Deepening the Discussion:
Gender and Sexual Diversity

Saskatchewan Ministry of Education 2015

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Student First

Government of Saskatchewan

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Acknowledgements

Saskatchewan Voices

You know I think it was probably around grade 6 that I knew I was different than the other boys in school. You know they say that high school is the best time of your life. I'm here to tell you that it's not necessarily true to me. In fact it was a miserable time. I felt that I certainly wasn't out and I couldn't tell anybody. And I felt alone, isolated from the outside looking in on everyone else, and ultimately ended up incredibly sad and depressed through most of my high school years.

Camp fYrefly participant (2011)

Disclaimer

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This document is not a legal text but rather a non-legal representation of various legal texts for the general informational use of schools and school divisions. When a particular legal opinion is sought, a lawyer should be consulted.

Introduction

The Government of Saskatchewan is committed to ensuring schools are safe and inclusive environments where student success is a priority and everyone feels included, protected and respected. It is well known that when students do not feel safe or valued, it undermines their learning and well-being.

Education in Saskatchewan is founded on a principle of respect for the diversity of all students and families. Diversity enriches school culture and increases knowledge and understanding of similarities and differences.

The intent of this document is to help Saskatchewan school divisions and First Nations and Métis organizations ensure that all students develop the following:

Canadian Census (2011) reported that there were 64,575 same-sex families in Canada in 2011, 42 per cent increase since 2006 (Government of Canada, 2014).

- a strong, positive sense of identity;

- a caring disposition;

- a respect for human and biological diversity;

- a commitment to the well-being of others; and,

- a desire and ability to engage in social action for the common good.

Diversity, within an education sector, applies to a range of contexts such as cultures, socio-economic situations, languages, learning needs and resources.

This document will assist individuals and communities to engage in meaningful discussions and actions to respond to the experiences, perspectives and needs of students and families who are gender and/or sexually diverse (GSD).

The purpose of this document is:

- to assist school divisions, central office personnel, administrators, educators, First Nation and Métis organizations and community partners to develop a deeper understanding of gender and sexual diversity;

- to assist in understanding the unique educational, health and safety needs of staff, students and their families who self-identify as gender and/or sexually diverse;

- to provide practical strategies, suggestions and frequently asked questions to support schools and communities as they work with students to anticipate and overcome challenges related to transphobia, homophobia and heterosexism;

- to acknowledge the shared responsibility of ensuring that all students who identify as gender and/or sexually diverse have the same opportunities for safety, socialization and success in schools;

- to assist educators in planning curricular-based instruction and assessment to meet the unique needs of gender and/or sexually diverse students ; and,

- to assist school divisions and First Nations and Métis organizations to fulfill their ethical and professional responsibilities to provide safe, equitable and inclusive learning environments for all students regardless of their actual or perceived differences.

Framework for Document

Meeting the needs of all Saskatchewan children and youth is a responsibility shared by families, teachers, community members and government. The goal of this document is to focus on creating safe and respectful learning environments for all students, including students who are or are perceived to be, gender and/or sexually diverse. In Saskatchewan, the Comprehensive School Community Health (CSCH) framework addresses the health and safety needs and challenges of all children and youth. This holistic approach to creating safe and accepting learning environments encompasses the following components:

1. high-quality teaching and learning;
2. effective policy;
3. healthy physical and social environments; and,
4. family and community engagement.

The Saskatchewan Ministry of Education expects that all school divisions will respond positively to students' requests to establish a student alliance for gender and sexual diversity in their school.

Saskatchewan's Comprehensive School Community Health framework is discussed in more detail on pages 20-32.

Using this Document

The topics included in this document may be addressed on separate occasions, or for a more in-depth understanding, over an extended period of time. School divisions, schools and First Nations and Métis organizations may use this document to:

- inform school division policy;
- promote individual reflections;
- support teachers in their professional commitments;
- provide professional learning opportunities; and,
- discuss at staff meetings.

Some of the discussion questions and activities can also be adapted for K-12 students, families, community groups, university pre-service teachers and others.

Note: To be respectful of the multiplicity of gender identities, the pronoun they/their will be used in this document instead of she/hers or he/his. A range of gender identities are ignored in the usage of "she/he."

Note: Please see page 33 for a *Glossary: Terminology and Definitions to Assist in Conversations* related to gender and sexual diversity.

Human Rights

Students who experience discrimination, whether it is based on race, religion, gender, sexual orientation, gender identity, ethnicity or culture have a legal right to be safe and protected in schools. The law is constantly evolving; therefore it is required, on the part of the reader, to appreciate the evergreen nature of laws, regulations and policies related to ensuring that all students feel included, protected and respected in schools and communities.

Human rights laws prohibit discrimination based on an individual's gender identity, sexual preference and/or orientation. Words, actions or pictures that ridicule, scorn, mock, intimidate or otherwise threaten any individual because of their gender or sexual orientation or preference may constitute discrimination.

Canada is a country that values equality and human rights. These values, aspirations and rights have been articulated in many documents including:

Aspirational Documents
- The Universal Declaration of Human Rights (Articles 1, 2 and 3)
- The United Nations Declaration on the Rights of Indigenous Peoples (Articles 2, 11, 15, 24 and 31)
- The United Nations Convention on the Rights of the Child (Articles 2, 15 and 19)

Legal Documents
- The Canadian Charter of Rights and Freedoms (Section 15)
- The Canadian Human Rights Act (Section 2)
- The Criminal Code of Canada (Sections 318(4) and 718.2)
- The Saskatchewan Human Rights Code
- Saskatchewan's The Education Act, 1995

> **Questions for Professional Learning**
>
> 1. Who made these laws? For whom were they made?
>
> 2. How do we address the cultural and spiritual values and protocols that are sometimes in conflict with the rights and protection of all children and youth?
>
> 3. How do we help people reconcile personal views with their political and constitutional rights?

Individuals have the right to dignity and equality under *The Saskatchewan Human Rights Code*. Because human rights are so important, *The Saskatchewan Human Rights Code* takes precedence over other provincial laws.

The Saskatchewan Human Rights Commission's mission is to promote and protect the individual dignity, fundamental freedoms and equal rights of Saskatchewan citizens. *The Saskatchewan Human Rights Code* protects human rights and prohibits discrimination. In Saskatchewan, it is against the law to discriminate because of sexual orientation and/or gender identity.

In accordance, school divisions have a responsibility to assist people who could otherwise be denied opportunities because of gender and/or sexual identity. The duty to accommodate all students, up to the point of undue hardship, includes addressing their needs that may be related to prohibited grounds of discrimination. This may entail changing rules, policies, practices and/or behaviours.

In addition, if a school legitimately needs and collects personal information that either directly or indirectly identifies a person's sex as being different from their gender identity, the school must ensure that the individual's privacy is protected and the information is kept confidential (Saskatchewan Human Rights Commission, 2013).

Saskatchewan Human Rights Code: Part 1

"Right to freedom of conscience (Section 4)
Every person and every class of persons shall enjoy the right to freedom of conscience, opinion and belief and freedom of religious association, teaching, practice and worship."

"Right to free expression (Section 5)
Every person and every class of persons shall, under the law, enjoy the right to freedom of expression through all means of communication, including, without limiting the generality of the foregoing, the arts, speech, the press or radio, television or any other broadcasting device."

"Right to free association (Section 6)
Every person and every class of persons shall enjoy the right to peaceable assembly with others and to form with others associations of any character under the law."

The Government of Saskatchewan opposes all forms of prejudice, bullying and discrimination on the basis of students' and/or teachers' actual or perceived sexual orientation or gender identity. Students have the right to a safe and inclusive school environment in Saskatchewan and Canada.

Indigenous Legal Traditions

First Nations peoples have always had their own indigenous legal traditions. Natural laws were developed over thousands of years and passed down orally through ceremony, song and story. These legal traditions were developed and generationally passed on within First Nations and Métis communities for people to follow and to abide by. Natural laws among First Nations and Métis communities seek to keep the world in balance and in harmony. These natural laws protected the people, their culture and their languages. First Nations and Métis people still teach these laws through ceremonies, languages and customs (Saskatchewan Ministry of Education, 2009).

These indigenous legal traditions must be viewed within the broader Canadian context where Canada's formal legal system supersedes and governs all Canadians.

Gender and Sexual Diversity

Human sexuality is a positive and life-affirming part of being human. It is complex and includes knowledge of self, opportunities for healthy sexual development and sexual experience, a capacity for intimacy, the ability to share relationships, and comfort with different expressions of sexuality including love, joy, caring, sensuality or celibacy. Our attitudes about sexuality, our ability to understand and accept our own sexuality and to make healthy and informed decisions, and our capacity to respect the choices of others are essential aspects of who we are and how we interact with our world.

