

Peterborough, Victoria, Northumberland and Clarington Catholic District School Board

every student counts
PVNC Catholic Student Census



2024 - 2025



being **CREATIVE**



being **WELL**



being **COMMUNITY**

Table of Contents

Part A: Background	4
Methodology	4
Census Development	4
Census Accommodation and Accessibility	5
Consent and Privacy	5
Administration and Timing of the Student Census	6
Data Processing	7
Participation and Reporting of Data	7
Limitations	8
How To Use This Report	8
Key Findings	9
Key Findings in Demography Report	11
Key Findings in Perceptual Report	12
Part B: Socio-Demographic Report	12
Language(s) Spoken	13
Indigeneity	16
Race	17
Status of Students Born Outside of Canada	18
Ethnicity or Cultural Origin	20
Religion	22
Gender Identity	23
Sexual Orientation	25
Disabilities	26
Part C: Perceptual Report on School Experience	28
Experiences of Discrimination at School	29
Feeling Safe at School	30
School Belonging and Engagement	32
Representation at School	33
Opportunities to Learn About Other Identities	35
Part D: Recommended Actions and Next Steps	37
Recommended Actions	37
Appendix A: 2024-2025 Student Student Counts Census Landing Page	39
Appendix B: Resources	39

United Nation Resources	39
Canadian Resources	39
Ministry of Education	39
PVNC Catholic Resources	40

Part A: Background

At Peterborough Victoria Northumberland and Clarington (PVNC) Catholic District School Board, we are committed to identifying and removing barriers so all students can achieve excellence in faith-filled, loving, safe, inclusive schools. To advance this commitment, the board administered its 2024-2025 Every Student Counts Census (the Census) in accordance with [Policy/Program Memorandum 119](#), the Ministry of Education’s [Ontario’s Education Equity Action Plan](#) and [Anti-Racism Act, 2017](#). The Census serves to update the data collected in the [2021-2022 Every Student Counts Census](#), with the understanding that multiple iterations of student census data are crucial for tracking changes in PVNC Catholic demography and characteristics over time. Further, it allows individual schools, and the system as a whole, to determine what is working well, where change is required, and where support should be focused to help every student succeed within a positive learning environment.

Methodology

Census Development

The Ontario Ministry of Education (MoE) directed 23 identity-based survey questions and response options as the basis for the Census. Standardized MoE survey questions include Indigenous identity, ethnic origin, race and religion. For questions on Indigenous identity, race and religion, the standards set out a required list of responses. All other remaining questions offer a drop-down list or an open text box response. Questions related to [Human Rights Code](#) grounds of sexual orientation, gender expression and identity are asked only to students in Grades 7-12. Perceptual questions are developed by the Census team in consultation with students, staff, and parent/guardian groups, see *Table 1*. All questions are piloted with the Learning Support Services (LSS) department prior to its administration.

Table 1: Communities Engaged to Inform the Development of the 2024/2025 Every Student Count Census

Students	<ul style="list-style-type: none"> ● Student Trustees ● Black Student Association (BSA) ● Student Social Justice groups
Staffing Groups Departments Committees	<ul style="list-style-type: none"> ● Accessibility for all Committee ● Faith and Equity Advisory Committee

Table 1: Communities Engaged to Inform the Development of the 2024/2025 Every Student Count Census

	<ul style="list-style-type: none"> • Indigenous Education Team • Principals, Vice-Principals, and Educators • Representatives of the Canadian Union of Public Employees (CUPE) • Representatives of the Ontario English Catholic Teachers' Association (OECTA) • Special Education Advisory Committee
Home	<ul style="list-style-type: none"> • Parent/Guardians

Census Accommodation and Accessibility

The Census gathers data from parents/guardians of K-6 students and, directly, of students in grades 7-12. This aligns with PVNC Catholic's efforts to allow for age-appropriate questions regarding student identity and experiences within the school system.

Schools have access to an accommodation guide to support the full participation of students with Special Education needs or for students or parents/guardians whose first language is not English. Paper questionnaires were available upon request and in-school support documents were provided for school staff to aid in optimal implementation of the Census.

Consent and Privacy

PVNC Catholic is committed to the highest levels of privacy and confidentiality in collecting information about students. Personal information in the Census was collected under the legal authority of the [Education Act, RSO 1990, c. E-2](#), as amended, [Bill 114, Anti-Racism Act, 2017](#), and in compliance with the [Municipal Freedom of Information and Protection of Privacy Act, RSO 1990, c. M-56](#).

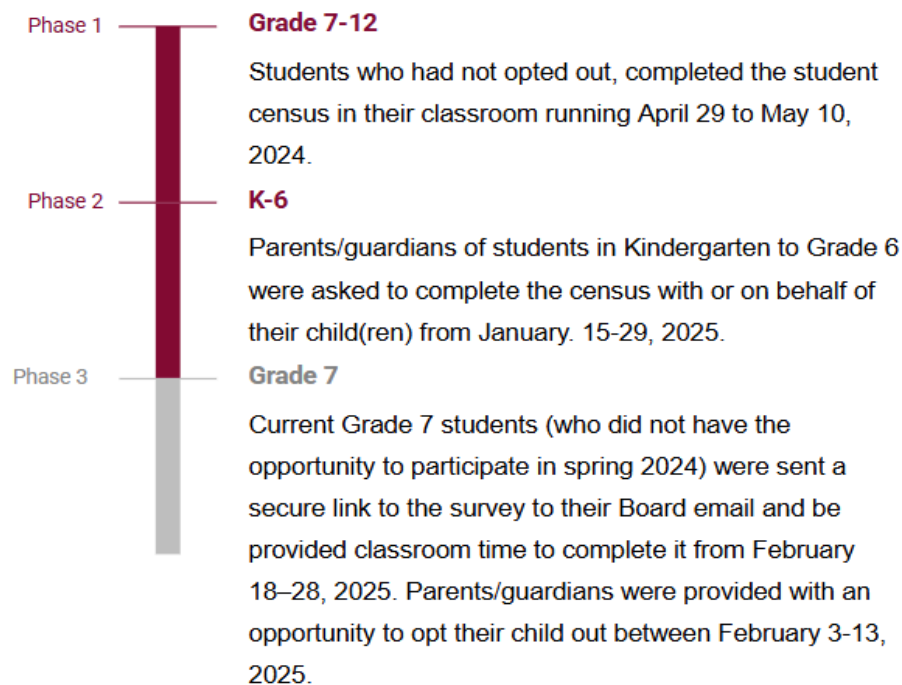
Completion of the Census is voluntary. Parents/guardians of students in grades 7 to 12 receive a communication in advance of the survey administration with details on how to opt their child/ren out if they wished. Students could also skip any questions that they did not feel comfortable answering.

The Census is confidential but not anonymous. All collected data is stored securely on an internal PVNC Catholic server, and will only be accessed by a small number of staff, in order to analyze the data. For this report, data are analyzed at a group level to identify and summarize trends among PVNC Catholic students. Individual student questionnaires will not be analyzed nor reported upon.

Administration and Timing of the Student Census

The Census was administered online using the [Qualtrics](#) survey platform. Parents/guardians of students in K-6 were sent personalized email invitations to complete surveys. Students in grades 7 -12 received supervised class time to complete the Census. Resources for parents/guardians were posted on PVNC Catholic’s website at [Every Student Counts – PVNC Catholic 2024-2025 Student Census](#) (e.g., sample questionnaires, information letter, FAQs). Dedicated internal communication and information sessions were conducted with educators and administrators for communicating with parents/guardians and best practices for administering the Census to students. In order to streamline data collection, the Census is administered in three phases, see *Diagram 1*.

Diagram 1: Phases to Administer the 2024-2025 Every Student Count Census



See links to:

- [Every Student Counts 2024-2025 Surveys](#)
- [Student Census Grade K-6 Survey Questions](#)
- [Student Census Grade 7 Survey Questions \(2025\)](#)
- [Student Census Grade 7-12 Survey Questions \(2024\)](#)

Data Processing

To ensure the most accurate reporting possible, the Census responses are reviewed to assess whether they are provided honestly and with due consideration. Specific data cleaning and processing steps include:

- Removing blank responses
- Resolving multiple surveys received for the same student
- Resolving survey submissions where a parent/caregiver responded on behalf of more than one child, and
- Invalidating questions where students made excessive multiple selections or selections in an obvious pattern.

Several questions provided a write-in response option (e.g., 'other'). All written responses were read by at least two members of the Census team and re-coded to an existing option(s) as applicable. Written responses that were deemed inappropriate (i.e., offensive, spurious) or irrelevant (i.e., did not answer the question) were recoded as 'Not applicable'.

