

AGENDA: 6:00 pm

1. Call to Order/Roll Call
2. Land Acknowledgement
3. Approval of the Agenda
4. [Summer Learning Programs 2022-2023 report](#)
5. [Report on disproportionality data](#)
6. Adjournment

We acknowledge our presence on ancestral Anishinaabe and Haudenosaunee Confederacy land as determined by the Dish with One Spoon treaty.

The intent of this agreement is for all nations sharing this territory to do so responsibly, respectfully and sustainably in perpetuity.

We respect the longstanding relationships with the local Indigenous communities, the Mississaugas of the Credit First Nation and the Six Nations of the Grand River.



EXECUTIVE REPORT TO PROGRAM COMMITTEE

TO: PROGRAM COMMITTEE

FROM: Sheryl Robinson Petrazzini, Director of Education

DATE: Thursday, September 21st, 2023

PREPARED BY: Sue Dunlop, Associate Director, School Improvement
Bill Torrens, Superintendent of Student Achievement-Program

RE: Summer Learning Programs 2022-23 Report

Action

Monitoring X

Background

The following report outlines the summer learning opportunities the Hamilton-Wentworth District School Board (HWDSB) provided to students, from Kindergarten to Grade 12.

Three HWDSB divisions provided summer learning opportunities in 2023: Program, Specialized Services, and Continuing Education. The Program Division provided Camps Power and Climb for students from Kindergarten to Grade 6, including students who are learning English as a second or additional language. Specialized Services provided programs that addressed the specific needs of students, Kindergarten to Grade 12, who receive special education supports and services. Continuing Education provided credit granting summer school for students from grades 9 to 12 and reach ahead summer credit for students entering Grade 9. As well, each secondary school, as part of their progression plan, provided a Grade 9 Orientation program. Additional literacy and numeracy skill building programs were offered for students Grades 6 to 10, as well as International Language (Kindergarten to Grade 8) courses, and programs for students learning English (grades 6 to 12).

Camps Power and Climb

In 2023, Camp Power and Camp Climb were held at three locations (Hillcrest, Lawfield, and Queen Mary). The total enrollment was 298 students, with 133 students in Camp Power and 165 in Camp Climb. Both Camp Power and Camp Climb had an explicit focus on Reading and Mathematics. In both programs, physical activity, music, and visual arts were used as vehicles for Language and Mathematics learning. Camp Power had a Kindergarten to Grade 1 audience and an explicit focus on improving student reading. Educators invited students they believed would benefit from summer programming. Students not specifically invited to Camp Power or Camp Climb can attend upon request, space permitting.

Family and community partnerships and involvement were a key component of both camps. Families were invited to join in the learning and attend sessions where they learned about how to support their child at home. As well, Focus on Youth students, a Ministry of Education funded summer work program for youth, supported students in each classroom and acted as role models for the campers. Nutritious snacks were provided daily.

Specialized Services

In 2023, 279 students participated in summer learning programs offered by Specialized Services. Program offerings continue learning and supports that some student access during the school year. The overall goal of these programs is to prepare students for the new school year. *Appendix A: Specialized Services Summer Learning Opportunities 2023* outlines the programming offered in the summer of 2023.

Continuing Education

HWDSB Continuing Education provides summer learning opportunities for students to engage in credit or non-credit granting courses. Non-credit programs are literacy and numeracy-focused courses for students from Kindergarten to Grade 12. These programs range in duration from one week to one month and include both in-person and online learning opportunities. Continuing Education also offers credit courses that support grade 8 to 12 students and adult learners to earn credits towards the Ontario Secondary School Diploma (OSSD). Students progressing from grade 8 to grade 9 can reach ahead to earn a compulsory credit before starting secondary school. Current secondary students and adult learners are eligible to earn compulsory or elective credits through eLearning.

In 2023, students earned more than 3000 credits during the summer. Overall, more than 8000 students participated in the following programming:

- **Summer School Online Credit** – Full and Half credit courses for students in grades 9 to 12 and adults.
- **Reach Ahead Online Summer Credit Program** – An opportunity for students entering grade 9 in September 2023 to earn their compulsory Civics and/or Careers credit(s).
- **Grade 9 Orientation Program** – To assist students progressing from grade 8 to grade 9, these programs build common skills but are unique to the individual needs of each Secondary School.
- **Summer International Language Programs** – Provides an opportunity for students from Year One Kindergarten to grade 8 to develop and/or maintain the ability to speak, listen, read, and write in a new language or the language of their heritage.
- **Summer Skill Builder Programs** – Non-credit programs designed to enrich and develop Literacy and Numeracy skills for students between grades 6 and 10.
- **Summer English as a Second Language Literacy Program** – In person classes for students in grades 6 to 12 who have not yet achieved English Level 3/CO.
- **Summer Cooperative Education Program** - Experiential learning opportunity for students in grades 11 and 12 to earn credits.

Appendix B: Continuing Education Summer Learning Opportunities 2023 provides an overview of program offerings, enrollment, and credit attainment for credit-granting programs.

Appendix A; Specialized Services Summer Learning Opportunities 2023

Program	Dates	Student Data	Details
Skills for Success in Secondary School (GLE) Course	July 5 th – 28 th	54 Students achieved a credit	<p>The GLE 10/20/30/40 Course served students with an Individual Education Plan. During the robust course staff worked daily with students to:</p> <ul style="list-style-type: none"> learn strategies essential to success in all subjects such as time management, work completion and organization. develop awareness about their individual learning profile. understand the purpose of their Individual Education Plan. provide transitional supports as they from the elementary to secondary panel and between grades in secondary school.
Ray Lewis Site			
Autism Spectrum Disorder (ASD)/ Developmental Disability (DD) Summer Learning	August 14 th - 25 th	28 Students (6 Classes)	<p>The ASD/DD Social Communication Summer Program aims to support in-school transitions, skills development and a range of strategies and interventions to promote social communication, self-regulation, and life planning skills for children with Autism Spectrum Disorder or a Developmental Disability</p> <p>Staff used evidence-based practices for planning individual and group activities. The programs were delivered by an interdisciplinary team of Principals/Vice- Principals, Classroom Teachers, Educational Assistants, Child and Youth Care Practitioners, Speech-Language Pathologists, Communicative Disorders Assistants and Board-Certified Behaviour Analysts.</p>
Empower August Summer Reading	August 14 th - 25 th	75 Students Week 1 - 5 Classes Week 2 - 5 Classes	<p>The Empower Summer Reading Session welcomed two groups of learners from grades 1 to 8. Students:</p> <ul style="list-style-type: none"> developed age-appropriate reading skills, decoding, word identification and spelling skills. became self-confident in their reading abilities. stayed connected with peers and teachers during the summer months. developed new friendships with peers from other schools. developed greater independence in reading skills.
Lexia Core 5 Summer Reading	August 14 th - 25 th	47 Students (6 Classes)	<p>Students who have participated in the Lexia Core5 Reading Program this school year benefitted from additional program engagement and skill building, using a systematic, evidence-based, direct instruction approach. The learning session's focused on two groups of learners, students in the primary division and students in the junior/intermediate division.</p>
AIM Transitions Summer Learning	August 14 th - 25 th	41 Students (5 Classes)	<p>The AIM Transition Summer Learning Program is designed to support in-school transitions with a range of strategies and practice in problem-solving, better social communication, and self-regulation. This program is available to students that are part of their school's AIM program. Activities are designed to be fun and interactive, with opportunities to practice strategies to improve social relationships.</p> <p>The program was delivered by an interdisciplinary team of Principals/Vice- Principals, Classroom Teachers, Educational Assistants, Child and Youth Care Practitioners, Speech-Language Pathologists, Communicative Disorders Assistants and Board-Certified Behaviour Analysts.</p>

Centre For Success Summer Learning	August 14 th - 25 th	34 Students (4 Classes)	<p>The Centre for Success Program has students with or without diagnosed Learning Disabilities use technology as an essential accommodation to access the Ontario Curriculum. Daily learning focused on developing proficiency with specific technology, self-advocacy, and understanding of how assistive technology supports their individual needs.</p> <p>There were also meetings with parent/guardians and student to individual team meetings to share strengths, needs and strategies for that student by Psychological Services staff.</p>
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Appendix B: Continuing Education Summer Learning Opportunities 2023

Program	Students Registered	Credits Attempted	Credits Achieved	Students Participation
Summer School Online Credit	3475	2428 Full (1.0) & 1079 Half (0.5) credits	2127 Full & 1033 Half	3035 students
Reach Ahead Online Summer Credit Program	536	979 Half (0.5) credits Civics (CHV20)/ Careers (GLC)	963 Half (0.5) credits Civics (CHV20)/ Careers (GLC20)	536 students
Grade 9 Orientation Program	3532			3502
Summer International Language Program	395 participants			325 students
Summer Skill Builder Program	721 participants from 254 students & 50+ VISA students			721 participants from 254 students & 50+ VISA students
Summer English as a Second Language Literacy Program	148			110 students
Summer Cooperative Education Program	84	67, 2 credit COOP course	128 (64 students earned 2 credits each)	67 students



EXECUTIVE REPORT TO PROGRAM COMMITTEE

TO: PROGRAM COMMITTEE

FROM: Sheryl Robinson-Petrazzini, Director of Education

DATE: September 21, 2023

PREPARED BY: Paul Denomme, Superintendent of Equity, Mental Health & Well-Being, K-12
Yohana Otite, Human Rights and Equity Advisor
Sally Landon, Manager, Research & Analytics

RE: Disproportionality Report

Action

Monitoring X

Background:

[We All Count: HWDSB Student Census](#) is a student demographic data collection that was launched in spring 2021 and concluded in winter 2022. All school boards in Ontario have collected or plan to collect student identity data; the [Anti-Racism Act, 2017](#) and [Ontario's Education Equity Action Plan](#) require it as it provides critical data boards need to identify and address systemic barriers to students by focusing programming and resources.

Throughout the 2022-23 school year, the Equity, Human Rights and Research & Analytics departments have been preparing the disproportionality data for release. This data are derived from the We All Count - Student Census completed in 2021-2022 and linked to other datasets that are collected within the Board (e.g., suspension/expulsion, report card data and well-being data). HWDSB committed to sharing disproportionality data for Attendance, Achievement and Well-Being by the end of September 2023. The data adhere to the Anti-Racism Data Standards (ARDS) and feedback from Hamilton community members.

Disproportionality Data:

The sections of the report have “chapters” that make up the disproportionalities report. The chapters are designed to be short and digestible such that the context provided with the data can be easily understood. It is important to us, and in alignment with the ARDS, that the disproportionality issue and its context be clearly understood. There is information on why it is important, how to read the charts, and what it means for HWDSB and our current and future actions. There is also an accompanying data table that displays the number of Student Census participants and the disproportionalities calculated for each identity group.

Report Sections:

1. Introduction
2. Suspension Disproportionalities
3. Attendance Disproportionalities

4. Achievement Disproportionalities
5. Well-Being Disproportionalities
6. Next Steps

Appendices:

Appendix A – How to read Bar Charts and Jitter Plots

Appendix B - Disproportionality Tables

Appendix C – Glossary

Appendix D – Student Census (Gr. 5-12)

Appendix E – Student Census (Kindergarten – Gr. 4)

HWDSB

Disproportionality Report



INTRODUCTION

What is the student census?

[We All Count: HWDSB Student Census](#) is a student demographic data collection that was launched in spring 2021 and concluded in winter 2022. All school boards in Ontario have collected or plan to collect student identity data; the [Anti-Racism Act, 2017](#) and [Ontario's Education Equity Action Plan](#) require it as it provides critical data boards need to identify and address systemic barriers to students by focusing programming and resources.

[The Anti-Racism Data Standards, 2018](#) (ARDS) are to help public sector organizations meet their obligations under the Anti-Racism Act to identify racial disparities and advance racial equity. The ARDS set practices for collecting reliable data as well as protecting, analyzing, de-identifying, releasing, and using the data. They also describe what data public sector organizations should consider collecting to understand intersections of race and other social identities. *We All Count*, the student census, was based on ARDS recommendations and collected information on:

- ✓ Indigenous Identity
- ✓ Race
- ✓ Ethnic Origin
- ✓ Religion
- ✓ Citizenship
- ✓ Immigration Status
- ✓ Gender Identity
- ✓ Sexual Orientation
- ✓ Languages
- ✓ Disabilities

The ARDS also provide guidance on how public sector organizations should communicate their findings. We engaged with a group of community members to inform how we interpret and present our findings in this report. The goal was to present the data in a way that provides context, deepens understanding of the student experience, and minimizes potential negative and stereotypical depictions of certain communities. The community working team is comprised of individuals with expertise around anti-racism, anti-oppression, working with equity-based data, and working with young people and are representatives from local organizations who serve with a range of equity-deserving groups. Although they provided diverse voices and perspectives, we acknowledge that this group did not represent all the groups who are disproportionately underserved in education.

What is a disproportionality?

When we see the representation of an identity group in a particular outcome that is more/less than it should be or more/less than we expect, we call this a disproportionality. For example, we would expect that the average absence rate applies across all student identity groups. Let's say students typically miss 10 days of school/year; we would expect that when we calculate attendance rates for each identity group that we would see average absence rates somewhere around 10 days. But when we see stark differences between identity groups where the proportion of students absent from school is much higher in some groups and much lower in others, we say that they are *disproportionately* represented in the attendance data and that this is a *disproportionality*.

Why is it important to collect identity-based data?

Identity-based data are necessary to understand barriers created by systemic racism and other forms of discrimination in and across organizations and sectors. The Anti-Racism Data Standards (ARDS) explain that systemic discrimination occurs when organizations create or maintain inequity because of hidden biases in policies, practices, and procedures that privilege some groups and disadvantage others. For example, this can look like people in authority treating members of Indigenous, Black and racialized groups harshly or differently than others, it can look like informally or unconsciously excluding gender diverse and disabled individuals from opportunities, and it can look like not paying enough attention to issues and problems that disproportionately affect people learning English as an additional language and ethnically diverse communities.

In HWDSB, when student identity data are linked with other datasets that we have such as suspensions, attendance, achievement and well-being, we learn more about our students and their experiences in the school board. Patterns reveal how the school environment affects different students in different ways and how some groups of students are advantaged while others are disadvantaged. Understanding where students are disproportionately represented, for example, in suspensions, enables the Board to act in ways that address this problem and work toward a more equitable system.

The ARDS provide historical context for why organizations are beset with inequities and contend that:

“Throughout Canada’s history including prior to Confederation, colonial practices, including the oppression of Indigenous peoples and the enslavement of people of African descent, have entrenched public attitudes, beliefs, and practices that continue to negatively impact Indigenous, Black, and racialized individuals and communities in social, economic, and political life. The exclusion and devaluing of different groups is also evident in Canada’s history of discriminatory immigration and citizenship policies, including restricted admission for Jewish people at the height of the Holocaust; the Head Tax on Chinese immigrants; and the internment of Japanese Canadians during World War II, among many other examples.”

The Ontario Human Rights Commission, in its [Policy and Guidelines of Racism and Racial Discrimination](#) affirms that racism is tied to social, political, economic, and institutional power that is held by the dominant group in society. HWDSB recognizes that the education sector is very much shaped historically by systems of oppression and that has resulted in a system that does not support the learning and achievement of all students. Collecting identity-based data is the first step in unpacking our shared past and beginning the long work of addressing inequities, in our commitment to better serve every student.

