Limestone
DISTRICT SCHOOL BOARD

See Yourself in Limestone

STUDENT CENSUS 2020

Student Sense of Belonging Report

Report One: Race and Racial Background, Religion, First Language, Country of Birth, and Newcomer and Refugee Status

Including Preliminary Student Feedback on Census Findings

April 2023

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Before You Read This Report

This report focuses on students' levels of disagreement with statements about belonging at school. This means that the joy, successes, collaborative efforts, and positive experiences that are happening for students across Limestone are missing from this report. There are many examples in the district of classrooms, schools, programs, staff, and communities doing excellent, affirming equity work. As plans are developed to respond to the data presented here, the board will learn from what is already working and expand on those strengths to continue to foster bias-free classrooms, equitable opportunities for students, and a culture of well-being.

Historically, students have provided formal and informal feedback about their lived experiences that suggested some students had a different sense of belonging or experienced a negative school climate based on their racial, religious, ethnic, newcomer status, and/or their language. This Student Sense of Belonging Report provides a comprehensive and systematic validation of reports from students over many years that were treated as isolated and/or disparate experiences of the local educational system. This Student Sense of Belonging Report affirms that reports from students over many years that were treated as isolated experiences were in fact systemic issues. The report is also consistent with evidence from a wide range of academic and community-based groups indicating that all education systems, like all public services across sectors, have systemic barriers and practices that disproportionately and negatively impact some individuals and groups of people. This Student Sense of Belonging Report shares data that provides guidance for Limestone moving into the future.

It is important to keep the following in mind when viewing and considering this report:

- This is the first report of several that will analyze the data from the Student Census from 2020.
- Many of these findings are hard to read; there are some difficult truths contained within the survey results. For some readers, this information will not be new; for others, it will be. If you are struggling as you read this report, please take the time you need to reflect and process the feelings that arise from these findings. Throughout the board, staff at all levels, including supervisors, have been made aware that this report is being released and that there could be strong emotional responses. Student support staff have also been made aware of the report and its contents, should students seek help in processing their feelings as this information becomes more widely available.
- The findings below represent the experiences of students who completed the survey and a small group of students who participated in preliminary student engagement sessions, and not necessarily the entire student body. Statements like, "Students who identify as [X] report [X]," mean "Students who completed the survey who identify as [X] report [X]," or "Students we spoke to who identify as [X] report [X]."
- The quantitative data in this report focuses on disparity, which is the likelihood of a group of students giving a particular response relative to a comparison group. It is the difference between saying "Students who identify as [X] feel like they don't belong," and "Students who identify as [X] are more likely to feel like they don't belong." The phrasing "more likely" is intended to recognize that simply belonging to a group that is more likely to disagree or have a negative experience does not automatically mean that everyone from that group is having a negative experience. The opposite is also true.

- The survey data was collected from November 2020 to January 2021. It is possible that things have changed since that time. It is also possible that the effects of the COVID-19 pandemic are present in students' responses. We say this not to deny their truth, but to note that the general climate at the time was extremely challenging.
- Any differences in group experiences are not reflective of some imagined shared characteristic. Instead, differentiated group data show that there is something about the education system that does not offer equitable experiences to certain groups of students.
- Student experiences and perceptions are affected by multiple factors. This report focuses on how race, religion, country of origin, newcomer status, and language relate to student experience. Using single factors like these in isolation is not holistic, nor does it address intersectional identities, and so what is conveyed here is not the whole story (see A note on intersectionality below). However, there are clear disparities among the identity categories examined in this report that demand action.
- Each section of this report includes student observations collected in December 2022 and January 2023 in preliminary student engagement sessions with a small group of 50 students across four schools. Students who were currently attached to student equity groups were invited to review the census findings from the perspective of their lived experience to help ground Student Census data in the present. Their feedback should be considered as a catalyst for further inquiry at the school level and is not meant to be representative of all student experiences. The quantitative findings (numbers) in this report represent a high-level snapshot of trends that offer insight into what we need to investigate further. Through focused listening, and using a variety of means, the goal for next steps is to work alongside students to build an understanding of equity issues through stories and experiences, and to create more continuous monitoring and awareness.
- Based on some of the choices made in how to present the data in this report (see How to read the graphs), not all groups appear on all graphs. Other times, groups appear on the graphs but with a low rate of disagreement. In both cases, we heard from some students that the data presented here does not fully capture their experiences. Specifically, we heard this from students who identify as Hindu, Muslim, Middle Eastern, Sikh, and/or South Asian. Because these consultations were preliminary and therefore not comprehensive, this experience may exist for students belonging to other groups who are not mentioned here. This apparent disconnect between quantitative and qualitative findings is a reminder that that large-scale surveys like the Student Census are best for understanding broad patterns rather than details and illustrates the importance of including students in the interpretation of data that pertains to them.
- The intention of this report is to create local knowledge about systemic barriers to equitable student experience based on race, religion, country of origin, newcomer status, and language. The goal is to use this knowledge to create a plan for action and reduce the disparities you see below. This report is not intended to place blame, nor fuel shame and guilt. Rather, this information is shared so that everyone throughout Limestone can work together to build equity of hope for every student.

Background

In the fall of 2020, Limestone District School Board conducted its first ever Student Census. The Student Census offers an opportunity to create a shared understanding of the diverse backgrounds, experiences, strengths, and needs within school communities. The census questions asked about several aspects of student identity including race and cultural background, sexual orientation and gender, disabilities and conditions, socioeconomic status, as well as experiences at school. This report is the first in a series on student belonging and focuses on experiences at school in relation to race and race-related data, including cultural background or ethnicity, religion, country of birth, newcomer status, and language. The Technical Advisory Group (TAG)

identified student sense of belonging as a priority for analysis, as belonging is a fundamental element of student engagement, agency, and self-determination.[1] This report offers information on seven belonging indicators:

- Positive school climate
- Caring adults at school
- Treatment by adults at school
- Being made to feel unwelcome or uncomfortable at school
- Social justice education
- Positive representation and reflection of identity
- Opportunities to express and learn about cultural background

Future reports will cover student achievement (credit accumulation, graduation outcomes, streaming), discipline (suspension and expulsion), and well-being (mental health and factors affecting well-being, including social determinants of health). This report begins to meet our obligations to report racial disparity data publicly, as per the Data Standards for the Identification and Monitoring of Systemic Racism, or the Anti-Racism Data Standards (ARDS).[2]

As stated in the preliminary report, over time, and through careful analysis in collaboration with students, families, staff and community partners, the information gathered through the Student Census will help Limestone identify and address systemic barriers; expand on existing strengths; cultivate classrooms and schools that eliminate discriminatory biases; create more equitable outcomes and inclusive learning environments; and support student achievement and well-being. This report focuses on identifying systemic barriers; identifies some strengths upon which we can expand; and notes actions already being taken to cultivate bias-free schools. The remaining goals will be addressed collectively by Limestone staff using this data in collaboration with students, families, and community partners to help the school system become more responsive to students who are not being effectively served, or who are under-served. As previously stated, this survey was the first student census for Limestone, and it will be repeated as part of a process to maintain updated data and monitor progress.

What has happened since the preliminary report?

The board provided a preliminary snapshot of the data collection process and response rates in March 2021, followed by a Preliminary Report in September 2021 that summarized answers to all census questions without interpretation.[3] This report included an outline of next steps, which were to share findings with stakeholders, and to conduct secondary analyses on achievement and suspension data. Below is an update on these steps:

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[1] Safir, Shane, and Jamila Dugan. *Street Data: A Next-Generation Model for Equity, Pedagogy, and School Transformation*. Sage Publishing, 2021.

[2] ARDS, Standard 36: Public Reporting of Results (p.56).

[3] The Preliminary Report also referred to the (then upcoming) Workforce Census as a parallel but connected project. The Workforce Census was conducted in Spring 2022. At the time of writing, preliminary data is being shared with labour partners and internal stakeholders. Eventually, Workforce Census data will be presented

Share findings with stakeholders

The [Preliminary Report](#) was shared with the public, staff, and community partners electronically. Each group received emails with direct links to the report (for example, families received this information in the Director's Update in October 2021).[4] The Board of Trustees received presentations in September 2021 that offered highlights and explained the next steps of the project.[5] Throughout the year, the Research Team then built and released three infographics internally on First Language and Ethnicity; Ramadan (in May); and National Indigenous Peoples' Day (in June). While the initial plan was to create infographics for each demographic variable in the census (the First Language and Ethnicity infographic was part of this initial plan), the Research Team quickly learned that this approach was untenable and inappropriate to a contextualized and useful way of thinking about and sharing data. Instead, they built infographics that were grounded in existing equity initiatives–namely offering information to Limestone staff and students on Ramadan, and on the composition and cultural diversity of self-identified Indigenous students in the board–with partners from those communities: members of the TAG who identify as Muslim, and the Indigenous Education Team, respectively. Infographics are an ongoing project designed to offer relevant, usable data to internal stakeholders that align with the [LDSB Equity Action Plan](#). While the Preliminary Report was not presented to students in any formal way, representatives from student equity groups at four high schools have engaged with and responded to the data presented in this report: their observations and recommendations are included throughout and have shaped the final version of this report.

Discuss the results and start to interpret them together

The [Data Standards for the Identification and Monitoring of Systemic Racism](#) (hereafter the Anti-Racism Data Standards, or ARDS) states that all public service organizations collecting and reporting on race-based data form an advisory group that gives advice, opinions and makes recommendations in the design of methods for secondary data analysis and representation of results.[6] Most importantly, the purpose of the advisory committee is to ensure that multiple perspectives are applied to the analysis of Student Census data to minimize the risk of bias. The TAG was formed and began meeting in January 2022 with 18 members. [Biographies of active members](#) can be found on the Limestone website. They began their work setting intentions and getting to know one another as a group to build trust and a shared vision. The TAG agreed that students' sense of belonging was the priority for analysis: this report is the result of that decision. Their work to date has focused mostly on the interpretation, analysis, and treatment of race-based data.[7] As a result of these discussions, they have formed a sub-committee of TAG, currently called the Closed Group. This voluntary committee includes self-identified racialized TAG members who guide the messaging, interpretation, and presentation of race-based data specifically. The two members of the Research Team–who are both White–are present at the meetings and act in an advisory capacity regarding the parameters and expectations of the project, but they do not have decision-making power. To ensure that the interpretation of the data in this report is grounded in the perspectives and experiences of

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alongside Student Census data to allow Limestone to offer meaningful, contextually appropriate support to students, families, and staff, rather than applying broad equity strategies that may not meet local needs.

[4] Email sent October 7, 2021.

[5] Presentation to the Education, Policy, and Operations Committee (EPOC) September 8, 2021; presentation to the Board of Trustees, September 22, 2021.

[6] ARDS, Standard 32 (p. 52) and Standard 38 (p.61).

[7] There are subject-matter experts on TAG in various areas, but timing, circumstance and priority-setting have led TAG to focus their attention on race and race-based data first. Subsequent reports will focus on Indigenous identities; sexuality and gender; disabilities and conditions; and socioeconomic status.

the communities to whom it pertains, this report also incorporates preliminary feedback from student equity groups at two secondary schools and two intermediate-secondary schools. The Limestone Community Equity Advisory Committee–which includes representatives from across Kingston, Frontenac, Lennox and Addington (KFL&A)–will review this report, consider actions already taken, and work with other stakeholder groups and board staff to advise on an action plan in response to the findings.

Another outcome of the TAG's work is revisions to the method of grouping students regarding race and racial background. The race-based groupings in this report include the original groupings, plus expanded analyses that count individuals, rather than the number of times a given answer was selected, which allows for analyzing student experience data in a more person-centered way. Because of these revisions, updated summary tables are included in this report, with some additional contextual information that was not included in the Preliminary Report last year (see Appendix).[8]

Conduct secondary analyses on achievement and disciplinary data

Part of school boards' commitment to the Ministry of Education in conducting the census is to provide a report on how student identity data intersects with academic outcomes (like graduation and credit accumulation) and student disciplinary data. The Ministry has also identified student sense of belonging as a priority for analysis. TAG agreed to begin secondary analyses with sense of belonging since belonging is a foundational element of student engagement and agency. With priorities set by TAG, the Research Team began analysis in June 2022 and concluded it in September 2022 to begin work on this report. Achievement and discipline will be the subject of a future report.

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[8] Originally, any student who selected "Black," for example, was analyzed within a single group of "students who identified as Black." In this updated report, those categories have been disaggregated to describe "students who selected only Black" and "students who selected Black and White." This has been done for all racial groupings where disparity indices were greater than one. This rearrangement of the data has also resulted in a new category of Mixed and/or Multiple Racialized identities. This is an aggregate group that allows us to consider broad findings around students who identified with multiple racialized groups. In many cases, the disaggregated findings were identical to the aggregated findings: in these cases, we have left the data unchanged. Where disaggregating the data resulted in a new finding, the new group and their disparity index has been included. Finally, some disaggregated groups were too small to report, and have been left out of this analysis.

What is happening next?

The board plans to build reports on sense of belonging for four additional demographic categories: sexual orientation and gender, including gender expression and gender identity; disability and special education; socio-economic status; and Indigenous identities. These will be released periodically over the next year, based on the availability of stakeholder groups for consultation. These future reports may also take a different form than the current report, based on stakeholder feedback.[9]

Between now and the next Student Census, the board will:

- Familiarize itself with and work to understand systemic barriers facing students discussed in this report.
- Work to reduce these disparities as a collective, demonstrating that equity work is everyone's work.
- Expand on identified strengths and continue to build supportive programs and services for students.
- Prioritize the voice and experience of historically marginalized students in system-wide decision-making, including (but not limited to) the Equity Action Plan, the Strategic Plan, the Mental Health and Substance Use Strategy, the Special Education Plan, the Board Improvement and Equity Plan, School Improvement and Student Achievement Plans, and Human Resources policies and planning.