Participation and Reporting of Data

The response rate is the proportion of students and parents/guardians who choose to participate in the survey by answering at least one of the questions. The response rate is calculated as follows:

$$\text{Response Rate} = \frac{\text{Number of respondents who participate in the survey}}{\text{PVNC Catholic student population}} \times 100\%$$

A total of 5628 students participate in the Census, *see Diagram 2*. Overall response rate is 35% of PVNC Catholic's school population. This represents a 11% increase in overall respondents from [The 2021/22 Every Student Counts Census](#).

Each table and diagram record different participant levels that may or may not be comparable to the total respondents in the overall Census, including the 'Did not respond' and 'Not applicable' categories. Also, percentages may not always sum to 100% as respondents could select more than one response option for all identity-based and perceptual questions. Perceptual questions with an agreement or frequency scale only permit a single response. Percentages also may not sum to 100% due to rounding. Results and trends for questions have only been reported in cases where at least 15 people responded.

Limitations

The following methodological limitations should be noted:

- The Census is administered from spring 2024 to winter 2025. Any demographic or perceptual changes that have occurred since then are not reflected in the current report.
- As the Census is not completed by all students, there may be gaps in the data which might not provide a complete picture of PVNC Catholic's student population. It is important to note that these gaps may be overrepresented within some marginalized groups.
- The use of an online format may have discouraged participation from some parents/guardians of students of K-6 who do not have a reliable home internet connection and or other technological limitations.
- Many factors may have affected student responses including the overall length of the Census, the clarity of the individual questions and response options, students' knowledge in particular areas, and the sensitive nature of some of the questions. These factors may have had more of an impact on the responses of younger students.

How To Use This Report

This report provides an overall snapshot of student identities and school experiences and is intended to serve as a starting point for further inquiry. Examples of questions that may be used to guide this inquiry include:

- What do you notice about these results? What stands out for you?
- How might your own identity and experiences influence how you interpret these results?

- What assumptions are you making about PVNC Catholic's students and families based on these results?
- Which students and families may not be represented in these results?
- What experiences may be hidden or downplayed because results are aggregated (i.e., reported as a group)?
- How do these results align (or not) with other data sources for example [Climate Survey?](#)
- What additional data sources are needed to understand both complementary and divergent perspectives regarding educational experiences?
- What further data and/or data disaggregation do you need to inform the actions you should take?

Key Findings

There is a notably higher participation rate from older students in grades 7-12 (around 82%) as compared to parent/guardian respondents of K-6 students (approximately 18%), see *Diagram 2*. Further analysis shows that parent/guardian responses are highest in kindergarten, with 266 responses. Overall the disproportionality between parent/guardian respondents versus students' responses emphasizes higher engagement when students use their voice to offer unique insights that may be missed when information is filtered through a parent/guardian interpretation, even one with good intentions. Overall, the data shows average proportional participation rate by all regions in the board, see *Diagram 3*.

Diagram 2: Participation by Grade
n= 5628

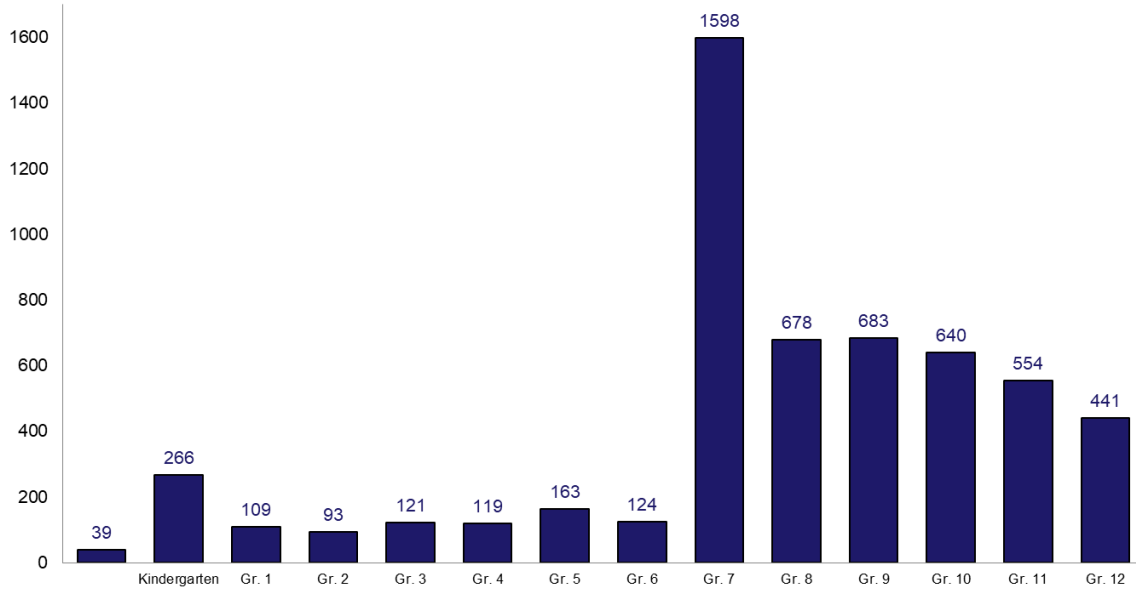
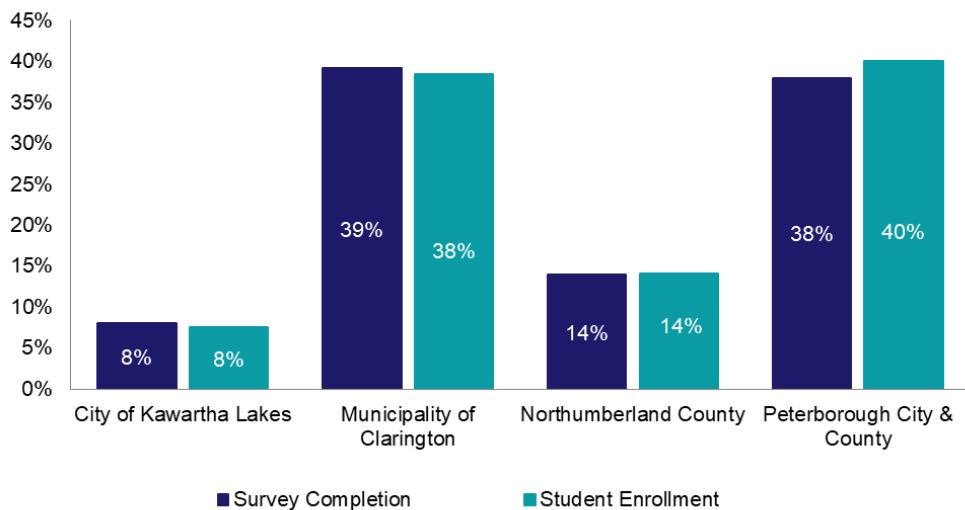


Diagram 3: Participation by Region
n=5628



Key Findings in Demography Report

Overall the data shows that PVNC Catholic is becoming increasingly more diverse.

- **Religion:** 55% of respondents indicate that they are Christian-Catholic and 14% state they identify as Christian non-Catholic.
- **First Language(s) Spoken:** 48 languages are spoken within our PVNC Catholic system, with an estimated 92% indicating English is the first language they learned to speak as a child, in some cases along with one or more other languages. French, Spanish and Tagalog are the next three most commonly spoken languages. The data also identify Oji-Cree and Ojibwe (or Ojibway) as Indigenous languages spoken by respondents.
- **Indigenous Identity:** Approximately 6% of the respondents indicate that they are Indigenous, First Nations, Métis or Inuit.
- **Racial Background:** Approximately 9%, and over 8% of respondents identify as Black and Asian, respectively. Both the Black and Asian communities saw an increase of approximately 3% and 1%, respectively.
- **Ethnic Group:** Of the recorded ethnic groups, respondents of European heritage are among the top five ethnicities or groups of cultural origin, including English (16%), Irish (14%), Scottish (10%), Italian (7%) and French (6%). 5% of students indicate they are of Afro-Caribbean descent with Jamaica and Nigeria being the largest demography, and 4% of Asian descent.
- **Sexual Orientation:** 8% of the student respondents, Grades 7-12, state their sexual orientation is not listed, amounting to approximately 370 students. Of the non-heteronormative options provided, the most common responses are students who indicate they identify as bi-sexual, lesbian and gay.
- **Gender Identity:** 2% of the student respondents, Grades 7-12, identify as non-gender normative, amounting to approximately 72 students. The most common responses amongst students include gender non-conforming, genderfluid and trans boy/girl.
- **Disability:** 8% of respondents indicate that they (or their child) have a disability or disabilities. The most common responses indicate Developmental disabilities and Behavioural/Emotional disabilities including Attention deficit hyperactivity disorder (ADHD), Learning Disabilities, Mental Health Disabilities and Autism Spectrum Disorder.