We acknowledge that disproportionalities are not new; the data in this report confirm what many people have seen, known and experienced all their lives. We also acknowledge that unequal treatment of different identity groups across sectors (e.g., child welfare, justice, education) and in the job market along with lack of adequate supports (e.g., housing, social assistance, mental health and well-being) indicate whole systems that are lacking and, thus, perpetuate what we see in the HWDSB data.

Limitations to the data

The We All Count: HWDSB Student Census data collection occurred during the COVID-19 pandemic (Spring 2021) and was opened again the following year to reach more students. In the end, participation included 24,177 students which is roughly half the students in the Board or 48%. Further, there were some data quality issues which meant that some responses could not be used.

It is also important to note that We All Count was voluntary. Students were not required to answer every question or to fill it out at all, and parents/guardians were provided with a mechanism to opt their child[ren] out of the survey. This, coupled with the participation rate, causes concern over how representative the data are. Critical voices may be missed in this collection. That is why we have used statistical testing along with minimum requirements for sample size before we will state that a disproportionality likely reflects what is actually happening in the Board.

This disproportionality analysis is preliminary. Some students didn't participate in the census, and those who did are probably those who felt safe and comfortable sharing their identity data, which means the identities of those who didn't participate for different reasons are absent. Intersectional disproportionalities could not be calculated because numbers become too small. For example, there are so few racialized students in our dataset who are also female and have a disability that we cannot use that data to draw conclusions, and there is a risk of identifying people. The disproportionality data shared on the following pages is what we consider highly likely to represent the entire student population, meaning that where we have identified disproportionalities that are statistically significant, according to the tests applied, staff is confident that we would see a very similar result if the census included data on all students in the Board and that the disproportionalities calculated are not due to chance.

Format of this Report

On the following pages, there are “chapters” that make up this disproportionalities report as outlined the background section. We have included copies of the We All Count Student Census questionnaires for reference, a document explaining the differences between jitter plots and bar charts, and a glossary. Lastly, there is a data file in CSV format for those who wish to download the data presented here.

The charts are organized by question categories from the We All Count Student Census, e.g., race, gender identity, religion, transgender, etc., and they are displayed in alphabetical order.

We have intentionally used language framing disproportionalities as outcomes of programs and services the Board provides. This is in keeping with the ARDS which state that analyses must be “client-focused”

and reflect individuals' interactions with the services and programs organizations provide. Hence, the outcomes are deliberately framed not as properties of students (i.e., achievement earned, suspensions acquired, etc.) but as characteristics of the organization, (i.e., assessment calculated, suspensions given) to highlight the role systemic factors play in producing the outcomes observed. We want this to shape discussion of the data and implore our HWDSB community, the media, and the public to honour this convention so as not to discuss disproportionality findings using harmful narratives.

It is important to remember that disproportionality data reflect systems of oppression that are designed in ways that advantage some and disadvantage others. They are complex and interconnected across sectors and must never be reduced to the actions of individual students and victim blaming.

Suspension Disproportionalities 2021-2022

Why is this important?

There is a great deal of evidence in the academic research literature about school suspensions having unintended negative consequences such as lower academic achievement, school drop-out, feelings of alienation, substance use, antisocial and violent behaviour. Research also shows that suspensions feed the [school to prison pipeline](#).

When schools suspend students disproportionately, it shows how systems (like education systems) disadvantage some groups of students and advantage others. The Ontario Human Rights Commission report on [The Ontario Safe Schools Act: School Discipline and Discrimination](#) describes this issue in Ontario. HWDSB data shows the disadvantaging of First Nations, Black, and Arabic speaking students along with boys, bisexual students and those with certain disabilities.

Background

Suspensions are reported once per year to trustees in public reports. The June 2023 report is [here](#). It shows suspensions (and expulsions) over the last five years by infraction type. It also includes the number of students who are identified as exceptional (per Special Education guidelines) who were suspended or expelled.

Community members, parents/guardians, educators, and others who support students have expressed concerns over the disproportionate impact suspensions have had on Black students, Indigenous students, racialized students, students with disabilities and other groups of students who experience marginalization. In March 2023, community members brought concerns forward to the Board of Trustees and their presentations can be found [here](#).

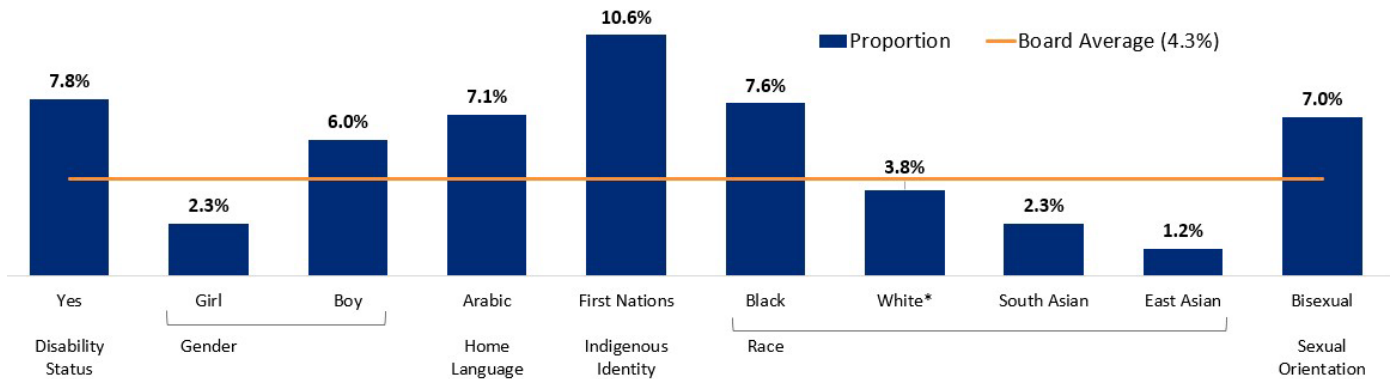
With the identity data collected through the We All Count: Student Census project, we have been able to look at suspensions in more detail to gain a better understanding of which groups of students are suspended in HWDSB.

How to read the chart below

The bars on the chart represent the proportion of students who were suspended one or more times within an identity group. This means that if a student was suspended one time or five times, they are only counted here once. We compared the proportion of students who were suspended for each identity group with the proportion of all students in the Board who were suspended (represented by the orange line, also called the “board average”). When the identity group proportion is more than the Board proportion (i.e., the bar is above the orange line), it signals that students within that group are disproportionately represented in our suspension data.

The bar chart below shows trends we expect to see in the whole student population. The proportions are statistically significant and the number of students in each identity group is high enough that we can be reasonably sure these results are not due to chance. To see all identity groups and data, go to the data table included with this report.

Identity Groups by Proportion Suspended



The suspension data included in this chart is from the 2021-2022 school year. *White is the only proportion shown here that is not significantly different from the Board average according to statistical tests but we included it for comparison.

How to read the chart, cont'd.

It's important to remember that individual students within a group have different suspension rates. Some students within a group may be suspended many times, while other students in that same group may be suspended few times or none at all.

Here is an example of how to read the results in this chart: In the "Gender Identity" category, we can see that 6.1% of students who identify as boys were given at least one suspension in the 2021-2022 school year. This proportion is higher than the Board average which means that boys are overrepresented in terms of suspensions.

Findings

- On average, schools suspend at higher rates students who identify as:
 - Living with a disability
 - Living with certain disabilities (ADHD, mental health, addiction, learning, memory, pain)
 - Boys
 - Arabic-speaking
 - First Nations
 - Black
 - Bisexual
- On average, schools suspend at lower rates students who identify as:
 - Girls
 - South Asian
 - East Asian

What does this mean?

The data clearly show patterns of disparity across identity groups which means that some students are being disadvantaged due to discriminatory and unfair disciplinary practices. There are initiatives in place to begin the work of developing bias-free, progressive disciplinary strategies. However, we acknowledge we are in the early stages of transforming structures and practices, and much more needs to be done.

Attendance Disproportionalities 2021-2022

Why is this important?

There is a great deal of research on attendance and its impact on students. [Studies](#) have found that when students are absent from school, they miss instructional time which makes them more likely to fall behind their peers and be disengaged from school. [Students](#) with high absenteeism are also more likely to leave school early (i.e., drop out of school) and are less likely to graduate high school. Leaving school early is associated with negative outcomes later in life, such as unemployment, precarious or low-paying jobs, and limited access to postsecondary education.

Background

There is a strong relationship between student attendance and achievement. If students attend school regularly, they have opportunities to learn and are shown to have higher levels of achievement compared to students who frequently miss school. [Absenteeism](#) is considered “chronic” or “persistent” if students miss 10% or more than 19 days of school (based on 194 instructional days) in one year. Students who are persistently absent are less likely to pass courses, attain credits, and be prepared for learning in future courses or grades.

Students may miss school for a variety of reasons including illness, COVID-19 isolation, injury, religious/creed observances, vacation, and truancy (truancy means missing school on purpose without a valid reason). Students may also miss school for reasons that are less visible, such as to avoid a bully at school, to care for younger siblings while a parent picks up an extra shift at work, to avoid using a bathroom that is not appropriate for their gender identity, or because they don't feel connected to what they're learning in class. When we see patterns of high absences in a particular group of students, educators must examine what is happening in those students' lives and their experiences at school that is affecting their attendance. How can the school environment be improved for students to feel safe and welcome? How can students be encouraged to feel engaged in their learning? How can students and families be supported to address barriers to attending school?

How to read the charts below

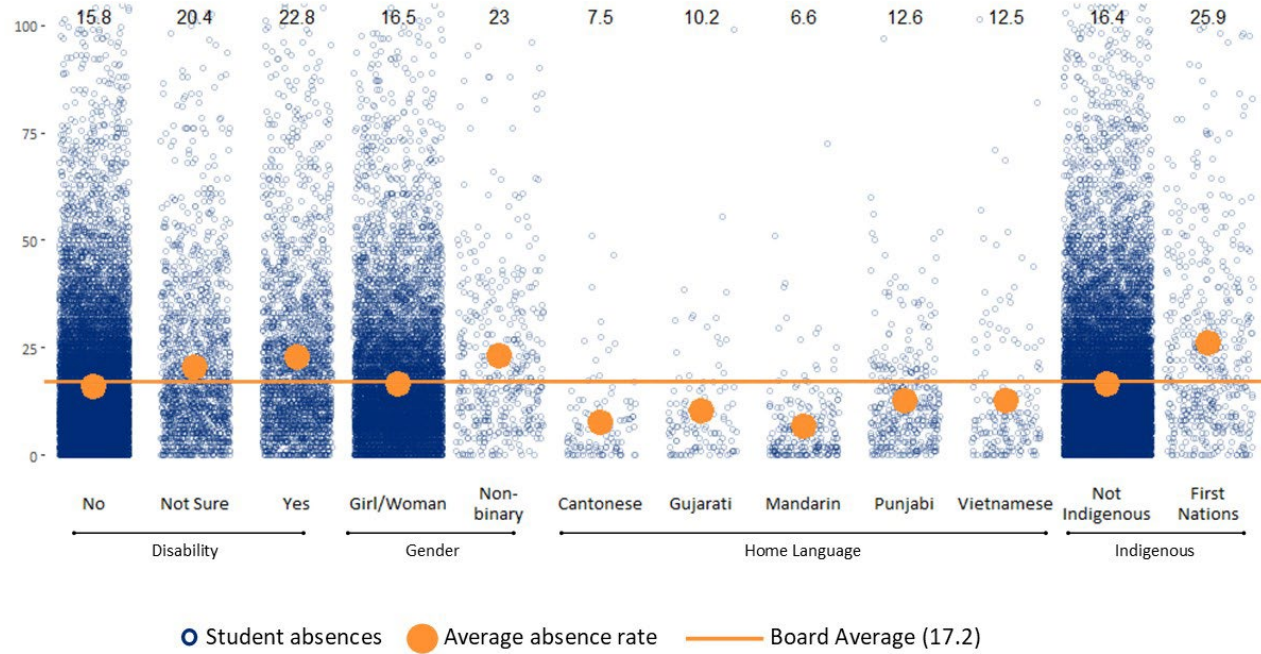
We have used “jitter plots” to represent the data because they show how varied attendance is from student to student. Each dot in the chart represents an individual student and the number of days that student was absent. The dots are clustered in bars to represent students within an identity group. The large orange dot within each cluster or bar represents the average number of school days missed for students within that identity group. To learn more about what a jitter plot does, see Appendix A provided with this report.

We compared the average number of absences for each identity group with the average number of absences for all students in the Board (represented by the orange line, also called the “board average”). Where the average number of absences is more than the Board average (i.e., above the orange line), it signals that students within that group are underserved by our education system.

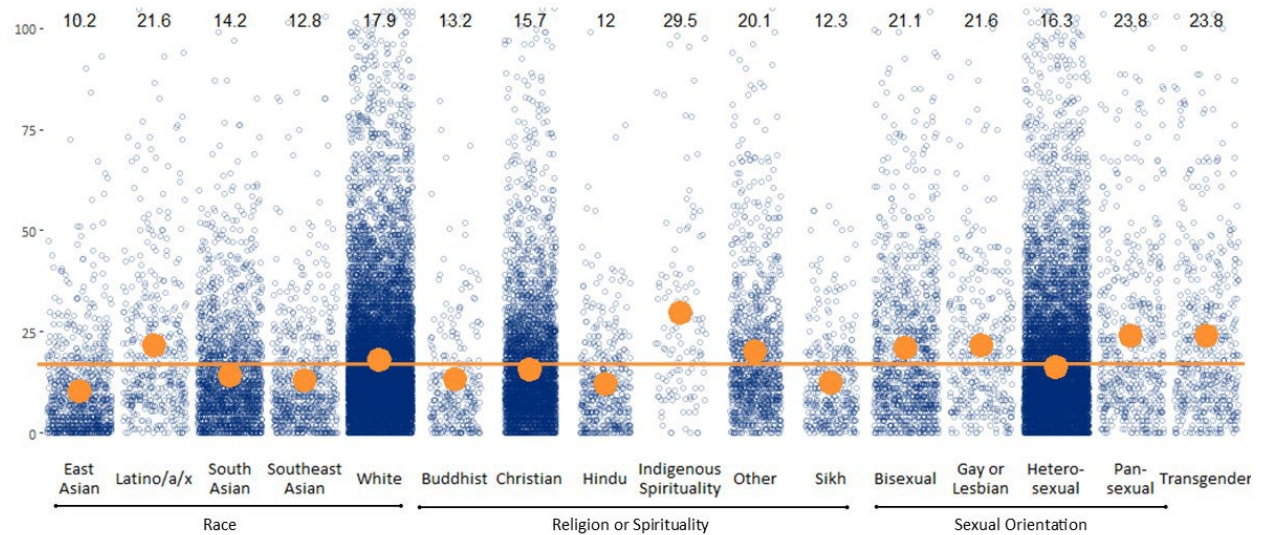
The data show trends we expect to see in the whole student population. The averages are statistically significant and the number of students in each identity group is high enough that we can be reasonably sure these results are not due to chance. To see all identity groups and data, go to the data table in Appendix B.