Figure 1. Timeline for release of future report, with demographic groups

Considerations
Response Rates

Overall, the 2020 Student Census collected data on 10,906 students: from students themselves in Grades 4 to 12, and from families on behalf of students in kindergarten to Grade 3. Every effort was made to achieve high completion rates, which vary across grades.
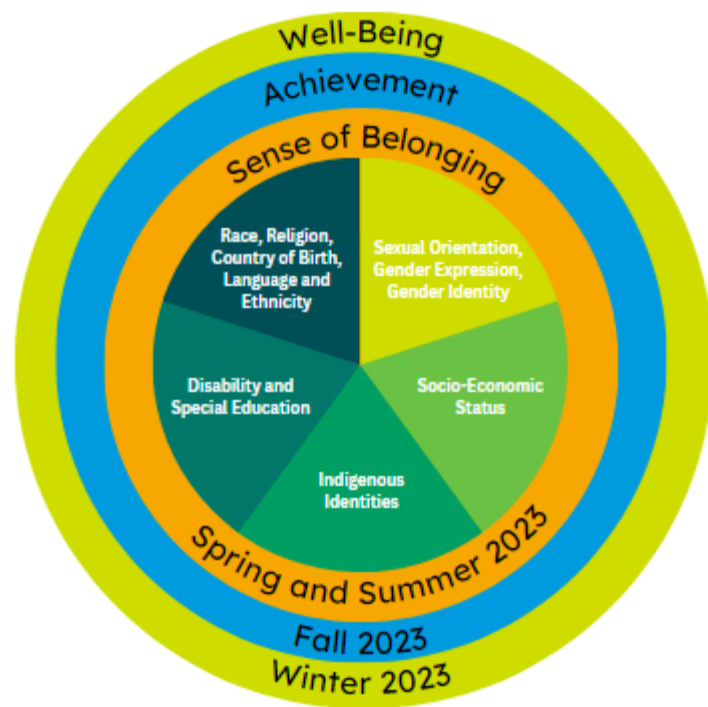
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[9] Only reports pertaining to race and racial background, religion, Indigenous identity and ethnicity are subject to the ARDS, which means certain metrics must be reported in certain ways.

Grade range	Number of respondents	Response rate
Kindergarten to Grade 3	775	12%
Grades 4 to 6	3389	84%
Grades 7 to 8	2487	86%
Grades 9 to 12	4255	66%

Table 1. Responses by grade range.

The highest response rates were among students in Grades 4 to 6 (84%) and Grades 7 and 8 (86%). These higher rates are important to consider in the work that is ahead as these cohorts will be among the groups of students who will be in secondary and will be more likely take the census again.[10] This means that responses from the same students can be compared directly to see how their experiences have changed over time. The board-wide response rate for the Student Census was 55%. As mentioned earlier, the data collected is not representative of the entire student population. It is, however, a very good representation of students in Grades 4 to 12, who have a 72% response rate overall.

Theoretical Framework

Building trust is critical to continuing the important work of building a more equitable school board. Limestone is accountable to our community for the ways in which this data is presented and shared, and in any decisions made as a result. Stakeholders are critical to the interpretation of data and to turning results into action: the numbers you see in the report below cannot "speak for themselves." The board is using QuantCrit as the theoretical framework for this project. QuantCrit is an actively anti-racist framework that applies the principles of critical race theory to quantitative research.[11] It is characterized by five core principles: the centrality of racism; that numbers are not neutral; that categories are neither "natural" nor given; that data cannot "speak for itself;" and that numbers can be used for social justice. Numbers on their own tell us very little about what is happening in the lives of individuals. Rather, large datasets about large groups of people are starting points that only show us what is happening from a distance. Even if numbers alone did paint an accurate picture of what students experience at school, they are not free of biases. At every level of data collection, processing, and analysis, decisions are being made by humans, each bringing their own perspective, training, experiences, and biases to their work. We have included experiences and expertise of students, stakeholders, and the TAG, to create a more grounded understanding of school communities and mitigate the risk of bias in interpreting this data. There is a selection of summarized student feedback noted in each section of the report, with a fulsome account of their response to this data at the end.

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[10] Since the last Student Census, the Ministry of Education has stated that Student Census surveys are to be completed by parents or guardians for students in kindergarten to Grade 8 (*2021-2022 Funding for Student Demographic Data Projects,* Ministry of Education memo, March 2022). The students who completed the census in 2020 who were in Grades 4 to 8 at the time will be in high school when the next census is conducted, and we will be able to compare their results directly.

[11] Gillborn, D. et al. "QuantCrit: education, policy, 'Big Data' and principles for a critical race theory of statistics." *Race Ethnicity and Education*, vol. 21, no. 2, 2017, pp. 158-179.

Consultation

The TAG has been active in the creation and editing of this report since secondary data analysis first began. The data below is the result of a shared vision and intention to bring local knowledge about student experience to the Limestone community. Discussions at TAG led to the creation of the Closed Group, a sub-committee of TAG comprised only of racialized members. This committee is responsible for the treatment and representation of race-based data specifically.

The Equity Team has been closely tied to this work throughout and has acted as a conduit of information and project ambassadors to various internal and external stakeholders. The Senior Staff (Director and Superintendents) has reviewed this report, which includes their suggested edits, observations, and recommendations. The Indigenous Education Team also reviewed this report which, alongside feedback from Senior Staff, identified the need for a more focused, in-depth report on Indigenous student experiences. This will be the subject of a future report, created alongside the Indigenous Education Team and Indigenous community partners (see Indigenous Identities).

"What is going to be done? The report by itself won't do anything."

The Equity Team and the Research Team approached four existing or newly formed student equity groups and their staff advisors at two secondary schools and two intermediate-secondary schools. Students were invited to review and respond to the data below in the context of their lived experience based on the contents of this report. Altogether, 50 students in Grades 7 to 12 from four schools attended these preliminary sessions and offered feedback? regarding these findings. The board is immeasurably grateful for their time and expertise in reviewing this work. You will see their observations highlighted with a purple text box with a speech bubble or highlighted with a purple border. The purpose of speaking with students was not to see if the Census results were "still true." Rather, these consultations were done in recognition that as we make public declarations on the school experiences of racialized students and students who belong to religious and linguistic minorities, students and families need to see these findings as consistent with their experience or that of their peers. Presenting student voice in addition to quantitative data offers some control over the messaging about data that pertains to them, and guards against the risk of a group being further stigmatized. This choice also actively prioritizes the need to work in respectful relationship with students to address systemic racism and reduce the risk of further harm.[12] A relationship-based approach to data collection and interpretation is more in line with First Nations OCAP principles (ownership, control, access and possession–specifically, the control principle) and other data governance structures that prioritize the perspectives of groups who provided the data, rather than those who collected it.[13] Being the first attempt at engaging students in data review, the Research Team agreed (with the support of TAG and the Closed Group) that starting with a smaller group for

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[12] *Disaggregated demographic data collection in British Columbia: The grandmother perspective.* British Columbia's Office of the Commissioner of Human Rights. September 2020. P. 8-9. See also the remainder of the report.

[13] These include EGAP (engagement, governance, access and possession) developed by the Black Health Equity Working Group in Toronto, specific to Black communities; CARE Principles for Indigenous Data Governance, by the Global Indigenous Data Alliance; various neighbourhood-based models such as the Principles for Conducting Research in the Jane and Finch Community, 2021; as well as Youth Participatory Action Research (yPAR; see yPAR Hub, University of California, Berkeley, https://yparhub.berkeley.edu/home) and other participatory and community-based research methods.

this report would build a good foundation for future review sessions. There is a continued need to engage with specific groups of students beyond those who provided their input here and prioritize their feedback and experience in board decision-making. To act appropriately, the issues presented here need to be better understood from students' perspectives in a more comprehensive way. The Appendix provides a full description of how the Research Team presented this data to students.

A note on intersectionality

Intersectionality refers to the overlapping and intersecting identities that people hold, and the ways in which they interact with the systems that govern people's lives. This report does not closely examine intersectional identities for a few reasons. Looking at intersectional identities is best done with a specific inquiry question in mind after starting with broad single categories, which has been done here. This report identifies disparities at the highest levels of data, between the broadest groups. These findings can be the basis for both immediate action and for further inquiry.

The Research Team conducted early intersectional analyses based on the findings in this report and learned that some intersectional groups are very small and would be impossible to report without compromising student privacy. Given the group size–and the possibility that there are more students belonging to that group than did the Census–it would be more meaningful and impactful to follow up with intersectional groups using qualitative methods that prioritize the social significance of their experiences.[14]

The follow-up work that comes from this report will help us understand more about the experiences of students' intersectional identities within the education system. This work can and should be done with further guidance from stakeholders and with the support of the broader Limestone team. In consultation with student groups, there was great interest in exploring how intersectionality would affect the data and what it would mean. We believe that students will be the best partners in understanding which intersections are priorities in schools; the board hopes to continue our work with these groups to build a student-led inquiry into the issues that affect them daily.

Person-Centered vs. Identity-Centered Language

There are countless ways for individuals and communities to define themselves and express their unique identities. This report uses "person-centered language" to describe demographic groups, meaning that the person is mentioned prior to an aspect of that person's identity. For example, there are references to "students who identify as Black," or "students who identify as Sikh," or "students whose first language is only French." Person-centered language emphasizes personhood first: identity follows as a **part** of their personhood. There are also conflicting preferences: some communities and individuals prefer identity-first language, like "Black students," or "Sikh students," or "Francophones." This type of language puts identity first and can be

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[17] Safir, Shane, and Jamila Dugan. *Street Data: A Next-Generation Model for Equity, Pedagogy, and School Transformation*. Sage Publishing, 2021.

used to build belonging and for advocacy within communities.[15] Not knowing how each individual student who completed the census refers to their identities, this report uses person-centered language because it is the most inclusive under the circumstances.

Continued Work in Student Engagement Sessions

Students who participated in the engagement sessions did so if they had lived experience relating to at least one of the identity variables in this report; we did not ask participants to identify themselves in any way. Because of this, exactly who participated or from which social positions is not fully understood. The four engagement sessions carried out were the first of many steps in working alongside students in understanding and responding to equity issues in schools. Future sessions that are more specific will need to occur to better understand how student experience varies by group (and by intersectional groups).

Indigenous Identities

This report includes information on students who selected "Indigenous" as their race, as well as students who selected "Indigenous Spirituality" as their religious or spiritual affiliation. Race and Racial Background, as well as Religious or Spiritual Affiliation, are only two dimensions that can describe Indigenous identity and do not represent all the ways in which someone can be Indigenous. The multifaceted expressions and experiences of students who self-identify as Indigenous are not the subject of this report but will be explored in another report in the future in collaboration with the Limestone Indigenous Education Team and local Indigenous partners.

How to Read the Data
Disproportionality and Disparity

The ARDS requires boards to calculate disproportionality or disparity indices for all student groups as measures of inequity in various outcomes and experiences (see Appendix for a full explanation of the method). A disparity index describes a difference in experience and the likelihood that the experience will occur relative to a comparison group. If there is no difference in experience between two groups, the disparity index value is 1. When a group has a disparity index above 1, it means there is greater disagreement with a statement or question in that group (e.g., Group A has a disparity index of 2. That means they are twice as likely to disagree as Group B). A disparity index below one means that there is less disagreement in that group with a statement or question.

Disparity is preventable and reparable.

Disparity is preventable and reparable. To close this distance and create parity is a main driver of equity work. As a reminder, it is important to understand that any differences in group experiences do not reflect anything about that group's characteristics. Instead, differentiated group data show that there is something about the education system that does not offer equitable experiences to certain groups of students. Limestone will use disparity

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[15] "Critical Language Style Guide." *Midwest & Plans Equity Assistance Center.* https://greatlakesequity.org/sites/default/files/202105102741_equity_tool.pdf. Accessed January 12, 2023.

indices moving forward to measure change from baseline and determine the extent to which disparities among groups have reduced. Disparity is used in this report as a guide to focus findings on action and repair.

Limitations

Overall, just over half (55%, N=10906) of all eligible Limestone students completed the Student Census. The voice of about half of the students in the board is therefore missing, although the response rate for students in Grades 4 to 12 is robust at 72%. This is Limestone's first-ever Student Census and the baseline against which we will compare all future data. As we continue with this project–and as students and families see the changes that are made to the school system using this data–the board is hopeful that more students and families will choose to participate. Where students are referred to in this report, we mean, "students who completed the Student Census."

Some of the groups whose data is included in this report are small. All groups are included regardless of size for several reasons. First, as many students as possible who took the time to complete the Student Census should see themselves reflected in the data; excluding a group that is already underrepresented would be contrary to this goal. Second, this report focuses on social significance rather than statistical significance because every child has the right to have a positive experience at school. While there are statistical significance tests for small groups, disregarding the social experience of a small group of students because the quantitative data attached to their experience is not considered statistically significant would do them a disservice. Third, among the approximately 10,000 students who did not complete the Student Census, there may be students who are experiencing some of the same dynamics that their peers who completed the census have indicated. This data may offer some early information we can pursue to learn more about a given group, regardless of whether they did the Census. Finally, as stated in our Preliminary Report, quantitative statistics–numbers–are a starting point and cannot be used in isolation. Each of the findings in this report carries with it the responsibility for further engagement with the groups concerned to understand more about the mechanics of these issues. If, upon further investigation, the concern is not as widespread as this sample may suggest, plans can be adjusted accordingly.

How to read the graphs

The graphs show the level of disagreement by group on seven indicators. Groups have been graphed and/or discussed in the text if they have a disparity index greater than 1, meaning that there is an observable difference in the likelihood of that group disagreeing relative to the comparison group. The graphs themselves depict proportions–that is, what percent of a certain group disagrees compared to another group. If students shared the same experience, the bars would all be the same height.

In the descriptive paragraphs following each graph, both the percent disagreement, and the disparity index for each group are listed, usually like this: (X%, DI=Y). In some cases, percent disagreement may look the same for the comparison group and an inquiry group (as in Figure 4, for example), but is

Textured grey bars **show the comparison group.** Solid blue bars **show groups more likely to disagree .**

actually disparate because of group sizes. All groups shown with a solid blue bar are more likely to disagree with a statement.[16] The comparison group is shown with a textured grey bar.

The table below describes the **groups of students who are included in this report.**

Demographic Category	Comparison Group	Inquiry Groups
Race or Racial Background	Students who identify as **White** (single selection)	Students who identify (in any way and in any combination) as **Black, East Asian, Indigenous,[17] Latina/Latino/Latine,[18] Middle Eastern, South Asian, Southeast Asian, or with multiple racialized identities[19]**; all students who identify as **mixed[20] or made multiple selections** and all students who made **a single selection of racialized identity.**
Religious or Spiritual Affiliation	Students who have **no religious or spiritual affiliation**	Students who identify as **Buddhist, Christian, Hindu, those who practice Indigenous Spirituality,** students who are **Jewish**, **Muslim** and **those who practice another religion or belief** (this category includes students who selected Agnostic; Atheist; Baha'i; Jainism; Wicca; Spiritual but not religious; students who selected multiple faiths and/or beliefs (e.g., Buddhist, Christian, and Muslim); and students who used the text box to write down a religion or belief system that was not listed [which includes Paganism, Norse Mythology, Greek Mythology, Hellenic Paganism, Satanism, Pastafarianism, and several other belief systems that were unique to individual students and cannot be listed to protect their privacy]. **The categories in bold** are in line with ARDS standards but do not adequately reflect the religious and spiritual diversity of Limestone students. Please see the Preliminary Report for a complete table that includes descriptive statistics for all faiths.