Key Findings in Perceptual Report

On average, approximately 73% of the respondents engaged with each question in the perceptual survey. The data shows that:

- 18% of respondents experiencing frequent discrimination identify as 2SLGBTQIA+, which amounts to about 640 students. A 2% increase in discrimination against gender non-conforming students compared to the [2021-2022 Every Student Count Census](#) is observed. This suggests that 2SLGBTQIA+ identifying students, particularly those who are gender non-conforming, face disproportionately high risk of experiencing discrimination, underscoring a critical need for improved policies and climate initiatives in schools to address these disparities.
- There is a noticeable increase in Indigenous and Black respondents who report they "always" or "very often" encounter discrimination based on their race, amounting to over 5% and 6%, respectively. The key takeaway is that not only are more respondents reporting discrimination, but they are also reporting experiencing it more often, indicating a persistent dilemma experienced amongst Indigenous and Black students.
- Experiences of discrimination include "shortened or mispronounced names", "being ridiculed about the way you dress for your hair", and "stricter discipline for the same behaviour".
- While almost half of respondents report having to hide aspects of their identity(ies) at school, students have also reported improvement in "seeing themselves reflected positively in events and celebrations, issues discussed in class" and "learning materials, lessons and staff at their school". The duality of students' perceived reality(ies), demonstrates the work PVNC Catholic has achieved in creating student-centred environments that validate and celebrate students' identities, but a need to ensure anti-racist and anti-discriminatory policies are implemented to strengthen systems to prevent and respond to discrimination so all students feel seen, supported and valued.

Part B: Socio-Demographic Report

Access to, and appropriate use of, actionable socio-demographic data is critical to advancing equity, diversity and inclusion efforts within Catholic education. It supports educators to tailor programs and teaching methods, leading to greater access, improved academic and

social-emotional success, and a stronger sense of belonging for all students. Further, by creating an inclusive and culturally responsive environment, educators can establish trust, foster engagement, and ensure that each student feels valued and supported in their learning journey.

In addition to identity-based questions, information is collected to more robustly understand inclusion, barriers, privileges, and opportunities that can inform students' learning experiences. Examples of these questions are:

- How many adults do you live with who take care of you?
- What is your parent/guardian's employment status?
- What is the highest level of education your parent/guardian completed?
- What is your parent/guardian's job or occupation?

Language(s) Spoken

Of the 5,628 respondents, 92% of our students select English to be their first language, see *Table 2*. Beyond English, the most spoken languages among students are French (5%) and Arabic, Malayalam, Polish, Portuguese, Spanish and Tagalog all at 1%. Approximately 100 students' first language is American Sign Language, German, Italian, Russian and Vietnamese. The "all other languages" category represents the collection of a broader linguistic diversity, comprising 4% of respondents. Within this category, Yoruba represents one of the fastest growing languages spoken among students when compared to the [2021-2022 Every Student Counts Census](#).

Table 2: First Language(s) Spoken
n = 5628

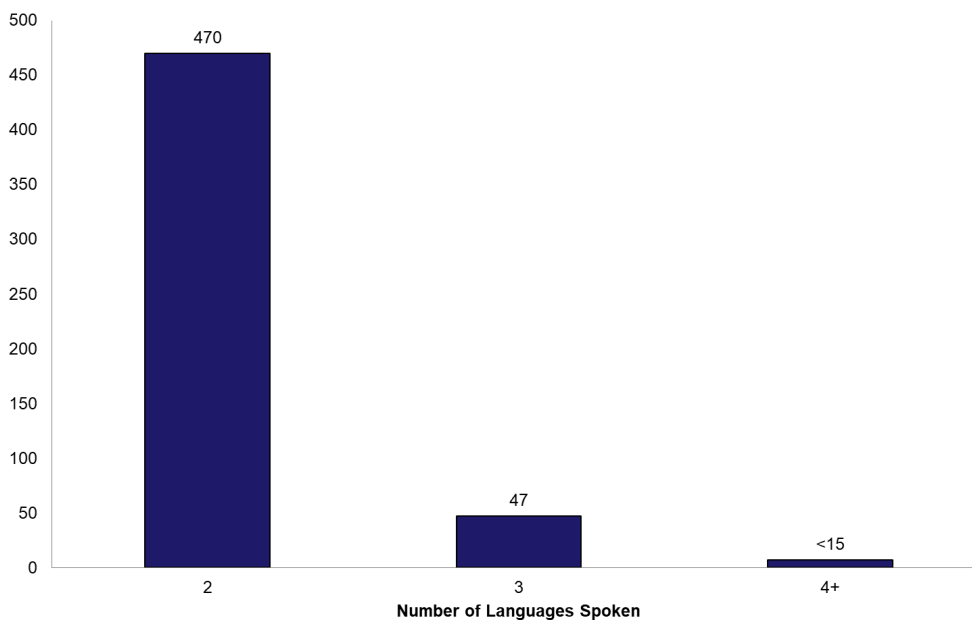
First Languages Spoken	Number of Respondents (n=5628)	Percentage of Respondents*
American Sign Language	24	<1%
Arabic	31	1%
English	5186	92%
French	265	5%
German	19	<1%
Italian	19	<1%
Malayalam	36	1%
Polish	29	1%
Portuguese	29	1%
Russian	15	<1%
Spanish	59	1%
Tagalog (Pilipino, Filipino)	57	1%
Tamil	38	1%
Vietnamese	18	<1%
All other Languages	233	4%
Not sure	38	1%
Did not Answer	91	2%

First Languages Spoken	Number of Respondents (n=5628)	Percentage of Respondents*
I prefer not to answer	52	1%

***Percentages do not add to 100% given that respondents could select more than one category.**

Diagram 4 indicates that 524 respondents are multilingual learners, with 40 students speaking two languages, 47 speaking three, and approximately 15 speaking four or more languages.

**Diagram 4: Multilingual Learners
n = 524**



Indigeneity

Approximately 6% of the total respondents identify as Indigenous, and more than 3% identify with one or more specific Indigenous identities, see *Table 3*. The data further shows that First Nations identifying students constitute the largest Indigenous community in our system followed by Métis and Inuit. In all three Indigenous communities, the data shows an increase. For example, in the [2021-2022 Every Student Counts Census](#) 96 students self-identified as First Nations and currently 217 indicate they are First Nations. It is important to note, however, that though the numbers have increased, there are still students who may not have self-identified and opt to select the “Prefer not to Answer” category. Amongst the “Not Listed” respondents, the data indicates that there are students of Indigenous ancestry who are not native to Canada.

Data collection tools like the Census are a colonial construct in the sense they ‘count’ Indigenous students, much in the same way as was done by Residential School era policy, among other colonial policies emerging from the Indian Act (Walter & Anderson, 2013). Therefore, at times students could be self-identifying in spaces outside of school, but lack of culturally affirming classroom or school spaces might prevent them from wanting to self-identify in the context of Board-level data collection. Additionally, as is evident in *Diagram 5*, the Census results may undercount Indigenous students because a student could identify as Indigenous in more than one way or question. One future consideration is to work in collaboration with the Ministry of Education and the [First Nation, Inuit and Métis Education Advisory Committee](#) to accurately calculate the total number of self-identified Indigenous students, recognizing that the true number is likely higher than the Census data shows.