Sexuality is multi-faceted and includes the physical, emotional, spiritual and interpersonal development that influences one's thoughts, feelings, actions, interactions, and thereby one's mental and physical health. The role of sexuality changes throughout the stages of an individual's life. Sexual orientation is just one facet of sexuality and refers to what gender(s) someone is romantically and/or sexually attracted.

Research suggests that after the socialization of family, schools provide one of the most significant socialization processes for children. Schools shape a child's understanding of self in relation to others and in their understanding of identity beyond the family. A school's ideological perspective shapes the perspectives of students. For example, the way that children understand gender, privilege and heteronormativity are influenced by the social norms, biases and behaviours that exist in schools (Bhuiyan, 2007).

Saskatchewan Voices

Last summer I was heading into Regina and driving down a gravel road. I came across a young man walking on the side of the road. I recognized this young person from our community. Today he was dressed in jeans, a skirt, and he was wearing make-up and nail polish. I stopped and offered him a ride. I asked where he was going.

He looked upset and replied, "Anywhere but here! I don't belong in the community; everyone judges me and they don't accept me for who I am." I told him that I was going to the city and asked him if he would like a ride.

We talked all the way to the city. As we spoke, I remembered that the young man used to work for me. He commented that back then he always felt safe with me. I realized that he felt safe because he could always talk to me; I treated him as an individual, with acceptance and respect. I accepted him for who he was. The young man knew as a young child that he was different. He had always liked to dress in girls' clothing and he liked to wear make-up.

Once we arrived in the city, I took the young man to an organization I was aware of that supports young people in vulnerable circumstances. I knew the staff at the centre would take him in and support him. They did just that.

As I was driving back home I thought about this young man's situation and wondered what I could do in our community to support him and others who may be struggling with their identity and sense of belonging.

Saskatchewan Elder (2015)

Research also indicates that the education system needs to consciously support gender and sexually diverse students for the following reasons:

- One in 12 straight students reported being verbally harassed about their perceived sexual orientation and close to 10 per cent of straight students were physically assaulted about their perceived sexual orientation (EGALE, 2011). Gender and/or sexually diverse students often experience fear, anxiety and isolation at school; they may be unable to concentrate on academic tasks and learn effectively (Fisher et al., 2008).

- Fourteen per cent of students self-identified as not being exclusively heterosexual (EGALE, 2011).

- Many youth who are of a sexual minority have unique challenges that they must endure through their adolescent development. Labels such as gay, lesbian and bisexual limit understanding of all dimensions of same-sex sexuality. Experiences with stigmatization, discrimination and prejudice often prevent youth from positively integrating their sexual feelings and may inhibit them from publicly identifying as a sexual minority (Alberta Health Services, 2013).

> Generally speaking, Canadian youth and young adults are healthy and highly resilient, and most are successfully making the transition to adulthood.
>
> But not everyone is flourishing …Sexual [and gender] minority youth are at a much higher risk of experiencing harassment, victimization and physical or sexual violence, both in school and in the community.
>
> …Lesbian, gay, bisexual, transgender or questioning (LGBTQ) youth and young adults are also more likely to commit suicide (PHAC, 2011, pp. i, 2).

Sexual Diversity

Sexual diversity is a broad and complex construct that is understood as a fluid state that refers to one's sexual feelings and affection for one or more persons across the spectra of sex, sexuality and gender. A common misunderstanding is that sexuality is a binary (one is either straight or gay); however, past and current research indicates that sexual orientation exists along a continuum of emotional, romantic and sexual attractions (Psychology Today, 2013; PHAC, 2011). Simple categories of heterosexual and homosexual do not describe the lived experience of some people. Although the markers may vary with time and place, the diversity of sexual orientation (heterosexual, homosexual, pansexual, asexual and bisexual) includes the varying emotional and/or romantic attractions to people of the same and opposite sex.

Sexual orientation is not always the same as a person's sexual activity or sexual behaviour. Social, political and religious factors influence the extent to which an individual will self-identify as a sexual minority (PHAC, 2010).
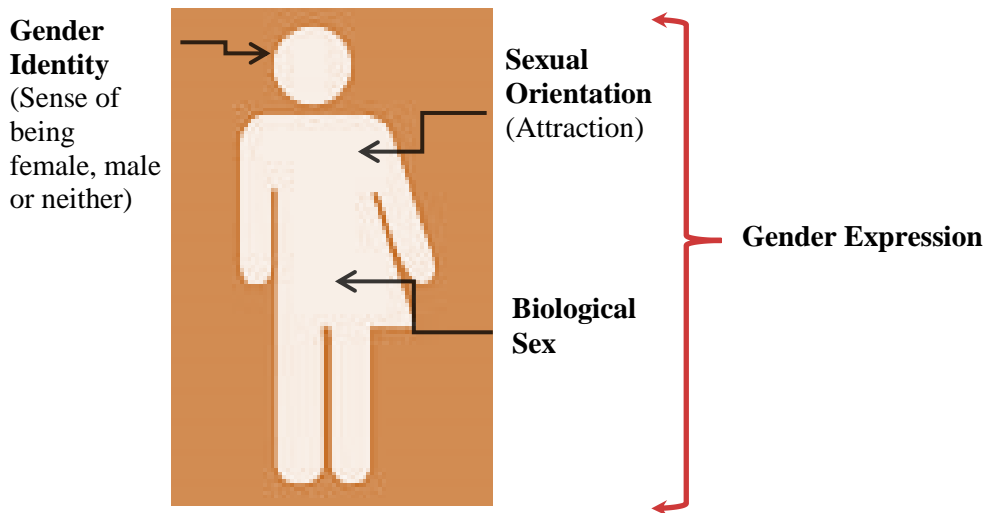
Sexual minority youth, or those who have sexual minority family members and friends, are attending Canadian schools, whether they make themselves known to others or not. Research indicates that anywhere between 5-11 per cent of people are non-heterosexual or questioning their sexual orientation (PHAC, 2011; EGALE Canada, 2011).

Gender Diversity

Gender identity is not the same as sexual orientation. It encompasses one's sense of being male, female or another identity in a spectrum of gender identities. Most people are educated and socialized to assume that gender identity is defined by our anatomical sex (PHAC, 2011). This traditional belief was first confronted by the scientific recognition that both sexes contain a mixture of male and female hormones (Alsop et al., 2002).

In most cases, gender identity is consistent with anatomical sex and/or the societal expectations for male or female. However, in other cases, people's gender identity does not reflect their anatomical/biological sex. A person's gender identity is fundamentally different from, and does not determine, their sexual orientation (The Saskatchewan Human Rights Commission, 2013).

Gender is all around us. It is taught from the time we are born and is closely monitored by society. Most environments are gendered – websites, toys, colours, attitudes, activities, bathrooms, clothes and behaviours to name a few. Accepted social gender roles and expectations are normalized in culture and anyone who does not fit within these roles and expectations are often marginalized. The way people perceive themselves is their gender identity, which may or may not align with their biological sex. The way individuals communicate their gender identity, through their appearance and behaviours, is their gender expression. Transgender is an umbrella term used to describe anyone whose identity and/or behaviour falls outside of the stereotypical norm.

Gender Identity (Sense of being female, male or neither)

Sexual Orientation (Attraction)

Biological Sex

Gender Expression

Sex and gender are two words that are often used interchangeably, but there are distinct differences in their definitions.

Sex is generally understood to be based on a person's genitals and reproductive organs; these anatomical details are thought to define a person as male or female.

Gender is regularly understood to refer to gender identity, meaning one's internal sense of self as female, male or other, regardless of biology.

Gender, like sexual orientation, is diverse and includes multiple gender identities. Gender fluidity conveys a wider, more flexible range of gender expression, with interests and behaviours that may even change from day to day where a student may feel they are a girl some days and a boy on others, or possibly feel that neither term describes them accurately.

Gender is made up of three parts:

1. our bodies (*gender biology*);

2. how we dress and act (*gender expression*); and,

3. how we feel inside (*gender identity*), (Gender Spectrum, 2014).

To assume that males and females can be separated into discrete categories does not align with what is now understood about gender identity development. Gender variance is seen in the kinds of play children choose when left to their own devices. This notion of "girl play" and "boy play" may be "corrected" by adults who perceive there are strict boundaries signaling proper gender assignments. Children playing across the range of male and/or female toys are exhibiting only a small part of the considerable overlap between female and male interests, aspirations and lives. While many adults will "allow" a range in play activity among children, the real "challenge" lies in the fact that our society imagines that male and female designations are "real" categories, rather than socially constructed ideas and as fluid identities.

There is a common misunderstanding that gender-variant individuals are gay, lesbian or bisexual. The majority of gender-variant individuals, however, do not identify as gay, lesbian or bisexual (PHAC, 2010). It is important for educators and families to acknowledge that gender-variant youth exist in the school system.