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[16] In some cases, due to group size and/or response patterns, disparity index calculations yielded polarized results (i.e. a disparity index greater than one for both "Agree" and "Disagree" responses), which suggests more variability in experience. To reduce ambiguity, these groups have not been graphed. However, their disparity indices are included in the Appendix.

[17] Please note the use of "Indigenous" in this report instead of First Nation, Métis, Inuit, or the names of individual nations is reflective of the wording of the questions on the census itself, which offered only "Indigenous" for race and racial background (the "r" in race and racial are capitalized in other references), and "Indigenous Spirituality" for the religion or spiritual affiliation question as per the ARDS. As stated in our Preliminary Report, any government- or researcher-imposed category for describing Indigenous Peoples is contrary to the right to self-determination.

[18] This has been shortened to the gender neutral "Latine" for graph labels and throughout this report. Readers may be more familiar with "Latinx" as the gender neutral term for Latino/Latina. Students stated that "Latine" is more correct based on Spanish grammar.

[19] This is an aggregate category of students who could not be grouped by ARDS standards (N=108). Findings for this group are described in the text and not on the graphs.

[20] "Mixed" is included because many students used this word to describe their racial background, which was not an option on the survey as per the ARDS.

Language	Students who **speak only English as a first language**	Students whose **first language is not English**; students who **speak only French as a first language**[21]
Country of Birth	Students **born in Canada**	Students **born outside of Canada.** This group includes Canadian citizens; permanent residents and landed immigrants; international students; and newcomers and refugees.
Newcomer or Refugee Status[22]	Students who **did not select "Newcomer or refugee"**	Students **who selected "Newcomer or refugee."** These students are examined on their own because of the unique challenges facing refugee students. The board has learned since the Census was conducted that combining these two categories is not appropriate. Unfortunately, this cannot be changed at this time, but future surveys will ensure they are separate.

Because disparities were found at the broadest level for all racialized categories, unless otherwise noted, the category labels on the graphs include all students who made a single selection of that category or selected that category and selected White. For example, "Latine" includes students who only selected Latine, and students who selected Latine *and* White. Most students who completed the Census selected either one or two race categories, and most who selected two included White among their selections. For students who selected two or more racialized identities, an additional aggregate category was created: mixed or multiple selections. "White" on the graphs refers to students who made the single selection of "White" as their race response. For a full explanation of the coding method used, please see the Appendix.

Identify and address systemic barriers

Expand on existing strengths

Actions Limestone is already taking to address equity issues

Student feedback on Census findings

Data highlights are presented throughout in text box insets. The graphs–which identify systemic barriers–are in blue. Orange text boxes with arrows pointing outward contain examples from students on what is working well for them at their school. Green text boxes with a picture of a seedling note actions that the board has already taken or that are currently underway to address equity issues and cultivate schools and classrooms free from discriminatory biases. Purple text boxes with a picture of a speech bubble contain student feedback in direct response to Student Census findings. All text box content is included in the descriptive paragraphs, and all graphs include alt text, so the information should be accessible to individuals using screen readers. Data presented in the graphs is also included in table format here.

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[21] Most of these students are French Canadian. Of the 115 students who speak French as a first language, 104 were born in Canada. Of the 104 students born in Canada, 82 students also responded to the question on ethnicity and cultural background: 59 of them included "Canadian," "Ontarian," or "Québecois," among their responses. Of the remaining 26, fewer than 15 students selected non-European ethnicities with African, Middle Eastern, and Asian origins.

[22] The number of students who responded in this way is small (N=72). We are aware that there are many more newcomer and refugee students currently registered in Limestone. We have included this small group of students to honour their participation in the Census (see the note in Limitations on group size for further explanation).

Analyses and Discussion

Students' Experiences of School Climate

This section includes analysis and discussion from four questions that centre on students' experiences within their school buildings: their sense of positive school climate; of having an adult that cares about them; of being treated the same as, or better than, other students; and feeling unwelcome or uncomfortable at school. In general, the census data shows that that there are clear connections between belonging to a racial or religious minority and experiencing a less positive school climate.

Positive School Climate

Student experience of positive school climate was determined using responses to questions about the following: that students feel that their school is a welcoming place; that they are accepted; that they belong; that they enjoy being at their school; that they get along with other students; that the rules are applied in a fair way; that they are treated with respect; and that all differences are respected.[23] Overall, student disagreement with these statements

Students who identify as Black are nearly three times as likely to disagree that they experience positive school climate compared to students who identify as White.
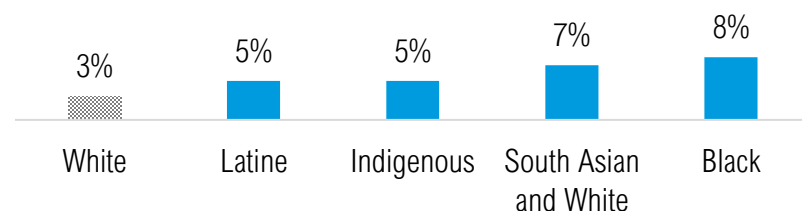

Figure 2: Percent of students who disagree that they experience positive school climate by racial group.

were low, with 3% of all students disagreeing. However, the data is disaggregated by identity, wide margins emerge between the experiences of certain groups. While students' experiences of positive school climate may be impacted by a complex set of factors, there is a connection between belonging to certain racialized and religious groups and experiencing less positive climate. Students who identify as Black; South Asian and White; Indigenous; and Latine are experiencing notably less positive school climate than students who identify as White (single selection). Among racialized students, students who identify as Black have the most disparate experience from students who identify as White (single selection), with 8% (see Figure 2) disagreeing that they experience positive school climate (DI = 2.5). Students who identify as Black (single selection) are most likely to disagree at 9% (DI=2.9), compared with 5% of students who identify as both Black and White (DI=1.5). Students who identify as both South Asian and White disagreed at 7% (DI=2.3) (see Figure 2); students who identified as South Asian (single selection) had very low levels of disagreement (2%, DI=0.6) and were more likely to report experiencing positive school climate. Five percent of students who identify as Indigenous disagree (5%, DI=1.5) (see Figure 2). This figure is higher for students who made the single selection of Indigenous (6%, DI=1.8) and is slightly lower for students who identify as Indigenous and White (5%, DI=1.4).

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[23] An exploratory factor analysis (EFA) was conducted in SPSS and condensed correlated responses into a single average score. An EFA is a useful method for reducing the number of variables for analysis. This was also done for "I receive a comprehensive social justice education," and, "My identity is positively reflected at school."

Five percent of students who identify as Latine disagree (5%, DI = 1.6) (see Figure 2). This figure is higher for students who identify as Latine and White (6%, DI=1.8) and slightly lower for students who made the single selection of Latine (5%, DI=1.5). Finally, students who selected multiple racialized identities disagreed at 4% (DI=1.1).

In an overall analysis of multiple versus single race selection, students who hold mixed or multiple racialized identities are more likely to disagree (5%, DI=1.3) than students with a single racialized identity (4%, DI=1.2).

Students who indicated that they were a newcomer or refugee were slightly more likely to disagree with this statement (4%, DI=1.2) than their non-newcomer peers (3%). Students who speak only French as their first language are slightly more likely to disagree that they experience positive school climate (4%, DI=1.1).

Among students who practice a faith or belief, students who practice Indigenous Spirituality are more than three times as likely as students who do not practice a faith to disagree that they experience positive school climate (10%, DI = 3.6) (see Figure 3). Students who identify as Jewish are twice as likely as their non-religious peers to disagree that they experience positive school climate (6%, DI=2.3) (see Figure 3). Students who practice a religion or faith that was not listed on the Census are almost twice as likely to disagree that they experience positive school climate (5%, DI=1.8) (see Figure 3). This category contains a broad range of faith groups and philosophies, including those provided by the board on the Student Census and those entered by students. While an expanded list of faiths was included on the Student Census survey, all needed to be "mapped" on to ARDS categories. You can find a full explanation of which groups this category includes here, and a full description of how many students fall into each of the original categories in the Preliminary Report.

Students who practice Indigenous Spirituality are over three times as likely to disagree that they experience positive school climate compared to students who do not practice a faith.
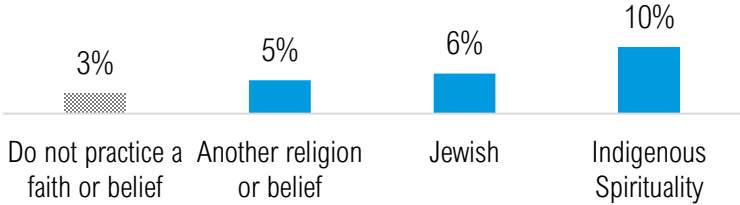

Figure 3: Percent of students who disagree that they experience positive school climate by faith group.

Student Feedback Summary

Students who reviewed this data attributed differences in experience and treatment to a lack of effective intervention when racist incidents occur; and a perception that school staff need more training in responding to racist incidents. Students noted that "racist comments are not handled properly," or that "nothing happens" when they are reported. One central theme that emerged was that racialized students who experience racism at

"Racist comments are not handled properly."
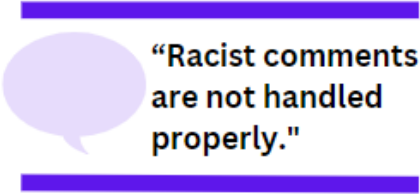
school may be feeling unsupported. The perceived poor handling of racist comments, and the fact that they occur at all, impact student perceptions of school climate.

School Climate Survey data is being used at the school level to respond to concerns about racism and discrimination

Board Action

Students recognized that they were looking at board-wide data, and that these findings would vary considerably at the school level. While Student Census data was never intended to be used at the school level, School Climate data is. The School Climate Survey was conducted in November 2021 and was released to school administrators gradually from January to April 2022. This data is anonymous and only captures identity in broad categories for the protection of student privacy. However, it does offer more in-depth school level information than has been available to administrators in the past, and schools have been using it to build their improvement plans for the year and to respond to concerns about racism and discrimination.

Perception of caring adult at school

As noted above, building trusting relationships is critical to understanding student experience and to build a strong foundation of belonging and care for students' school careers. To begin to understand how student identity relates to their perception of caring adults at school, students were asked to indicate their level of agreement with the statement, "There is at least one adult at my school that cares about me." All racialized groups of students, and students who belong to most religious minorities, are more likely to disagree with this statement to varying degrees.

Students who identify in any way as Black are more than twice as likely to disagree that they have at least one caring adult at school (13%, DI = 2.3) (see Figure 4). There are within-group differences among this group of students. For students who identify as Black, 14% (DI = 2.4) of those who made the single selection of Black disagreed, compared with 12% of students who selected Black and White (DI =2.2). Among students who identify as Latine, 10% disagree that they have at least one caring adult at school (DI=1.8) (see Figure 4). The within-group differences for student who identify as Latine indicate that 13% of those who selected Latine (DI = 2.1) disagreed compared with 8% of

Students who identify as Black are more than twice as likely to say they do not have a caring adult at school compared to students who identify as White.

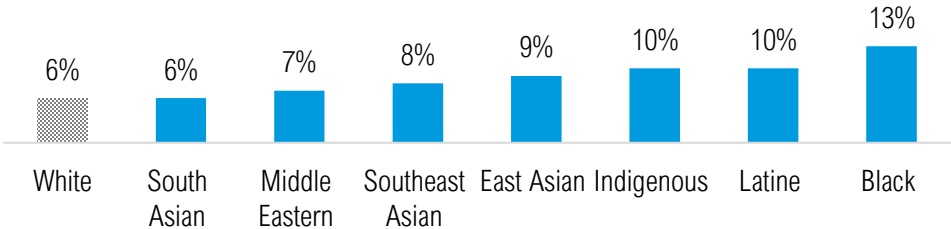*Figure 4: Percent of students who disagree that they have a caring adult at school by racial group.*

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students who selected both Latine and White (DI = 1.3). Ten percent (10%) of students who identify as Indigenous indicated that they disagree that they have at least one caring adult at school (DI=1.8, see Figure 4), and within this group, 12% of those who made the single selection of Indigenous disagreed (DI = 2.1), compared with 9% of students who selected Indigenous and White (DI = 1.6). These response patterns are very similar to findings on students' perception of being treated the same or better than their peers and their identities being positively reflected at school.

Students who identify as Hindu are almost twice as likely to say they do not have a caring adult at school compared to students who do not practice a faith.
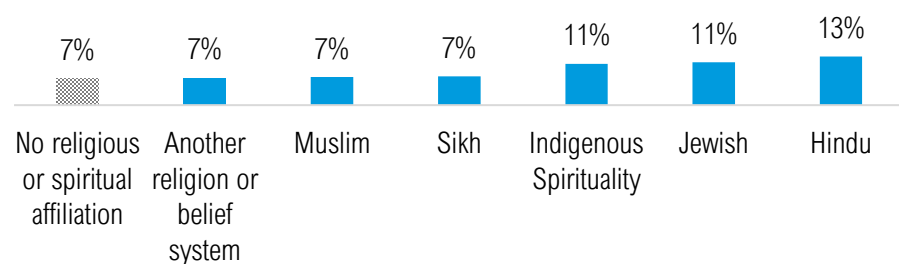

| 7% | 7% | 7% | 7% | 11% | 11% | 13% |

No religious or spiritual affiliation · Another religion or belief system · Muslim · Sikh · Indigenous Spirituality · Jewish · Hindu

Figure 5: Percent of students who disagree that they have a caring adult at school by faith group.

Among students who identify as East Asian, 9% overall indicated that they disagree with having at least one caring adult at school (DI=1.6, see Figure 4), and 11% of those who made the single selection of East Asian disagreed (DI = 1.9), compared with 5% of students who selected East Asian and White (DI = 0.9). Eight percent (8%) of students who selected multiple racialized identities disagreed with this statement (Di=1.5). Among students how identify as Southeast Asian, 8% overall disagree that they have at least one caring adult at school (DI=1.4, see Figure 4). Of those who made the single selection of Southeast Asian 11% disagreed (DI=1.8), compared with 0% of students who selected Southeast Asian and White (DI=0). Among students who identify as Middle Eastern, 7% (DI=1.2) overall indicated that they disagree with having at least one caring adult at school (see Figure 4), and 7% of those who made the single selection of Middle Eastern disagreed (DI=1.2), compared with 8% of students who selected Middle Eastern and White (DI=1.4). Among students how identify as South Asian, 6% overall indicated that they disagree with having at least one caring adult at school (DI=1.1, see Figure 4). Among racialized students, those with a single racialized identity are more likely to disagree at 10% (DI=1.7), compared to 8% of students who have mixed or multiple racialized identities (DI=1.4).