Table 3: Indigenous Identity

Survey Question	2024 Census		2021 Census	
	Number of Respondents n=5628	Percentage of Respondents*	Number of Respondents n=3627	Percentage of Respondents*
Do you identify as First Nations, Métis and / or Inuit? Select all that apply.				
First Nations	217	4%	96	3%
Inuit	15	<1%	<15	<1%

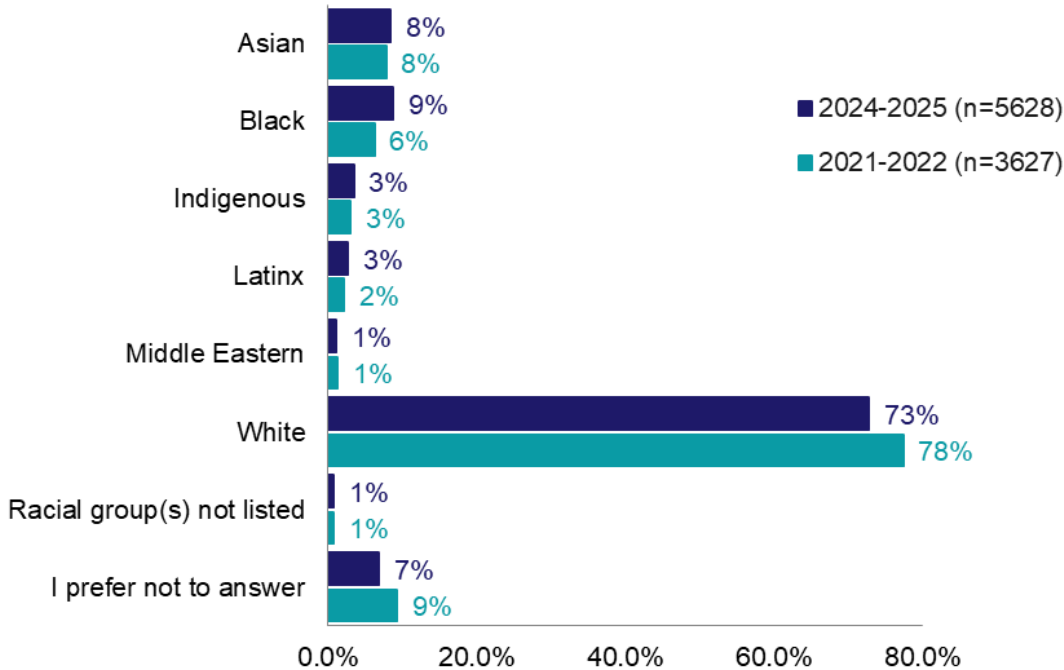
Survey Question	2024 Census		2021 Census	
	Number of Respondents n=5628	Percentage of Respondents*	Number of Respondents n=3627	Percentage of Respondents*
Do you identify as First Nations, Métis and / or Inuit? Select all that apply.				
Métis	94	2%	57	2%
No	5016	89%	3285	91%
No Response	67	1%	192	5%
Not Listed	16	<1%	--	--
Prefer not to Answer	215	4%	--	--

***Percentages do not add to 100% given that respondents could select more than one category.**

Race

Students report on their racial identity by selecting from a list of options, or by entering additional racial identities in an open text box. The data shows that the student population is fairly racially homogenous with 73% of respondents indicating that they are White and an estimated 26% of respondents are racialized, see *Diagram 5*. Of this 26%, Black students (African, Afro-Caribbean, African-Canadian descent) represent approximately 9%, followed by an estimated 8% indicating they are of Asian descent and over 3% indicating that they are Indigenous. The number of students who identify as Black has increased by over 2% since the [2021/2022 Every Student Counts](#) census. Southeast Asian, more specifically Filipinos, represents the largest regional Asian group at 199. Other regional Asian groups include South Asian (189) and East Asian (83).

Diagram 5: Racial Identity



***Percentages do not add to 100% given that respondents could select more than one category.**

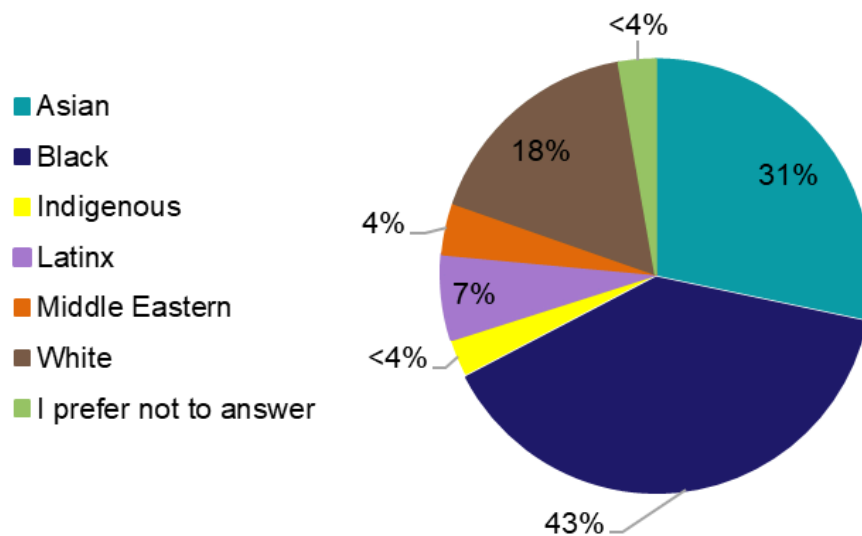
Status of Students Born Outside of Canada

90% of students indicate that they are born in Canada whilst 7%, 402, place of birth is outside of Canada, see *Table 4*. Amongst this 7% are landed resident/ permanent resident, refugee claimants and international students enrolled on a study permit. Black and Asian-identifying students are amongst the largest racial groups born outside of Canada, see *Diagram 6*.

Table 4 : Status of Students Born Outside of Canada

Status of Students Born Outside of Canada	Number of Respondents (n=402)	Percentage of Respondents *
Canadian citizen	222	55%
Landed Immigrant / Permanent Resident	75	19%
Refugee claimant	<15	<4%
International student (enrolled through a study permit)	41	10%
I do not understand this question	<15	<4%
I prefer not to answer	<15	<4%
Not sure	32	8%

**Diagram 6: Racial Groups of Students Born Outside of Canada
n=402**



Ethnicity or Cultural Origin

The Census also asks about students' ethnic or cultural origins. Students are able to select multiple options in their response, consequently responses do not add up to 100%. Approximately 3% of students self-identified as First Nations. Students of European heritage are among the top five ethnicity or group of cultural origin reported.

- English (approximately 16%)
- Irish (over 14%)
- Scottish (approximately 10%)
- Italian (over 7%)
- French (over 6%)

5% of students indicated they are of Afro-Caribbean descent with Jamaica and Nigeria being the largest demography and 4% of Asian descent, see *Table 5*. This further supports disaggregated data, see *Diagram 6*, that reveal students of Jamaica and Nigeria heritages represent the largest groups within the Black community. Among the Asian community, Filipino-identifying students are the largest group. Further analysis of the data shows a correlation between the increase in the number of Nigerian and Filipino students in the Board and the number of students speaking Yoruba and Tagalog, see *Table 2*.

An additional 6% of respondents (331 students) indicate that their ethnicity or cultural origin was not listed.

Table 5 : Student Ethnicity or Cultural Origin(s)

Ethnicity	Number of Respondents (n=5628)	Percentage of Respondents*
American	142	3%
Canadian	3569	63%
Chinese	70	1%

Ethnicity	Number of Respondents (n=5628)	Percentage of Respondents*
Dutch	230	4%
English	885	16%
Filipino	173	3%
First Nations	149	3%
French	361	6%
German	279	5.0%
Greek	69	1%
Irish	802	14%
Italian	402	7%
Jamaican	146	3%
Nigerian	135	2%
Polish	188	3%
Portuguese	140	3%
Scottish	546	10%
Spanish	92	2%
Ukrainian	123	2%
Welsh	63	1%
Ethnic origin(s) not listed. Please specify:	331	6%
I prefer not to answer	233	4%

***Percentages do not add to 100% given that respondents could select more than one category.**

Religion

Of the 5628 respondents, 69% identify as Christian, with Catholicism maintaining its prevalence at an approximate 55%, an increase of 3% since the [2021-2022 Every Student Count Census](#), see Table 6. Non-Catholic Christians made up the remaining 14% of Christian respondents. An additional 8% of all students identify as non-Christian, including Atheism (over 3%), Agnosticism (approximately 2%) and Indigenous spirituality (approximately 1%). The data also reveals 7% of respondents indicate that they "do not identify with any religion, creed, spirituality and/or belief" whilst 10% report "not sure".