Schools should be proactive in creating responsive cultures and not wait until a gender-variant student comes forward to address the issues (e.g., appropriate bathrooms, segregated classes, overnight school travel arrangements, participation in extra-curricular activities, dress codes or name changes).

Transgender Students

Transgender students face unique challenges in their homes, schools and communities. Many of these challenges have to do with societal expectations about sex and gender. Some of these challenges, related to their gender identity and/or gender expression include:

- Access to washroom and locker/change rooms;
- Participation in gendered extra-curricular activities;
- School gendered dress codes;
- Misunderstandings and misconceptions of gender;
- Gender discrimination and rejection;
- Lack of school and community supports;
- Unemployment;
- Informed medical care; and,
- Not seeing gender minorities reflected in teaching and resources.

Why Do We Need to Understand Gender and Sexual Diversity in Schools and Communities?

There are many reasons why we need to understand gender and sexual diversity. These reasons have been categorized into five themes (Elizabeth Meyer, 2010):

1. Student Safety

Many incidents of bullying and harassment are gendered in nature; they isolate and target individuals who do not conform to dominant notions of masculinity and femininity.

2. School Culture

The silencing and marginalization of students and their families who are, or who are perceived to be, gender and/or sexually diverse tells community members that they are not welcomed or valued.

3. Student Physical and Emotional Health

Feeling ostracized and isolated in schools has long-term negative impacts on one's physical and emotional well-being. When students feel threatened, they may try to escape these negative environments through unhealthy behaviours.

4. Student Engagement and Academic Success

Students who attend schools where they feel safe and welcomed while experiencing a less sexually prejudiced environment are more likely to attend school, learn and succeed.

5. Diversity and Equity

Provincial curricula are designed to prepare students to become engaged citizens and to develop social responsibility. To live in a society that values all people and where every child has an opportunity for success requires finding ways to teach inclusively about the "hidden and marginalized experiences as well as the dominant and mainstream perspectives."

First Nations and Métis Ways of Knowing

First Nations and Métis communities are diverse. In Saskatchewan, the six language groups include Nêhiyawak (Cree: Plains, Swampy, Woodland), Denesuline (Déné), Dakota, Lakota, Nakota, Nahkawé (Saulteaux) and Michif. While First Nations and Métis communities embody diverse values and beliefs, there are also some commonalities among the worldviews of the various language groups. Five common characteristics include:

> The belief systems and worldviews of First Nations and Métis peoples are based on recognizing and respecting the delicate balance of interdependence within oneself and with all living things in the environment, both tangible and intangible. Within this balance are elements of the physical, emotional, spiritual and mental, as well as teachings that have been passed down through the generations (Saskatchewan Ministry of Education, 2009).

- a holistic perspective;
- an interconnectedness of all living things;
- a connection to the land and community;
- the dynamic nature of the world; and,
- a strength in "power with" [1]. (National Collaborating Centre for Aboriginal Health, 2010).

While there are commonalities among the worldviews of Saskatchewan First Nations and Métis communities, it is important to acknowledge that each language group has its own traditional perspectives about gender and sexual diversity.

While recognizing that discussions about gender and sexual diversity may be challenging for many educators and communities, it is important to ensure that meaningful dialogue and actions take place to benefit all students and families. It is important for educators to work closely with local Elders, families and communities to develop a shared understanding of gender and sexual diversity, including traditional and contemporary First Nations and Métis perspectives.

Cultural protocols, traditional gender roles and perspectives on sexual orientation and two-spirit individuals vary among First Nations and Métis communities. The meaning of the term two-spirit is grounded in the language of each First Nation. In many communities, for example, two-spirit individuals may embody characteristics of both genders and their contributions to the community are respected and highly valued. Dr. Wilson, author of *How We Find Ourselves: Identity Development and Two-Spirit People* (1996), explains that "two-spirit identity affirms the interrelatedness of all aspects of identity including sexuality, gender, culture, community and spirituality" (p. 334).

It is important to be aware of the differences among First Nations language groups in Saskatchewan and recognize that, historically, two-spirit individuals fulfilled various roles, depending on the community. These individuals were often seen as "bridge makers" between male and female, and the spiritual and the material (Wilson, 1996). Their roles included being teachers, keepers of tribal knowledge, healers, herbalists, child caregivers, spiritual leaders, interpreters, mediators, and artists (Stimson, 2006). In other communities, two-spirit persons were not deemed a special role but were accepted and respected as part of the entire community.

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[1] "Power with" is conceptualized as a circle where all things come together face-to-face in equal relationship to each other. It is the antithesis of "power over" which is hierarchical relationships (Alberta Education, 2005:18).

Prior to colonization, First Nations people accepted and respected two-spirit persons and their important roles within the communities. The impact of European influence on traditional spirituality and community values, combined with residential school experiences often resulted in two-spirit individuals being stigmatized.

In an attempt to protect their two-spirit people, many First Nations hid their two-spirit members and stopped passing on the two-spirit teachings (*Safe and Caring Schools for Two-Spirit Youth, 2011*). While some traditional First Nations and Métis communities recognized that being two-spirit was a gift and designated special roles for those individuals, many contemporary First Nations – due to the negative influence of colonialism – adopted prejudicial or homophobic attitudes similar to non-First Nations communities.

Schools and communities should collaborate to develop welcoming learning environments and plans to decrease harmful incidents of bullying and homophobic occurrences through reflection on traditional perspectives and worldviews. Plans may include holding gatherings with Elders, family members and educators to discuss values and beliefs such as acceptance and respect for two-spirit individuals as expressed through traditional teachings.

> The precontact with European era is the longest part of indigenous history. I think it's probably the most significant and probably the place where we can learn the most about our understandings of sexual and gender diversity ... The problem (researching precontact) is that obviously we are not living in that time now, so we have to rely on oral history which is very important in indigenous research and we have to rely on what documentation was done after contact (Dr. Alex Wilson, 1996).

Contemporary Perspectives

The contemporary contexts for First Nations and Métis individuals who self-identify as gender and/or sexually diverse are complex, however, it is important that each community acknowledge and support students in a holistic way that is respectful of each person's unique situation. Today, many gender and/or sexually diverse persons are exploring and learning about traditional ways of being, including what it meant and means to be two-spirit.

In 1989, the First Nations queer, lesbian and gay community met in Toronto, Ontario. This was an opportunity for many to meet for the first time and to establish an organization and a sense of community. The community called themselves the Gays and Lesbians of the First Nations and created a vision that sought to do the following:

- forge a link between our sexual identities and our identities as members of the First Nations and Métis communities;
- provide a safe environment for members to interact and share with each other;
- strengthen and share cultural knowledge; and,
- encourage a positive image and self-image of Native lesbians and gay men by reinforcing that traditional knowledge (Government of Canada, 1996).

> ### Saskatchewan Voices
>
> *I'm originally from a small town in Saskatchewan where I grew up thinking I was the only gay person around which of course was the furthest thing from the truth. I had the opportunity to have some very supportive family, friends, and teachers along the way so I had that luxury.*
>
> Camp fYrfly participant (2011)

The two-spirit community is working to strengthen identities through embracing cultural traditions that validate and support who they are, rather than conforming to pre-existing identities or labels. To support this process, schools and communities need to recognize the important role of relationship building and dialogue to ensure that two-spirit youth feel safe and live without fear of bullying or violence.

"Few statistics exist, but a survey of two-spirit youth aged 24 or younger reported that 38 per cent of the respondents didn't feel accepted in their communities, and 43 per cent stated that they were suffering from depression. The results also revealed that 34 per cent felt more likely than non-two-spirit people to think about and attempt suicide, and same percentage agreed that they were more likely to become dependent on alcohol or drugs" (Urban Native Youth Association, 2004).

What Can Educators Do?

- Create safe and caring environments for First Nations and Métis students through ongoing dialogue and actions such as:

  o development of culturally affirming curricula and resources;
  o creation and implementation of supportive gender and/or sexual diversity policies;
  o co-management of partnerships; and,
  o development of holistic programs and services to support two-spirit youth and families.

- Work with Elders and Traditional Knowledge Keepers to develop an understanding of traditional perspectives regarding two-spirit people prior to colonization.

- Continue to learn about contemporary lesbian, gay, bisexual, trans-identified, transsexual, two-spirit and queer identities.

- Ensure that supports for students are culturally responsive respecting the history and traditions of First Nation and Métis peoples. Determine, in collaboration with community, culturally appropriate ways to bring two-spirit youth and allies together to affirm all identities.

- In partnership with families and community, ensure school- and community-based supports and services both acknowledge and explicitly include two-spirit youth.

- Identify two-spirit positive role models.

- Question and discuss individual and school-wide gendered teaching practices. Examine the needs of transgender students to determine appropriate supports.