Among faith groups, students who identify as Hindu (13%, DI=1.9) are almost twice as likely to report that they do not have a caring adult at school compared to students with no religious or spiritual affiliation (see Figure 5). Students who identify as Jewish are about one and a half times as likely to disagree (11%, DI=1.7), as are students who practice Indigenous Spirituality (11%, DI=1.6). Students who identify as Sikh (7%, DI=1.1); students who identify as Muslim (7%, DI=1.1); and students who practice a religion not listed on the census (7%, DI=1.1) are marginally more likely to disagree (see Figure 5).

For linguistic groups, students whose first language is only French (10%, DI=1.7) and students whose first language is not English (10%, DI=1.8) are almost twice as likely to disagree than their English-as-a-first-language counterparts. Students born outside of Canada are more likely than those born in Canada (10%, DI=1.6) to disagree with statement of feeling like they have at least one caring adult at school.

Students who identified themselves as newcomers or refugees were much more likely to disagree that they do not have a caring adult at school (17%. DI=2.7). Note that newcomer and refugee students have the highest disparity index of all groups.

Student Feedback Summary

Students agreed that this data reflected their experience at school. Students identified that there were few, if any, staff members whose identity was similar to their own, which one student described as "a lack of adult perspectives that match my identity." Students clearly identified representation among staff members as a potential support.

"There is a lack of adult perspectives that match my identity."

Board staff have taken a similar survey called the Workforce Census and Belonging Survey. Early analysis is complete and consultation with staff groups is underway.

Board Action

The board has begun the process of understanding the demographic composition of Limestone staff by implementing the first Workforce Census and Belonging Survey in the spring of 2022. A summary of initial Workforce Census findings has been released. Further analysis comparing staff to student responses should be available before the end of the 2022-2023 school year. This information may be useful in helping build more caring connections between staff and students.

Perception of being treated better than or same as other students

Several student groups perceive that they are not treated as well as their peers. Students were asked to indicate their level of agreement with the statement, "In general, adults treat me the same as or better than they treat other students." Almost one in four students who identify as Latine and White disagree that adults in their school treat them the same or better than other students (23%, DI=1.7) (see Figure 6). Students who identify as Black were the next largest group to say the same (21%, DI=1.5) (see Figure 6). When this group is disaggregated, students who made the single selection of Black disagree at 22% (DI=1.7), and those who selected both Black and White disagree at 18% (DI=1.3). Overall, 17% of students who identify as Indigenous disagree (DI=1.3), with students who made the single selection of Indigenous having more disparate experience (20%, DI=1.5) than students who selected Indigenous and White (16%, DI=1.2). Finally, students who identify as East Asian and White were marginally more likely to disagree with this statement compared with their White peers (15%, DI=1.1) (see Figure 6). Note we found disparities in some categories only for students who are mixed (Latine and White, and East Asian and White, specifically). The experience of students who have a mixed racialized identity versus a single racialized identity within a category are very different on this variable (note the 4% margin between students who are Black and students who are Black and White; and the fact that students who identify as Latine (single selection) had 11% disagreement and a disparity index less than one (DI=0.9)).

Students who identify as Latine and White are nearly twice as likely to say that adults do not treat them as well as other students compared to students who identify as White.
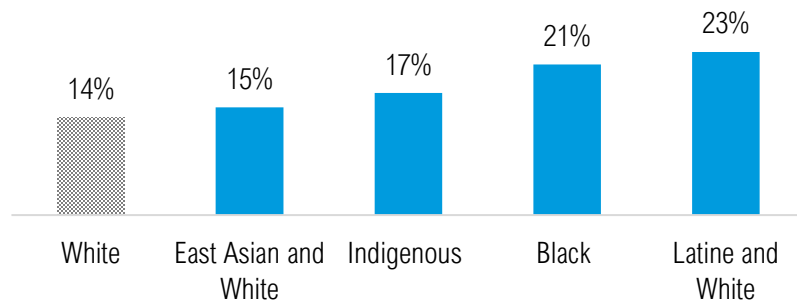
Students who hold multiple racialized identities were marginally more likely to disagree (15%, DI=1.1), as were students with a single racialized identity, despite having the same proportion of disagreement as students who identify as White (14%, DI=1.1). A relatively high proportion (14%) of students who identify as White disagreed that adults treat them the same or better than other students. This suggests that there are other variables besides race and racial background affecting the perception of treatment by adults at school among students who identify as White. These will be explored further in future reports.

Students who reviewed these charts noted that students who are South Asian are not on this chart, nor are students who identify as Arab. As we heard in response to several charts, students from these groups shared that their experience was not as positive as the charts suggest. Please see the Student Feedback section for more information.

Figure 6: Percent of students who disagree that they are treated the same as or better than their peers by adults at school by racial group.

While students who do not have English as a first language disagree in roughly the same proportion as their English-speaking counterparts at 14%, they are slightly more like to disagree with a disparity index of 1.1. Twenty-one percent of students whose first language is only French perceive that adults do not treat them as well as other students (21%, DI=1.5) compared with 14% of students who speak only English as a first language.

The proportion of students that identify as having no religious or spiritual affiliation who disagree with this statement is relatively high (14%), suggesting that additional variables outside of religious affiliation are affecting their responses. Almost one in four students who identify as Jewish disagree with this statement (23%, DI=1.6). Approximately one in five students who practice Indigenous Spirituality disagree (19%, DI=1.3). About one in seven (15%) of students who identify as Sikh (DI=1.1) are more likely to disagree with the statement than students who do not identify with a religious or spiritual affiliation.

Student Feedback Summary

Perceptions of being treated worse or differently can come from attempts to be inclusive gone awry. Students specifically requested training for staff that focuses on working with students from different backgrounds; responding to religion-based insults; how to follow up with both staff and students after a racist incident.

Feeling unwelcome or uncomfortable at school

Students were asked to respond to a series of questions that began with, "I have been made to feel unwelcome or uncomfortable at school because of…" and ended with a variety of different identity statements. The graphs below describe responses for students who answered "yes" to being made to feel unwelcome or uncomfortable at school because of their race, culture, or skin colour; their religion or faith; and their language. This section is slightly different from others in the report. Because the questions are so specific and correspond directly with the demographic categories, focusing on disagreement rates alone offers enough insight into the scale of the issues facing racialized students, and students who belong to religious and linguistic minorities. For that reason, disparity indices are omitted in this section.

Students who identify as Black report the highest levels of being made to feel unwelcome or uncomfortable at their school because of their race, cultural background, or skin colour.
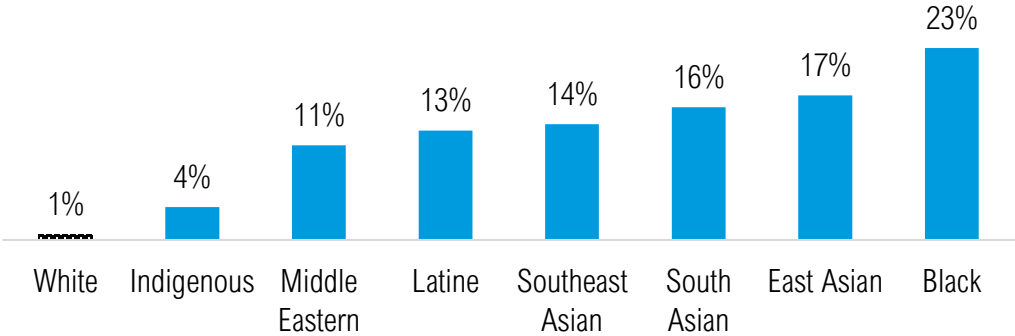
I have been made to feel unwelcome or uncomfortable at school because of my race, cultural background, or skin colour.

Students who identify as Black in any way reported the highest levels of being made to feel unwelcome or uncomfortable at school at 23%. This figures changes drastically when this data is disaggregated: 15% of students who identify as both Black and White agreed with this statement, while 27% of students who identify as Black (single selection) agreed with this statement (see Figure 7). This same pattern–that students who have single racialized identities are more likely to report being made to feel unwelcome or uncomfortable–exists for every single racial group (see Figure 7). Overall, <u>one in five</u> students who participated in the Census (21%) reported being made to feel unwelcome or uncomfortable because of their race, cultural background, or skin colour identifies as Black.

Figure 7: Percent of students who report being made to feel unwelcome or uncomfortable at school by racial group.

The figure increases for students who selected multiple racialized identities: 28% have been made to feel unwelcome or uncomfortable at school because of their race, cultural background, or skin colour.

Eleven percent of students who identified themselves as newcomers and/or refugees reported being made to feel unwelcome or uncomfortable because of their race, cultural background, or skin colour versus 3% of non-newcomers. Twelve percent of all students born outside of Canada have been made to feel unwelcome or uncomfortable for the same reason.

I have been made to feel unwelcome or uncomfortable because of my religion or faith.

Students who identify as Jewish experienced the highest levels of being made to feel unwelcome or uncomfortable because of their faith, with almost one in every five reporting this experience (18%).

Students who identify as Muslim also had higher rates of being made to feel unwelcome or uncomfortable because of their religion or faith at 13%. Eight percent of students who identified themselves as newcomers and/or refugees reported that they had been made to feel unwelcome or uncomfortable because of their faith, compared to 3% of non-newcomer students. Among all students born outside of Canada, the level of agreement with this statement is slightly lower at 7%.

I have been made to feel unwelcome or uncomfortable because of my language.

Students who identified themselves as newcomers and/or refugees on the census had high rates of being made to feel unwelcome or uncomfortable because of their language, with more than one in five students reporting

Students who identify as Jewish report the highest levels of being made to feel unwelcome or uncomfortable at their school because of their religion or faith.

No religious or spiritual affiliation: 1%
Hindu: 4%
Another religion or belief system: 5%
Christian: 6%
Sikh: 7%
Indigenous Spirituality: 8%
Buddhist: 9%
Muslim: 13%
Jewish: 18%

Figure 8: Percent of students who report being made to feel unwelcome or uncomfortable at school by faith group.

this experience (22%). The most common languages spoken by students who reported being made to feel unwelcome or uncomfortable were East Asian languages (mostly Korean, Chinese languages, and Japanese); Middle Eastern languages (mostly Arabic and Farsi); and South Asian languages (mostly Urdu).
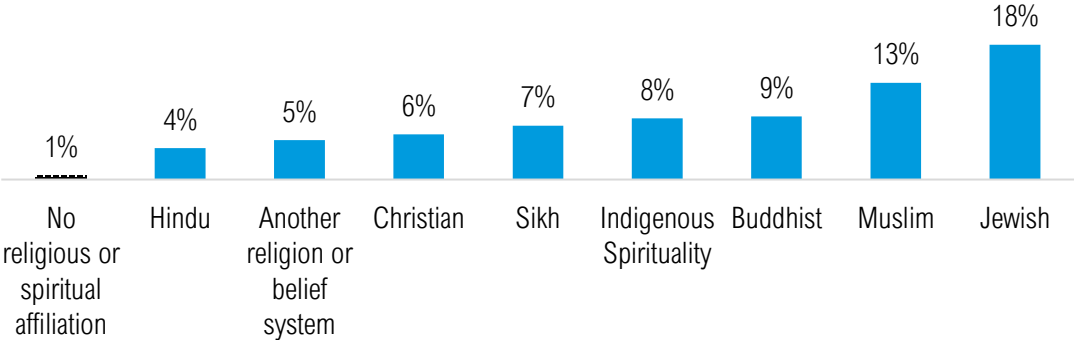
Student Feedback Summary

Students offered their suggestions as to why students who are racialized are feeling unwelcome or uncomfortable at school. One student cited unfair treatment for racialized students in disciplinary situations, saying "the way you look is the way you are judge[d]." Students reiterated that the perception that nothing is done after a racist incident also contributes to their discomfort.

Board Action

There are multiple ways to respond to racist incidents, one of which is to prioritize communication and relationship-building. The board is working on improving current procedures, including offering expanded support to victims of racism and discrimination that focus on supporting the victim and educating the aggressor. The board is also exploring the communication process related to incident follow up, which may be a contributing factor to the perception that nothing is done.

How Are Students Seeing Themselves in Limestone?

The board is working on new procedures for responding to racism and discrimination that focus on supporting the victim and educating the aggressor.

Positive Reflection of Identity at School

The census asked students to indicate their level of agreement with feeling like their identity was positive reflected in the following: pictures or posters; displays of student work; materials teachers use in class; topics studied in class; special events and celebrations; and school publications. Several groups of students who have racialized identities indicated higher rates of disagreement with this statement. Overall, students who identify as Latine are almost twice as likely to disagree with this statement (13%, DI=1.8) (see Figure 8). In-group differences in this group are significant: 19% of students who identify as Latine and White are notably almost three times as likely (DI = 2.6) to disagree with this statement and 9% of students who selected Latine (single selection) disagreed with this statement (DI=1.2). A similar (but opposite) finding exists for students who identify as Indigenous. Among all students who identify as Indigenous, 11% disagree (DI=1.6) (see Figure 8). However, those who identify as Indigenous only have a higher level of disagreement (17%, DI=2.4) than those who selected Indigenous and White (9%, DI=1.3). More work is needed to understand what representations of these two groups of students are present or absent in schools.

Students who identify as Latine are almost twice as likely to disagree that their identity is positively reflected at school compared to students who identify as White.
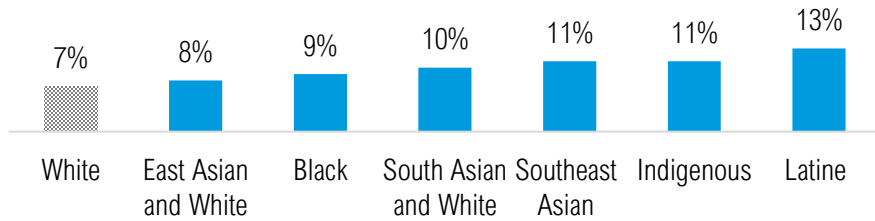

7% White
8% East Asian and White
9% Black
10% South Asian and White
11% Southeast Asian
11% Indigenous
13% Latine

Figure 8: Percent of students who disagree that their identity is positively reflected at school by racial group.

Among faith groups, students who identify as Jewish (16%, DI=2.4) and students who practice Indigenous Spirituality (15%, DI=2.2) are over twice as likely to disagree that their identities are positively reflected at school (see Figure 9). Students who practice another religion or belief not listed on the census are moderately more likely to disagree that their identities are positively reflected at school (9%, DI=1.4). Students who identify as Muslim (8%, DI=1.1) are marginally more likely than students who do not practice a faith to disagree.