**Table 6: What Religion, Creed, Spirituality and/or Belief (s) Do You Identify With?
Select All That Apply.**

Religion, Creed, Spirituality	Number of Respondents (n=5628)	Percentage of Respondents*
Agnosticism	93	2%
Atheism	195	4%
Buddhism	19	<1%
Christianity - Catholic	3091	55%
Christianity - non-Catholic	796	14%
Church of Christ, Scientist	24	<1%
Hinduism	34	1%
Indigenous Spirituality	46	1%
Islam	37	1%
Other	64	1%

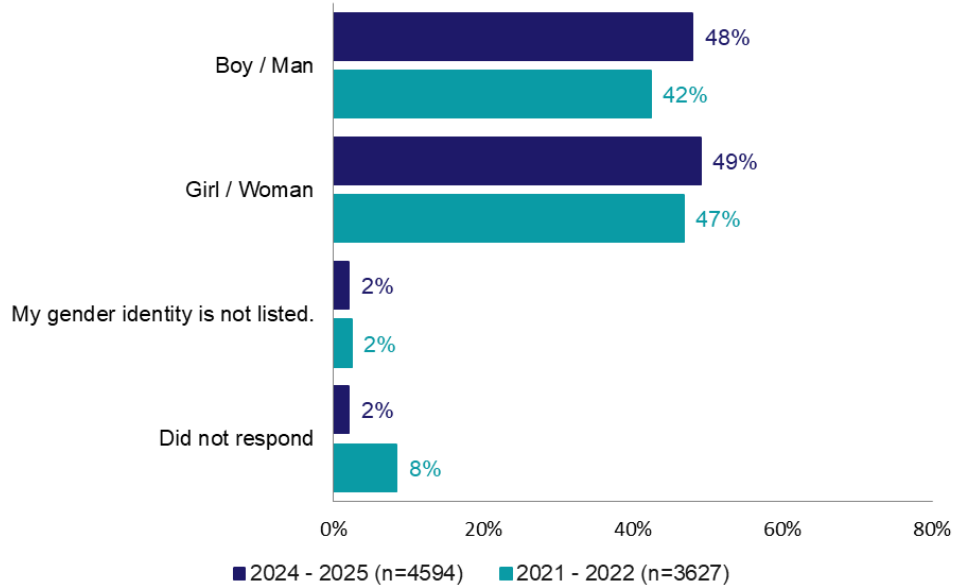
Religion, Creed, Spirituality	Number of Respondents (n=5628)	Percentage of Respondents*
Not Listed	24	<1%
Not sure	577	10%
I prefer not to answer	246	4%
I do not identify with any religion, creed, system of belief or spirituality	411	7%
I do not understand this question	83	2%

***Percentages do not add to 100% given that respondents could select more than one category.**

Gender Identity

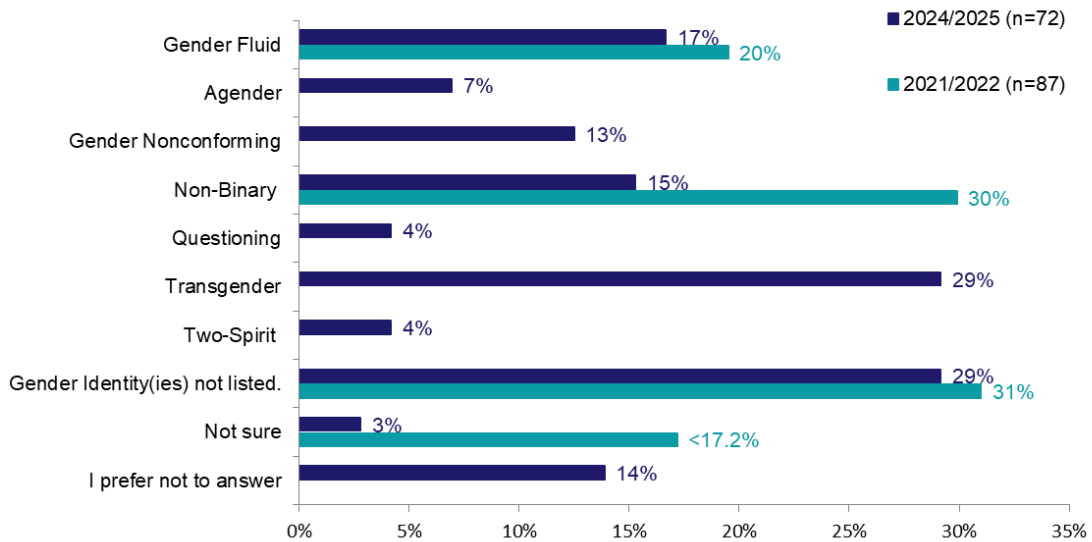
Of the 4594 respondents, over 47% identify as boy/man and approximately 50% girl/woman, see *Diagram 7*. Further, in compliance with MoE directives, only students grades 7-12, who select "my gender identity is not listed above", are invited to further specify their gender in a follow-up question. Subsequently, 2% of respondents identify as gender diverse, with 29% of total respondents (72) indicating transgender, 17% gender fluid, 15% non-binary and 13% gender non-forming, see *Diagram 8*. While a decrease of approximately 1% is observed for students who identify as gender diverse from the [2021/2022 Every Student Counts Census](#), the available dataset lacks sufficient information, context, or specific variables to explain why that decline occurred. It suggests a need for more detailed or different types of data, such as qualitative insights or data on external factors, to uncover the underlying causes.

Diagram 7: Gender Identity
n = 4594



***Percentages may not add to 100% due to rounding.**

Diagram 8: Gender Identities Not Listed Above
n= 72



***Percentages may not add to 100% due to rounding.**

Sexual Orientation

In compliance with MoE directives, only students grades 7-12, who select “my sexual orientation is not listed above”, are invited to share information on their sexual orientation. Approximately 89% of students identify as heterosexual/straight and over 8% of students identify as non-hetero-normative including asexual, bisexual, gay, lesbian, pansexual, queer, Two-Spirit, and/or questioning, *see Diagram 9 and Table 7*. 9% of respondents elected not to offer more details by selecting the option “I prefer not to answer”. The data shows a slight increase in the number of students who selected “my sexual orientation is not listed above”. Without additional data it is impossible to determine the reasons for this.

Diagram 9: Sexual Orientation
n= 4594

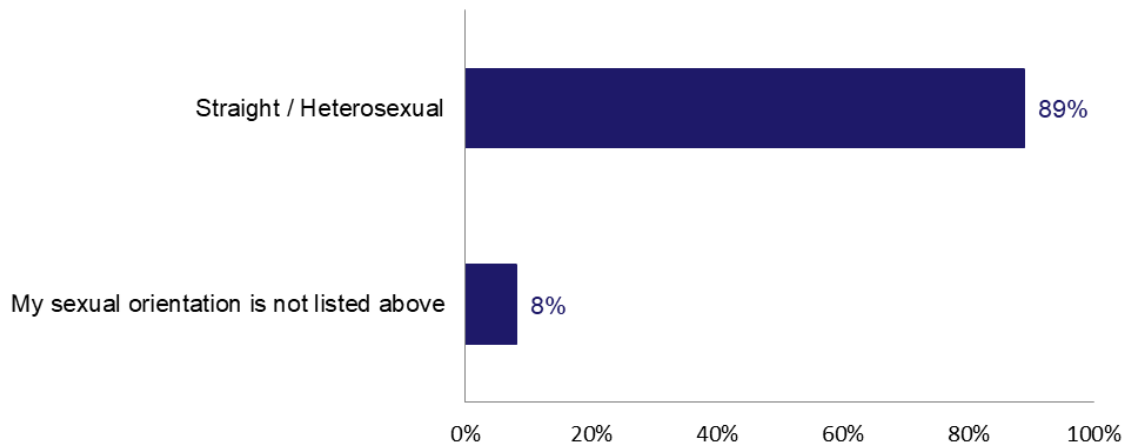


Table 7 : In the previous question, you indicated your sexual orientation was not listed. What is your sexual orientation? Select all that apply.

You indicated that your sexual orientation was not listed. What is your sexual orientation?	Number of Respondents (n= 373)	Percentage of Respondents*
Asexual	37	10%
Bisexual	148	40%
Gay	40	11%
Lesbian	47	13%
Not sure	17	5%
Pansexual	44	12%
Queer	17	5%
Questioning	28	8%
Two-Spirit	<15	<3%
A sexual orientation(s) not listed above	17	5%
I prefer not to answer	41	11%

***Percentages do not add to 100% given that respondents could select more than one category.**

Disabilities

Respondents are asked whether they live with a disability and, if so, to specify the type of disability. It should be noted that parents/guardians and/or students may not identify with their official diagnosis due to negative stigma, a belief that the benefits of the placement outweigh the drawbacks, or a lack of self-identification, leading their personal perception of their disability to differ from Special Education data. For instance, some students may avoid labeling

themselves with a disability even when receiving Special Education services, as seen in a [Canadian Journal of Disability Studies](#).