Days Absent per Student by Identity Group

Average number of days absent:



Average number of days absent:



The data on absences included in this chart are from the 2021-2022 school year.

How to read these charts, cont'd.

It's important to remember that individual students within a group do not all have the same experience. Although the averages show us an overall pattern of attendance, you can see by the dots that some

students within a group may have missed a lot of school days, while others in that same group may have only missed a few days.

Here is an example of how to read the chart: We see that the Board average for days absent in 2021-2022 is 17.2 days. When we look at Indigenous Spirituality under the Religion category, we see an average absence rate of 29.5 days which is much higher than the Board average and very concerning. However, when we look at the dots, we see that most of them are clustered below the Board average. What we understand by this is that there are probably a few students with extremely high absence rates which pulls up the average for the whole group. This signals us to focus on understanding more about what is affecting their attendance.

Findings

- On average, schools report more absences for students who identify as:
 - Living with a disability or unsure of their disability status
 - First Nations
 - Latina/Latino/Latinx
 - Indigenous Spirituality or “Other” religions
 - Transgender
 - Bisexual, Gay or Lesbian, or Pansexual

What does this mean?

The data clearly show patterns of disparity across some identity groups in terms of attendance. Ensuring that the learning environment is serving all students and that they feel welcome, safe, included, valued and engaged is ongoing work. We know we have much to do to create the kind of learning environments we want to provide. Throughout the 2023-2024 school year HWDSB will be collaborating with students, parents/guardians, educators and community partners in updating the [Equity Action Plan](#) and on the development of the three-year [Mental Health Strategy](#). Using the information from this data, these plans will have specific strategies to understand and address the disparities in attendance and engagement.

Achievement Disproportionalities 2021-2022

Why is this important?

The Ontario Ministry of Education commissioned [research studies](#) in the early 2000s that brought attention to graduation rates among Ontario’s secondary school students and what factors influence whether or not a student graduates. One study found that students who do not obtain all of their grade 9 credits (students are expected to obtain 8 credits by the end of grade 9) are far less likely to graduate. Another study found that the reasons for students leaving school early and not graduating had more to do with their disconnection with and disengagement from school rather than their personal and family circumstances. Early student learning is a predictor of later student learning. Elementary achievement is just as important as secondary credit accumulation in shaping educational outcomes for students.

We know our education systems work for certain groups of students but less so for others. When we see that a student’s ability to succeed in school differs because of their identity, we must examine what aspects of our school system are not serving certain groups of students and how this is impacting their futures.

Background

The Ontario Ministry of Education provides [guidance](#) for educators on how student learning and work is to be evaluated, and marks assigned. They have also determined what level of achievement is necessary for students to be considered to have demonstrated the knowledge and skills necessary to be prepared for their next year or course. This is called the “[provincial standard](#)” and is a Level 3. It is the same as a mark in the B range or 72-78%.

Student achievement is affected by several factors beyond someone’s ability to learn or do well on a test. While students’ personal factors, including motivation to learn and relationships with peers and educators impact their success, there are larger systemic factors that determine their success, including class size, quality, effective and culturally responsive instructions, and inclusive and welcoming school environments. When we see patterns of low achievement in a particular group of students, we must examine why the disparities are occurring and how we can better support student learning.

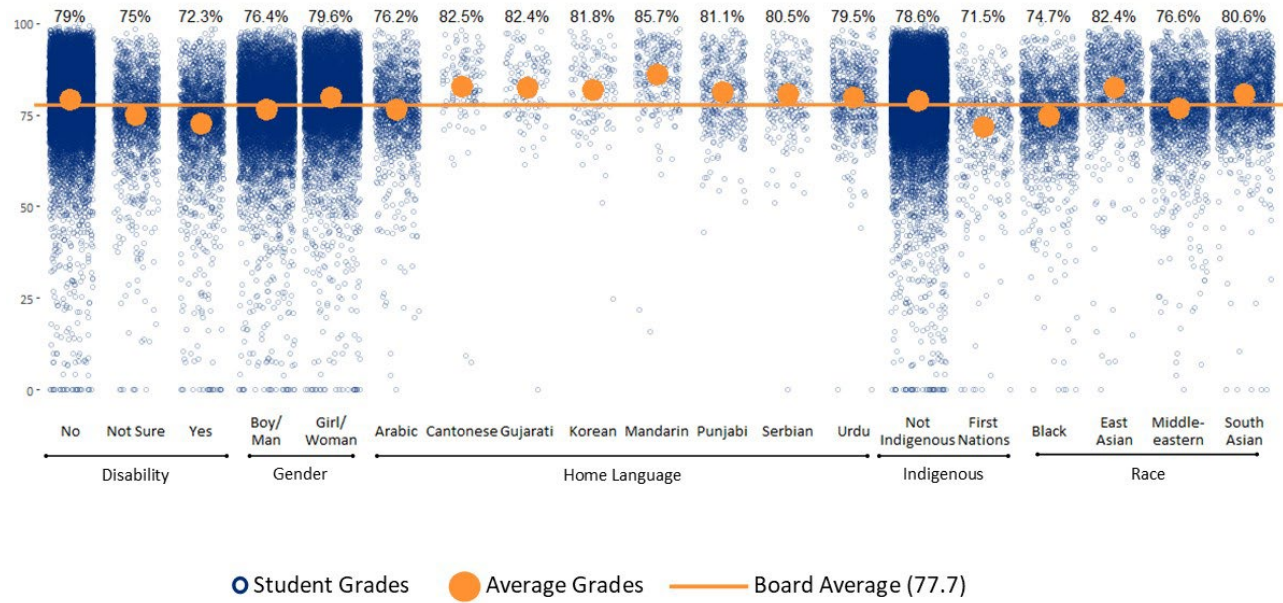
How to read the charts below

We have used a “jitter plot” to represent the data because it shows how varied achievement is from student to student. Each dot in the chart represents individual students and each student’s average final grade. The dots are clustered within identity groups. The large orange dot represents the average final grade for students within each identity group. To learn more about what a jitter plot does, see Appendix A of this report.

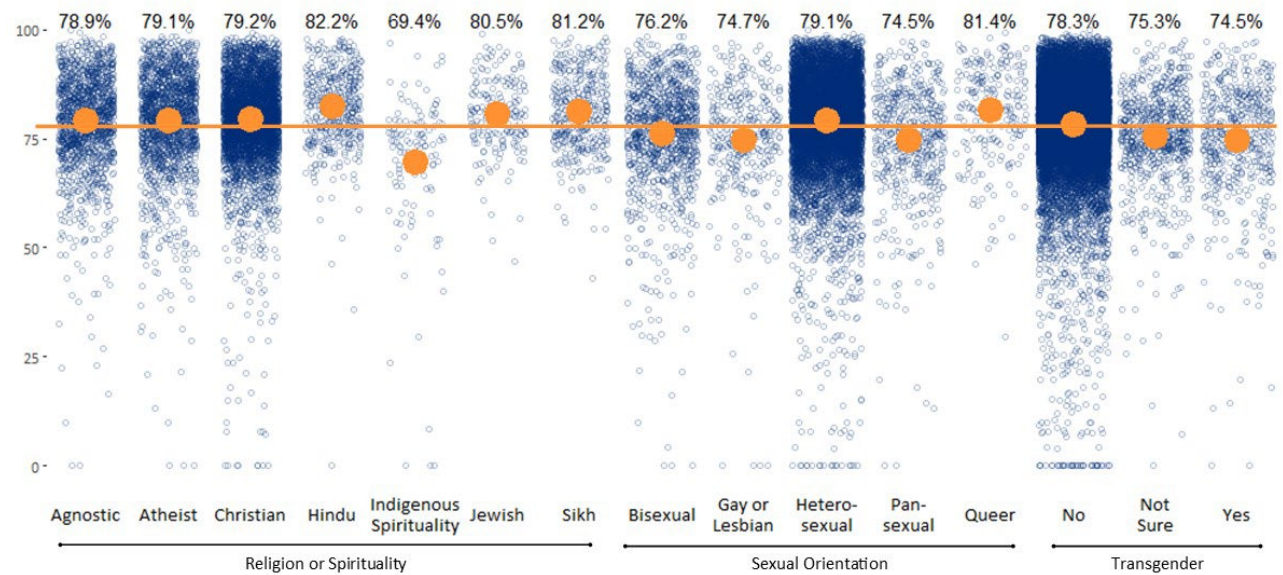
The data show trends we expect to see in the whole student population. The averages are statistically significant and the number of students in each identity group is high enough that we can be reasonably sure these results are not due to chance. To see all identity groups and data, go to the data table in Appendix B.

Average Grades per Student by Identity Group

Average grades:



Average grades:



The achievement data included in this chart are from the 2021-22 school year.

How to read this chart, cont'd.

We compared the average grade for each identity group with the average grade for all students in the Board (represented by the orange line, also called the "board average"). When the average grade is less

than the Board average (i.e., below the orange line), it signals that students within that group are underserved by our education system.

It's important to remember that individual students within a group do not all have the same experience. Although we see an overall pattern of achievement, some students within a group may be assigned high grades, while others in that same group may be assigned low grades.

Here is an example of how to read this chart: We see that the Board average for overall grades at the end of the 2021-2022 school year is 77.7%. When we look at girls and boys, we see that the averages are clearly above the Board average for girls and below the Board average for boys. This is concerning on its own and warrants investigating more deeply. However, we also see from the dots in the plot that lots of boys and girls are assigned high grades and many boys and girls are assigned low grades. This signals us to learn more about which girls and which boys are being assigned low grades.

Findings

- On average, schools assign lower grades to students who identify as:
 - Living with a disability or not sure about their disability status (see the data table for average grades by disability type)
 - Boys
 - Arabic speaking
 - First Nations
 - Black
 - Middle Eastern
 - Indigenous Spirituality
 - Bisexual, Gay or Lesbian or Pansexual
 - Transgender or not sure if Transgender

What does this mean?

Our data reveal that some groups of students are underserved in terms of their learning and achievement in school. We believe that we need to look more deeply at this issue across all ages of students and different areas of study to understand more fully where we can use interventions to improve our services to all students. For example, early reading skills for primary students is a key achievement that provides the foundation for all students' learning throughout elementary, secondary and post-secondary. Some interventions to address the learning environment are detailed at the end of this report. There are other targeted programs in place as well, for example, early reading strategies and tutoring programs.

Knowing if our teaching and learning environment is negatively impacting specific identity groups will help us to affect change in targeted ways. Part of this work involves the regular collection of identity data so that we can do more in-depth analyses and monitor our progress as we work toward transforming our structures and practices.

Well-Being Disproportionalities 2021-2022

Why is this important?

When students experience a positive school climate, they are more likely to have higher levels of well-being, which in turn promotes their success in the classroom. Academic research literature on well-being tells us that student well-being is related to their participation at school and is affected by factors like their perceptions of being listened to, of having a say at school, of being valued and respected. Although student well-being is an outcome of their experiences at school, in the community and at home, we focus on it at school because of the impact it has on student engagement which is linked to attendance which is linked to achievement. When we see a pattern of low well-being in particular groups of students, we take this as an indication that school environments are not environments in which all students can thrive, and we need to address that.

Background

Students succeed when there is a positive environment for their learning. The [Ontario Ministry of Education](#) states that a positive learning environment or “school climate” exists when everyone in the school feels safe, included, accepted, and respected; when positive behaviours and interactions are promoted; and when equity is embedded in students’ learning.

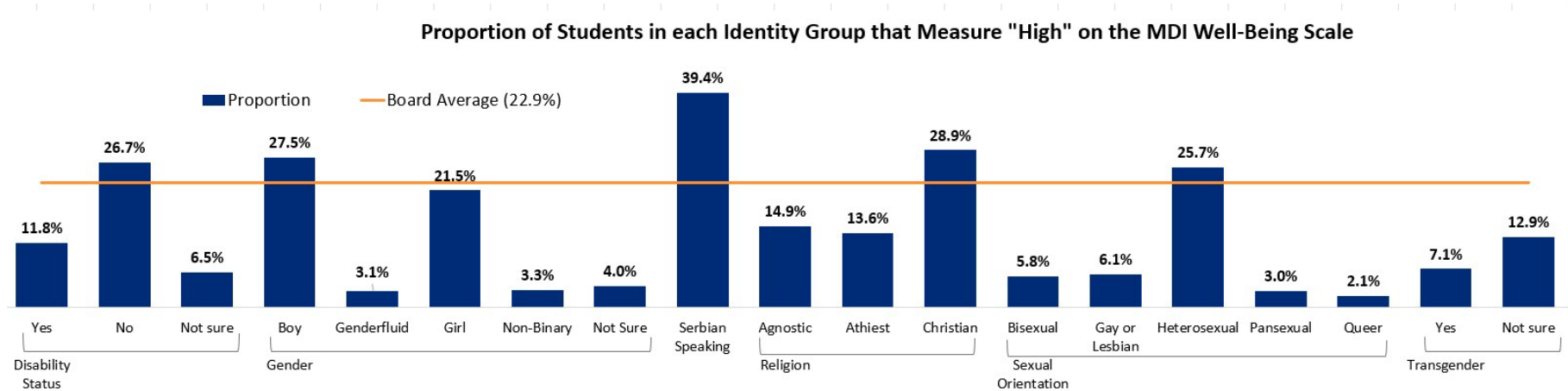
The Ontario Ministry of Education requires that school boards gather feedback on school climate every two years to understand how students, parents and staff feel about the school community. One of the tools HWDSB has used to assess student perceptions of school climate is called the “Middle Years Development Instrument (MDI).” The MDI is a self-report questionnaire developed by [University of British Columbia’s Human Early Learning Partnership](#), and it was used to ask students in Grades 4-12 about their well-being at school and in the community. We used one of the sections in the MDI, called the “Well-Being Index,” to report on well-being in this report.

The [Well-Being Index](#) provides a summary of students’ social, emotional and physical health. It combines five measures related to optimism, happiness, self-esteem, absence of sadness and general health. It can result in three categories of well-being: “thriving” (or high) well-being, “medium to high” well-being, or “low” well-being. To be in the thriving category, students must report positive responses on four of the five measures that make up the Well-Being Index.

How to read the chart below

The bars on the chart represent the proportion of students who scored “high” or “thriving” on the Well-Being Index within an identity group. We compared the proportion of students with high well-being for each identity group with the proportion of students with high well-being for all students in the Board (represented by the orange line, also called the “board average”). When the proportion of “thriving” or “high well-being” students in an identity group is below the Board average (i.e., the bar is below the orange line), it signals that students within that group are underserved by our education system.

The data show trends we expect to see in the whole student population. The proportions are statistically significant and the number of students in each identity group is high enough that we can be reasonably sure these results are not due to chance. To see all identity groups and data, go to the data table in Appendix B.



The well-being data included in this chart are from the 2021-22 MDI.

How to read this chart, cont'd.

Here is an example of how to read this chart: Across all the students in our Board who both submitted Student Census data and filled out the MDI, 22.9% of them scored “high” or “thriving” on the well-being index. In the “Gender” category, we can see that 27.5% of students who identify as boys report having a high well-being, which is greater than the Board average. We also see that a low proportion of students who identify as non-binary (3.3%) and students who are genderfluid (3.1%) report having a high well-being. These low proportions are concerning as they are far below the Board average.