Seven percent of students who speak only English as a first language disagreed with this statement. Students whose first language is only French were one and a half times as likely to disagree that their identity is positively reflected at school compared to students whose

Eleven percent (11%) of students who identify as Southeast Asian disagree their identity is positively reflected at school (DI=1.4) (see Figure 8). This figure increases to 13% for students who made the single selection of Southeast Asian (DI=1.7), compared to student who identify as Southeast Asian and White (5%, DI=0.7). Students who identify as South Asian and White have higher rates of disagreement (10%, DI=1.4). Students who identify as Black are slightly more likely to disagree with this statement at 9% (DI=1.3) (see Figure 8), as are students who selected multiple racialized identities (9%, DI=1.2). Students who identify as East Asian and White are marginally more likely to disagree (8%, DI=1.1).

Overall, students with single racialized identities are as likely as students who identify as mixed race to disagree with this statement (9%, DI=1.2).

Students who identify as Jewish, and students who practice Indigenous Spirituality are both more than twice as likely to disagree that their identity is positively reflected at school compared to students who do not practice a faith.

7% No religious or spiritual affiliation
8% Muslim
9% Another religion or belief system
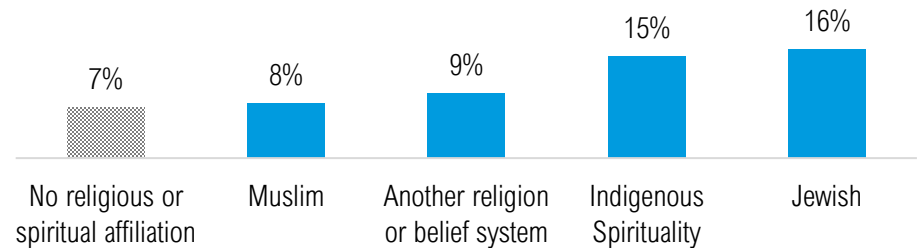15% Indigenous Spirituality
16% Jewish

Figure 9: Percent of students who disagree that their identity is positively reflected at school by faith group.

first language is only English (11%, DI = 1.5). Students whose first language is not English were marginally more likely to disagree at 8% (DI = 1.2).

> "There are a lot of attempts made to address equity issues but they are painfully tokenist."

Student Feedback Summary

Students commented on what they perceived as superficial attempts to address representation and equity issues. A student noted that "there are a lot of attempts made to address issues, but they are painfully tokenist." Students gave this feedback in relation to building a positive school climate as well.

Board Action

More effort has been made in the time since the Student Census was conducted to build events that support different cultural, religious, and racialized groups. For example, in 2022, a team of students and staff at LCVI created the first ever hair and skincare event for Black-identifying students. This event explores race, culture and belonging through everyday discussions of skin and hair. The event ran again in February 2023, along with a new event called the Black Excellence Panel as part of Black History and Futures Month.

> A team of students and staff at LCVI created the first ever hair and skincare event for Black-identifying students in 2022. This event explored race, culture, and belonging through discussions of everyday skin and hair care.

Students who identify as Black are more than twice as likely to disagree that they receive a comprehensive social justice education compared to students who identify as White.
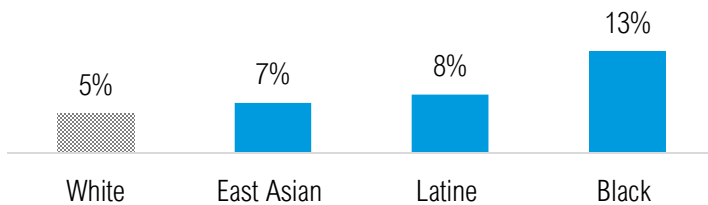
Figure 10: Percent of students who disagree that they receive comprehensive social justice education by racial group.

Comprehensive Social Justice Education

Students were asked to indicate their level of agreement with feeling like they have opportunities to learn about various social justice issues related to Indigenous Peoples; gender identity; race, ethnicity or cultural background; poverty; and people with disabilities in school. This section includes additional information that describes the responses for Grades 7 to 12 students, who were also asked if they are encouraged to learn about sexual orientation in school. Graphs show results for students in Kindergarten to Grade 12, and notable findings about Grades 7 to 12 students are noted in the text.

Students who identify as Black are nearly three times as likely to disagree (13%, DI = 2.6) that they receive comprehensive social justice education compared to students who identify as White (see Figure 10). When isolated to students in Grades 7 to 12 only, the difference increases to 18% (DI = 3.7). Students in Grades 7 to 12 who identify as both Black and White have especially high rates of disagreement at 20% (DI = 4.2), compared with students who made the single

selection of Black at 17% (DI = 3.5). Students who identify as Latine are moderately more likely than their White peers to disagree with this statement at 8% (DI=1.5) (see Figure 10). However, when isolated to students in Grades 7 to 12, students who identify as Latine are almost twice as likely to disagree at 9% (DI = 1.8). Students who identify as East Asian are marginally more likely to disagree at 7% (DI = 1.3) (see Figure 10). Students who identify as Southeast Asian in Grades 7 to12 are marginally more likely to disagree that they receive a comprehensive social justice education (5%, DI=1.1).

Students who hold a single racialized identity are marginally more likely to disagree that they receive a comprehensive social justice education (6%, DI=1.1); this disparity index increases slightly for students in Grades 7 to 12 (DI=1.2), but the percent disagreement remains the same.

Students who identify as Jewish are nearly three times as likely to disagree that they receive a comprehensive social justice education compared with students who do not practice a faith (14%, DI = 3.2, see Figure 11). Eight percent of students who identify as Sikh (DI = 1.7), and 7% of students who identify with another religion or belief system disagree (DI = 1.5). Students who identify as Muslim are marginally more likely to disagree with this statement than their non-religious peers (DI=1.1). Ten percent of students in Grades 7 to 12 who identify as Buddhist (not shown on graph) disagree that they receive a comprehensive social justice education (DI=2.6).

Students who identify as Jewish are almost three times as likely to disagree that they receive a comprehensive social justice education compared to students who do not practice a faith.

Students whose first language is not English are moderately more likely to disagree at 7% (DI = 1.3), compared to 5% of students who speak only English as a first language. When isolated to only students in Grades 7 to 12, this figure increases to 8% (DI=1.6). Students born outside of Canada who are in Grades 7 to 12 were marginally more likely to disagree that they receive a comprehensive social justice education (6%, DI=1.1) compared with 5% of students born in Canada. Students who indicated that they were newcomers or refugees are moderately more likely to disagree with this statement (8%, DI=1.6) than their non-newcomer peers (5%).

| Do not practice a faith or belief	Muslim	Another religion or belief system	Sikh	Jewish
5%	5%	7%	8%	14%

Figure 11: Percent of students who disagree that they receive comprehensive social justice education by faith group.

"More social justice classes! [...] Especially being mandatory!"

Student Feedback Summary

Students expressed significant concerns regarding the focus of provincial curriculum and the desire to see "more social justice classes" and related topics for discussion and exploration. The current perception is that the curriculum excessively focuses on the dominant culture.

Board Action

In Fall 2023, the board released a resource selection tool designed to support more inclusive curriculum. Students should be provided with the opportunity to learn about diverse cultures, histories, and perspectives, and should see themselves represented in the curriculum. This resource selection tool was developed to ensure that resources do not promote stereotypes, discriminatory biases, or systemic barriers, and that all students feel welcome and accepted. The tool invites educators to answer a series of questions and offers opportunities to think critically about their selections prior to assigning them to students.

> The **board has developed** a **resource selection tool** to ensure classroom resources **do not promote stereotypes, discriminatory biases, or systemic barriers, and** that all students feel welcome and accepted.

Opportunities to learn about and express one's cultural background and identity

Students in Grades 7 to 12 were asked to indicate their level of agreement with the statements, "At my school, I have opportunities to learn about my cultural background," and, "At my school, I have opportunities to express my cultural identity." These statements were combined for analysis. All racialized groups of students–except students who identify as Indigenous–are more likely to report that they do not have cultural learning opportunities at school.

Students who identify as Southeast Asian (28%, DI=2.6) and students who identify as South Asian (27%, DI=2.6) are nearly three times as likely to report they do not have opportunities to learn about or express their cultures in school compared to students who identify as White (see Figure 12). Students who identify as Black (24%, DI=2.3); students who identify as Latine (23%, DI=2.2); and students who identify as Middle Eastern (20%, DI=1.9) are all about twice as likely to state that they do not have opportunities to learn about and express their cultural identities at school. Students who identify as East Asian (14%, DI=1.3) are moderately more likely to disagree, as are students who selected multiple racialized identities (13%, DI=1.3). Some within-group differences were noted for this question. For example, 13% (DI=1.2) of students who identify as East Asian (single selection) indicated that they disagreed with this statement, compared to 18% (DI=1.8) of students who selected both East Asian and White. Among students who identify as Southeast Asian, 30% of those who selected Southeast Asian (single selection) indicated that they disagreed with this statement, compared to 18% of students who selected both Southeast Asian and White.

Overall, students who selected a single racialized identity are more likely to disagree (18%, DI=1.8) than students who hold mixed or multiple racialized identities disagree (14%, DI=1.3).

Students who identify as Jewish are more than three times as likely to disagree (33%, DI=3.8, see Figure 13) compared to students who identify as having no religious or spiritual affiliation. Students who identify as Hindu are nearly three times (28%, DI=2.8) times as likely to disagree, and students who identify as Muslim (21%, DI=2.1) are twice as likely to disagree. Students who identify as Sikh (15%, DI=1.5) and students who identify as Buddhist (14%,

Students who identify as South Asian and students who identify as Southeast Asian are almost three times as likely to report they do not have opportunities to learn about or express their cultural identities in school compared to students who identify as
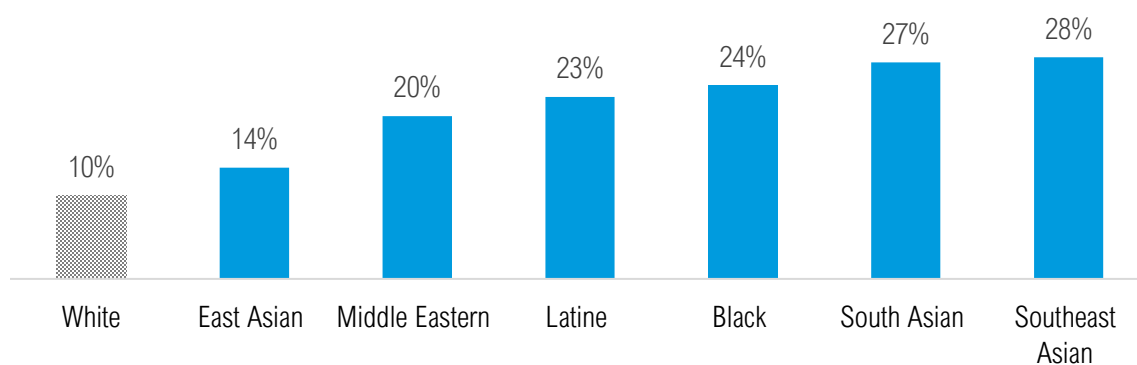

Figure 12: Percent of students who disagree that they have opportunities to learn about and express their cultural identities at school by racial group.

DI=1.4) are moderately more likely to disagree. Students who practice a religion or belief not listed on the census (12%, DI=1.2), are marginally more likely to disagree.

Students who were born outside of Canada are moderately more likely to disagree (15%, DI=1.3) than student who were born in Canada. Students whose first language is not English are more likely to say that they do not have opportunities to learn about or express their cultural identities in school (18%, DI=1.6) compared to students whose first language is only English (11%). Many groups of students say they don't have opportunities to learn about or express their cultures at school.

Students who identify as Jewish are more than three times as likely to say that they do not have opportunities to learn about or express their cultural identities in school compared to students who do not practice a faith.

Figure 13: Percent of students who disagree that they have opportunities to learn about and express their cultural identities at school by faith group.

> "In the few instances that we do learn about different cultures, it is taught as if nobody in the class is part of the minority group."

Student Feedback Summary

Students observed that learning about different cultures was a rare occurrence, and that when they do, "it is taught as if nobody in the class is a part of the minority group." Other feedback from students related to a perceived need for opportunities for teachers to receive training in how to teach about cultures that are different from their own, which was a consistent theme throughout consultations with students.

Board Action

While learning about different cultures is not explicitly outlined in the curriculum except in specific cases, there are opportunities to embed different perspectives in certain subjects. The Understanding Contemporary First Nations, Métis, and Inuit Voices English class has been taught (under different names) as the mandatory English course in Grade 11 in Limestone since 2018.

All Grade 11 students take Understanding Contemporary First Nations, Métis, and Inuit Voices as their English course.

30

Conclusion

Student Census data indicates that there is a connection between belonging to certain racialized groups and a greater likelihood of experiencing negative school climate. Students who identify as Black and students who identify as Latine have consistently negative findings on every indicator included in this report. This is especially true of students who identify as Black, who have some of the highest disparity indices of all racialized groups. While we found disparity indices greater than one (1.0) among all racialized groups of students, these two groups had the most consistent patterns of negative experiences.

Among other groups of racialized students, findings are more varied. For example, while students who identify as Indigenous have higher disparity indices on most indicators, they also have notable positive findings related to comprehensive social justice education and opportunities to learn about and express their cultural identities at school.

An important piece of information that gathered from these analyses is that the experiences of students with mixed (chose more than one option) and single (chose only one option) racialized identities vary in complex ways. Holding a single racialized identity is associated with higher disparities for not having a caring adult at school; not having opportunities to learn and express their culture in school; and being made to feel unwelcome or uncomfortable because of their race, culture, or skin colour. In terms of consistency within groups, students who selected only Black have higher disparity indices on four out of seven indicators, as do students who selected only Indigenous. Students who identify as having mixed or multiple racialized identities are more likely to report negative school climate, and to disagree that they comprehensive social justice education. In particular, students who identify as Latine and White have higher disparity indices on five out of seven indicators. While no conclusions can be made on how or why these differences exist based on the information this report, future planning and decision-making related to race or racialization should take into consideration the differences in experience that may exist for students who have mixed or multiple racialized identities versus students who hold a single racialized identity.

Students who identify as Jewish also have disparity indices greater than one (1.0) on all indicators and were notably highest for comprehensive social justice education and opportunities to learn about and express their cultural identities at school. Students who practice Indigenous Spirituality, and students who identify as Muslim, also have disparity indices greater than one on most indicators.