- Create environments that are gender expansive and fluid; where students can express a wide range of emotions, interests and behaviours that fall anywhere along the gender continuum. See *Safe and Caring Schools for Transgender Students: A Guide for Teachers* for more information.

- Establish, in collaboration with community, a strong support system recognizing that two-spirit youth often face challenges such as racism and classism in addition to homophobia or transphobia. These challenges often lead to low self-esteem, self-destructive coping mechanisms and high-risk activities.

Professional Learning Activities

- Invite local Elders and/or Traditional Knowledge Keepers to share knowledge about traditional perspectives regarding two-spirit people.

- Invite two-spirit individuals to discuss their experiences and plan ways to support individuals who are gender and/or sexually diverse.

- Review and discuss *Appendix A: Heterosexual Privilege (Adult)*.

- Review *Appendix B: Heterosexual Privilege (Student)* and discuss how you might use this resource with your students and community.

Questions for Professional Learning

1. What comprises a person's sexual identity?

2. What beliefs influence your understanding of heterosexuality?

3. What role does sexuality play in identity?

4. How can we acknowledge and support two-spirit students in my school?

5. How do we honour the inherent interrelationship between culture and sexual identity?

6. How do we ensure that dialogue recognizes the evolving nature of languages and terminology?

7. How do we involve Elders, families and communities in developing understanding of GSD and supports for two-spirit youth?

8. How can we best support students who are in the process of coming out or questioning their gender identity and/or sexual orientation?

Assumptions, Privilege and Oppression

Educators bring their life experiences, histories and cultures into their classrooms. They bring personal assumptions and beliefs about schools, families, culture and relationships. Giroux (1992) discusses that educators "need to find ways of creating a space for mutual engagement of lived difference that does not require the silencing of a multiplicity of voices by a single dominant discourse" (p. 201).

The Center for Anti-Oppressive Education (2013) defines oppression as "a social dynamic in which certain ways of being in the world, including certain ways of identifying or being identified are normalized or privileged while other ways are disadvantaged or marginalized." Within this widely accepted definition of oppression, the root of oppression is difference, not the facts or reality of difference, but rather how people respond to the difference.

70 per cent of all participating students, LGBTQ and non-LGBTQ, reported hearing expressions such as "that's so gay" every day in school.

Almost half (48 per cent) reported hearing remarks such as "faggot," "lezbo" and "dyke" every day in school. Fifty-eight per cent of non-LGBTQ youth find homophobic comments upsetting (EGALE Canada, 2011).

Society is increasingly aware of diversity in age, ability, gender, ethnicity, sexual orientation and socio-economic privilege and values equality and human rights. Teachers who understand and value their own identities often recognize identity as a complex construction. Within this complexity, teachers may or may not be aware of the privileges that are reflected and reinforced in their classrooms, yet the choices and expectations that school divisions and teachers have are often reflective of these privileges.

Heterosexism is the assumption that all people are heterosexual and that heterosexuality is the superior and only acceptable way of living. Whether intentionally or unintentionally these assumptions privilege and validate the worth of heterosexual people. Conversely and consequently, many gender and/or sexually diverse individuals internalize negative beliefs about their self-worth, whereas heterosexual individuals internalize positive beliefs.

Pervasive heterosexism as stated by a student in Saskatchewan: Most people assume everyone's straight. Teachers making analogies will assume that girls have boyfriends and that marriage is always hetero. It's like, unless you start talking, the subject of being gay doesn't come up (Cochrane et al., 2014).

Heteronormative Assumptions

Heternormativity is a world view that promotes heterosexuality as the normal preferred sexual orientation. Heteronormativity exists in a number of prevalent and consistent ways, such as the following:

- creating a society where only heterosexual relationships are visible;
- assuming that all people (i.e., students and their parents) are heterosexual;
- leading well-intentioned individuals to ignore the needs and realities of sexually diverse individuals and relationships; and,
- making it difficult to consider that a student and/or their family could have sexual orientation other than heterosexual (McGeorge and Carlson, 2009).

Examples of heteronormative assumptions include:

- assuming students, colleagues, and/or parents are heterosexual and in opposite-sex relationships;
- assuming feminine males are gay or gay men are feminine;
- assuming that people choose to be homosexual;
- assuming that people fall into distinct and complementary genders (male or female); and,
- assuming any alternative to heteronormative behaviour is abnormal.

Heterosexual Privilege

Heterosexual privilege refers to rights, societal benefits and advantages granted to individuals based solely on their sexual orientation. This privilege is unearned, often unchallenged and provides an increased sense of worth that comes with being a part of the dominant, socially sanctioned group (Hoffman, 2004; Worthington, Savoy, Dillon, & Vernaglia, 2002).

Examples of heterosexual privileges include being able to do the following:

- find a selection of greeting cards for your opposite-sex parents/partner;
- show affection to your partner without having people respond negatively;
- not having to keep your identity a secret;
- openly talking about your relationships; and,
- not having to be "in the closet."

People are not born homophobic or heterosexist ...

Homophobic and heterosexist attitudes are, therefore, learned, shaped, and maintained through communication. It is also through communication that such attitudes can be eradicated (Gust, 1997).

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Even in schools where attempts are made to minimize verbal and physical harassment, youth who are gender and sexually diverse can still experience the "oppression of silence."

This silence may come in the form of avoidance of discussions of LGBTQ issues or in the absence of positive information or images of LGBTQ youth, adults and same-gender-parented families (Kris Wells, 2006).

Heterosexual privilege is often recognized in school divisions in the following ways:

- assuming that students and their families are heterosexual;
- lacking policy to support students who are, or who are perceived to be, gender or sexually diverse; and,
- reinforcing heterosexism in curriculum, teaching (e.g., avoiding resources that depict same-sex families), environments, expectations, policies and laws by excluding the needs, concerns and life experiences of students and/or their families who are gender and sexually diverse.

Acknowledging the existence of heterosexual privilege is important because, as with all types of oppression, the discrimination experienced by gender and sexually diverse youth is inherently linked to, and amplified by, the advantages granted to heterosexual persons in a heteronormative society.

Heteronormativity	→	Worldview in favour of opposite-sex relationships Complementary genders (male and female) Aligns anatomical sex, sexuality, gender identity, and gender roles.
Homophobia	→	Irrational fear, hatred, or intolerance to people who are, or who are perceived to be, homosexual or same-sex attracted.
Transphobia	→	Irrational fear, hatred, and/or intolerance of transgender people or people who are gender diverse.

Exploring Privileged Identities

Issues of diversity and social justice can be challenging. Lack of understanding and/or resistance to evaluating and reflecting on personal beliefs about self, others and society often includes:

- **Denial that differences make a difference.**

  When people are part of the norm, they often do not feel the need to examine how social identities affect their own and others' lives. While often made with good intentions, the claim that someone treats everyone equally and does not see differences denies aspects of who others are and the realities of others' lived experience.

- **Belief that "I'm just normal."**

  When people are asked to name the social identity with which they most identify, they rarely choose a dominant identity (sometimes with the exception of identifying as male). They might do this because people who are part of privileged groups seldom have to think about their privileged identities; they are part of the norm and see themselves as "just normal."

- **Guilt, shame and discomfort about privilege.**

  People, including students, may equate being part of the dominant group with being an oppressor – that is, a "bad person" – and may find it unsettling to acknowledge how they might be participating in and benefiting from systems that unfairly disadvantage others. Guilt and shame often arise as people explore privilege and oppression.

- **Focus on one's oppressed group identities.**

  People are often more inclined to reflect on their marginalized identities than they are to think about how they are privileged. To avoid feeling guilt and shame, many people prefer to focus on how they are oppressed rather than on how they are privileged. Sometimes people feel that being part of an oppressed or disadvantaged group is preferable to being part of a dominant group and, therefore, attempt to shift the focus from how they are advantaged in one area to how they are disadvantaged in another (Goodman, 2010).

What Can Educators Do?

It is important for educators to reflect on their own privileges and assumptions. These reflections can be examined further in discussions about assumptions within the school community. Working through this document will provide strategies and questions for discussions to address heternormativity in teaching and learning, policy development, partnerships and environments.

- Focus on issues, not opinions. For example, instead of asking what students think or how they feel about an issue, ask how different people might respond to a particular issue and why they might have responded that way.
- If students state broad opinions, require them to support those opinions with evidence rather than speculation or personal experience.
- Use secondary sources to initiate investigations of issues to allow students to see how others have talked about the issues.
- Honour a student's preferred pronoun and name.
- Ensure that students are welcome and safe to wear clothes, hairstyles and accessories that are congruent to their affirmed gender.
- Avoid situations that force students to make gendered choices. Do not divide classes or ask students to line up according to gender. Rather than referring to the class as "boys" and "girls", use gender neutral terms such as "students", "children" or "folks".
- Provide opportunities for journaling or informal writing so students have a chance to sort through their feelings and organize their thoughts before jumping into a discussion.