Findings

- On average, schools see a lower well-being for students who identify as:
 - Living with disabilities (See Appendix B for full details)
 - Genderfluid, Girls, Non-Binary, or not sure of gender identity
 - Agnostic or Athiest
 - Bisexual, Gay or Lesbian, Pansexual, or Queer
 - Transgender or not sure of Transgender status

What does this mean?

The disproportionalities we see in the wellbeing data are in keeping with disproportionalities we see across other measures. Examining our school environments to identify and address systemic factors that contribute to creating disparities in student wellbeing is part of our continuing effort to affect transformative change so that schools are safe and welcoming spaces for all students.

These well-being disproportionality data paired with student voices are foundational in the creation of the three-year Mental Health Strategy.

Next Steps

We have a lot of work to do. Our new strategic directions (January 2024), based on feedback we heard from our families, students, staff and communities, will set the intention and purpose for HWDSB to actively work toward ensuring every student feels a deep sense of belonging and has joyful learning experiences while recognizing that students have different needs and identities.

Staff will monitor and evaluate the effectiveness of initiatives across the Board to eliminate barriers, in alignment with the ARDS. Staff will also dig deeper into intersectionalities to understand the experiences of students across multiple identity groups (e.g., students who identify as both disabled and racialized) as we work alongside students, families and the broader community. To that end, there will be a yearly student identity data collection in three grades and at registration. Again, all identity-based data collection is voluntary. Students and parents/guardians can choose to have their data excluded from our student identity dataset. However, we hope that our HWDSB community will see the value and purpose in building this data set over time.

Some of the initiatives we have put in place currently to identify and address inequities as guided by the Board Equity Action Plan are described below. As we advance down our pathway of confronting bias, colonial structures, systemic racism and oppression in our Board and the broader education sector, we will further develop responses in the form of programming, professional development, and strategies that create more equitable learning experiences for students. All this is to say that we are at the beginning of this work and have a long way to go. We are committed to a focused long-term effort to redress inequities through widespread awareness and effective practices.

The purpose for this report is to communicate what we found in our data—the disproportionalities—and to provide context for understanding them. Going forward we need to develop shared solutions that recognize the complexity and interdependency of systems of oppression in schools, in communities, and in organizations. Our work is also to focus our interventions and be more specific about how interventions, like the ones described below, are targeting specific findings in our data. Most of the programs below are new over the past couple of years and need some time to see the impacts.

Student well-being and achievement are impacted by factors beyond the walls of the classroom. Students' experiences in school are linked to their family environment, the neighborhood they live in, and the communities they belong to. To better understand the priorities, concerns, needs and interests of students, particularly those who have been underserved in our schools as this disproportionality report depicts, continued collaboration with communities is our priority. Community engagement is also advised by the Anti-Racism Data Standards (ARDS), as it promotes the collection, management, use and analysis of data in ways that align with cultural contexts and lived experiences of students.

Some Examples of Current Initiatives

- [Reimagining Wellness](#) is a series of activities and lessons that foster classroom community, safety, inclusion and belonging that teachers implement during their classes throughout the day. Themes cover self-care, managing emotions, personal and collective identity, collective empowerment and collective action.

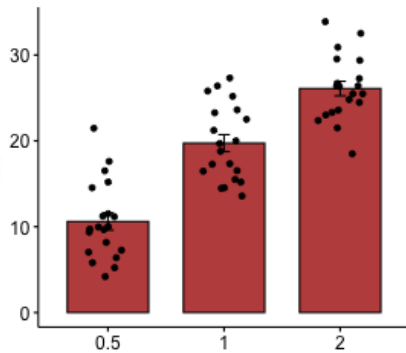
- Monthly learning sessions for principals, vice-principals and system leaders to strengthen their understanding in areas such as Human Rights, Anti-Black Racism, and HWDSB's [Indigenous Education Circle Strategic Action Plan](#) (IECSAP).
- [Culturally Responsive Relevant Pedagogy](#) (CRRP) in classrooms is the use of cultural characteristics, experiences, and perspectives of all students as conduits to teach them more effectively. It builds on the lived experiences of students to both motivate them and meet their unique needs.
- Indigenous Education and Indigenous Cultural Safety programs including a culturally immersive learning pilot called [The Learning Nest](#) in which Indigenous ways of knowing, being and doing are respected, valued and prioritized.
- [Graduation Coaches for Black Students](#) provide dedicated culturally responsive space for Black students to develop community, centre student voice to increase student engagement and to understand and eliminate barriers for students. Through formal and individualized support and coaching of a cohort of students, coaches curate success plans alongside their students aimed at student achievement, regular attendance, and credit accumulation.
- [Behaviour Analytics Services](#) was introduced in the fall of 2020. It is an interdisciplinary team comprised of Board Certified Behaviour Analysts (BCBAs), Child & Youth Care Practitioners (CYCPs), Teachers, Educational Assistants, Designated Early Childhood Educators (DECEs) who work collaboratively with school staff to design behavioural support strategies that help student learning. The team works closely with school staff and directly with students with a wide range of neurodiversity, who have significant difficulty with social, emotional, and behavioural regulation.
- [AIM: Accept, Identify, Move Curriculum](#) is a program that offers support for students who have had frequent difficulty in their regular classroom setting because of significant social, emotional or behavioral issues that have interfered with their own academic success and the success of their peers. It is currently offered in 31 elementary schools. Students work together with the AIM Child and Youth Care Practitioner (CYCP) in preparing themselves for academic tasks and socially appropriate behaviour. The program is individualized with goals, expectations, and a points reinforcement system.
- [Project SEARCH](#) was introduced in the fall of 2020 and HWDSB is the fourth school board in Canada to implement the program. Project SEARCH is a unique, business-led, one-year program for young people with special education needs who are in their last year of high school. The main objective is to prepare students for employment with job skills training through a combination of classroom instruction and hands-on career training. Since beginning the program, HWDSB's Education Centre has been the program's host business site. Interns engage in daily employability skills lessons and targeted internships where they learn competitive, marketable and transferable job skills. They are supported by the Project SEARCH Teacher, two Skills Trainers, as well as Managers and Mentors from the various Board departments. Three different worksite internships are completed throughout the school year with interns working alongside Education Centre staff. Upon graduation, interns are supported by local employment services providers in their journey to secure meaningful jobs in the community.

- [Student Voice Advisory Committees](#) are part of the ongoing effort to provide spaces in which students feel safe, supported and accepted. The committees provide a forum for groups that have been historically and currently marginalized by the education system and include groups representing students who are Black, Indigenous, racialized, Two-Spirit and LGBTQIA+, students with disabilities and faith-based groups. For example, the Positive Space Student Voice Committee is a Two-Spirit and LGBTQIA+ committee of students from across the Board in grades 7 to 12. The work of this committee has resulted in the identification of key concerns for Two-Spirit and LGBTQIA+ students along with some ideas for addressing the issues. Their work is focused on inclusion and representation for queer and transgender Black, Indigenous and people of colour (QTBIPOC) students. In addition, they have provided input/voice on a number of initiatives e.g., Bullying Prevention and Intervention Policy, Naming of Schools Policy, Guidelines for Presentations and Guest Speakers.
- Safe School Mentors were introduced in October 2022. They are school leaders trained in safe and secure schools who provide guidance and mentorship to other school leaders. This includes supporting principals and vice-principals regarding safe and inclusive environments, suspension/expulsion processes and responding to hate/bias, and secure schools.
- Voices Against Bullying Pilot: In 2020, HWDSB staff began meeting with a community-based organization called [Voices Against Bullying](#) (VAB). VAB began as an online parent/guardian/caregiver peer support network for families who had a child who experienced bullying. This group evolved to provide informal support to families. Recognizing that education systems can be challenging to navigate, oppressive and sometimes harmful, staff have been looking at ways to eliminate barriers for families and to change oppressive structures. With funding from the Hamilton Community Foundation and infrastructure support from the YMCA, VAB launched the family advocacy and support program in February 2023. As part of our ongoing collaboration, VAB met with a group of principals and vice-principals to seek input around the nature of the program, referral process and operational elements. VAB volunteer advocates have been trained in basic emotion coaching, simple mediation and HWDSB policies and procedures. The goal of the program is to facilitate conversation between the home and school where there has been an incident of bullying and where the family is looking for support.
- [Recess Guardians](#) is a program that was designed to empower children and youth through active play. It was piloted in 4 schools during 2022-2023 with plans to expand across more schools in 2023-2024. We know that unstructured break times such as recess are when a lot of our students feel unsafe. Recess Guardians provides an opportunity for students (Kindergarten to grade 3) to participate in inclusive, student led (grades 5 to 8) activities, supported by a staff mentor. The program includes training and ongoing support for the student facilitators and staff mentor. The result is more students participating in collaborative play at recess and feeling included and safe.

Appendix A- Bar Charts and Jitter Plots

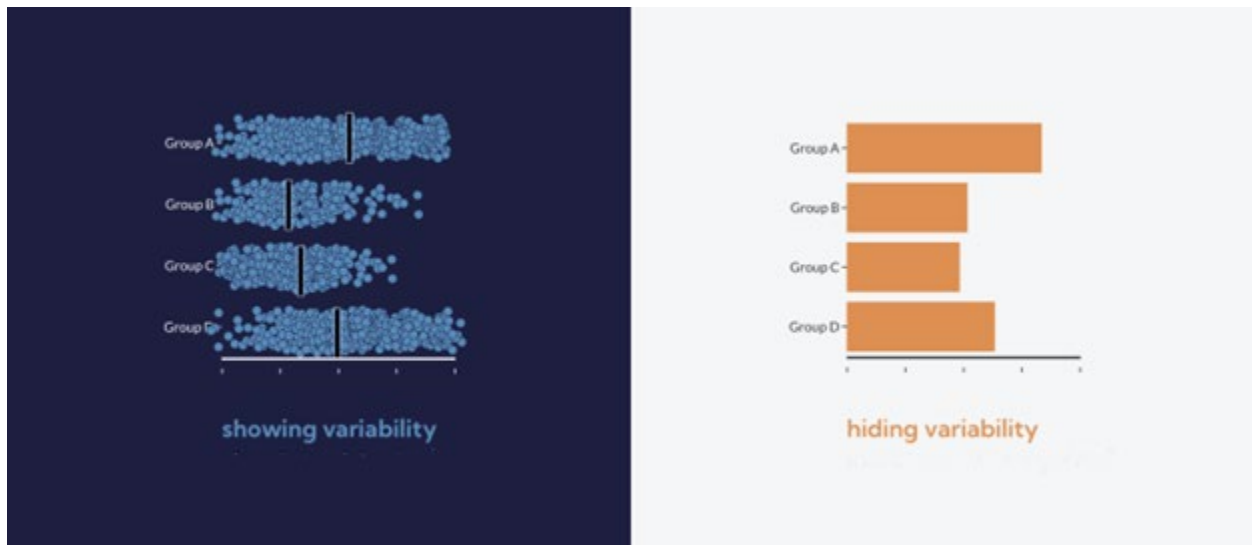
What is a Jitter Plot?

A Jitter plot is like a bar chart only instead of bars representing the average value or the total number, the jitter plot represents each data point with a dot or circle. Bar charts are great at communicating some numbers such as totals, but when we communicate averages, a bar chart hides variability.



* Here is an example of a bar chart and a jitter plot together. The dots represent each person's data. Using bars alone to communicate the average hides within-group variability. The jitter plot makes that variability visible.

**Here is an example of a jitter plot (left) and a bar chart (right) using the same data:



You can see that the bar chart focuses our attention on the length of the bars. It also encourages us to draw conclusions about the people represented by Group A, B, C, and D. This is how bar charts can leave room for biases and conclusions to be drawn that confirm stereotypes. For example, we see that the people in Group A have the most; the people in Group C have the least.

Looking at that same data in the jitter plot we become aware of the variability within each group and we no longer lean toward drawing conclusions about all the people in a group.

* source of image: <https://www.datanovia.com/en/blog/how-to-easily-create-barplots-with-error-bars-in-r/>

** source of image: <https://nightingaledvs.com/unfair-comparisons-how-visualizing-social-inequality-can-make-it-worse/>

HWDSB

Appendix B - 2021-2022 Disproportionality Tables

This document is an appendix to a report on identity-based disproportionality in HWDSB; see the full report for more information.

Results for all students in the dataset are presented in Table 1. Table 2 includes only students at the elementary level (grades JK to 8), and Table 3 displays data for students at the secondary level (grades 9-12).

Each identity group was compared with all students in four areas:

- 1) proportion of students with a high score on the Well-being index,
- 2) proportion of students suspended one or more times,
- 3) the average number of absences, and
- 4) average report card grades.

We used statistical tests to see if identity groups had different outcomes from the board average that were unlikely to happen by chance. The chi-square (χ^2) test checks if group proportions are different, while the t-test checks if group averages are different. Differences are marked in the tables (*) if they were higher or lower enough than the board average to be significant ($\alpha = 0.05$), and there were enough students in those groups to run the tests.

We didn't show any groups with fewer than 50 students because they were too small for the tests.

For the data you see here, if a test is significant, that group probably has a disproportionate outcome, but we can't take that at face value. There are other things going on. These tables are meant to highlight where disproportionalities might exist and help us ask questions to study them more closely in the proper context.