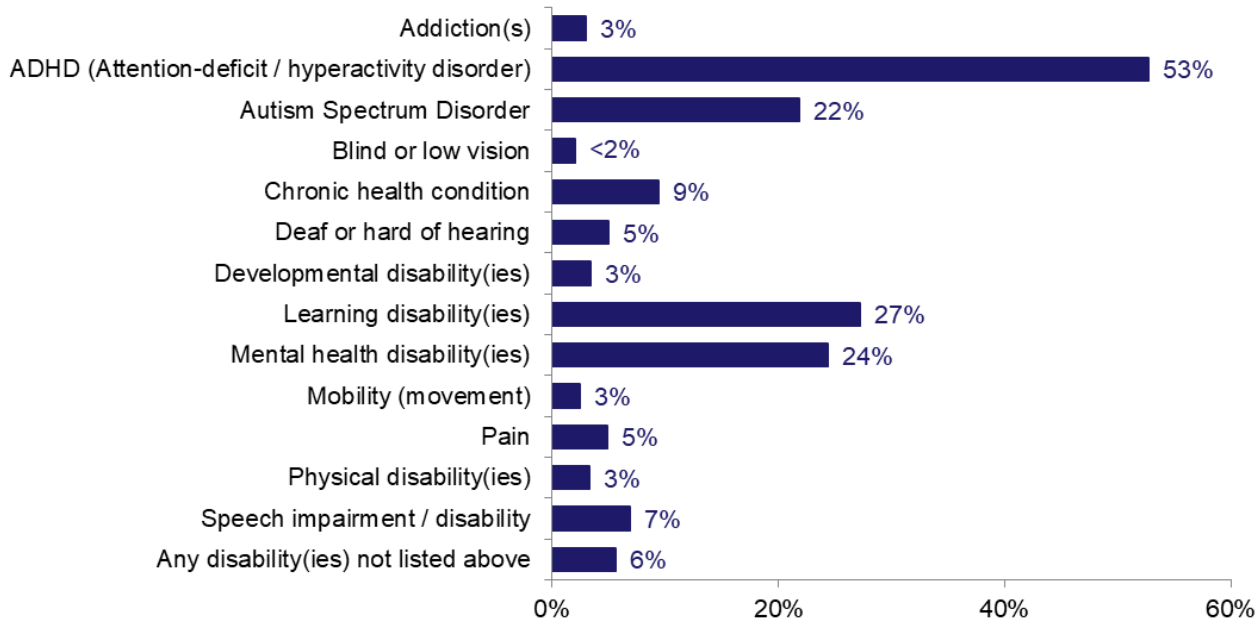
Of the 5628 respondents, 11% indicate that they live with a disability, 8% report they are “not sure” and 6% selected the option “I prefer not to say”, see *Table 8*. While 643 total respondents identified as living with a disability, 635 students offer to share specific details to their lived-experience. The data indicates that Attention-Deficit Hyperactivity Disorder (ADHD) is the most commonly identified disability at 53%, followed by learning disabilities (27%), Mental Health Disabilities (24%) and Autism Spectrum Disorder (22%), see *Diagram 10*. Lesser report types include both visible and invisible disabilities, chronic health conditions, Speech Impairment/disability (ies), Deaf or Hard of Hearing, Pain, Developmental Disability, Addictions, Physical Disability and Blind or Low Vision. In addition, 45% of the students who identify as having a disability report having more than one disability.

Table 8: Disability

Disability	Number of Respondents (n=5628)	Percentage of Respondents*
Yes	643	11%
No	4103	73%
Not sure	469	8%
I prefer not to answer	322	6%
I do not understand this question	91	2%

Diagram 10: Do you consider yourself to be a person with disabilities

n=635



***Percentages do not add to 100% given that respondents could select more than one category.**

Part C: Perceptual Report on School Experience

As we accompany our students on their learning journey, PVNC Catholic's commitment to disrupting systemic discrimination is grounded in our [Catholic Social Teachings \(CST\)](#), which at its core emphasizes human dignity and the common good, leading to specific principles such as:

- the call to family, community, and participation in society,
- rights and responsibilities to one another, to our families and to society,
- the option for the poor and vulnerable, and
- Solidarity - the equality of all in dignity and rights.

Being unwavering in our Catholic Social Teachings calls us to live out our love for God by creating and sustaining environments which promote physical, emotional, and psychological safety. This requires a clear understanding of every student experience. Perceptual data,

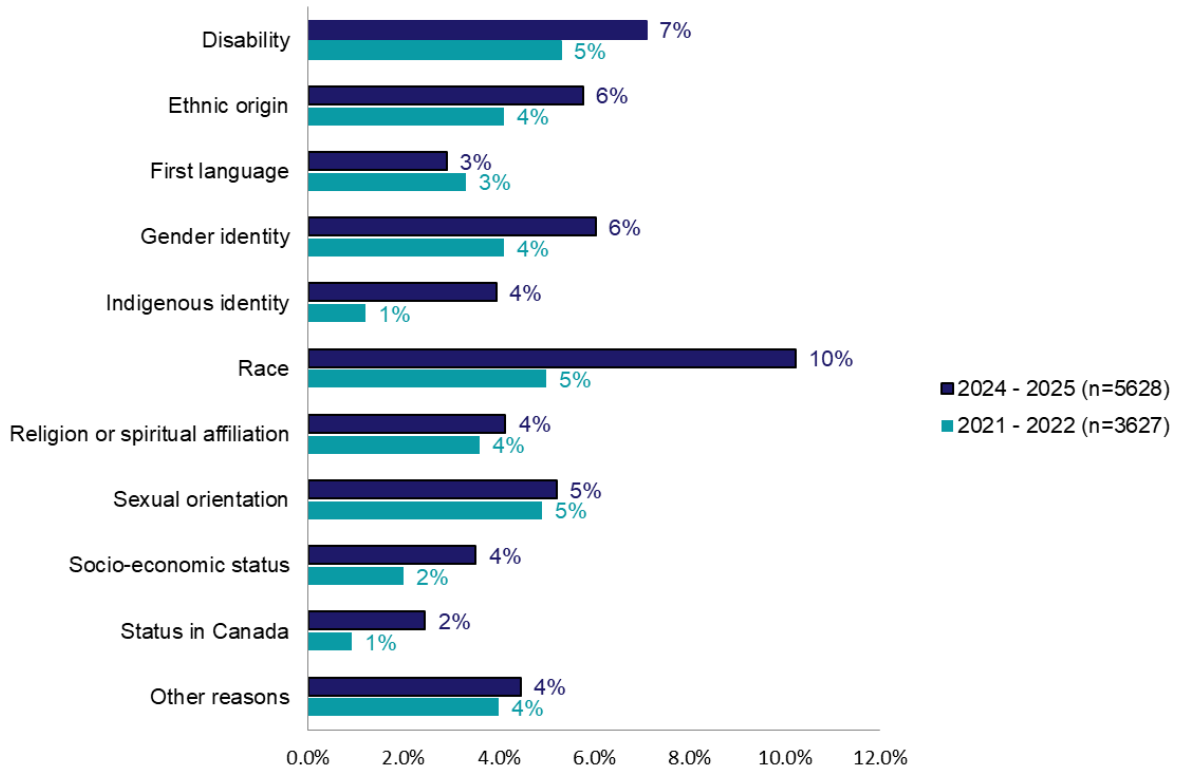
therefore, offers a crucial lens into the diverse needs and distinct realities of various students and communities, identifying strengths and weaknesses in the school's climate and culture, enabling educators to make data-informed decisions, avoid a one-size fits all approach and implement changes to improve the students' experience(s).

Experiences of Discrimination at School

For each of the perceptual questions, the data utilizes a Likert scale to gauge student perceptions, with response options ranging from "strongly agree" to "strongly disagree," and including "I don't know" and "prefer not to answer" options. While the data shows that the majority of students indicate "Rarely" or "Never" in terms of experiencing discrimination, approximately one-sixth of the respondents selected the "Always" / "Very Often" / "Sometimes responses", see *Diagram 11*. It is important to note that PVNC Catholic understands that the validity and seriousness of individual experiences of discrimination are not lessened by the fact that a majority of students do not experience it. Therefore, even if not widespread, PVNC Catholic is mandated by [the Code](#) to the creation and maintenance of discrimination-free environments for all students.