Survey data shows that students who practice a religion or belief not listed on the census are also more likely to disagree on almost all indicators, particularly experience of positive school climate. Most of these students identify with some form of atheism or agnosticism. The remainder identify with a pagan belief system; multiple faiths at once; or with spiritual beliefs that are unique to them. Because of the variability in this group, no conclusions can be made as to why their experience may be more negative. Performing intersectional analyses on this data should provide more information on what other aspects of their identity may be connected to their school experience.

Racialized students in general are far more likely to report that they do not see their identities reflected positively at school; that they do not have opportunities to learn about and express their cultures at school; and that they do not receive comprehensive social justice education. This is also true for students from almost every religious group; students born outside of Canada; and students whose first language is not English. All racialized groups

of students are more likely to disagree that they have a caring adult at school. Again, this is true for most religious groups; students born outside of Canada; students who are newcomers and refugees; and students whose first language is not English.

Students who were born outside of Canada, and students who are newcomers or refugees have similar experiences to students born in Canada, with some exceptions. In most cases, survey data shows that students who were born outside of Canada, and students who are newcomers or refugees have experiences like their Canadian-born peers. However, students born outside of Canada were more likely to disagree that they have opportunities to learn about and express their cultures at school. Students who are newcomers or refugees were more likely to disagree that they experience positive school climate, and that they receive a comprehensive social justice education.

Student Feedback on Student Census Data

This report is the first a series that identifies systemic barriers facing students in Limestone. Students who participated in engagement sessions offered some early suggestions as to why some of these barriers exist. The board hopes to build a broader circle of students, families and community members willing to work with the board to understand systemic issues and design strategies to eliminate them. Those strategies will be embedded in the board's various planning and strategy documents, largely within the Equity Action Plan and the Strategic Plan, where they will continue to be publicly available. Below is a more fulsome, thematized account of students' responses, summaries of which appeared earlier in this report alongside the survey findings. This section is intended to ground the Student Census data in current student experience, and to ensure that students are involved in how this data is interpreted. We recognize that these early engagement sessions involved a small sub-section of the Limestone student community, and we do not claim that their responses are representative of all students. This small start was intentional, as we are still building our connections and relationships with student groups and working on ways to co-create knowledge about equity issues facing students in schools.

Generally, the students who reviewed this data indicated that it reflected their experiences and that of their peers. However, there were students from some groups who disputed some findings. Students who identify as Middle Eastern; students who identify as Muslim; students who identify as Hindu; students who identify as Sikh; and students who identify as South Asian often shared that the information from the Student Census findings alone did not fully capture their lived experience. In some cases, they felt the disagreement rate was too small, or were surprised that they did not make it on to the graphs at all. There is variability among all groups, and that the disagreement of a select group of students does not negate the experience of students who did the census. This phenomenon may be linked to high variability among responses; difference in experience across grade levels (intermediate and secondary students participated in the sessions, not younger elementary students); changes over time; or other issues that require more investigation. It is also possible for conflicting findings to be true.

The purpose of speaking with students was not to see if the Census results were "still true." Rather, these consultations were done in recognition that as the board releases information to the public about the school experiences of racialized students and students who belong to religious and linguistic minorities, students and families need to see these findings as consistent with their experience or that of their peers. Equity work carries with it the responsibility to minimize harm, and our hope in speaking with students was to verify this report contained information that was a fair representation of student experience from which to begin our action planning.
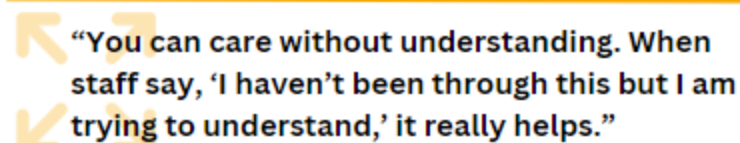
Staff and Student Interactions

Students who reviewed this data attributed differences in experience and treatment to a lack of intervention when racism occurs; inappropriate responses to racist acts; and a perception that educators need more training in responding to racist incidents. One theme that came from student responses is that racialized students who experience racism at school are feeling unsupported. One student said that "…racialized students do not enjoy school because of the racists comments[,] teachers[, and] community." At a different school, a student expressed reluctance to make complaints stating that schools should "take people seriously when they make complaints. If you don't then people feel like sharing is pointless!" At another school, a student who identified as Jewish noted that they did not see issues related to faith-based discrimination being addressed. Generally, these students were dissatisfied with how racism and discrimination were addressed in their schools.

Student comments suggest that feeling unsupported may in part be because not many Limestone staff can share students' experiences of racism. Students readily acknowledged that there were few if any staff members whose identity was like their own and indicated that their experience of caring adults would be better if there were more adults like them in schools. The recent LDSB Workforce Census and Belonging Survey conducted in June 2022 supports students' observations: only 7% of staff selected a racialized identity, compared with 21% of students.[24] Lack of diverse representation among school staff is a systemic problem with many contributing factors. While Limestone and other boards are examining how hiring practices may affect these figures, the broader systemic issue of who has access to teacher's college also needs to be considered in conversations about staff representation. Regardless, students shared the importance of seeing staff who look like them and have shared lived experience. A student explained that "students who have a staff member that represents their identity are going to feel safer [or] like they have an adult to go to […]." A student at another school said, "I would feel safer talking to someone of colour because they would understand my situation better." While there were students who were able to name caring adults in their school whose identity did not correspond to their own, the general feeling was that there are not "enough" adults that students view as caring. One student summarized this feeling: "[There is] usually one teacher who cares but then 20 who don't."

Some students reported that when they do approach adults for support, the resulting interaction and follow-up affects their perception of that adult as caring. The students we spoke to consistently reported they feel like schools' responses to racism are inappropriate. For example, one student said, "In a lot of cases, education doesn't fix antisemitism. […] Punishment is required, not just a 'talk'." Another student described their experience reporting their concerns, stating that "teachers often try to justify or minimize racist/antisemitic/anti-Islamic comments... 'They didn't mean it.' 'They didn't know' is NOT an excuse."

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[24] The Preliminary Workforce Census and Belonging Survey can be accessed here, on pages 2 to 13.

Students emphasized the importance of authentic interactions, especially in cases where their identities do not relate to one another. There was a sense among some students that equity initiatives are performative; that they are "well-intended but poorly executed;" and that notions of pity and charity are at play in school settings between White staff and racialized students. One student defined their experience with staff as White saviourism. They said these actions place "racialized students on an awkward pedestal…Teachers feel good about themselves, but students feel confused." Students offered recommendations for positive changes related to adult interactions that focused on connection and integrity. For example, a student pointed out that follow-through is important because "saying without action isn't caring." Another student noted that "you can care without understanding. When staff say, 'I haven't been through this, but I am trying to understand,' it really helps."

> "You can care without understanding. When staff say, 'I haven't been through this but I am trying to understand,' it really helps."

Representation in Class Content

Students shared their observations of how cultural diversity and social justice issues have or have not been included in their education. For example, some students who identified as Muslim noted that there was no education about Islam in their school, nor did they see any representation in their school during Islamic History Month. A student in this same group noted that they have only ever seen one Muslim character in their classroom materials. Some students noted that most current representations of non-White and non-Western cultures are done "through the 'western gaze.' A lot of the media only depicts and highlights voices when they are oppressed rather than celebrating identity and culture." A student from another school said that their school lacks materials that centre non-White identities and perspectives. Some students stated that Black History month includes "always the same stories," and multiple students asked that Black stories be celebrated all year. These quotes suggest that alongside the important work of understanding historical and current systems of oppression, highlighting the joy, beauty, and voices of various cultures is a wonderful way to ensure positive reflection of identity in school. Students also wanted teachers to consider if they could offer informed lessons about backgrounds different from their own and stated that they would like to learn about different cultures and beliefs from members of those cultural and religious groups whenever possible.

Some students also noted feeling like their culture and identity were never included in classroom discussions. One student shared that they "feel as though I am never spoken about. People just associate being Arab with being Muslim, but no one actually knows about my culture." One student who is Jewish noted that "the Holocaust is not studied until Grade 10 and even then, there is almost no info taught about it," and other students who identify as Jewish noted that Jewish history was absent from their education. It should be noted that curriculum is provided by the province, and that the Ministry of Education has indicated that some Holocaust education will be included in the Grade 6 social studies curriculum as of fall 2023. While some students have experienced the exclusion of their culture from their class content, others have experienced attempts at inclusion gone wrong. We heard from multiple students who identified as Jewish or who identified as Muslim that they had been asked to either "speak for" their cultural or religious group to their class, or to review a teacher's lesson plan. Students understood that while the teacher's intent was to confirm that their information was accurate and appropriate, students were emphatic that educating adults and their peers is not their responsibility. Collaborative, student-focused approaches to teaching about sensitive topics recommend working with students who have lived experience with those issues but from a stance of

individual student support–this is support FOR the student–rather than asking them to support the teacher's lesson plan–this is support FROM the student. Any contribution from a student is on that student's terms.

Some students appreciated that building an inclusive curriculum is not easy. One student noted that focusing on one group may be seen to be at the expense of others. Incorporating a broad range of social justice topics–and recognizing which topics are missing–is challenging in a system that has historically prioritized the voice of the dominant culture. A student explained the problem this way: "It is of course much easier for students who identify as White to be less conscious […] because they are represented throughout the majority of the curriculum. The institution of education was built for White people by White people. This therefore makes it awkward and somewhat uncomfortable for the integration of other social justice education plans. These systems of oppression must first be dismantled and rebuilt from the bottom up."

Students from all schools offered suggestions for improving class social justice content. These students want their classes to emphasize the lived experiences of marginalized groups; offer legal studies presented in ways that empower non-White individuals who may wish to follow a profession in the justice system; include critical race theory; embed more identities in Grade 10 history class; promote opportunities for students and teachers to learn about cultures and religions with more depth and earlier; and generally to teach about the contributions of all cultures to Canada. Students hoped to see more programming for Asian Heritage Month; more positive narratives about individuals who are Muslim; more cultural opportunities for students who identify as Sikh; more education about Black culture, not just individuals; and more Holocaust education. Finally, students asked for staff and fellow students to consider who is in the classroom and what their lived experiences may be and always think about providing "trigger warnings" when teaching about various histories.

Safe and Respectful Spaces

Students would like to see their identities considered in their classrooms and in the conduct of staff and peers to create a more respectful environment. One student expressed that positive change would feel like "not being afraid or embarrassed to educate ignorant people on name pronunciation. Giggling at 'difficult' names makes it disheartening for me to even try because of lack of respect." Students who identify as Muslim offered personal stories of experiencing Islamophobia–from students making Islamophobic comments going unpunished, to teachers highlighting negative news stories about terrorists connected to Islam–as instances of being made to feel unwelcome or uncomfortable at school. Students thought that having teachers and students learn about diverse cultures and religions, and focusing specifically on combating Islamophobia and antisemitism could address the high proportions of students who identify as Jewish and students who identify as Muslim feeling uncomfortable or unwelcome. Students identified prayer spaces (or the effort staff are making to find them prayer spaces) as a positive support for students who practice a religion or faith.

Based on student feedback, religious differences are most keenly felt during school-wide holiday celebrations. Students noted that it is hard to avoid holiday celebrations that do not align with their own religion, since the school celebrates so many. One student explained their discomfort and frustration as a "feeling of being 'other' during the holidays." In particular, non-Christian students said that compulsory (or unavoidable) Christmas and Easter activities (e.g., spirit days, movie nights, door-decorating contests) were exclusionary.

When students perceive spaces to be unsafe, it may impact their willingness to participate in events and share their concerns. When reviewing the graph on race and racial background and positive school climate, a student commented that they thought the bar for students who are Black should be higher, and that this was because "some students didn't do it [or] say anything." Another student shared their concern over students not completing the census truthfully because they did not believe it would be taken seriously, or they were scared to complete it. An important step in fully understanding student experience is being able to build trusting relationships with students and create a climate in which students feel safe to share their experiences with adults who can and will help.

"My school and another school [have] an affinity group."

When asked about current equity initiatives that were helpful, one student shared that their school TV systems offers information on cultural events and holidays. Another student mentioned their school's affinity group as a positive initiative. Affinity groups bring together individuals who share social location or lived experience to build community and action within their organization or school. Another student noted that while there are affinity groups, they are school-based and not board-organized, which raises questions as to which of those two options might be preferred. Affinity is tied to representation and feeling like you have a voice, which was a consistent theme in all student feedback.

Appendix

Demographic Tables

Number of students reflects the number in each demographic category overall. When examined question-by-question, these numbers change due to non-responses.

Language	Number	Percent[25]
Students whose first languages do not include English	835	8%
Students whose first language is only French	*115*	*1%*
Students whose first languages include English (English speakers)	9118	91%
Students whose first language is only English	*8354*	*84%*

Religious or Spiritual Affiliation	Number	Percent
Students who identify as Buddhist	46	0.5%
Students who identify as Christian	2230	22%
Students who identify as Hindu	92	1%
Students who identify with Indigenous Spirituality	71	1%
Students who identify as Jewish	110	1%
Students who identify as Muslim	413	4%
Students who identify as Sikh	27	0.3%
Students who practice a religion or belief not listed on the Census	2774	27%
Students with no religious or spiritual affiliation	4366	43%

Country of Birth	Number	Percent
Students who were born outside of Canada	807	8%
Students who were born in Canada	9793	92%

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[25] The denominator in percent calculations is the number of students who answered the question, which is not necessarily the same number of students who participated in the Student Census. Percentages may not add to 100% due to rounding.

Newcomer or Refugee Status	Number	Percent
Students who identified that they are a newcomer or a refugee	72	1%
Students who did not identify that they are a newcomer or a refugee	10528	99%

Race and Racial Background	Number	Percent
Students who identify with a racialized identity	2276	21%
Students who identify as Black	**329**	**3%**
Black	*226*	*2%*
Black and White	*103*	*1%*
Students who identify as East Asian	**309**	**3%**
East Asian	*231*	*2%*
East Asian and White	*78*	*1%*
Students who identify as Indigenous	**691**	**7%**
Indigenous	*193*	*2%*
Indigenous and White	*498*	*5%*
Students who identify as Latino/Latina/Latine	**154**	**2%**
Latine	*83*	*1%*
Latine and White	*71*	*1%*
Students who identify as Middle Eastern	**294**	**3%**
Middle Eastern	*255*	*2.4%*
Middle Eastern and White	*39*	*0.4%*
Students who identify as South Asian	**311**	**3%**
South Asian	*269*	*2.5%*
South Asian and White	*42*	*0.4%*
Students who identify as Southeast Asian	**80**	**0.8%**
Southeast Asian	*59*	*0.6%*
Southeast Asian and White	*21*	*0.2%*
Students who identify with multiple racialized identities	**108**	**1%**

This group includes students who identified as Black and Indigenous; Black and Latine; Black and South Asian; Black and Middle Eastern; Black and Southeast Asian; East Asian and Latine; East Asian and Middle Eastern; East Asian and South Asian; East Asian and Southeast Asian; Indigenous and Latine; Indigenous and Middle Eastern; Indigenous and Southeast Asian; Latine and Middle Eastern; Middle Eastern and South Asian; and students who selected more than two options. Each of these groups contains fewer than 15 students and are combined to protect student privacy.