Table 1: All Students

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
HWDSB	23936	2606	22.9	1027	4.29	0.04	0.20	17.23	16.64	77.66	11.18
Disability											
No	17904	2288	26.7*	624	3.49*	0.05	0.32	15.76*	14.64	79.02*	10.28
Not Sure	1761	63	6.5*	95	5.39	0.08	0.45	20.39*	18.45	74.98*	12.03
Yes	2512	125	11.8*	195	7.76*	0.14	0.62	22.77*	23.23	72.32*	13.55
ADHD	1245	53	9.2*	115	9.24*	0.16	0.64	22.44*	24.35	72.36*	11.99
Addiction	257	4	3.2*	40	15.56*	0.36	1.12	29.33*	22.95	69.45*	14.21
Autism	345	10	9.8	15	4.35	0.06	0.27	28.70*	39.54	70.41*	15.28
Chronic Condition	211	14	14.0	8	3.79	0.05	0.30	26.74*	21.66	75.60	13.40
Developmental	163	—	—	13	7.98	0.10	0.42	27.07*	28.03	68.26*	17.23
Hearing	197	9	10.1	17	8.63	0.17	0.76	24.49	27.66	71.82*	12.29
Learning	725	39	12.9	65	8.97*	0.17	0.70	24.24*	22.02	70.34*	14.75
Memory	359	7	3.8*	41	11.42*	0.21	0.81	25.47*	22.87	69.97*	14.28
Mental	1003	19	3.6*	78	7.78*	0.14	0.61	24.83*	22.73	74.39*	14.21
Other	75	—	—	5	6.67	0.07	0.25	23.67	21.90	69.41*	16.86
Pain	239	9	7.1	30	12.55*	0.13	0.33	24.07*	18.69	72.33*	13.49
Physical	169	9	13.2	9	5.33	0.13	0.68	23.74*	19.68	71.68*	15.48
Sight	328	13	7.4*	21	6.40	0.12	0.56	24.60	34.56	74.14*	13.97
Speech	374	17	15.0	22	5.88	0.09	0.41	23.10*	20.14	69.95*	13.63
Gender											
Bigender	85	—	—	6	7.06	0.09	0.40	22.28	18.74	73.31	16.25
Boy/Man	10925	1338	27.5*	660	6.04*	0.09	0.43	17.14	17.01	76.38*	10.83
Genderfluid	207	4	3.1*	9	4.35	0.09	0.48	22.03	19.67	75.68	12.54
Girl/Woman	10783	1163	21.5*	243	2.25*	0.03	0.29	16.48*	15.44	79.62*	10.77
Non-binary	453	9	3.3*	19	4.19	0.05	0.28	23.04*	20.45	75.44	14.21
Nonconforming	96	—	—	3	3.12	0.04	0.25	23.41	21.97	75.59	14.54
Not Sure	197	4	4.0*	14	7.11	0.13	0.53	21.28	18.24	73.95	13.72
Other	134	4	5.2	9	6.72	0.07	0.25	26.84	24.99	73.73	13.62
Questioning	382	11	4.5	16	4.19	0.06	0.36	20.97	21.44	78.70	13.88
Home Language											
Arabic	1408	150	24.1	100	7.10*	0.11	0.45	15.69	14.35	76.23*	10.91
Bengali	128	13	20.3	4	3.12	0.03	0.17	15.05	15.37	80.02	15.13
Cantonese	128	12	14.6	2	1.56	0.02	0.20	7.51*	9.19	82.53*	12.39

Table 1: All Students (*continued*)

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
English	19080	2107	22.9	740	3.88	0.06	0.36	17.46	16.70	78.00	10.97
Farsi	158	20	25.3	5	3.16	0.03	0.18	15.50	14.04	77.38	11.34
Gujarati	145	20	33.3	0	0.00	0.00	0.00	10.20*	12.99	82.44*	11.17
Korean	143	18	23.4	4	2.80	0.03	0.17	11.56	23.32	81.76*	10.62
Mandarin	284	22	14.6	2	0.70	0.01	0.08	6.62*	8.79	85.73*	9.75
Punjabi	424	73	34.9	17	4.01	0.06	0.35	12.60*	11.82	81.08*	9.19
Serbian	266	52	39.4*	7	2.63	0.04	0.26	15.74	12.70	80.49*	9.89
Spanish	270	28	21.2	12	4.44	0.06	0.38	20.09	17.54	75.87	10.93
Turkish	121	11	20.8	8	6.61	0.08	0.33	17.74	15.98	75.97	12.41
Urdu	665	68	22.7	12	1.80	0.02	0.20	16.23	12.60	79.52*	9.47
Vietnamese	203	11	11.3	6	2.96	0.04	0.26	12.54*	15.70	80.07	11.59
Indigenous											
First Nations	547	43	15.4	58	10.60*	0.21	0.82	25.91*	22.92	71.55*	14.51
Inuit	50	—	—	7	14.00	0.18	0.48	20.89	19.29	72.14	14.77
Metis	112	9	17.0	9	8.04	0.11	0.39	20.52	18.90	75.84	14.60
Not Indigenous	19575	2190	23.8	694	3.55*	0.05	0.34	16.44*	15.99	78.59*	10.75
Race											
Black	1831	126	16.3	139	7.59*	0.14	0.65	18.33	18.90	74.68*	11.44
East Asian	1120	93	16.2	13	1.16*	0.02	0.20	10.21*	14.53	82.39*	11.06
Latino/a/x	499	52	23.0	20	4.01	0.06	0.36	21.56*	21.54	75.93	13.15
Middle Eastern	2211	225	23.0	126	5.70	0.08	0.40	16.50	14.92	76.64*	10.97
South Asian	2221	286	27.8	50	2.25*	0.03	0.21	14.17*	13.18	80.63*	9.94
Southeast Asian	802	55	14.2	12	1.50	0.02	0.17	12.78*	14.17	79.07	10.75
White	13985	1656	24.3	528	3.78	0.06	0.36	17.95*	16.92	78.12	10.88
Religion											
Agnostic	1691	114	14.9*	42	2.48	0.04	0.34	18.84	22.09	78.90*	11.03
Atheist	1903	139	13.6*	81	4.26	0.06	0.37	16.84	16.24	79.12*	11.51
Buddhist	346	24	13.7	8	2.31	0.04	0.29	13.23*	17.39	80.53	9.95
Christian	5086	682	28.9*	171	3.36	0.05	0.33	15.70*	14.67	79.19*	10.34
Hindu	552	73	32.7	9	1.63	0.02	0.15	12.03*	13.04	82.17*	9.40
Indigenous Spirituality	134	4	7.4	13	9.70	0.19	0.66	29.47*	24.55	69.37*	17.44
Jehovah's Witness	72	—	—	2	2.78	0.04	0.26	15.99	10.36	78.47	13.05
Jewish	209	30	28.6	10	4.78	0.06	0.27	14.70	12.64	80.47*	8.39

Table 1: All Students (*continued*)

	Students		Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.	
Muslim	3804	402	23.9	190	4.99	0.07	0.35	16.31	14.46	77.00	10.66	
No religion	3555	433	23.7	132	3.71	0.05	0.32	16.90	15.75	78.00	10.97	
Other	1432	87	17.5	47	3.28	0.03	0.18	20.07*	22.05	77.24	10.58	
Pagan	99	—	—	7	7.07	0.09	0.35	23.66	22.43	72.86	16.63	
Sikh	418	71	34.1	18	4.31	0.06	0.33	12.26*	11.09	81.17*	8.78	
Wiccan	98	—	—	3	3.06	0.04	0.25	24.78	25.98	74.08	14.50	
Sexual Orientation												
Asexual	734	77	17.8	34	4.63	0.06	0.33	16.64	16.58	77.06	11.44	
Bisexual	1242	43	5.8*	87	7.00*	0.11	0.55	21.06*	19.16	76.16*	12.76	
Gay or Lesbian	390	14	6.1*	23	5.90	0.08	0.34	21.58*	18.09	74.70*	14.00	
Heterosexual	10685	1504	25.7*	539	5.04	0.07	0.39	16.28*	15.99	79.12*	11.13	
Pansexual	570	11	3.0*	29	5.09	0.07	0.34	23.80*	21.59	74.53*	13.45	
Queer	266	3	2.1*	9	3.38	0.06	0.42	19.75	20.25	81.36*	11.01	
Questioning	2067	250	19.9	92	4.45	0.08	0.48	16.12	15.22	78.50	10.96	
Transgender												
No	20044	2307	24.2	802	4.00	0.06	0.36	16.69	16.08	78.28	10.81	
Not Sure	802	58	12.9	46	5.74	0.09	0.47	19.40	18.64	75.33*	11.30	
Yes	559	20	7.1*	37	6.62	0.12	0.57	21.89	19.68	73.76*	14.17	

Note:

All rows with fewer than 50 students are combined or removed

* $p < 0.05$ with Bonferroni Correction

† Not all students completed both We All Count and the MDI; when less than 50 values are suppressed (—)

Table 2: Elementary Students

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
HWDSB	13058	1933	27.4	698	5.35	0.05	0.22	18.10	15.78	76.58	10.19
Disability											
No	9837	1681	31.3*	421	4.28*	0.06	0.37	16.65*	13.52	77.72*	9.29
Not Sure	952	51	8.8*	71	7.46	0.12	0.57	20.98*	16.89	74.07*	11.59
Yes	1295	99	16.7*	133	10.27*	0.19	0.70	24.77*	24.35	71.51*	12.74
ADHD	601	39	13.5*	78	12.98*	0.24	0.79	23.46*	26.12	71.70*	11.58
Addiction	89	3	5.4	16	17.98*	0.35	1.00	26.54*	19.19	69.52*	15.41
Autism	172	—	—	9	5.23	0.07	0.32	33.24*	45.52	68.76*	15.64
Chronic Condition	102	—	—	5	4.90	0.06	0.28	29.28*	20.36	73.78	12.83
Developmental	103	—	—	9	8.74	0.12	0.47	29.06*	27.83	69.17*	12.30
Hearing	101	7	14.0	9	8.91	0.13	0.56	27.08	29.84	71.87*	11.86
Learning	398	32	17.6	41	10.30*	0.20	0.78	26.88*	22.41	69.68*	14.72
Memory	189	4	3.8*	22	11.64	0.20	0.75	25.92*	22.41	69.80*	13.78
Mental	312	14	6.9*	46	14.74*	0.28	0.87	26.23*	20.21	72.47*	15.90
Pain	104	5	7.5	16	15.38*	0.15	0.36	26.13*	17.10	72.19	11.91
Physical	86	—	—	4	4.65	0.12	0.62	27.76*	20.65	71.40	12.28
Sight	159	11	10.5	12	7.55	0.13	0.55	26.99	42.10	73.85	14.49
Speech	230	16	20.3	15	6.52	0.10	0.46	24.41*	19.55	70.20*	11.74
Gender											
Boy/Man	6081	989	32.0*	463	7.61*	0.12	0.51	18.19	16.59	75.58*	10.02
Genderfluid	88	3	4.3	6	6.82	0.15	0.67	23.90	19.56	74.19	12.94
Girl/Woman	5829	860	26.0	153	2.62*	0.04	0.31	17.30	14.25	78.15*	9.70
Non-binary	187	5	3.8*	9	4.81	0.05	0.25	24.82*	18.53	73.72	14.13
Not Sure	113	3	4.5	11	9.73	0.19	0.62	21.74	17.89	74.13	11.75
Other	110	2	2.9	10	9.09	0.09	0.29	27.03	22.27	72.15	15.89
Questioning	150	5	4.6*	12	8.00	0.13	0.55	25.36*	22.17	75.06	15.52
Home Language											
Arabic	789	124	28.1	66	8.37	0.13	0.51	15.50*	12.34	75.91	9.46
Bengali	57	—	—	3	5.26	0.05	0.23	16.61	15.73	76.33	18.10
Cantonese	63	—	—	1	1.59	0.02	0.13	8.18*	8.37	79.31	13.81
English	10384	1552	27.7	501	4.82	0.07	0.40	18.50	15.86	76.82	10.07
Farsi	95	18	31.0	4	4.21	0.04	0.20	14.46	11.45	76.50	9.53
Gujarati	74	—	—	0	0.00	0.00	0.00	11.66	14.62	79.72	11.47

Table 2: Elementary Students (*continued*)

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Korean	51	—	—	2	3.92	0.04	0.20	15.18	32.36	78.99	9.75
Mandarin	110	15	23.1	1	0.91	0.01	0.10	8.10*	8.89	82.19*	10.35
Punjabi	204	49	43.8	15	7.35	0.11	0.49	13.61*	10.92	78.40	7.72
Serbian	145	39	50.0	5	3.45	0.03	0.18	16.13	11.06	79.57	9.05
Spanish	145	20	25.0	6	4.14	0.08	0.47	21.61	17.75	75.52	10.31
Turkish	66	—	—	5	7.58	0.09	0.34	17.34	14.71	76.49	11.82
Urdu	366	51	27.4	8	2.19	0.03	0.24	17.54	12.08	77.81	9.01
Vietnamese	82	—	—	5	6.10	0.09	0.39	12.97	16.90	77.74	12.40
Indigenous											
First Nations	269	33	18.6	33	12.27*	0.25	0.90	25.38*	19.23	72.99*	13.81
Not Indigenous	10220	1578	29.3	473	4.63	0.07	0.40	17.67	15.50	77.20*	9.74
Other	56	—	—	7	12.50	0.12	0.33	21.48	17.46	73.32	14.19
Race											
Black	964	87	17.5*	100	10.37*	0.19	0.73	18.67	18.14	74.41*	11.00
East Asian	514	59	20.4	9	1.75	0.03	0.25	10.98*	13.97	79.68*	10.42
Latino/a/x	258	38	29.2	13	5.04	0.09	0.48	22.14	20.72	75.14	12.73
Middle Eastern	1232	178	26.3	82	6.66	0.10	0.45	16.51*	13.07	76.23	9.55
South Asian	1186	215	34.3	41	3.46	0.04	0.26	15.47*	12.46	78.56*	9.29
Southeast Asian	396	37	17.2	10	2.53	0.03	0.23	13.09*	13.37	77.94	9.69
White	7370	1198	29.7	335	4.55	0.07	0.42	19.16*	16.15	76.98	9.94
Religion											
Agnostic	676	70	22.2	22	3.25	0.06	0.41	20.43	24.20	76.74	9.80
Atheist	681	74	17.9	41	6.02	0.10	0.45	19.80	16.09	77.11	10.69
Buddhist	167	18	18.4	7	4.19	0.07	0.38	12.33*	15.32	78.96*	6.13
Christian	2776	475	33.3*	119	4.29	0.06	0.37	16.80*	13.80	77.86*	9.13
Hindu	277	53	41.4	9	3.25	0.04	0.21	13.09*	11.46	80.09*	8.77
Indigenous Spirituality	76	—	—	8	10.53	0.21	0.74	29.54*	20.37	69.99	16.21
Jewish	117	22	32.8	7	5.98	0.07	0.29	15.93	10.13	79.48*	6.05
Muslim	2232	324	27.7	135	6.05	0.09	0.40	16.84*	13.34	76.23	9.89
No religion	1926	317	28.8	91	4.72	0.07	0.40	18.22	15.01	77.02	10.04
Other	774	70	24.1	32	4.13	0.04	0.20	20.75	22.87	75.45	10.68
Sikh	217	47	39.8	16	7.37	0.10	0.45	13.20	10.29	78.74	6.96
Sexual Orientation											

Table 2: Elementary Students (*continued*)

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Asexual	428	74	25.3	17	3.97	0.06	0.36	16.79*	14.97	76.83*	10.79
Bisexual	482	26	7.3	50	10.37	0.17	0.66	22.50	17.18	75.33	12.13
Gay or Lesbian	171	7	5.5*	12	7.02*	0.09	0.36	22.50*	16.65	73.24	14.37
Heterosexual	4542	952	30.6*	349	7.68	0.12	0.50	18.19	14.97	77.47	10.32
Other	51	—	—	6	11.76*	0.12	0.33	27.70	25.87	77.15*	8.67
Pansexual	258	5	2.5	19	7.36	0.10	0.40	24.84	18.54	74.26	13.47
Questioning	1322	214	24.2*	70	5.30	0.10	0.52	16.81*	14.17	77.59	10.21
Transgender											
No	10866	1693	28.8*	547	5.03	0.08	0.42	17.70*	15.25	77.06	9.89
Not Sure	514	49	15.9	31	6.03	0.10	0.53	19.27	17.60	74.96	9.54
Yes	238	15	11.2	22	9.24	0.17	0.69	22.52	16.82	73.20	13.22

Note:

All rows with fewer than 50 students are combined or removed

* $p < 0.05$ with Bonferroni Correction

† Not all students completed both We All Count and the MDI; when less than 50 values are suppressed (—)