> **Questions for Professional Learning**
>
> 1. How are students and families invited into the school? Who are silent and who participate?
>
> 2. How do personal assumptions influence our conversations?
>
> 3. How can we invite students to explore and potentially challenge personal assumptions?
>
> 4. When are people first aware of their own gender? Their sexual orientation? Of others' sexual orientation?
>
> 5. How might we help students acknowledge heterosexual privilege?
>
> 6. How is heterosexual privilege reinforced in our school? How is it challenged?

It is a professional responsibility to recognize and support significant differences that exist among students, families and community members and adjust our communications and interactions to account for such differences. Within this responsibility, it is important that educators know how to respond if students disclose their sexual orientation or gender identity. If this happens, it is necessary to:

- listen to the student;
- support the student's self-definition;
- ensure the student knows they are valued;
- ask if there is anything you can do to help; and,
- maintain trust and confidentiality of your student.

Professional Learning Activities

Provide *Appendix C: Oppression and Privilege*. Have groups pick five numbers between one and 22. Break into small groups and ask groups to identify in Appendix C the five numbers that describe the oppressions they experience. What privileges have created these oppressions? Use this activity to discuss the socially-constructed understanding that homosexuality as superior to other sexual orientations.

> Schools respond to the problem of harassment of GSD by focusing on anti-bullying and anti-discrimination policies and procedures ... [and] though necessary, they are not sufficient. The anti-bullying paradigm, which pays too much attention to behaviours and attitudes, often places the problem on individuals and groups rather than culture. We need to move beyond defining the problem in terms of just behaviours and focus on culture (Slesaransky-Poe, 2013).

What ideas did your group discuss? What did you learn about unearned privileges? If you lived in a community where heterosexuals experienced discrimination and fear on a regular basis, what would you want the school to do to make all children and youth feel safe and accepted?

For 24 hours, observe where and how heteronormative assumptions and privileges are reinforced. Think about the conversations you have, the symbols you see in your community, the images and stories you watch/read about in the media, and the teaching practices in your school.

Brainstorm questions (Q) and comments (C) that students may have about sexual orientation and/or gender. Create a list of helpful responses that you can use when situations arise. Examples might include:

Q: Why does Mark play with dolls? Why does Nova act like a guy?

Q: Is that student a boy or a girl?

Q: Why does she cut her hair short like a boy's?

C: Boys are better at math than girls.

C: He's such a sissy.

Saskatchewan Voices

Having friends there to help just makes you feel so much more accepted. Before that you just feel that you're so alone and there's no one there for you and you can't rely on anyone to help you through it. But with good friends they're there for you and they're the best support you can find.

I know for a fact having a peer there that you can relate to, or who you can say something to, or just to show that it's ok -- it's the most important thing.

You have to reach out. You do have to. You have to reach out. Trust me. It's so important. It gets so much better. So much better. I promise.

Camp fYrfly participants

Comprehensive School Community Health (CSCH)

The following information provides a framework within which schools, school divisions and/or First Nations and Métis organizations can frame their efforts to embrace diversity, disrupt heteronormativity and make learning environments safe, inclusive and accepting of all students and their families.

Comprehensive School Community Health (CSCH) is an internationally recognized framework for supporting improvements in students' educational outcomes while addressing school health and safety in a planned, integrated and holistic way. In Saskatchewan, we have renamed this framework to include a focus on community. This section focuses on creating safe and accepting learning environments for gender and sexual minorities using a CSCH approach.

Income, education, employment, housing and social supports are determinants that impact individual and community health. Often additional health and safety challenges exist for people who are gender and/or sexually diverse due to limited access to responsive health services, prevalent discrimination and societal isolation, among other factors.

In Saskatchewan schools, health and safety issues of all children and youth are addressed through a CSCH approach. Creating inclusive schools requires educators and administrators to address the following components in their planning:

1. high-quality teaching and learning;

2. effective policy;

3. healthy physical and social environments; and,

4. family and community engagement.

Healthy Physical & Social Environments	High-quality Teaching & Learning
Anti-oppressive Visuals	Teaching Provincial Curricula
Alliances for Gender and Sexual Diversity	Inclusive Resources
Active Student Participation	Informal Learning Opportunities
Non-gendered Bathrooms/Changerooms	Validation of Students' Identities
Inclusive Spiritual Practices	First Nations and Métis Perspectives and Ways of Knowing

CSCH

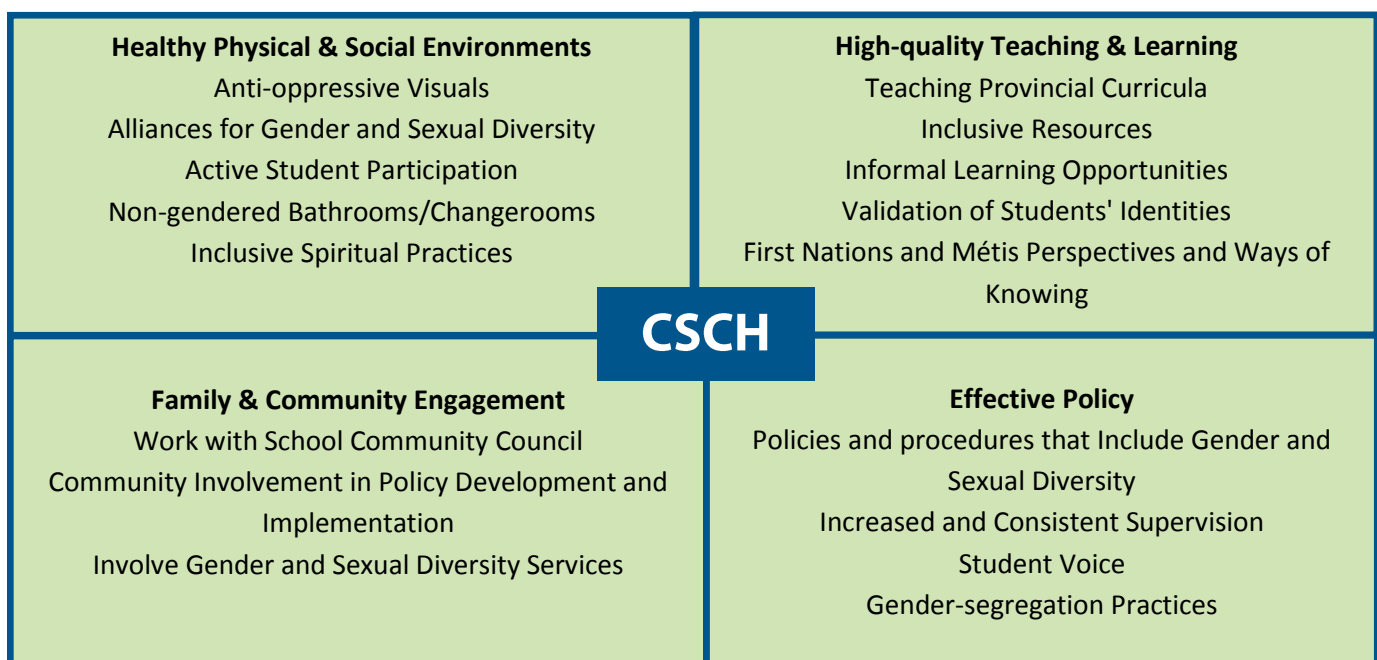| Family & Community Engagement	Effective Policy
Work with School Community Council	Policies and procedures that Include Gender and Sexual Diversity
Community Involvement in Policy Development and Implementation	Increased and Consistent Supervision
Involve Gender and Sexual Diversity Services	Student Voice
	Gender-segregation Practices

Figure 1: Addressing Gender and Sexual Diversity Using a CSCH Approach

Comprehensive School Community Health:

- recognizes that young people who are healthy and feel safe learn better and achieve more;
- understands that schools can directly influence students' health, safety, attitudes and behaviours;
- encourages healthy and safe choices while promoting students' health, safety and well-being;
- incorporates health and safety into all aspects of school and learning;
- links health and education issues and systems; and,
- needs the participation and support of families and the community at large.

Questions for Professional Learning

As you think about the health and well-being of the students in your school, discuss the following questions:

1. What is the central idea of CSCH?

2. How are the aspects of CSCH addressed in your school?

3. How does CSCH honour all students?

4. How does CSCH provide a foundation for addressing heteronormativity and homophobia?

This ecological approach aims to enhance the school environment and actively engage students in their learning and in their communities. Creating a school that supports the health, safety and well-being of students and staff requires applying a "health lens" to the school's structures, policies and programs.