Students who identify as White (one selection)	8325	79%

Race and Racial Background: Additional Categories	Number	Percent
Students who identify with a racialized identity	**2276**	**21%**
Mixed or multiple racialized identities (multiple selections)	*706*	*7%*
Single racialized identity (one selection)	*1570*	*15%*
Students who identify as White (one selection)	**8325**	**79%**

Method

A **disparity index** compares the outcomes or experiences of two distinct groups: an inquiry group (Group A), and a comparison (Group B). The resulting number tells us how likely the inquiry group is to have a certain outcome or respond a certain way, relative to the comparison group. For example, a disparity index of 2 means that the inquiry group of students is twice as likely to report a given experience than their comparison group. Group differences with no disparity have a resulting number, or index, of 1. Disparity indices rely on first calculating disproportionality indices. In the equation below, Group A refers to the inquiry group, and Group B refers to the comparison group.[26] "Program Population" in our case refers to the number of students who gave a particular response (e.g., the number of students in Group A who disagreed):

$$\text{Disparity } A/B = \frac{\left(\dfrac{\textbf{\textit{Number in Group A Program Population}}}{\textbf{\textit{Number in Group A Benchmark Population}}}\right)}{\left(\dfrac{\textit{Number in Group B Program Population}}{\textit{Number in Group B Benchmark Population}}\right)}$$

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[26] This equation is provided within the Anti-Racism Data Standards in Standard 29: Racial Disproportionality and Disparity Indices (p. 48).

All benchmark groups are drawn from students who completed the Student Census. All comparison groups consist of students **least likely to historically experience discrimination** relative to the inquiry group (e.g., students who identify as White are unlikely to experience racial discrimination when compared with racialized students). An example of what our calculations look like is below:

$$\text{Disparity } A/B \; = \; \cfrac{\left(\cfrac{\textit{\textbf{Number of students who do not speak English as a first language who disagree}}}{\textit{\textbf{Number of students who do not speak English as a first language who answered the question}}}\right)}{\left(\cfrac{\textit{Number of students who speak English as a first language who disagree}}{\textit{Number of students who speak English as a first language who answered the question}}\right)}$$

In other cases, benchmark populations may come from available data from Statistics Canada or other comparable administrative data, neither of which we have. The role of a benchmark population is to help establish a baseline against which we can compare over time, and since our only mechanism for this type of data collection is the Student Census, we have decided to identify our benchmark groups from within the Student Census itself. We will be able to build cohort comparisons with the next set of Student Census data, which will allow us to compare outcomes and experiences for the same students over time.

The denominator for each calculation is the number of students who answered that question on the census; students who did not respond to a particular question have been removed from each individual calculation. It is important to note that while most groups are well-represented in the overall dataset, they may not be as well-represented in each question (see Limitations note on group size). We have chosen to focus on "agree" and "disagree" (or their equivalents) for each question, and to disregard "neither agree nor disagree" and "not sure" to increase our ability to interpret data by removing ambiguous responses.

Example Calculation

The inquiry group in this example is ***students who do not speak English as a first language (Group A).*** Their comparison group is *students who do speak English as a first language (Group B).* Below is a table of these two groups' responses to the statement, "There is at least one adult at my school who cares about me."

	Agree	Neither Agree nor Disagree	Disagree	Total
Students who do not speak English as a first language (Group A)	562	148	83	793
Students who speak English as a first language (Group B)	6973	1331	524	8828
Students who are not sure of their first language	21	11	2	34
Total	**7556**	**1490**	**609**	**9655**

This example will focus on calculating disparity for "Disagree" responses. The highlighted cells contain the values we will use to calculate this index and are plugged into the equation below.

$$\text{Disparity } A/B \quad = \quad \frac{\left(\dfrac{83}{793}\right)}{\left(\dfrac{524}{8828}\right)}$$

$$\text{Disparity } A/B \quad = \quad \frac{.11}{.06}$$

$$\text{Disparity } A/B \quad = \quad 1.78 \text{ rounded to} \rightarrow 1.8$$

Student Groupings (Coding)
Race and Racial Background

The race-based data you see in this document has been organized to align with eight racial categories provided by the Data Standards for the Identification and Monitoring of Systemic Racism (hereafter the Anti-Racism Data Standards, or ARDS) and includes expanded analyses recommended by stakeholders. We must adhere to the guidelines within this document under the auspices of the Anti-Racism Act (2017), the authority under which we carried out the Student Census. While we have certain obligations for reporting, we are not prevented from reporting race-based findings in other ways.

In partnership with the Technical Advisory Group (TAG), we have organized responses from the race and racial background question in multiple ways to allow for as many options as possible in our analyses, which include:
- **The ARDS's eight categories** (Black, East Asian, Indigenous, Latine, Middle Eastern, South Asian, Southeast Asian, White). When grouped in this way, students who make multiple selections are double counted. For example, a student who selects Southeast Asian and White would be counted in both groups, rather than as an individual who is Southeast Asian-White.
- **A recoded race variable.** Students were grouped into mutually exclusive categories based on their selections. For example, when grouped in this way, a student who selects Southeast Asian and White is counted once as a Southeast Asian-White individual. This resulted in 34 separate sub-categories, including Mixed or Multiple Selections *that include White* and Mixed or Multiple Selections *that do not include White*. These distinctions became important as we moved through our analysis based on some of our findings around mixed versus single racialized identities:

we noticed that in some cases, racialized students who selected White as part of their racial background had more positive experiences, and in some cases the opposite was true.

- **A racialization construct**. We examined individual responses considering race, ethnicity, and Indigenous identity to create a broader construct of racialization. Students could be categorized as White, Racialized or Cannot Define.
- **A mixed and/or multiple identities variable**. This variable categorizes students as having Single (one selection), Multiple (more than one selection) or Mixed identities (more than one selection, and/or student used the text box to write "mixed," "mixed race," or "biracial" as its own identity). When grouped in this way, a student who is Southeast Asian and a student who is White would both be coded as Single; and a student who is Southeast Asian and White would be coded as Multiple.
- Plus, the students' **original, unedited responses**

The subject of the March TAG meeting was how to code and proceed with race-based data analysis (some of the above variables were built or adapted because of that meeting). We initially presented TAG with the 34 sub-categories which led to a discussion focused on two main principles: What will the data be used FOR, and race as a perceptual category and racialization and racism social phenomena.[27] Based on our conversations, TAG agreed that using the eight broader categories was the place to start. The analyses in this document align with their wishes to start more broadly and later discussions to refine in certain areas. For groups for which we found disparities, we disaggregated the data into two further categories: those who selected a single race or racial background, and those who selected a racialized identity as well as White (some of these students chose to identify themselves specifically as Mixed or Biracial). In some cases, there was no appreciable difference between the two. In these cases, we have left the categories in their original state in the graphs above.

Comparison group: students who identify as only White

Religion

As with the Race and Racial Background data, the ARDS offers clear guidelines on how to proceed with categorizing students' responses about religion, spiritual affiliation and/or belief. The Student Census offered expanded categories, so students had more options from which to choose their religious affiliation. Since the release of the preliminary report, these responses have been recoded to align with the ARDS. As above, there are expectations as to how we report, but no restrictions on offering other analyses. At time of writing, no formal requests have been made to examine data on religion and spiritual affiliation outside of the current categories. For the purposes of this report, we have organized this data in the following way:

- If a student made **multiple selections** that included a belief system, they were included as "Another religion or belief system." For example, students who selected Agnostic, Christian and "Spiritual, but not religious" would be categorized as "Another religion or belief system." A

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[27] Standard 15 of the ARDS (pages 26 to 28) recognizes race as a social construct and offers rationale for the eight race categories that is grounded in the way that race is "used" to create iniquities. As a committee, the TAG discussed race as a perceptual category–that is, the idea of race is used to classify people based on visible traits, regardless of how that person may identify themselves.

student who selected "Not sure" and "I don't know" was categorized as "No religious or spiritual affiliation." The ARDS requires single-category coding wherever possible, and this was our solution.

- **"Another religion or belief"** includes students who selected Baha'i; Jainism; Wicca; Spiritual but not religious; students who used the text box to write down a religion or belief system that not listed (e.g., Paganism); and students who selected multiple faiths and/or beliefs (e.g., Buddhist, Christian, and Muslim)
- **Buddhist, Christian, Hindu, Indigenous Spirituality, Muslim and Sikh** include students who made these single selections, and students who were recoded into these groups based on their use of open text boxes (e.g., a student who selected "Another religion or belief" and entered "Protestant" would be coded as Christian).
- In this report, the category of **Jewish** is unique. In student feedback sessions, students who identified as Jewish emphasized Judaism as an ethnoreligion, characterized by a common ethnic heritage and usually–but not always–a shared religious practice. Based on their feedback, we recoded this category to include all students who indicated that they were culturally (e.g., they selected Jewish under Ethnicity or Cultural Background or Race or Racial Background) or religiously Jewish (e.g., they selected Jewish under Religion or Spiritual Affiliation).
- Plus, the students' **original, unedited responses**.

Comparison group: students who do not practice a religion or belief ("No religious or spiritual affiliation")

Language

Students whose first language is not English includes students who did not list English among any of their first languages.[28] **Students who have French as a first language** includes students whose first language is **only** French.

Comparison group: students whose first language is only English.

Ethnicity

During analysis, each choice was counted for each student. For example, if a student selected that they were Canadian, Greek and Italian, they were counted in each of those groups separately. As such, totals exceed the number of respondents and will not add up to 100%. There was no additional coding performed for this variable. Note that ethnicity is considered in our analyses as an element of coding rather than being investigated on its own. There are simply too many groups for us to create meaningful information for this report. As we delve deeper into understanding racial, religious, and linguistic disparities in Limestone, ethnicity will be considered as a contextual factor when reaching out to communities and understanding specific experiences.

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[28] This category is not related to ESL programming.

Country of Birth

Students are grouped as those Born in Canada, and those Born Outside of Canada: actual country of birth was not recorded. Students who were not sure or did not know are not included in the analyses.

Comparison group: students born in Canada.

Student Consultations

In November 2022, we invited intermediate and secondary students who are attached to equity groups or clubs in four schools to participate in a validation, review, and feedback session concerning the findings of this report. Our intent in speaking with these students specifically was to work with students who not only had lived experience with the issues covered in this report but had also demonstrated an interest in working on equity issues within their schools. While this limits the group of students we spoke with to a smaller number, the decision to work with existing equity groups prioritizes voluntary participation and expression of interest. Students were invited by an Equity Consultant who already had connections with each group. Students were not asked to "prove" their membership in any given group, nor did we request any information about the students that would connect their feedback with a given identity–both practices would have prevented the creation of a brave space that recognizes student expertise. For their time, secondary students were compensated with community hours towards their diploma, and all students received a meal. Students were advised of the content of the report and asked to attend if they were able to draw on their lived experience as they offered their observations and recommendations. The invitation we shared with schools is below:

Dear Students,

The Technical Advisory Group and the Equity Team are asking for students' help in reviewing Student Census findings and in offering recommendations for what to do next. We would like to meet with your group to review our first report on sense of belonging, race, and race-related data. This includes:

- *Race or Racial Background*
- *Religion or Spiritual Affiliation*
- *Ethnicity*
- *Country of Birth*
- *First Language (especially students whose first language is only French)*

Each of these categories was analyzed alongside student experiences, including positive school climate; social justice education; identity being reflected positively at school; relationships with caring adults; treatment by adults and school; and feelings of being unwelcome or uncomfortable at school.

We are looking for equity-focused student groups who can participate in a 1.5-hour session to discuss the findings and to talk about next steps. We will come to your school and speak with your group during the school day or after school.

Students who volunteer to help review this report will be able to bring their lived experiences to the discussion. Please know that we will be asking for help in the future to contribute to reports about Indigenous identities; gender and sexuality; disabilities and conditions; and socioeconomic status and will be seeking students with lived experience in these areas. We are mindful of intersectionality and invite students who identify with multiple groups to contribute. For this first session, we are asking for secondary students only because all of the students who completed the Grades 7 to 12 version of the Student Census are in high school now.

As a thank you for your time, we will give you 2 volunteer hours. Meetings will be led by Andrea Barrow, the Secondary Equity Consultant, with some introductions by Laura Gillam and Ellyn Clost-Lambert, the Research Analysts working on the census. We will not be collecting any personal information about you, and we will never use your name. Andrea will document your responses to the draft report, your suggested changes, and any recommendations you have. With your permission, we may thank your group in the acknowledgments section of our report. We will also provide some snacks 😊*.*

If you aren't comfortable participating in a group setting, we can find another way to share the report with you and to receive your feedback.

Approximately 50 students participated in the sessions. Our primary concern in facilitating these sessions was creating a safe space for students. All meetings were led by a Black staff member and held at the students' schools at a time that was mutually agreeable. The Research Team–who are both White–was present to introduce the topic and explain the activity, after which time they left the room.[29] A social worker connected to the Equity Team was on site for all consultation sessions should students need immediate support or request a referral to another in-school support such as the ACW or their school-based social worker. They are also White and left the room for the actual consultation, but stayed nearby should a student request support. The contents of this report were reformatted into 24" x 36" posters, which were laid out on tables in the meeting space. The posters were laid on labelled (e.g., tables had signs that clearly stated the topic of that table's poster) so students could approach and engage with the material if they chose. Students were asked to record their observations and recommendations. Post-It notes, which were attached to the relevant section of the poster. The staff member guided students through the charts and offered clarification for any questions students had. The following set of guiding questions were provided to support discussions around the posters:

> *1) Who may be missing in the data?*
> *2) Are you seeing yourselves represented in the data?*
> *3) Do you feel like this information is different at a board level vs. school level vs. class level?*
> *4) Where you may see yourselves in the data, what is one question that you wish we (the school board/school/teachers) would ask next?*
> *5) Based on the different experiences of groups of students, what would positive change look like and feel like?*
> *6) Are you aware of anything the board or people at your school (or another school) are already doing to address the issues you see here?*

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[29] At one session, the researchers and the social worker were invited to stay because this group included students who identified as White who were able to participate because of their religious affiliation.

