of religion and curriculum; some questions and issues can be solved by an open discussion between the teacher and the student.

## APPENDIX A

**Student** (PRINT): \_\_\_\_\_

**Family Contact Phone No:** \_\_\_\_\_

**Teacher** (PRINT): \_\_\_\_\_ **Grade:** \_\_\_\_\_



# ACCOMMODATION FOR CREED REQUEST FORM

The Durham District School Board is committed to ensuring an equitable and inclusive learning environment that promotes student achievement and well-being.

Please use the space below to explain the nature of your request.

**Please state the area of the curriculum for which you are requesting accommodations for your child and the rationale for the request.**

Curriculum expectations may be found at the Ministry Website: [www.edu.gov.on.ca/eng/curriculum](http://www.edu.gov.on.ca/eng/curriculum)

**Area of Curriculum:**

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**Rationale for the Request:**

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Your child's teacher and/or school administrator may invite you to discuss and gather more information about your request.

**Parent/Guardian Name** (PRINT): \_\_\_\_\_

**Parent/Guardian Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Student Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

The Board supports parents with requests for accommodation for creed. This process begins with an open dialogue with the teacher and a school administrator which may or may not lead to accommodations, including exemption from components of the curriculum. Accommodations will be responded to on a case-by-case basis.





Student (PRINT): \_\_\_\_\_

Family Contact Phone No: \_\_\_\_\_

Teacher (PRINT): \_\_\_\_\_ Grade: \_\_\_\_\_

# ACCOMMODATION FOR CREED PLANNING FORM

The Durham District School Board is committed to ensuring an equitable and inclusive learning environment that promotes student achievement and well-being. The Board supports parents with requests for accommodation for creed. Schools can use this form upon receiving a request for accommodation for creed from a family. This form will guide the design of an inclusive learning program.

**Inclusive Design Partners:** \_\_\_\_\_

<b>Curriculum Area:</b>	
<b>Inclusive Design Elements:</b> <i>(Curriculum accommodations, Environmental accommodations, etc.)</i>	<b>Staff Support:</b>

**Parent/Guardian Signature:** \_\_\_\_\_

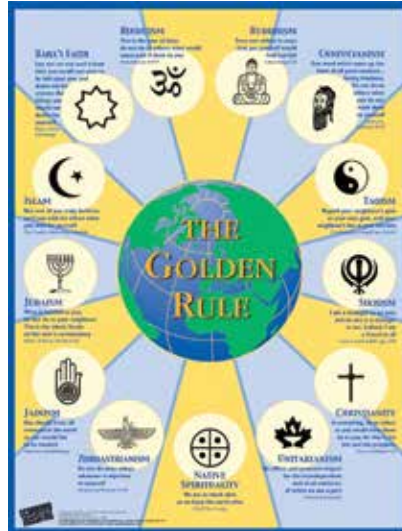
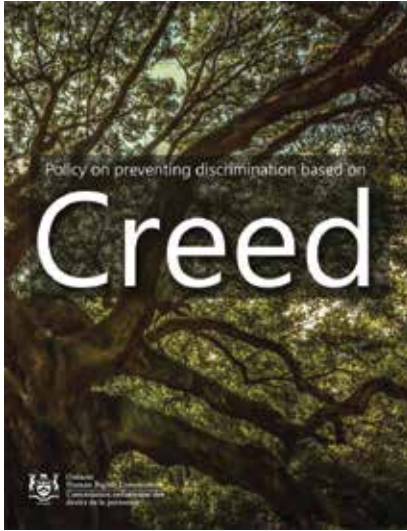
**Student Signature:** \_\_\_\_\_

**Teacher Signature:** \_\_\_\_\_

**Administrator Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

Decisions are conditional upon the supervision, availability, safety, and well-being of students.

# RESOURCES



## ADDITIONAL RESOURCES:

### Religions in Canada

(Government of Canada Publication, 2008)  
[http://publications.gc.ca/collections/collection\\_2011/dn-nd/D2-147-2008-eng.pdf](http://publications.gc.ca/collections/collection_2011/dn-nd/D2-147-2008-eng.pdf)  
<http://www.worldreligions.ca/>

### Harmony Movement

[www.harmony.ca](http://www.harmony.ca)

### Ontario's Education Equity Action Plan, 2017

[http://www.edu.gov.on.ca/eng/about/education\\_equity\\_plan\\_en.pdf](http://www.edu.gov.on.ca/eng/about/education_equity_plan_en.pdf)

### Canadian Race Relation Foundation

Programs: Education and Training  
<http://www.crrf-fcrr.ca/en/>

### Ontario Principals' Council

Equity and Inclusive Education: Implementing Ontario's Equity and Inclusive Education Strategy  
Online Video Library: Equity and Inclusion  
<https://www.principals.ca/>

### Canadian Human Rights Commission

<http://www.chrc-ccdp.gc.ca/index.html>

### Ontario Human Rights Commission

<http://www.ohrc.on.ca>

### Ontario Human Rights Code

<http://www.ontario.ca/laws/statute/90h19> Education Act

### Ontario Human Rights Commission

<http://www.ohrc.on.ca>

### Ministry of Education: Equity and Inclusive Education Strategy, 2009

<http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf>

### Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation

<http://www.edu.gov.on.ca/eng/policyfunding/inclusiveguide.pdf>

### Opening and Closing Exercises in Public Elementary and Secondary Schools (PPM 108), Ministry of Education.

<http://www.edu.gov.on.ca/extra/eng/ppm/108.html>

### Durham Immigration Portal

<https://www.durhamimmigration.ca/en/living-here/faith-and-worship.aspx>

### Canadian Multifaith Federation

[www.omc.ca](http://www.omc.ca)

### Scarboro Missions

Interfaith Dialogue: Principles and Guidelines of Interfaith Dialogue and Curriculum Resources  
[www.scarboromissions.ca](http://www.scarboromissions.ca)

### Durham Black Educators Network

### Durham Educators Network for South Asians

### Keenanow Indigenous Educators Network (KIEN)

### First Nation, Métis and Inuit Education Advisory Circle

### LGBTQ Educators Network