Professional Learning Activity

Imagine that your school has decided to become a health-promoting school that focuses on safety and success for students who are gender and sexually diverse. Consider the following:

- What would guests to your school see to affirm or confirm this focus as they walked around the building?
- What would they hear in the hallways, learning environments and staffroom that validates or confirms this focus?
- What would they notice that might be different from other schools?

One thing becomes clear enough... teaching as the orderly and scripted conveyance of information, teaching as clerking, is simply a myth.

Teaching is much larger and much more alive than that; it contains more pain and conflict, more joy and intelligence, more uncertainty and ambiguity.

It requires more judgment and energy and intensity than, on some days, seems humanly possible. Teaching is spectacularly unlimited (Ayres, 2001, p. 5).

CSCH Approach to Creating Inclusive Schools

Research (Wells, 2006) indicates that the three most significant factors in building healthy and resilient school communities for students who identify as gender and/or sexually diverse are:

- development of school policies on inclusion;
- professional development training and awareness building; and,
- active and visible presence of student alliances for gender and sexual diversity or associated gender and sexual diversity support groups in schools.

While many programs and support services exist to help heterosexual youth feel safe and secure in their schools, very few school-based programs are designed to help gay, lesbian, bisexual, queer, and trans-identified and allied students deal directly with hate-motivated prejudices, internalized homophobia and homophobic bullying (Kris Wells, 2006).

These three factors are supported within a Comprehensive School Community Health (CSCH) approach to creating inclusive schools. CSCH is provided as the framework to ensure schools are safe, responsive, equitable, and inclusive of students regardless of students' actual and/or perceived differences. The four components of CSCH are described as:

1. High-Quality Teaching and Learning

Saskatchewan's curricula are the foundation on which schools build students' understanding and knowledge about diversity, equity and human rights. The Government of Saskatchewan is committed to the creation and implementation of inclusive curricula that provide all children and youth with equal opportunities to develop the knowledge, abilities and confidence to pursue their life goals.

The Ministry of Education, through its provincial curricula, demonstrates its commitment to ensuring that all students are taught respect for themselves and for others. The Broad Areas of Learning support the development of life-long learners who have a sense of self, community and place, and as such, act as engaged citizens.

Through the Broad Areas of Learning students appreciate diversity and demonstrate empathy and a deep understanding of self and others, including gender and sexually diverse identities. In addition, the Cross-Curricular Competencies of Developing Identity and Interdependence and Developing Social Responsibility are considered important in all areas of study. These competencies foster developing positive attitudes toward diversity and awareness of and respect for differences in gender, gender identity, gender expression, sexual orientation, age, appearance, abilities, culture, ethnicity, language and income.

Embedded within the Broad Areas of Learning and Cross-curricular Competencies are expectations that all students will come to an understanding of gender and sexual diversity as they develop a positive sense of identity, an understanding of self and others, meaningful relationships, empathy, a commitment in shaping positive change for the benefit of all, a respect for constitutional rights, advocacy for self and others and actions for the common good.

Inquiry Learning

Saskatchewan K-12 curricula are inquiry-based. Inquiry learning provides students with opportunities to build knowledge, abilities and inquiring habits of mind that lead to a deeper understanding of their world and human experience. Inquiry learning engages students in investigation of a wide range of compelling questions and big ideas such as those related to human interactions, empathy, bias, privilege, rights, responsibilities, equality, diversity and social justice for all people. For further information on the aforementioned expectations, see Renewed Curricula: Understanding Outcomes (Saskatchewan Ministry of Education, 2010).

Sample big ideas related to gender and sexual diversity include:

- the significance of identities (e.g., cultural, physical, social, gender, sexual);
- words have power (e.g., impact of rumours and gossip; use of language such as fag, dyke, you throw like a girl);
- discriminatory practices (e.g., heterosexism, homophobia, and violence/oppression);
- the privileged, the marginalized and the oppressed (e.g., interactions, attitudes, speaking out and standing up for personal beliefs and against oppression);
- from empathy to action - walking in someone else's shoes (e.g., exploring the oppression of silence, insensitivity, bullying and violence towards others); and,
- creating inclusive and equitable schools and communities.

Sample inquiry questions:

- What does identity mean to you?
- Where does your identity come from?
- Why are gender and sexual identity important?
- What is privilege and why is it not always recognized?
- How do our identities impact our lives?
- What role does gender play in our daily lives and futures?
- How does our use of language affect others?
- In what ways do social norms and cultural contexts affect identities?
- Why is it important to view identities from multiple perspectives?
- In what ways do social and cultural norms and behaviours impact public expression of same-sex affection?

High-quality learning resources are fundamental to successful implementation of provincial curricula. Selecting resources that represent diverse voices and affirm students' identities plays a significant role in shaping students' views about themselves, others and the world. It is important that these selected resources portray respect and dignity for all people.

Please see *Appendix D: Saskatchewan Curricula and Gender and Sexual Diversity* and *Appendix E: Curriculum Outcomes and Gender and Sexual Diversity* for examples of how diversity, including homophobia and heterosexism, are addressed in provincial curricula.

See *Appendix G: How to Prevent and Respond to Harassment in Schools* for a starter list of strategies on how to respond to homophobia and transphobia.

What Can Educators Do?

- Discuss with colleagues where and how respect for differences are addressed in provincial curricula.

- Provide and use inclusive and developmentally appropriate resources and materials that allow all students to see themselves and to see respectful interactions and relationships.

- Do not assume that all gender and/or sexually diverse First Nations and Métis youth identify as two-spirit.

- Increase student access to appropriate and accurate information regarding two-spirit people, history and events.

- Encourage students to inquire and ask big questions about identity and social constructions.

> **Questions for Professional Learning**
>
> 1. How can Saskatchewan's curricula provide students with both a window to see the world and a mirror to see themselves?
>
> 2. How does your teaching respect and honour all individuals and their experiences?
>
> 3. How does your teaching introduce and provide opportunities to understand the experiences and perspectives of those who are different?
>
> 4. What has been your most challenging encounter with homophobia and/or heterosexism? What did you learn from this encounter? How did the encounter improve your instructional planning and teaching focus?
>
> 5. How can we best support students who are in the process of coming out or questioning their gender identity and/or sexual orientation?

- Invite students to create, critique and refine prior knowledge and skills.

- Use gender inclusive and non-heterosexist language (e.g., gender-neutral pronouns).

- Create opportunities for students to know and negotiate what, why and how they are learning about gender and sexual diversity, and through what lens(es).

- Ensure all youth, including students who are gender and sexually diverse, engage in health-enhancing behaviours and identify health-risking behaviours that influence their physical, psychological, spiritual and social health.

- Consistently address homophobic jokes, comments and slurs.

- Ensure that all staff members are involved in professional learning about two-spirit people.

- Challenge gender norms within the classroom and school community and avoid activities that require students to 'choose a gender'.

- Co-construct consistent key messages with school, school division and First Nations and Métis organizations' administration to share with students and the community regarding the benefits of alliances for gender and sexual diversity or similar kinds of groups that support people who are gender and/or sexual diverse.

2. Effective Policy

Education in Saskatchewan is a shared responsibility. The Ministry of Education provides provincial curricula, policy frameworks, guidelines and funding to support schools, while boards of education and First Nation authorities develop policies for their school divisions. School divisions and First Nations authorities are encouraged to develop and implement anti-discrimination polices (e.g., anti-homophobia, anti-biphobia, anti-transphobia policies).

> Generic safe school policies that do not include specific measures on homophobia are not effective in improving the school climate for gender and/or sexually diverse students in regards to their sexual orientation. Sexually diverse students from schools with anti-homophobia policies reported significantly fewer incidents of physical and verbal harassment due to their sexual orientation but not in regards to their gender identity or gender expression (EGALE Canada, 2011).

Saskatchewan Teachers' Federation Code of Professional Ethics

The Saskatchewan Teachers' Federation (STF) expects all teachers to develop teaching practices recognizing and supporting diversity within the classroom, the school and the community. In doing so, the STF has stated the following:

> 80 per cent of LGBTQ students from schools with anti-homophobia policies reported never having been physically harassed versus only 67 per cent of LGBTQ students from schools without anti-homophobia policies (EGALE Canada, 2011).

- The education policy of inclusiveness means that school classrooms typically contain students who are diverse in terms of their backgrounds and abilities ... students who differ in language, religion, ethnic background, family status, gender, sexual orientation, socioeconomic status, physical abilities and mental abilities.

- Teachers need to recognize significant differences that exist among parents and community members and adjust their communications and interactions to account for such differences. Teachers should also involve parents and community members in the development of teaching practices that are appropriate for particular students and groups of students.

- Teachers must respect diversity within the school staff, and learn to work as a colleague with those who differ significantly from themselves in attitudes, background, lifestyles, sexual orientation, abilities, roles and approaches to teaching.