7) What's the best way for us to get back to you about what's happened with your suggestions? How would you like to hear back from us?

Student's responses were collected, grouped by question, thematized and edited for consistency with the language in this report. Students have reviewed and approved their contributions.

Concerns over current ARDS categories and representation

Students were invited to add their observations to poster-sized version of the graphs you see in this report. Many students responded with questions and concerns about the categories used in the charts. Below is a summary of their feedback about the structure of the data itself and what changes we made as a result. There were several concerns about the categories and groupings we are required to use for this report: many students did not feel like these labels represented their identity and experience. We have taken this feedback seriously and made changes throughout the report where we could.

Latinx vs. Latine: Many readers may be more familiar with "Latinx" as a gender-neutral version of Latina/o, which is what was included in the Student Census survey and what is provided by the ARDS. However, in our consultations with students, we were informed that "Latine" is the correct term, as it is more in keeping with Spanish grammar ("x" as a suffix is an Anglicization). You will see these changes throughout.

Judaism as an ethnoreligion: Student feedback sessions emphasized Judaism as an ethnoreligion: something that can be cultural, faith-based or both. Since the effects of anti-Semitism are felt by all Jewish people, regardless of their religious practice, we need to examine student experience outside of only faith-based Judaism. We recoded this category to include all students who indicated that they were culturally (e.g., they selected Jewish under Ethnicity or Cultural Background or typed it in for Race or Racial Background) or religiously Jewish (e.g., they selected Jewish under Religion or Spiritual Affiliation). This data still appears on graphs pertaining to religion due to the structural limitations of this report: we will be better able to rearrange data to be more correct in future projects. We are aware that other groups also constitute ethnoreligions and can adapt our analysis for them as well in the future.

"Middle Eastern": One of the questions we asked students while reviewing these charts was, "Do you see yourself in this data?" There were several instances where students questioned category groupings, partly due to uncertainty ("Who is included in "White?"), and partly due to feeling as though the category did not adequately represent them. For example, the category Middle Eastern raised concerns with students who defined themselves as Arab (which was captured in the Ethnicity and Cultural Background question, not the race question). When we explained to students our method for choosing which groups to graph, one student said, "As an Arab, I'm surprised we didn't 'surface.'" Another student who identified themselves as Arab on their feedback Post-It simply said, "I am not represented here," even though their data is included in the Middle Eastern aggregate group. Taken together, we wonder if these comments mean that the category "Middle Eastern" may not be viewed as connected to Arab identity. We will be bringing this question back to students and the community for clarification.

The overlap of ethnic identities and geography was also a source of confusion. The ARDS questions use ethnic and geographic examples of descent to help respondents select a race category, in this case, "Middle Eastern" (examples may include Arab, Persian, West Asian descent, e.g., Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, etc.)." Students reviewing the data asked about where students who have North African heritage–much of which is

Arab but not geographically located in the Middle East–would be represented. Apart from Egypt, North African countries or ethnicities are not mentioned in any examples. Another student asks about where students with Polynesian heritage are represented (Polynesian regions or ethnicities were also not mentioned). The question about Ethnicity and Cultural Background does capture these students' identities as they defined them, but in many cases the groups are too small to report on publicly without compromising students' privacy.

"Another religion or belief": One student was concerned over the category "Another religion or belief," stating that "Not being represented [in the question choices] doesn't make people 'other.' This is meant to make people feel less 'other' [but] by forcing them to select 'other' it is doing the opposite." Another group of students said this category was not specific enough. While there was a longer list of faiths and belief systems included in the question on the survey, there was still a need for the group "Another religion or belief" accompanied by a text box for respondents who did not fall into any given categories. Please see the list of demographic groups to see which faiths are included in this category. This example illustrates one of the many ways that quantitative data collection on its own falls short of capturing student identity and experience.

Disparity Tables

In most cases, polarized results have been excluded from the graphs and discussion but are included here and marked with an asterisk. We define "polarized results" as those for which responses are distributed across the three response options (agree, neither agree nor disagree, and disagree) such that it creates a disparity greater than one in both poles. We attribute this to both group size and high variability in responses to some questions within and across groups. To put it another way: experiences within and across some groups vary too much to see a clear trend. Results for students who identify as Jewish in the section on caring adults at school are polarized, however, students reviewed it with comments on their lived experience as Jewish, and so we decided to leave it as it clearly resonated with students. For this indicator the margin is much wider than other polarized results and does indicate a more negative experience than a mixed one.

Cells that have a thick black border indicate disparity indices higher than three. These are unusual among the data and are noteworthy because they are extremely high.

Indicator	Experiencing Positive School Climate		One Caring Adult		Adults Treat Me Same or Better		Identity Reflected Positively at School		Comprehensive Social Justice Education (K-12)		Comprehensive Social Justice Education (7-12)		Opportunities to Learn and Express Culture (7-12 only)	
Response	Agree	Disagree	Agree	Disagree	Agree	Disagree	Yes	No	Agree	Disagree	Agree	Disagree	Yes	No
Language														
Students whose first languages do not include English	1	0.8	0.9	1.8	1	1.1	0.9	1.1	1	1.3	1	1.6	0.9	1.6
Students whose first language is only French	0.8	1.1	0.9	1.7	0.8	1.5	1	1.5	1.1*	1.7*	1.1*	2.5*	1.2	1
Students whose first language is only English														
Race and Racial Background														
All Mixed or Multiple Racialized Identities	0.9	1.3	1	1.4	1	1.1	0.9	1.2	1.1*	1.2*	1.1*	1.2*	1	1.3
All Single Racialized Identities	1	1.2	0.9	1.7	0.9	1.1	0.9	1.2	1	1.1	1	1.2	0.9	1.8
Students who self-identify as Black	0.8	2.5	0.9	2.3	0.9	1.5	0.9	1.3	0.9	2.5	0.7	3.7	0.9	2.3
Black	0.8	2.9	0.9	2.4	0.8	1.7	0.8	1.4	0.8	2.4	0.6	3.5	0.9	2.3
Black - White	0.9	1.5	1	2.1	1.1*	1.3*	0.8	1.1	0.9	3	0.9	4.2	0.9	2.4
Students who self-identify as East Asian	1	0.6	0.9	1.6	1	0.7	0.9	0.9	1	1.3	1	0.9	0.9	1.3
East Asian	1	0.4	0.8	1.9	1	0.6	1	0.9	1	1.3	1	0.9	0.8	1.2
East Asian - White	1.1*	1.2*	1	0.9	0.9	1.1	0.8	1.1	1	1.3	1.1*	1.2*	0.7	1.8
Students who self-identify as Indigenous	0.8	1.5	1	1.8	0.9	1.3	0.9	1.6	1.1	0.8	1.1	0.7	1.3	0.7
Indigenous	0.8	1.8	0.9	2.1	0.8	1.5	0.7	2.4	1.1	0.6	1.2	0.7	1.3	0.7
Indigenous and White	0.9	1.4	1	1.6	1	1.2	1	1.3	1.1	0.8	1.1	0.7	1.3	0.7
Students who self-identify as Latino/Latina/Latine	0.9	1.6	0.9	1.8	0.9	1.2	0.7	1.8	1	1.4	1	1.8	0.7	2.2
Latine	0.9	1.5	0.9	2.2	1	0.8	0.8	1.2	1.1*	1.2*	1	2	0.8	2.1
Latine - White	0.9	1.8	0.9	1.3	0.8	1.7	0.6	2.6	0.8	1.9	0.8	1.6	0.5	2.4
Students who self-identify as Middle Eastern	1.1*	1.1*	0.9	1.2	1	0.9	1	0.7	1	0.7	1.1	0.6	0.9	1.8
Middle Eastern	1.1*	1.1*	0.9	1.2	1	0.9	1	0.7	1	0.6	1.1	0.6	0.8	2
Middle Eastern - White	1.2	0.8	1	1.4	1	0.4	1.1	0.4	1.1	1	1.4	0.8	1.1*	1.9*
Students who self-identify as South Asian	1.1	0.8	1	1.1	1.1	0.7	1	0.9	1	0.8	1.1	0.7	0.9	2.6
South Asian	1.2	0.6	1	1.1	1.1	0.8	1	0.9	1	0.8	1.1	0.6	0.9	2.6
South Asian - White	1	2.3	1	0.9	1	0.4	1	1.4	0.8	1	0.8	0.9	1	2.2
Students who self identify as Southeast Asian	1	0.4	0.9	1.4	0.9	0.7	0.9	1.4	1.1	0.8	1	1.1	0.8	2.6
Southeast Asian	0.9	0.5	0.8	1.8	0.8	0.8	0.9	1.7	1.1	0.7	0.9	0.9	0.8	2.9
Southeast Asian - White	1.2	0	1.1	0	1.2	0.4	0.9	0.7	1.3	0.9	1.4*	1.7*	0.6	1.7
Students who identify with multiple racialized identities	0.9	1.1	0.9	1.5	1	1	0.9	1.2	1.1	0.9	1.1	1	0.7	1.3
Students who self identify as White														
Religious or Spiritual Affiliation														
Students who identify as Buddhist	1.1	0.8	1	0.7	1	0.9	0.9	0.7	1.2*	2*	1	2.6	0.9	1.4
Students who identify as Christian	1.1	0.9	1.1	0.7	1.1	0.8	1.1	1	1.1	0.9	1	1	1.1*	1.1*
Students who identify as Hindu	1.2	0.8	0.9	1.9	1.2	0.5	1	0.9	1.2*	1.5*	1.3*	1.5*	0.9	2.8
Students who identify with Indigenous Spirituality	0.8	3.6	0.9	1.6	0.9	1.3	0.9	2.2	1.2	1	1.1*	1.8*	1.5	1
Students who identify as Jewish	0.9	2.3	1.1*	1.7*	0.9	1.6	0.8	2.4	0.7	3.2	0.6	3.4	0.7	3.8
Students who identify as Muslim	1.1*	1.1*	1	1.1	1.1	0.8	1	1.1	1	1.1	1	1.3	0.9	2.1
Students who identify as Sikh	1.1	0	1	1.1	1.1*	1.1*	1	0.6	0.8	1.7	1.1*	1.9	0.9	1.5
Students who practice a religion or belief not listed on the Census	0.9	1.8	1	1.1	1	1	1	1.4	1	1.5	1	1.6	1	1.2
Students with no religious or spiritual affiliation														
Country of Birth														
Students born outside of Canada	1	1	0.9	1.6	1	0.9	1	0.9	1	1	1	1.1	0.9	1.3
Students born in Canada														
Students who identify as a newcomer or refugee	1	1.2	0.9	2.7	1.2	0.9	1	0.8	0.9	1.6	0.8	2.6	1.3	0.9
Students who do not identify as a newcomer or refugee														

Glossary of Terms

Term	Definition
Affinity Group	Affinity groups bring together individuals who share social location or lived experience to build community and action within their organization or school.
ARA	The Anti-Racism Act (2017).
ARDS	Anti-Racism Data Standards
Disparity	Group differences in experience or outcomes determined by comparing one group's outcome to those of another.
Disparity index	A disparity index describes the value of a difference in experience or outcome and the likelihood that the experience will occur relative to a comparison group (e.g., If the disparity index is 2, Group A is twice as likely to disagree with a statement as Group B).
Ethnicity	Ethnicity is often confused with race. Unlike race, which specifically looks at your physical features, ethnicity is about your family's cultural, and ancestral heritage–like language, citizenship, traditions, and history. In other words, ethnic groups have a common identity, heritage, ancestry, or historical past, often with identifiable cultural, linguistic and/or religious characteristics. Ethnicity and race interact in complex ways that change over time dependent on the present day political and cultural context.
First language	The first language(s) you learned to speak as a child
Identity	Your identity is who you are, the way you think about yourself, the way you are viewed by the world and the characteristics that define you. It can also be considered a combination of personality traits, beliefs, values, physical attributes, looks and/or expressions, abilities that make a person or group.
KFL&A	The Kingston, Frontenac, Lennox & Addington region
LDSB	Limestone District School Board
Limestone Community Equity Advisory Committee (CEAC)	The Community Equity Advisory Committee supports Limestone District School Board in identifying and eliminating barriers to an equitable and inclusive environment for staff, students, and the broader community, and determine strategies for the implementation of LDSB's Equity and Action Plan.
Race	People are often described as belonging to a certain "race" based upon how others see and behave toward them. These ideas about who belongs to what race are usually based on physical features such as skin colour. Ideas about race are often imposed on people by others in ways which can affect their life experiences and how they are treated. Society forms ideas of race based on geographic, historical, political, economic, social and cultural factors, as well as physical traits. Race is often confused with ethnicity, but there can often be several ethnicities within a racialized group.
Black	Examples may include African, Afro-Caribbean, African-Canadian descent
East Asian	Examples may include Chinese, Korean, Japanese, Taiwanese descent

Indigenous	Examples may include First Nations, Métis, Inuit descent
Latino/Latina/Latine	Examples may include Latin American, South American, Central American, Hispanic descent (e.g., Mexican, Puerto Rican, Venezuelan, Honduran, etc.)
Middle Eastern	Examples may include Arab, Persian, West Asian descent (e.g., Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, etc.)
South Asian	Examples may include Indian (India), Pakistani, Bangladeshi, Sri Lankan, IndoCaribbean, etc.
Southeast Asian	Examples may include Filipino, Vietnamese, Cambodian, Thai, Indonesian, other Southeast Asian descent
White	People belonging to any of various peoples with light coloured skin, usually of European descent. Examples may include British, Italian, German, Polish, Ukrainian, Russian, etc.
Senior Staff	The Senior Staff is comprised of the Director and all Superintendents and Associate Superintendents of the Limestone District School Board.
Systemic barrier	A barrier created by policies or practices that exist throughout a system (in this case, a school system). Systemic barriers create inequitable outcomes for different student groups that limit their opportunities.
TAG	Technical Advisory Group
The Closed Group	A sub-committee of TAG made up of members who self-identify as racialized. This group is responsible for the analysis and use of race-based data.
The Data Standards for the Identification and Monitoring of Systemic Racism	A set of standards provided by the Government of Ontario for the collection, use, disclosure, de-identification, management, publication and reporting of race and race-related data. This document is a practical guide for public service organizations to undertake the race-based data collection mandated by the Anti-Racism Act. The goal of the Act and the Standards are to "help enable public sector organizations (PSOs) to fulfil their obligations under the Anti-Racism Act, 2017 (ARA) to identify and monitor racial disparities in order to eliminate systemic racism and advance racial equity." (ARDS, p.1)