Table 3: Secondary Students

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
HWDSB	7890	641	15.4	302	3.83	0.04	0.19	15.47	17.23	79.45	12.45
Disability											
No	5781	582	18.9*	187	3.23	0.04	0.25	13.96*	15.64	81.22*	11.44
Not Sure	612	11	3.0*	24	3.92	0.05	0.30	19.26*	20.25	76.40*	12.56
Other	56	—	—	5	8.93	0.09	0.29	19.62	21.07	66.43*	24.27
Yes	892	24	5.4*	55	6.17	0.11	0.57	19.21*	20.11	73.51*	14.58
ADHD	498	13	4.7*	32	6.43	0.10	0.49	20.26*	20.62	73.15*	12.44
Addiction	136	1	1.5	22	16.18*	0.40	1.20	29.92*	23.22	69.41*	13.42
Autism	100	1	1.9	4	4.00	0.05	0.26	20.97	25.27	73.25*	14.28
Chronic Condition	91	—	—	3	3.30	0.05	0.35	23.81	22.70	77.63	13.80
Hearing	69	—	—	6	8.70	0.25	1.06	20.01	22.72	71.76*	12.98
Learning	245	6	5.3	21	8.57	0.16	0.67	18.98	18.56	71.41*	14.77
Memory	139	3	4.1	17	12.23*	0.24	0.95	24.47*	23.16	70.21*	14.99
Mental	553	5	1.6*	30	5.42	0.09	0.46	23.23*	22.28	75.48*	13.05
Pain	111	4	7.0	13	11.71*	0.12	0.32	22.20	20.26	72.47*	14.87
Physical	68	—	—	5	7.35	0.18	0.81	18.18	17.33	72.04	18.86
Sight	132	2	3.0	8	6.06	0.15	0.64	20.76	20.68	74.49*	13.35
Speech	72	—	—	6	8.33	0.11	0.40	19.35	21.84	69.17*	18.49
Gender											
Boy/Man	3500	332	19.4*	181	5.17*	0.07	0.33	15.06	17.08	77.78*	11.98
Genderfluid	98	1	1.8	2	2.04	0.03	0.22	20.08	19.73	77.02	12.09
Girl/Woman	3546	290	14.3	86	2.43*	0.04	0.31	14.80	16.42	82.04*	11.94
Non-binary	214	4	3.0	8	3.74	0.05	0.29	20.64	20.66	76.95	14.13
Nonconforming	56	—	—	2	3.57	0.04	0.19	21.89	20.80	75.90	16.43
Not Sure	57	—	—	2	3.51	0.07	0.42	20.21	19.41	73.59	17.08
Other	101	1	1.9	3	2.97	0.03	0.17	23.29	23.56	75.05*	12.18
Questioning	203	6	4.5	4	1.97	0.02	0.14	17.52	19.65	81.39	11.87
Home Language											
Arabic	409	23	14.1	31	7.58	0.10	0.38	15.78	17.31	76.86	13.25
Bengali	53	—	—	1	1.89	0.02	0.14	13.36	14.95	83.99	9.81
Cantonese	50	—	—	1	2.00	0.04	0.28	6.50*	10.16	86.57*	8.93
English	6363	537	15.4	223	3.50	0.05	0.33	15.46	17.17	79.94	12.06
Korean	63	—	—	2	3.17	0.03	0.18	8.59*	12.05	84.01	10.84

Table 3: Secondary Students (continued)

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Mandarin	118	6	7.3	1	0.85	0.01	0.09	5.34*	8.56	89.03*	7.86
Other	118	6	11.8	3	2.54	0.03	0.16	14.93	16.32	80.64*	13.43
Punjabi	173	23	24.7	2	1.16	0.01	0.11	11.09*	12.52	84.24*	9.79
Serbian	99	13	24.1	2	2.02	0.05	0.36	15.00	14.78	81.84	10.92
Spanish	87	—	—	5	5.75	0.06	0.23	17.44	17.35	76.45	11.92
Urdu	219	16	14.5	4	1.83	0.02	0.13	13.90	12.94	82.40*	9.54
Vietnamese	94	—	—	1	1.06	0.01	0.10	11.67	13.05	82.09	10.50
Indigenous											
First Nations	215	9	9.7	22	10.23*	0.19	0.71	25.47*	25.57	69.74*	15.18
Metis	58	—	—	4	6.90	0.09	0.34	19.26	19.54	77.46	14.02
Not Indigenous	6731	588	16.1	203	3.02	0.04	0.27	14.32*	15.93	80.70*	11.82
Race											
Black	565	33	13.3	34	6.02	0.11	0.57	17.40	19.48	75.14*	12.16
East Asian	413	32	11.8	4	0.97	0.01	0.16	8.84*	13.76	85.77*	10.92
Latino/a/x	176	14	15.2	7	3.98	0.04	0.20	20.44	22.74	77.08	13.69
Middle Eastern	654	42	15.1	39	5.96	0.08	0.34	16.20	17.31	77.41	13.21
South Asian	729	64	16.8	9	1.23	0.02	0.16	11.85*	13.59	83.99*	10.05
Southeast Asian	288	17	10.1	2	0.69	0.01	0.08	11.87*	14.51	80.63	11.90
White	4946	452	16.6	180	3.64	0.05	0.30	15.82	17.11	79.83	11.94
Religion											
Agnostic	751	43	9.9	18	2.40	0.04	0.31	16.92	18.84	80.84	11.70
Atheist	1028	65	10.8	38	3.70	0.05	0.32	14.62	15.24	80.45	11.85
Buddhist	126	5	6.8	0	0.00	0.00	0.00	13.77	18.97	82.60	13.18
Christian	1606	200	22.2*	48	2.99	0.04	0.27	13.44*	15.17	81.50*	11.79
Hindu	160	16	18.8	0	0.00	0.00	0.00	9.48*	13.53	85.78*	9.40
Jewish	67	—	—	1	1.49	0.03	0.24	12.74	15.98	82.19	11.24
Muslim	1071	68	14.5	51	4.76	0.06	0.30	15.00	16.08	78.61	11.96
No religion	1242	114	16.2	39	3.14	0.04	0.22	14.61	16.02	79.52	12.12
Other	522	30	10.3	28	5.36	0.05	0.23	19.49	20.65	78.58	13.01
Sikh	157	23	26.4	2	1.27	0.01	0.11	10.78	11.95	84.53*	9.88
Wiccan	59	—	—	3	5.08	0.07	0.31	21.27*	24.40	75.83*	11.48
Sexual Orientation											
Asexual	252	2	1.5	16	6.35	0.08	0.32	16.39	19.15	77.47	12.48

Table 3: Secondary Students (*continued*)

	Students	Well-being †		Suspensions				Absences		Grades	
	n	Count	%	Count	%	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Bisexual	620	16	4.3*	33	5.32	0.09	0.51	19.33	20.01	76.81	13.20
Gay or Lesbian	171	7	7.0*	11	6.43	0.09	0.37	19.73*	17.58	76.15*	13.51
Heterosexual	5112	535	20.1	176	3.44	0.05	0.27	14.33	16.07	80.59	11.61
Pansexual	269	6	3.6*	9	3.35	0.05	0.29	21.62	22.61	74.79*	13.46
Queer	176	3	2.9	3	1.70	0.05	0.46	17.42*	17.27	82.49*	11.31
Questioning	594	34	9.5	19	3.20	0.06	0.44	14.63	17.26	80.52	12.24
Transgender											
No	6604	589	16.8	237	3.59	0.05	0.31	14.70	16.50	80.28	11.91
Not Sure	216	8	5.9	12	5.56	0.08	0.37	19.47	21.08	76.19*	14.64
Yes	251	3	2.1	13	5.18	0.10	0.51	21.27	21.53	74.29	15.03

Note:

All rows with fewer than 50 students are combined or removed

* $p < 0.05$ with Bonferroni Correction

† Not all students completed both We All Count and the MDI; when less than 50 values are suppressed (—)

Appendix C- Glossary

*The terms used to describe identities in the We All Count Student Census are defined in a [glossary](#) on our website. There you will find all of the terms used on the visuals in this report.

Colonial ideologies – In Canada, colonial ideology means a way of understanding the world that originated in Western Europe, came here with our first settlers and is assumed to be the correct, proper or normal way to be. Colonial ideologies do not leave space for other ways of being, knowing, and doing, such as those in other cultures, including among our First Nations peoples.

Decolonization – The work of dismantling, or taking down, colonial structures and colonial ideologies in society. Decolonization works towards equity and inclusion. In Canada, decolonization is related to Indigenous people reclaiming and restoring their culture, land, language, laws, relationships, knowledge, and traditional governance.

Demographic data – Information collected to describe the characteristics of specific groups of people such as age, race and gender.

Discrimination – Occurs when people are treated unequally because of their age, race, ethnicity or disability, or any of 10 other personal characteristics protected under the Ontario Human Rights Code. [See *Ontario Human Rights Code Grounds*]. Discrimination can involve unfairly requiring more of someone or a group of people than is required of others, or withholding something from someone or a group of people that is given to others. Discrimination may be intentional or unintentional. Discrimination may be an obvious action, or it may be hidden, like rules, practices, or procedures that appear neutral, but are unfair to certain groups of people. Discrimination can come from individuals or from systems.

Disproportionality – An outcome that affects a particular group or groups of people that is either larger or smaller than it should be. In education, Indigenous students being suspended at a higher rate than other students is an example of a disproportionate outcome or disproportionality.

Equity – Equity means that everyone has access to opportunities and resources that is fair and justly distributed. Equity does not mean providing the same to all because we don't all start from the same place and some people need more (e.g., support, resources) than others.

Identity – A person's defining characteristics, or what makes them who they are. Identity involves a sense of self, and has many components such as age, race, and gender. A person's identity can change over time.

Implicit bias – When a person unfairly favours or opposes a particular thing, person, or group, but is unaware that they are doing it.

Inequity – Inequity happens when access to opportunities and resources is **not** distributed fairly, justly, or equitably to individuals or groups.

Institutional bias – see *Systemic discrimination*.

Intersectionality – The concept of intersectionality recognizes that people have many parts to their identities, and that these parts overlap. People can experience discrimination based on more than one of their personal characteristics at the same time, and when these experiences happen together, it can produce a distinct experience of discrimination. E.g., the experiences of men is different from the experiences of men with disabilities.

Neurodiversity – “Describes the idea that people experience and interact with the world around them in many different ways; there is no one ‘right’ way of thinking, learning, and behaving, and differences are not viewed as deficits”.¹

Ontario Human Rights Code Grounds – Discrimination based on 17 different personal attributes – called grounds – is against the law under the *Code*. The grounds are: citizenship, race, place of origin, ethnic origin, colour, ancestry, disability, age, creed, sex/pregnancy, family status, marital status, sexual orientation, gender identity, gender expression, receipt of public assistance (in housing) and record of offences (in employment).²

Power – Power between people refers to the ability of an individual or group of individuals to apply control, authority, or influence over another person or people.

Privilege – An advantage that particular individuals or groups have over others because of who they are (like their race, class, or gender) or their positions within an organization, system, or in society.

Racialized – Racialization happens when people are put in categories or described as belonging to a certain ‘race’ by others. These descriptions of race are usually based on how a person looks such as their eyes, hair, or skin colour. When a person or group is racialized, they are made to feel as though they are not equal in society. Racialization is the basis for racial discrimination.

School to prison pipeline – Some school discipline practices result in higher suspension and expulsion rates, and lower graduation rates for some marginalized student groups. The ‘school to prison pipeline’ refers to the process where these practices make it more likely that youth will leave the school system and enter the criminal justice system.

Statistical Significance – When we apply statistical tests to the relationships we calculated in our data, the results that are statistically significant are those that are probably reflective of what is really happening in the whole population (in our case, whole population means all students) and that the result we got is not due to chance.

Systemic barrier – Organizations can treat some people unfairly because of the nature of their rules, policies, practices and even physical structures that create obstacles for certain groups of people to access the services the organization provides. Obstacles can prevent them from fully participating in the organization. Lack of ramps and elevators is an obvious example. Practices such as using online surveys is a less obvious example that excludes people without adequate access to technology.

Systemic discrimination – Is discrimination that happens in an organization because of its structures – such as its policies or rules, the ways people behave within the organization, or how the organization operates. These structures can create advantages or disadvantages for certain groups of people or keep existing advantages or disadvantages in place.

Systemic factors – see *Systemic barriers*.

Systemic racism – Is discrimination based on a person's or group's race that happens in an organization because of its structures – such as its policies or rules, the ways people behave within the organization, or how the organization operates. An example in medical research is historically using white research subjects and not understanding how different conditions impact racialized groups resulting in poorer care.

Victim blaming – Victim blaming happens when a person or group that is discriminated against is blamed for the discrimination instead of the systems that cause it. When people experience unfair treatment, victim blaming makes it seem like they deserve it.

¹ <https://www.health.harvard.edu/blog/what-is-neurodiversity-202111232645>

² Ontario Human Rights Commission [https://www.ohrc.on.ca/en/guide-your-rights-and-responsibilities-under-human-rights-code/part-i-%E2%80%93-freedom-discrimination#:~:text=The%20grounds%20are%3A%20citizenship%2C%20race,of%20offences%20\(in%20employment\)](https://www.ohrc.on.ca/en/guide-your-rights-and-responsibilities-under-human-rights-code/part-i-%E2%80%93-freedom-discrimination#:~:text=The%20grounds%20are%3A%20citizenship%2C%20race,of%20offences%20(in%20employment))

Appendix D – Student Census (Gr. 5-12)

Welcome to **We All Count: HWDSB Student Census** for grades 5 to 12!

We want to ask you a set of questions to learn more about you. This will help your school better serve you and other students. Here are some things you should know about the census:

- The census takes 20-30 minutes to do. Take your time to answer each question. There are no right or wrong answers.
- Each question explains the words used and why HWDSB is asking the question. You can learn more in the glossary of terms and frequently asked questions (FAQs). If you have a question, let your teacher/educator know.
- The census is confidential. Your responses will never identify you or your family.
- The census is voluntary. If you are uncomfortable with a question, select ‘prefer not to answer’ and move to the next question.
- If participation in the Student Census makes you uncomfortable or upset, and you would like support, let your educator or others in your school know to connect you with someone who can help.

Thank you for your participation.

Learn more and find definitions at www.hwdsb.on.ca/weallcount

1. Language(s)

Why do we ask this question? We ask about your language(s) to better understand our students and identify program needs in our schools and to ensure students and families understand us. We are listing the languages that were most common in HWDSB and Ontario, according to the 2016 Canadian Census.