In reporting this data, the options "Sometimes", "Always" and "Very Often" are grouped into a summary that reflects fewer than 15 individual responses to prevent identification, and to protect respondents' confidentiality. Over 17% of respondents indicate they experience discrimination due to their sexual orientation and gender identity and expression, amounting to 10% and 7%, respectively. The data further shows that experiences of discrimination have increased for Black and Indigenous identifying students since the [2021-2022 Every Student Count Census](#), 5% and 6%, respectively. Also, there is an approximate 4% increase in the number of students who experience discrimination due to their socio-economic status. All other categories of perceived discrimination by students are less than 5% including disability, ethnic origin, first language, religion or spiritual affiliation and status in Canada.

Diagram 11: How often have you experienced discrimination at school as a result of any of the following



***Percentages may not add to 100% due to rounding.**

Approximately 62% of participants responded to this question.

Feeling Safe at School

55% of respondents share their encounter(s) with discrimination based on the pre-categorized options, *see Table 9*. Additionally, respondents receive the option to name other responses not listed. Responses in the "other" category that are deemed repetitive are added to listed options.

Amongst respondents' experience(s) of discrimination include:

- "name shortened or mispronounced" at 21%
- "ridiculed about the way you dress or your hair" at 16%

- "disciplined more frequently or severely than your peers for the same behaviour" at 11%
- "ridiculed about the food you bring to school" 8%
- "asked to provide your opinion or perspective based on your identity" 7%, and
- "being ridiculed for your name" and "being discouraged from pursuing courses in the academic pathway" at 6%

Table 9: Have you experienced any of the following at school? Select all that apply.

Experiences at School	Number of Respondents (n=5628)	Percentage of Respondents*
Name shortened or mispronounced	1175	21%
Ridiculed about your name	359	6%
Ridiculed about the way your dress or your hair	891	16%
Ridiculed about the food you bring to school	431	8%
Disciplined more frequently or severely than your peers for the same behaviour	592	11%
Discouraged from pursuing courses in the academic pathway	314	6%
Asked to provide your opinion or perspective based on your identity	404	7%
Other, please describe	171	3%

***Percentages do not add to 100% given that respondents could select more than one category.**

School Belonging and Engagement

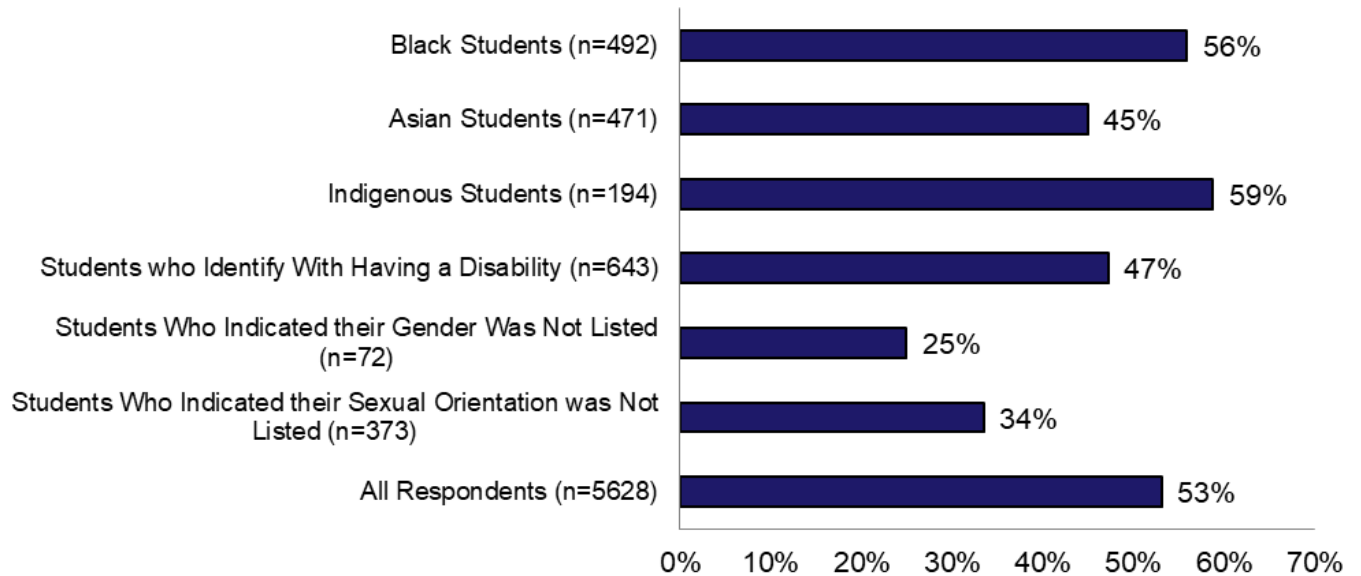
Students learning about others' identities shows positive results, with 52% of 5628 students agreeing, while 9% disagree. The data also indicates a significant difference in how students' unique identity/ies is/are received within their educational settings, with a majority (45%) feeling supported and a smaller, but notable, minority (10%) feeling unsupported, *see Table 10*. Additionally, over 50% of students feel they can freely express their identity at school, but 9% disagree, citing a significant lack of opportunities. Within this 9%, Black and Indigenous students reported the highest rates of difficulty expressing their identities, followed by Asian students and those with disabilities. Non-gender conforming and non-heteronormative students also report lower rates of feeling free to express themselves, at 25% and 28% respectively, *see Diagram 12*. This gap points to a disparity in educational opportunities and environments related to identity development and affirmation, suggesting that while some students have ample chances to learn about themselves, others lack these crucial opportunities. The average percentage of responses for "I do not know" was 15%, and for "I prefer not to answer" it was 4%.

Table 10: At School, I feel that I am able to:

Identity Expression and Learning Opportunities (n=5628)	Strongly Agree	Agree	Disagree	Strongly Disagree	I do not know	I prefer not to answer	Did not respond
Express my Identity	18%	36%	6%	3%	14%	5%	18%
Learn about my Identity	13%	31%	6%	3%	15%	4%	28%
Learn about the Identity of Others	14%	38%	6%	3%	15%	4%	20%

***Percentages may not add to 100% across the rows due to rounding.**

Diagram 12: Percentage of respondents who "Agree" or "Strongly Agree" that they can express their identity at school



Representation at School

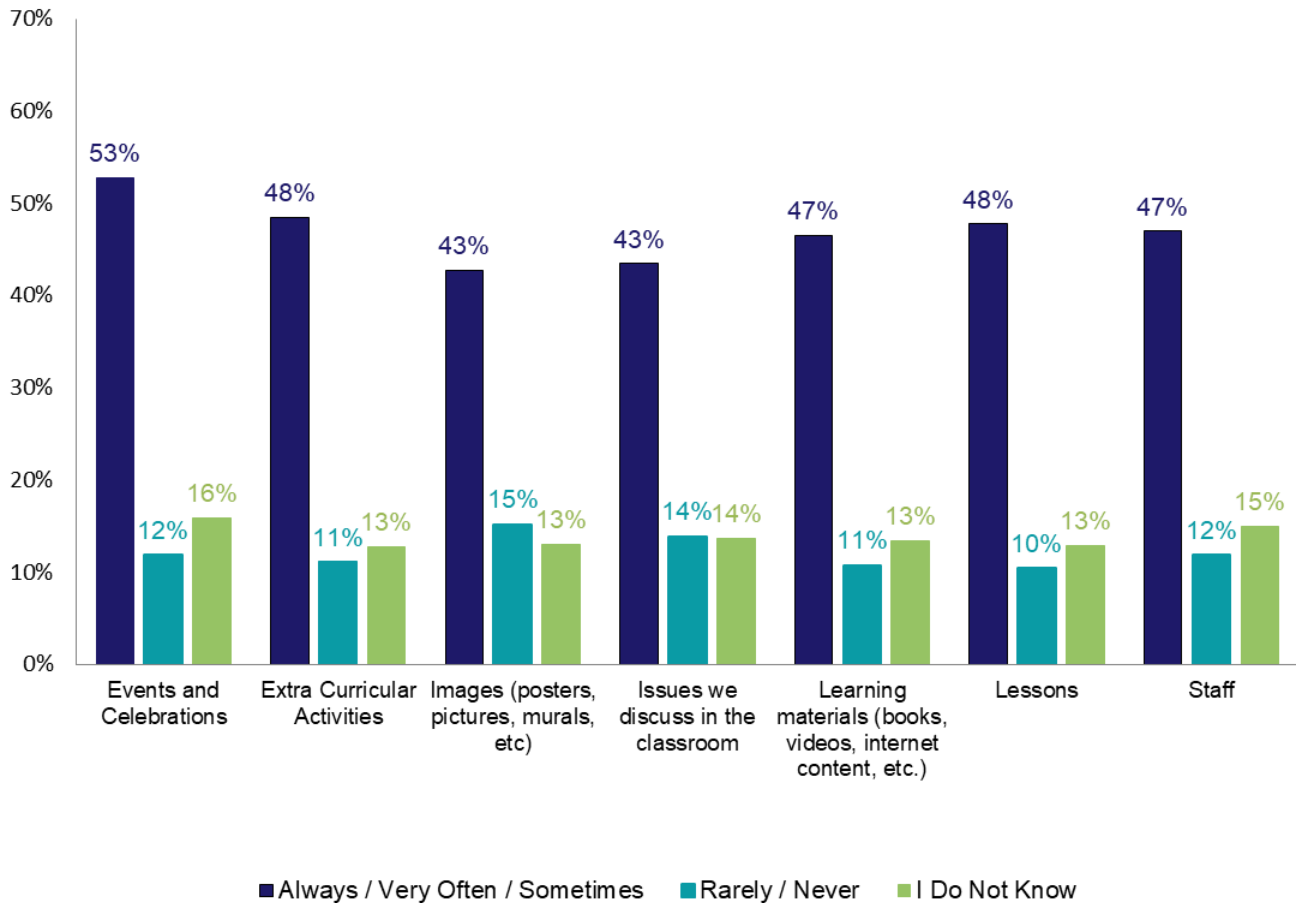
The question pertaining to positive representation in school averages about an 83% participation rate. *Table 11* shows that on average about 55% of respondents "Always," "Very Often," or "Sometimes" see themselves positively reflected in school environments like classrooms, learning materials, and activities. In contrast, an average of 14% of respondents in each specific category (events, lessons, or staff) "Rarely" or "Never" see positive reflections of themselves at school. The data reveals that among respondents who respond "I do not know" to a question, between 13% and 36% of them were identified as parents, signalling the importance of first voice. underscoring the value of student voice, in understanding student experiences.