Actualizing A Needs-based Model to Support Student Achievement

The needs-based model focuses on developing and implementing procedures and practices to support all learners. The actualization of the model in schools is supported by three tiers of responsive instruction and supports available for all children and youth, including students who are gender and sexually diverse. These include classroom-based, school-wide supports; targeted and/or group interventions; and individual supports and interventions as necessary.

While it is recognized that universal classroom practices (e.g., resources depicting a diversity of family structures and ethnicities) as well as school-wide supports and services (e.g., Alliances for Gender and Sexual Diversity) will meet the needs of most students who are gender and/or sexually diverse, it is

equally important that additional individualized supports and services such as counselling and mentorship are available to meet student needs.

Saskatchewan's Learning Resources Evaluation Guidelines (2013)

Learning resources play a significant role in shaping students' views about themselves and the world. It is important that these resources portray respect and dignity for all genders, for those in specific cultural groups, for people with varying physical and intellectual abilities, for people of various ages and for those of differing sexual orientation.

> **Questions for Professional Learning**
>
> 1. Do the learning resources used in our school demonstrate consideration for the human worth and dignity of all people regardless of age, ability, gender, sexual orientation, socioeconomic status, occupation or ethnocultural background?
>
> 2. How do our learning resources contribute to our students' understandings of the complexities of contemporary society?

Providing a variety of high-quality learning resources offers students the opportunity to make choices in a resource-rich environment where students' thoughts and feelings are respected. This practice includes selecting learning resources that are fair and equitable concerning age, ability, culture, gender, socioeconomic status, religion, occupation and sexual orientation. Resources must be as free from bias as reasonably possible.

It remains the responsibility of educators to preview and select materials that best meet the needs of their students, school and community. Educators should choose resources in accordance with their school division's learning resources selection policy.

What does this mean for schools?

School divisions and First Nations and Métis organizations create policies that protect the rights, safety and freedoms of students. It is important to regularly evaluate and update existing school policies to reflect safety and acceptance for sexually diverse students, gender-variant youth and their allies. Encourage your school, school division or First Nations and Métis organizations to develop clear, safe-school policies that explicitly include sexual orientation, same-sex families and gender identity as protected grounds against discrimination.

> **Questions for Professional Learning**
>
> 1. How do we facilitate the health and safety of gender and/or sexually diverse youth in our community?
>
> 2. How do/can school policies support a culture of acceptance and address the physical, social, emotional, spiritual and intellectual needs of gender and sexually diverse students?

Language used in development of policies and procedures should explicitly include sexual orientation and gender identity. In addition, ensure a mechanism is in place for students who wish to change their gender designation on school records.

Refer to the appendices in this document to support the development of policies, procedures and resources.

3. Healthy Physical and Social Environments

Stigma, prejudice and discrimination can create hostile and stressful environments for youth who are gender and/or sexually diverse. The relationship between bullying and suicide is stronger for sexually diverse youth than for their heterosexual peers (Kim & Leventhal, 2008). For sexual minority youth, suicide is the number one cause of death (PHAC, 2010).

Schools and communities can foster the dimensions of wellness in all students. These dimensions are mutually important and interrelated in a balanced individual or community (see Saskatchewan's Wellness 10 curriculum).

Because homophobia and heterosexism are pervasive, failure to act against them allows them to continue. Inaction signals acceptance of homophobia and heterosexism. Schools need to take positive steps to change this climate. Safe school environments for all students, including students who are or are perceived to be gender or sexually diverse, are reinforced when:

- school communications are clearly inclusive of all identities;

- young people who "come out" are positively responded to and accepted;

- staff participate in professional learning on heterosexism, homophobia, sexism and sexual orientation;

- staff reflect critically on personal and community values and how these values may interfere with respecting the rights and needs of sexual minority youth;

- staff consistently address stereotypes, name-calling, transphobic and homophobic bullying every time they see or hear it;

- staff assist gender and sexually diverse youth to identify local resources of support;

- staff maintain student confidentiality when and where professionally appropriate (i.e., staff never "out" a student);

- staff support the creation of a student-initiated alliance for gender and sexual diversity;

- staff diversify the school's learning resources;

- extra-curricular activities are welcoming to students who are gender and sexually diverse;

- staff identify specific homophobic incidents (e.g., who was involved, what was said, what was done, what time of day, where it occurred) when collecting behaviour data for informed decision making; and,

- staff ask gender-variant youth what name they would prefer to be called, what pronouns they would prefer people to use with them, to whom they have disclosed information about their identity, who is and is not supportive, and to whom they would like help disclosing information about their identity (PHAC, 2011).
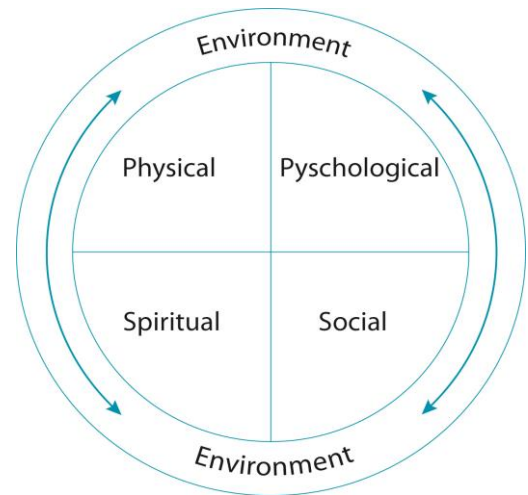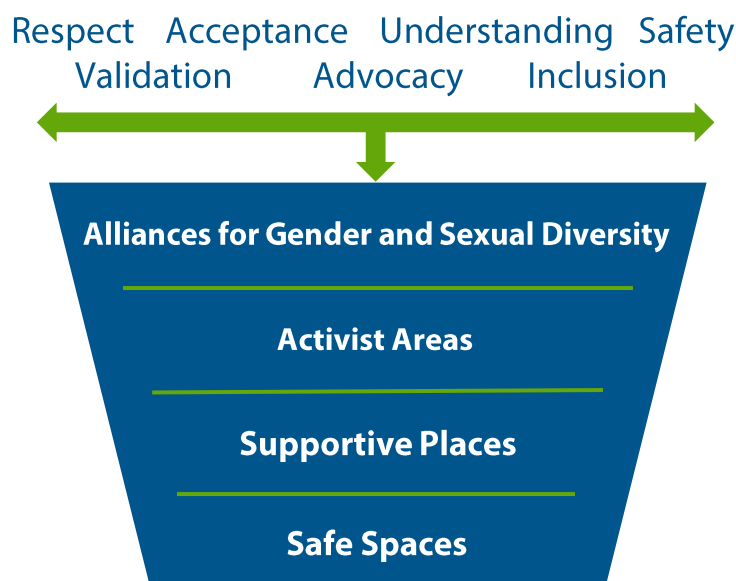
Student Participation in Safe Environments

Students should be able to safely participate in all environments at school. In particular, it is important that students are safe in physical education classes and on team sports. Participation in athletics, locker room access and privacy for changing clothes often create stress for youth. To address the issue of physical activity for transgender and transsexual youth, the Canadian Teachers' Federation created a guide entitled *Supporting Transgender and Transsexual students in K – 12 Schools* to assist educators in supporting transgender and transsexual youth who, like their cisgender [or non-transgender] peers, should be able to participate in physical activity classes and recreational and/or competitive sports. Policies and procedures should be inclusive, regardless of gender identity or gender expression, in an environment free of discrimination and harassment. Schools can create this environment by educating staff and coaches, and by working with families so transgender and transsexual youth are understood and accommodated in schooling (PHAC, 2012).

> Students have the right to a safe and inclusive school environment. Youth who are gender and/or sexually diverse continue to experience discrimination, prejudice and abuse within school systems that have the responsibility to provide for their care and education (EGALE Canada, 2009).

An Example of Supportive Social and Physical Environments: Alliances for Gender and Sexual Diversity

Alliances for gender and sexual diversity (sometimes called Gay-Straight Alliances) are student-run and teacher-supported school-based groups that work to support each other and to create safe, caring and inclusive spaces for students who are gender and/or sexually diverse and their allies. These alliances also create synergy for agency needed to create welcoming and respectful environments and to address heterosexism and homophobia and other forms of related discrimination.

Respect   Acceptance   Understanding   Safety
Validation   Advocacy   Inclusion

Alliances for Gender and Sexual Diversity

Activist Areas

Supportive Places

Safe Spaces

Alliances for gender and sexual diversity are a vital piece of the systemic approach to reducing bullying and improving student safety and acceptance of differences (Kris Wells, 2006; Bellini & Kitchen, 2013). These alliances often reflect one of the following purposes:

- Safe Places – youth create a safe space for themselves and peers;

- Supportive Spaces – youth create inclusive spaces to address various issues related to gender and sexual diversity; and,

- Activist Areas – youth work together to take action within their school and community to challenge exclusionary behaviours, attitudes and practices.