1.1. What are the first language(s) you learned to speak/communicate in? Select all that apply.

<input type="checkbox"/> Albanian	<input type="checkbox"/> Hebrew	<input type="checkbox"/> Spanish
<input type="checkbox"/> American Sign Language (ASL)	<input type="checkbox"/> Hindi	<input type="checkbox"/> Swahili
<input type="checkbox"/> Amharic	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Tagalog
<input type="checkbox"/> Arabic	<input type="checkbox"/> Inuktitut	<input type="checkbox"/> Tamil
<input type="checkbox"/> Bengali	<input type="checkbox"/> Korean	<input type="checkbox"/> Turkish
<input type="checkbox"/> Bosnian	<input type="checkbox"/> Kurdish	<input type="checkbox"/> Russian
<input type="checkbox"/> British Sign Language (BSL)	<input type="checkbox"/> Mandarin	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cantonese	<input type="checkbox"/> Michif	<input type="checkbox"/> Urdu
<input type="checkbox"/> Cambodian	<input type="checkbox"/> Mohawk	<input type="checkbox"/> Vietnamese
<input type="checkbox"/> Cayuga	<input type="checkbox"/> Ojibwe	<input type="checkbox"/> Yoruba
<input type="checkbox"/> Croatian	<input type="checkbox"/> Polish	<input type="checkbox"/> Not listed above, please describe_____
<input type="checkbox"/> Dari	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> English	<input type="checkbox"/> Punjabi	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Farsi (Persian)	<input type="checkbox"/> Quebec Sign Language (QSL)	
<input type="checkbox"/> French	<input type="checkbox"/> Russian	
<input type="checkbox"/> Greek	<input type="checkbox"/> Serbian	
<input type="checkbox"/> Gujarati	<input type="checkbox"/> Somali	

1.2. What language(s) do you speak or use most often at home? Select all that apply.

<input type="checkbox"/> Albanian	<input type="checkbox"/> Hebrew	<input type="checkbox"/> Spanish
<input type="checkbox"/> American Sign Language (ASL)	<input type="checkbox"/> Hindi	<input type="checkbox"/> Swahili
<input type="checkbox"/> Amharic	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Tagalog
<input type="checkbox"/> Arabic	<input type="checkbox"/> Inuktitut	<input type="checkbox"/> Tamil
<input type="checkbox"/> Bengali	<input type="checkbox"/> Korean	<input type="checkbox"/> Turkish
<input type="checkbox"/> Bosnian	<input type="checkbox"/> Kurdish	<input type="checkbox"/> Russian
<input type="checkbox"/> British Sign Language(BSL)	<input type="checkbox"/> Mandarin	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cantonese	<input type="checkbox"/> Michif	<input type="checkbox"/> Urdu
<input type="checkbox"/> Cambodian	<input type="checkbox"/> Mohawk	<input type="checkbox"/> Vietnamese
<input type="checkbox"/> Cayuga	<input type="checkbox"/> Ojibwe	<input type="checkbox"/> Yoruba
<input type="checkbox"/> Croatian	<input type="checkbox"/> Polish	<input type="checkbox"/> Not listed above, please describe_____
<input type="checkbox"/> Dari	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> English	<input type="checkbox"/> Punjabi	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Farsi (Persian)	<input type="checkbox"/> Quebec Sign Language (QSL)	
<input type="checkbox"/> French	<input type="checkbox"/> Russian	
<input type="checkbox"/> Greek	<input type="checkbox"/> Serbian	
<input type="checkbox"/> Gujarati	<input type="checkbox"/> Somali	

2. Indigenous Identity

Why do we ask this question? School boards are required to collect student information about Indigenous identity to help identify, understand and address the racism and marginalization Indigenous Peoples experience due to colonialism and intergenerational trauma. Anti-colonialism for Indigenous Peoples is broader than anti-racism because it recognizes inherent Indigenous rights and sovereignty and right to self-determination in accordance with the United Nations Declaration on the Rights of Indigenous Peoples. This question on the census intends to identify systemic barrier and understand the distinct experiences of Indigenous students. The census focuses more on identifying broader and systemic gaps. It does not replace HWDSB's Indigenous self-identification program, which is used to plan specific programs.

Do you identify as Indigenous (Original People) of Turtle Island (North America)? If yes, select all that apply:

- No
- Yes, First Nations (Haudenosaunee Confederacy - Mohawk, Cayuga, Oneida, etc.; Anishinaabe - Mississaugas of the Credit; Cree; Dene; Blackfoot, etc.)
- Yes, Métis (descendant of the historic Métis community)
- Yes, Inuit (Labradormiut; Nunavimmiut; Nunatsiarmiut; Kivallirmiut; etc.)
- Yes, but not listed above. Please describe _____
- Not Sure
- Prefer not to answer

3. Ethnicity

Why do we ask this question? Ethnic origin refers to a person's ethnic or cultural origins. Ethnic groups have a common identity, heritage, ancestry, or historical past, often with identifiable cultural, linguistic, and/or religious characteristics. Even within racial groups, systemic racism may differ due to ethnic origins. School boards are required to collect student information about ethnic origin to help identify, understand and monitor systemic racism, marginalization and disparities in outcome that people may experience based on ethnic origin. Collecting this information can help us provide culturally responsive programs and services. We are listing ethnic origins most common in Ontario on the 2016 Canada Census, including examples from world regions.

What is your ethnic or cultural origin(s)? Select all that apply

For example, if you identify as Jamaican-Canadian, you can select both 'Canadian' and 'Jamaican'.

<input type="checkbox"/> Anishnaabe	<input type="checkbox"/> English	<input type="checkbox"/> Inuit	<input type="checkbox"/> Métis	<input type="checkbox"/> Somali
<input type="checkbox"/> Canadian	<input type="checkbox"/> French	<input type="checkbox"/> Iranian	<input type="checkbox"/> Mi'kmaq	<input type="checkbox"/> Sri Lankan
<input type="checkbox"/> Chinese	<input type="checkbox"/> Filipino	<input type="checkbox"/> Irish	<input type="checkbox"/> Nigerian	<input type="checkbox"/> Syrian
<input type="checkbox"/> Colombian	<input type="checkbox"/> French	<input type="checkbox"/> Italian	<input type="checkbox"/> Ojibwé	<input type="checkbox"/> Trinidadian
<input type="checkbox"/> Cree	<input type="checkbox"/> French-Canadian	<input type="checkbox"/> Jamaican	<input type="checkbox"/> Pakistani	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cuban	<input type="checkbox"/> Ghanaian	<input type="checkbox"/> Jewish	<input type="checkbox"/> Polish	<input type="checkbox"/> Not listed above, please describe _____
<input type="checkbox"/> Dutch	<input type="checkbox"/> German	<input type="checkbox"/> Korean	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> East Indian	<input type="checkbox"/> Guyanese	<input type="checkbox"/> Lebanese	<input type="checkbox"/> Scottish	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Egyptian	<input type="checkbox"/> Haudenosaunee	<input type="checkbox"/> Liberian		

4. Race

Why do we ask this question? School boards are required to collect student information about racial identity to help identify, monitor and address systemic racism, including how racialized people may face inequitable treatment or access to programs and services. Race is a socially created category, which means it is often imposed by society. Race is different from ethnic group and religion. People are often described as belonging to a certain "race" based on how others see and behave toward them. Using race categories that measure and reflect how an individual may be described by others helps to better identify people's experiences and treatment in society. We are listing categories which, while not based on science or biology, are commonly used in Ontario.

In our society, people are often described by their race or racial background. Which racial group(s) best describe you? **Select all that apply**

<input type="checkbox"/>	Black	(e.g., African, Afro-Caribbean, African-Canadian descent)
<input type="checkbox"/>	East Asian	(e.g., Chinese, Korean, Japanese, Taiwanese descent)
<input type="checkbox"/>	Indigenous	(e.g., First Nations, Métis, Inuit descent)
<input type="checkbox"/>	Latino/Latina/Latinx	(e.g., Latin American, Brazilian, Mexican, Cuban, Chilean descent)
<input type="checkbox"/>	Middle Eastern	(e.g., Arab, Persian, West Asian descent, e.g. Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, etc.)
<input type="checkbox"/>	South Asian	(e.g., South Asian descent, e.g. East Indian, Pakistani, Bangladeshi, Sri Lankan, Indo-Caribbean, etc.)
<input type="checkbox"/>	Southeast Asian	(e.g., Filipino, Vietnamese, Cambodian, Thai, Indonesian, other Southeast Asian descent)
<input type="checkbox"/>	White	(e.g., English, Italian, German, European descent)
<input type="checkbox"/>	Not listed above, please describe _____	
<input type="checkbox"/>	Not Sure	
<input type="checkbox"/>	Prefer not to answer	

5. Religion and/or Spiritual Affiliation

Why do we ask this question? Religion refers to an individual's self-identification or affiliation with any religious denomination, group, or other religiously defined community or system of belief and/or spiritual faith practices. School boards are required to collect student information about religion to help identify, monitor and address systemic racism and disparities in outcomes people may face due to their religion or perceived religion. People can be treated differently based on their religion, or perceived religion, which can lead to negative impacts and unequal outcomes. Islamophobia and antisemitism are examples of the way religion can be racialized.

What is your religion and/or spiritual affiliation? **Select all that apply.**

<input type="checkbox"/>	Agnostic (holds a view that the existence of God is unknown or unknowable, claims neither faith nor disbelief in a higher power.)	<input type="checkbox"/>	Sikh	<input type="checkbox"/>	Spiritual, but not religious (belief/faith without a religious framework, emphasizing personal growth and inner peace)
<input type="checkbox"/>	Atheist (a person who doesn't believe in the existence of God or gods)	<input type="checkbox"/>	Humanist (a person who believes that human experience and rational thinking provides the only source of both knowledge and a moral code to live by)	<input type="checkbox"/>	Wiccan
<input type="checkbox"/>	Bahá'i	<input type="checkbox"/>	Indigenous Spirituality	<input type="checkbox"/>	Zoroastrianism
<input type="checkbox"/>	Buddhist	<input type="checkbox"/>	Jain	<input type="checkbox"/>	No religious or spiritual affiliation
<input type="checkbox"/>	Christian (e.g. Catholic, Protestant, Orthodox)	<input type="checkbox"/>	Jewish	<input type="checkbox"/>	Not listed above, please describe _____
<input type="checkbox"/>	Hindu	<input type="checkbox"/>	Muslim	<input type="checkbox"/>	Not Sure
		<input type="checkbox"/>	Pagan	<input type="checkbox"/>	Prefer not to answer

6. Gender Identity

Why do we ask this question? Gender identity refers to a person's internal sense or feeling of being a woman, a man, both, neither or anywhere on the gender spectrum, which may or may not be the same as the person's sex assigned at birth (e.g. male, female, intersex). Stereotypes and prejudice based on gender and gender identity are common and contribute to negative and discriminatory outcomes in schools. Collecting student information about gender identity helps to identify, monitor and address systemic discrimination and disparities in outcomes that students may face due to their gender, gender identity and gender expression.

6.1. What is your gender identity? **Select all that apply.**

<input type="checkbox"/>	Boy/man (male)
<input type="checkbox"/>	Bigender (a person who identifies as having two genders)
<input type="checkbox"/>	Gender Fluid (of, relating to, or being a person whose gender identity or expression changes or shifts along the gender spectrum).

- Gender Nonconforming (*not being in line with the cultural associations made in a given society about a person's sex assigned at birth.*)
- Girl/woman (female)
- Non-Binary (*refers to a person whose gender identity does not align with the binary concept of gender such as man (boy) or woman (girl).*)
- Questioning (*refers to a person who is unsure about their own gender identity*)
- Trigender (*A person whose gender identity shifts between three genders (man, woman or any non-binary identity).*)
- Two-Spirit (*an Indigenous person whose gender identity or spiritual identity includes masculine, feminine or non-binary spirits.*)
- Not listed above, please describe _____
- Not Sure
- Prefer not to answer

6.2. People who are transgender have a gender identity that is different from the one they were assigned at birth. Are you transgender? Select one answer only

- Yes
- No
- Prefer to describe/explain _____
- Not sure
- Prefer not to answer

7. Sexual Orientation

Why do we ask this question? *Sexual orientation refers to a person's physical, romantic and/or emotional attraction to people of the same or a different gender, or lack thereof. Stereotypes and prejudice based on sexual orientation are common and might contribute to negative experiences and discriminatory outcomes in school. Collecting this information helps identify, monitor and address systemic discrimination and disparities in outcomes students may face due to their sexual orientation.*

What is your sexual orientation? Select all that apply

- Asexual (*a person that experiences no sexual attraction to others.*)
- Bisexual (*a person who is physically/sexually and emotionally attracted to both males and females*)
- Gay (*a person who is physically/sexually and emotionally attracted to someone of the same sex. The term 'gay' typically refers to males, but in some contexts can be used for both males and females*)
- Lesbian (*a female who is attracted physically/sexually and emotionally almost exclusively to other females*)
- Pansexual (*a person who is physically/sexually and emotionally attracted to others, without being limited by sex or gender identity*)
- Queer (*a person whose sexual orientation or gender identity goes against the heteronormative social model.*)
- Questioning (*refers to a person who is unsure about their own sexual orientation.*)
- Straight / heterosexual (*a person who is physically/sexually and emotionally attracted almost exclusively to someone of the opposite sex.*)
- Two-Spirit (*an Indigenous person whose gender identity or spiritual identity includes masculine, feminine or non-binary spirits.*)
- Not listed above, please describe _____
- Not Sure

Prefer not answer

8. Disability

Why do we ask this question? A disability may be physical, mental, behavioural, developmental, sensory, communicational or a combination of any of these. Barriers such as settings that are hard to access (like school, shops or public places), negative attitudes, and barriers to information contribute to a person's experience of having a disability. Some people identify as having a disability because of a permanent or long-term health condition that makes it difficult for them to function in an environment that is not fully inclusive and accessible. A person's disability may be diagnosed or not diagnosed. It may be hidden or visible. Some students who have disabilities may have a special plan at school to help them (an Individual Education Plan or IEP), but some do not.

7.1. Do you consider yourself to be a person with a disability(ies)? Select one answer only

- Yes
- No
- Prefer to describe _____
- Not Sure
- Prefer not to answer

7.2. If yes, select all that apply.

- Addiction(s)
- Attention Deficit Disorder
- Attention Deficit Hyperactivity Disorder
- Autism Spectrum Disorder
- Chronic medical condition
- Intellectual/Developmental disabilities
- Fetal Alcohol Syndrome Disorder
- Hearing
- Learning
- Memory
- Mental health disabilities
- Pain
- Physical, functional, and/or mobility
- Seeing/sight/visual
- Speech/language
- Not listed above, please describe _____
- Not Sure
- Prefer not to answer

9. Status in Canada

Why do we ask this question? Students not born in Canada (e.g. newcomers, immigrants, etc.) face unique challenges in education. Collecting this information helps to identify, monitor and address systemic discrimination and disparities in services and outcomes students may face due to their immigration status and place of birth.

8.1. Were you born in Canada?

- Yes
- No
- Prefer to describe _____
- Not Sure
- Prefer not to answer

8.2. Are you _____ (select all that apply)

- a Canadian citizen
- a member of an Indigenous community, nation and/or band (e.g., First Nations, Inuit, Metis) and/or having Indian Status (Federal government, Indian Act) or Non-Status Indian
- an international student (enrolled through a study permit)
- a landed immigrant/permanent resident
- a conventional refugee
- a refugee claimant
- Undocumented
- Not listed above, please describe _____
- Not Sure
- Prefer not to answer

Appendix E – Student Census (Kindergarten-Gr.5)

Welcome to **We All Count: HWDSB Student Census** for Grades K to 4!

We want to know more about your child so that we can support their learning and well-being. The answers you provide will help your child's school to serve your child and other students better. Please complete the census form in consultation with your child. Here are some important things you should know about the census:

- The census takes approximately 10 to 15 minutes to complete. Take your time to answer each question. There are no right or wrong answers.
- Each question starts with an explanation why the schools board is asking the question and provides definitions of terms. You can learn more in the glossary of terms and frequently asked questions (FAQs). If you have questions, you can contact the school or the student census team at census@hwdsb.on.ca

- The census is confidential. Your responses will never single out or identify your child or your family.
- The census is voluntary. If you do not feel comfortable answering a question, select 'prefer not to answer' and move to the next question.
- If you have more than one child at HWDSB, please complete a separate census form for each of your children using the unique link provided for each student. Grade 5 – 12 students complete the census form at school during dedicated class time, with the support of their educators.