Table 11: In my school, I see myself/my identity reflected positively in

In My School, I See Myself / My Identity Reflected Positively In:	Always	Very Often	Sometimes	Rarely	Never	I do not know
Events and Celebrations	20%	17%	16%	7%	5%	16%
Extra Curricular Activities	19%	15%	14%	6%	5%	13%
Images (posters, pictures, murals, etc)	15%	13%	14%	8%	7%	13%
Issues we discuss in the classroom	14%	14%	16%	8%	6%	14%
Learning materials (books, videos, internet content, etc.)	16%	15%	15%	6%	5%	13%
Lessons	18%	16%	15%	6%	4%	13%
Staff	18%	16%	13%	6%	6%	15%

***Percentages do not add to 100% given that respondents could select more than one category.**

Diagram 13: In my school, I see myself/my identity reflected positively in



Opportunities to Learn About Other Identities

Opportunities to learn about other identities indicates a focus on diversity, equity, and inclusion in schools. At a strong level of engagement of 84%, the data is useful in supporting initiatives or programs aimed at fostering cultural awareness and affirming diverse identities, see *Diagram 13 and Table 12*.

In each category, 46% of respondents indicate having the "opportunity to learn" about Indigenous identity/ies and race. Also, for each category, on average 34% of students report having opportunities to learn about disability, cultural and ethnic origin, religion/spiritual affiliation and status in Canada. Students further report limited opportunities to learn about gender identity and sexual orientation, with only 27% and 18% of students, respectively.

Overall, responses for the question “opportunities to learn about other identities” suggests that there is significant opportunity to create and expand educational initiatives to cover identify-related topics in greater depth.

Table 12: Opportunities to Learn About Other Identities

I have an opportunity to learn about authors, characters, scientists, historical figures at school who have an identity different from my own, such as the following:	Number of Respondents (n = 5628)	Percentage of Respondents*
Disability	1975	35%
Ethnic origin	1989	35%
Gender identity	1507	27%
Indigenous identity	2543	45%
Race	2573	46%
Religion or spiritual affiliation	2006	36%
Sexual orientation	1015	18%
Socio-economic status	1248	22%
Status in Canada	1918	34%
None of the Above	1291	23%

***Percentages do not add to 100% given that respondents could select more than one category.**

Part D: Recommended Actions and Next Steps

PVNC Catholic is committed to working within a trauma-informed, culturally-aware, and intersectional framework to establish formal structures that promote and ensure we live, through action, our Catholic Social Teachings. Further, each student is entitled to an education that is free from discrimination and racism in accordance with the highest standards set out in the [Ontario Human Rights Code](#), the [Education Act](#) and other related legislation. Duty-holders in the education system must continually challenge anti-Black racism and discrimination and its impact on Black students and educators, as outlined in [Dreams Delayed -Addressing Systemic Anti-Black Racism and Discrimination in Ontario's Public Education System](#). The system as a whole must be accountable.

In addition, recognizing that as settlers on traditional Indigenous lands, PVNC Catholic has particular responsibilities to advance the objectives of [Truth and Reconciliation](#), including but not limited to [Education for Reconciliation](#) as found in Call to Action 63:

- Developing and implementing Kindergarten to Grade 12 curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- Building student capacity for intercultural understanding, empathy, and mutual respect.
- Identifying teacher-training needs relating to the above.

Recommended Actions

Discrimination and racism have complex origins, encompassing individual prejudice, institutional practices, and societal structures, often rooted in historical legacies like colonialism. While individual biases are a factor, racism is largely systemic, embedded in policies, and institutions that perpetuate racial disparities. Addressing this requires structural and institutional reforms, alongside changing societal norms and practices to create more equitable education systems and outcomes. Recommendations therefore focus on changing policies, procedures, and programs within PVNC Catholic to eliminate discriminatory practices and promote human rights and equity.

Next Steps:

- Develop a Human Rights Directional Policy - This is a crucial policy that provides a framework for embedding human rights and equity principles into all aspects of PVNC Catholic's operations and decision-making.
- Establish clear Gender Identity and Expression guidelines and administer professional learning.
- Support and resource 2SLGBTQIA+ affinity groups.
- Continue to review all policies and administrative procedures using an anti-racist and anti-discrimination lens.
- Develop clear smudging procedures: Specific, comprehensive guidelines are needed for smudging, outlining how, where, and when it can be done safely, with appropriate materials and disposal.
- Promote Ongoing Education: PVNC Catholic must support continuous education on anti-Indigenous racism, the history of residential schools, and Indigenous spirituality for all staff and students.
- Establish accountability mechanisms at all levels of the organization.
- Promote Continuous Improvement: Treat anti-racism as an ongoing journey by regularly updating action plans, including the Multi-Year Strategic Plan (MYSP); Catholic Board Improvement Plan for Student Achievement and Well-being; Equity Action Plan; Indigenous Education Action Plan; and Catholic School Improvement Plans for Student Achievement and Well-being while seeking continuous input from diverse stakeholders.

Appendix A: 2024-2025 Student Student Counts Census Landing Page

- [Student Census Grade K-6 Survey Questions](#)
- [Student Census Grade 7 Survey Questions \(2025\)](#)
- [Student Census Grade 7-12 Survey Questions \(2024\)](#)
- [Student Census FAQ](#)
- [Student Census Glossary of Terms](#)

Appendix B: Resources

United Nation Resources

- [Universal Declaration of Human Rights](#)
- [Convention on the Rights of the Child](#)
- [UN Declaration: Rights of Indigenous Peoples](#)
- [UN Declaration: Human rights of People of African Descent](#)

Canadian Resources

- [Canadian Human Rights Commission](#)
- [Canadian Human Rights Act](#)
- [Canadian Charter of Rights and Freedoms](#)
- [Ontario Human Rights Code](#)
- [Truth and Reconciliation](#)

Ministry of Education

- [Dreams Delayed: Addressing Systemic Anti-Black Racism and Discrimination in Ontario's Public Education System](#)
- [Education Act, R.S.O. 1990, c. E.2"](#)
- [Ontario Equity and Inclusive Education Strategy 2009](#)
- [Policy/Program Memorandum 119](#)
- [Policy/Program Memorandum 144: Bullying Prevention and Intervention](#)
- [Ministry of Education Equity Action Plan](#)

PVNC Catholic Resources

- [Equity and Inclusive Education Policy 700](#)
- [Equity and Inclusive Education 701](#)
- [Equity Action Plan 2024-2028](#)
- [PVNC Catholic Human Rights Reporting Form](#)
- [Ontario Catholic Graduate Expectations](#)
- [PVNC Catholic Board Vision, Mission and Strategic Priorities](#)
- [Safe and Accepting Schools 900](#)
- [Safe Schools- Code of Conduct 709](#)