Thank you for your participation!

Learn more and find definitions at www.hwdsb.on.ca/weallcount

10. Language(s)

Why do we ask this question? We ask about your child's language(s) to better understand our students and identify program needs in our schools and to ensure students and families understand us. We are listing the languages that were most common in HWDSB and Ontario, according to the 2016 Canadian Census.

10.1. What are the first language(s) your child learned to speak/communicate in? **Select all that apply.**

<input type="checkbox"/> Albanian	<input type="checkbox"/> Hebrew	<input type="checkbox"/> Spanish
<input type="checkbox"/> American Sign Language (ASL)	<input type="checkbox"/> Hindi	<input type="checkbox"/> Swahili
<input type="checkbox"/> Amharic	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Tagalog
<input type="checkbox"/> Arabic	<input type="checkbox"/> Inuktitut	<input type="checkbox"/> Tamil
<input type="checkbox"/> Bengali	<input type="checkbox"/> Korean	<input type="checkbox"/> Turkish
<input type="checkbox"/> Bosnian	<input type="checkbox"/> Kurdish	<input type="checkbox"/> Russian
<input type="checkbox"/> British Sign Language(BSL)	<input type="checkbox"/> Mandarin	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cantonese	<input type="checkbox"/> Michif	<input type="checkbox"/> Urdu
<input type="checkbox"/> Cambodian	<input type="checkbox"/> Mohawk	<input type="checkbox"/> Vietnamese
<input type="checkbox"/> Cayuga	<input type="checkbox"/> Ojibwe	<input type="checkbox"/> Yoruba
<input type="checkbox"/> Croatian	<input type="checkbox"/> Polish	<input type="checkbox"/> Not listed above, please describe_____
<input type="checkbox"/> Dari	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> English	<input type="checkbox"/> Punjabi	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Farsi (Persian)	<input type="checkbox"/> Quebec Sign Language (QSL)	
<input type="checkbox"/> French	<input type="checkbox"/> Russian	
<input type="checkbox"/> Greek	<input type="checkbox"/> Serbian	
<input type="checkbox"/> Gujarati	<input type="checkbox"/> Somali	

10.2. What language(s) does your child speak or use most often at home? **Select all that apply.**

<input type="checkbox"/> Albanian	<input type="checkbox"/> Hebrew	<input type="checkbox"/> Spanish
<input type="checkbox"/> American Sign Language (ASL)	<input type="checkbox"/> Hindi	<input type="checkbox"/> Swahili
<input type="checkbox"/> Amharic	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Tagalog
<input type="checkbox"/> Arabic	<input type="checkbox"/> Inuktitut	<input type="checkbox"/> Tamil
<input type="checkbox"/> Bengali	<input type="checkbox"/> Korean	<input type="checkbox"/> Turkish
<input type="checkbox"/> Bosnian	<input type="checkbox"/> Kurdish	<input type="checkbox"/> Russian
<input type="checkbox"/> British Sign Language (BSL)	<input type="checkbox"/> Mandarin	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cantonese	<input type="checkbox"/> Michif	<input type="checkbox"/> Urdu
<input type="checkbox"/> Cambodian	<input type="checkbox"/> Mohawk	<input type="checkbox"/> Vietnamese
<input type="checkbox"/> Cayuga	<input type="checkbox"/> Ojibwe	<input type="checkbox"/> Yoruba
<input type="checkbox"/> Croatian	<input type="checkbox"/> Polish	<input type="checkbox"/> Not listed above, please describe_____
<input type="checkbox"/> Dari	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> English	<input type="checkbox"/> Punjabi	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Farsi (Persian)	<input type="checkbox"/> Quebec Sign Language (QSL)	
<input type="checkbox"/> French	<input type="checkbox"/> Russian	
<input type="checkbox"/> Greek	<input type="checkbox"/> Serbian	
<input type="checkbox"/> Gujarati	<input type="checkbox"/> Somali	

11. Indigenous Identity

Why do we ask this question? School boards are required to collect student information about Indigenous identity to help identify, understand and address the racism and marginalization Indigenous Peoples experience due to colonialism and intergenerational trauma. Anti-colonialism for Indigenous Peoples is broader than anti-racism because it recognizes inherent Indigenous rights and sovereignty and right to self-determination in accordance with the United Nations Declaration on the Rights of Indigenous Peoples. This question on the census intends to identify systemic barrier and understand the distinct experiences of Indigenous students. The census focuses more on identifying broader and systemic gaps. It does not replace HWDSB's Indigenous self-identification program, which is used to plan specific programs.

Does your child identify as Indigenous (Original People) of Turtle Island (North America)? If yes, select all that apply

- No
- Yes, First Nations (Haudenosaunee Confederacy - Mohawk, Cayuga, Oneida, etc.; Anishinaabe - Mississaugas of the Credit; Cree; Dene; Blackfoot, etc.)
- Yes, Métis (descendant of the historic Métis community)
- Yes, Inuit (Labradormiut; Nunavimmiut; Nunatsiarmiut; Kivallirmiut; etc.)
- Yes, but not listed above, please describe _____
- Not Sure
- Prefer not to answer

12. Ethnicity

Why do we ask this question? Ethnic origin refers to a person's ethnic or cultural origins. Ethnic groups have a common identity, heritage, ancestry, or historical past, often with identifiable cultural, linguistic, and/or religious characteristics. Even within racial groups, systemic racism may differ due to ethnic origins. School boards are required to collect student information about ethnic origin to help identify, understand and monitor systemic racism, marginalization and disparities in outcome that people may

experience based on ethnic origin. Collecting this information can help us provide culturally responsive programs and services. We are listing ethnic origins most common in Ontario on the 2016 Canada Census, including examples from world regions.

What is your child's ethnic or cultural origin(s)? Select all that apply

For example- if you identify as Jamaican-Canadian, you can select both 'Canadian' and 'Jamaican'.

<input type="checkbox"/> Anishnaabe	<input type="checkbox"/> English	<input type="checkbox"/> Inuit	<input type="checkbox"/> Métis	<input type="checkbox"/> Somali
<input type="checkbox"/> Canadian	<input type="checkbox"/> French	<input type="checkbox"/> Iranian	<input type="checkbox"/> Mi'kmaq	<input type="checkbox"/> Sri Lankan
<input type="checkbox"/> Chinese	<input type="checkbox"/> Filipino	<input type="checkbox"/> Irish	<input type="checkbox"/> Nigerian	<input type="checkbox"/> Syrian
<input type="checkbox"/> Colombian	<input type="checkbox"/> French	<input type="checkbox"/> Italian	<input type="checkbox"/> Ojibwé	<input type="checkbox"/> Trinidadian
<input type="checkbox"/> Cree	<input type="checkbox"/> French-Canadian	<input type="checkbox"/> Jamaican	<input type="checkbox"/> Pakistani	<input type="checkbox"/> Ukrainian
<input type="checkbox"/> Cuban	<input type="checkbox"/> Ghanaian	<input type="checkbox"/> Jewish	<input type="checkbox"/> Polish	<input type="checkbox"/> Not specified above, please describe _____
<input type="checkbox"/> Dutch	<input type="checkbox"/> German	<input type="checkbox"/> Korean	<input type="checkbox"/> Portuguese	<input type="checkbox"/> Not Sure
<input type="checkbox"/> East Indian	<input type="checkbox"/> Guyanese	<input type="checkbox"/> Lebanese	<input type="checkbox"/> Scottish	<input type="checkbox"/> Prefer not to answer
<input type="checkbox"/> Egyptian	<input type="checkbox"/> Haudenosaunee	<input type="checkbox"/> Liberian		

13. Race

Why do we ask this question? School boards are required to collect student information about racial identity to help identify, monitor and address systemic racism, including how racialized people may face inequitable treatment or access to programs and services. Race is a socially created category, which means it is often imposed by society. Race is different from ethnic group and religion. People are often described as belonging to a certain "race" based on how others see and behave toward them. Using race categories that measure and reflect how an individual may be described by others helps to better identify people's experiences and treatment in society. We are listing categories which, while not based on science or biology, are commonly used in Ontario.

In our society, people are often described by their race or racial background. Which racial group(s) best describes your child? Select all that apply.

<input type="checkbox"/> Black	(e.g., African, Afro-Caribbean, African-Canadian descent)
<input type="checkbox"/> East Asian	(e.g., Chinese, Korean, Japanese, Taiwanese descent)
<input type="checkbox"/> Indigenous	(e.g., First Nations, Métis, Inuit descent)
<input type="checkbox"/> Latino/Latina/Latinx	(e.g., Latin American, Brazilian, Mexican, Cuban, Chilean descent)
<input type="checkbox"/> Middle Eastern	(e.g., Arab, Persian, West Asian descent, e.g. Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, etc.)
<input type="checkbox"/> South Asian	(e.g., South Asian descent, e.g. East Indian, Pakistani, Bangladeshi, Sri Lankan, Indo-Caribbean, etc.)
<input type="checkbox"/> Southeast Asian	(e.g., Filipino, Vietnamese, Cambodian, Thai, Indonesian, other Southeast Asian descent)
<input type="checkbox"/> White	(e.g., English, Italian, German, European descent)
<input type="checkbox"/> Not listed above, please describe _____	
<input type="checkbox"/> Not Sure	
<input type="checkbox"/> Prefer not to answer	

14. Religion and/or Spiritual Affiliation

Why do we ask this question? Religion refers to an individual's self-identification or affiliation with any religious denomination, group, or other religiously defined community or system of belief and/or spiritual faith practices. School boards are required to collect student information about religion to help identify, monitor and address systemic racism and disparities in outcomes people may face due to their religion or perceived religion. People can be treated differently based on their religion, or perceived religion, which can lead to negative impacts and unequal outcomes. Islamophobia and antisemitism are examples of the way religion can be racialized.

What is your child's religion and/or spiritual affiliation? Select all that apply.

<input type="checkbox"/> Agnostic (<i>a person who claims neither faith nor disbelief in God or gods</i>)	<input type="checkbox"/> Sikh	<input type="checkbox"/> Spiritual, but not religious (<i>belief/faith without a religious framework, emphasizing personal growth and inner peace</i>)
<input type="checkbox"/> Atheist (<i>a person who doesn't believe in the existence of God or gods</i>)	<input type="checkbox"/> Humanist (<i>a person who believes that human experience and rational thinking provides the only source of both knowledge and a moral code to live by</i>)	<input type="checkbox"/> Wiccan
<input type="checkbox"/> Bahá'i	<input type="checkbox"/> Indigenous Spirituality	<input type="checkbox"/> Zoroastrianism
<input type="checkbox"/> Buddhist	<input type="checkbox"/> Jain	<input type="checkbox"/> No religious or spiritual affiliation
<input type="checkbox"/> Christian (<i>e.g. Catholic, Protestant, Orthodox</i>)	<input type="checkbox"/> Jewish	<input type="checkbox"/> Not listed above, please describe _____
<input type="checkbox"/> Hindu	<input type="checkbox"/> Muslim	<input type="checkbox"/> Not Sure
	<input type="checkbox"/> Pagan	<input type="checkbox"/> Prefer not to answer

15. Gender Identity

Why do we ask this question? Gender identity refers to a person's internal sense or feeling of being a woman, a man, both, neither or anywhere on the gender spectrum, which may or may not be the same as the person's sex assigned at birth (e.g. male, female, intersex). Stereotypes and prejudice based on gender and gender identity are common and contribute to negative and discriminatory outcomes in schools. Collecting student information about gender identity helps to identify, monitor and address systemic discrimination and disparities in outcomes that students may face due to their gender, gender identity and gender expression.

15.1. What is your child's gender identity? Select all that apply.

<input type="checkbox"/> Boy/man (male)
<input type="checkbox"/> Bigender (<i>a person who identifies as having two genders</i>)
<input type="checkbox"/> Gender Fluid (<i>of, relating to, or being a person whose gender identity or expression changes or shifts along the gender spectrum</i>).
<input type="checkbox"/> Gender Nonconforming (<i>not being in line with the cultural associations made in a given society about a person's sex assigned at birth.</i>)
<input type="checkbox"/> Girl/woman (female)
<input type="checkbox"/> Non-Binary (<i>refers to a person whose gender identity does not align with the binary concept of gender such as man (boy) or woman (girl).</i>)
<input type="checkbox"/> Questioning (<i>refers to a person who is unsure about their own gender identity</i>)
<input type="checkbox"/> Trigender (<i>A person whose gender identity shifts between three genders (man, woman or any non-binary identity).</i>)
<input type="checkbox"/> Two-Spirit (<i>an Indigenous person whose gender identity or spiritual identity includes masculine, feminine or non-binary spirits.</i>)
<input type="checkbox"/> Not listed above, please describe _____
<input type="checkbox"/> Not Sure
<input type="checkbox"/> Prefer not to answer

15.2. People who are transgender have a gender identity that is different from the one they were assigned at birth. Is your child transgender? Select one answer only

- Yes
- No
- Prefer to describe/explain _____
- Not sure
- Prefer not to answer

16. Disability

Why do we ask this question? A disability may be physical, mental, behavioural, developmental, sensory, communicational or a combination of any of these. Barriers such as settings that are hard to access (like school, shops or public places),

negative attitudes, and barriers to information contribute to a person's experience of having a disability. Some people identify as having a disability because of a permanent or long-term health condition that makes it difficult for them to function in an environment that is not fully inclusive and accessible. A person's disability may be diagnosed or not diagnosed. It may be hidden or visible. Some students who have disabilities may have a special plan at school to help them (an Individual Education Plan or IEP), but some do not.

7.1. Does you consider your child to be a person with a disability(ies)? Select one answer only

- Yes
- No
- Prefer to describe _____
- Not Sure
- Prefer not to answer

7.2. If yes, select all that apply.

- Addiction(s)
- Attention Deficit Hyperactivity Disorder
- Autism Spectrum Disorder
- Chronic medical condition
- Intellectual/Developmental disabilities
- Hearing
- Learning
- Memory
- Mental health disabilities
- Pain
- Physical, functional, and/or mobility
- Seeing/sight/visual
- Speech/language
- Not listed above, please describe: _____
- Not Sure
- Prefer not to answer

17. Status in Canada

Why do we ask this question? *Students not born in Canada (e.g. newcomers, immigrants, etc.) face unique challenges in education. Collecting this information helps to identify, monitor and address systemic discrimination and disparities in services and outcomes students may face due to their immigration status and place of birth.*

8.1. Was your child born in Canada?

- Yes
- No

- Prefer to describe _____
- Not Sure
- Prefer not to answer

8.2. Is your child _____ (select all that apply)

- a Canadian citizen
- a member of an Indigenous community, nation and/or band (e.g., First Nations, Inuit, Metis) and/or having Indian Status (Federal government, Indian Act) or Non-Status Indian
- an international student (enrolled through a study permit)
- a landed immigrant/permanent resident
- a conventional refugee
- a refugee claimant
- Undocumented
- Not listed above (please describe): _____
- Not Sure
- Prefer not to answer