> In a recent Saskatchewan study on school climate, approximately 73 per cent (of the students interviewed) indicated that they frequently or often heard homonegative remarks in their schools (Cochrane et al., 2014).

Starting an Alliance for Gender and Sexual Diversity

Research suggests that schools with an alliance for gender and sexual diversity improve student achievement and educational experience such as:

- Alliances for gender and sexual diversity create safe and accepting environments by communicating that prejudice and victimization will not be tolerated. Students attending schools that have these alliances are likely to hear fewer homophobic comments than youth attending schools without these alliances (EGALE Canada, 2011).

> Research reveals that student involvement in GSAs is reflected in increased academic achievement, improved attendance, enhanced work ethic, a sense of empowerment and an increased sense of hope for students' academic future (Lee, 2002).

- All students report feeling safer and less harassed because of their involvement with alliances for gender and sexual diversity (Walls, Wineski & Kane, 2013).

- All students attending schools with alliances for gender and sexual diversity are less likely to miss school because of safety concerns compared to peers who attend schools without such alliances.

- Schools with alliances for gender and sexual diversity help positively impact overall achievement and experiences for all students. These alliances benefit all students by providing a safe environment for all students, including heterosexual students who are perceived to be gender and/or sexually diverse.

For additional information refer to *Appendix F: Student Alliances for Gender and Sexual Diversity.*

Adult Advisors

Alliances for gender and sexual diversity should be student-initiated and established using the same protocols for other school groups, clubs or teams. These alliances are about valuing all people regardless of their gender and/or sexual diversity. If approached by a student to be an adult advisor of an alliance for gender and sexual diversity, the adult could:

- discuss the request for an alliance with relevant staff members, including the school administrator, teacher/staff advisor, school counsellor, Elder, traditional Knowledge Keeper or other staff member;

- discuss with students why they want to start an alliance;

- review school division or First Nations and Métis organizations' policies regarding extra-curricular groups, clubs or teams;

- provide students with any paperwork that is necessary to create a new group;

- support students in finding a meeting place that offers some level of privacy and confidentiality;

GSD youth are at a significantly greater risk of suicide than their heterosexual and cisgender peers: 33 per cent of lesbian, gay or bisexual youth have attempted suicide in comparison to 7 per cent of youth in general. 47 per cent of trans youth have thought about suicide in the past year alone (EGALE Canada, 2013).

- help students create a way to promote the alliance in the school. Ensure the promotions explicitly state that alliances for gender and sexual diversity are welcoming of everyone (e.g., LGBTQ, allies, siblings of LGBTQ, youth of same-sex parents); and,

- support the planning of the first meeting. Meetings are facilitated by students, but they may need some support from the advisor, especially at the first few meetings.

Advisors of student alliances for gender and sexual diversity may provide guidance in organizing the clubs' activities and campaigns, supporting the visibility of and membership in the club, and encouraging community engagement and partnerships. The GSA Network's GSA Advisor Handbook is one resource that provides further information.

Saskatchewan Voices

A 16 year-old, heterosexual, grade 11 student in Saskatchewan states that "a GSA is very important to me because I see so much homophobia everywhere I go ...I feel we can educate and inform those in our school who are unaware of what being LGBTQ is and its implications. In turn, we can prevent discrimination and promote equality" (Cochrane et al., 2014).

Coming out is really a process and when you're struggling with things the support is what you're looking for. Reaching out to your community is really important. If you can find somewhere in the community that has a youth group or has that connection -- usually a student counsellor will have information about that kind of stuff and will be able to tell you, "Oh there's a youth group in the city or a Pride centre on campus or there's that organization that can connect you to so many other people who are like you and are struggling like you and be that friend or extra support".

Camp fYrfly Participant (2011)

Professional Learning Activity

Imagine that three students have approached you about wanting to start an alliance for gender and sexual diversity in the school. In small groups discuss the following:

- What will be your response?
- How will you plan for this alliance to be successful?
- What do you need for this alliance to be successful?

4. Family and Community Engagement

Students, families, community members, teachers, administrators, human service providers and government share responsibility for the safety and well-being of all children and youth, including those who are gender and/or sexually diverse.

For some students, schools may provide the first opportunity to discuss and deconstruct community norms about gender and sexual diversity. Like other potentially sensitive topics, it is important that schools engage their families, School Community Councils (SCC) and others in these important conversations. Communicating where and how gender and sexual diversity is addressed in provincial curricula and in policies, and how it is supported in the school's physical and social environments will help to deepen the understanding and respect for differences.
The SCC should be involved in the development, implementation and evaluation of school policies related to the safety and well-being of all students. Inviting students, families and staff to review school policies with the lens of supporting students and their families who are gender and/or sexually diverse will extend the breadth of the policies to consciously protect, support and include all of the students in the school.

Questions for Professional Learning

1. How do we support youth who are gender and/or sexually diverse in our schools without alienating, stigmatizing or marginalizing these students?

2. How do we respond to families who think their children and youth are too young to talk about gender and sexual diversity?

3. How do we address students, staff and community members who believe these conversations do not belong in schools?

Knowing and providing access to both community and online resources that support the gender and sexually diverse community, and making them available to students, will foster an inclusive school and community environment. Making connections with organizations in the community and/or online that provide supports and services related to students who are gender and sexually diverse will help staff and students keep informed of related information, services and events. These connections also provide opportunities to assess and support youth services and providers to be inclusive of, responsive to, and affirming of the unique needs of gender and sexually diverse and two-spirit students.

Professional Learning Activities

- Reflect on communications with the community throughout the year (e.g., open houses, three-way conferences, newsletters, assemblies, awards ceremonies or cultural events) and the messages that are or are not provided about the school's policies and practices regarding safety and acceptance of all students.

- Develop some key messages that could be reflected in your school's/school division's communications.

Glossary: Terminology and Definitions to Assist In Conversations

Note: The definitions listed below reflect the terminology used in this document at the time it was written. It is important to recognize the evolving nature of languages and cultures. In some First Nations and Métis communities many contemporary terms do not translate literally and may be interpreted differently and/or perceived to be derogatory. Terminology is also continuously evolving within gender and sexually diverse communities.

Advocate: A person who takes on a strong allied stance in support of gender and sexually diverse individuals, as well as in support of gender and sexual diversity within the larger society. Advocates work to create positive cultural shifts regarding gender and sexual diversity within the larger society, and to speak out against homonegativity and heteronormativity.

Ally: (support) A person, regardless of their sexual orientation or gender identity, who supports and stands up for the human, civil and sexual rights of gender and sexual minorities.

Asexual: Lack of sexual attraction to anyone or low or absent interest in sexual activity.

Bisexual: A person who is physically and emotionally attracted to both males and females.

Cisgender: To identify with the gender one is assigned at birth, when gender identity is considered to match biological sex (e.g., female sex organs = female gender). The term cisgender is understood in relation to transgender, therefore calling attention to the unmarked norm of gender expression where gender and sex align.

Cisnormativity: refers to the cultural bias in favour of cisgender and cissexual individuals, and which norms privilege these identities.

Discrimination: unfair action taken against others because they belong to a certain group.

Diversity: An understanding that each individual is unique in relation to their interests, backgrounds and life experiences. In this document, diversity is used to specifically reference gender, sexual identity and sexual orientation differences.

Gay: A person who is physically and emotionally attracted to someone of the same sex. The word gay can refer to both males and females, but is commonly used to identify males.

Gender: refers to the socially constructed roles, behaviours, activities and attributes that are considered appropriate for men and/or women.

Gender Expression: The ways we express our gender through dress, mannerisms and behaviours; may conflict with cultural and societal norms.

Gender Identity: A person's internal sense of being male, female, neither or an identity between or outside these categories.

Genderqueer: refers to persons who feel that their gender identity does not fit into the male-female binary. Genderqueer persons may identify somewhere within the spectrum of male-female, or outside of it completely, using terms such as "third gender," "bi-gender," and "gender outlaw." As well, some genderqueer persons remain 'neutral' or non-gendered.

GSA: Gay-Straight Alliances are student-initiated groups that directly challenge or resist the heteronormative culture structures that characterize adolescents' lives.

Gender and/or Sexually Diverse (GSD): A broad social construct that allows consideration of the multiple, complex, inter-related components that make up biological sex, gender and sexuality.

Heterosexism: The assumption that everyone is heterosexual and that this sexual orientation is normal, ideal and superior.

Heterosexual: A person who is romantically and emotionally attracted to someone of the opposite gender.

Heteronormative/Heteronormativity: A worldview that promotes heterosexuality as the normal or preferred sexual orientation.

Homonegative: An evolution of the word homophobia. Where homophobia refers to direct hatred and fear of homosexuality, homonegativity refers to ongoing and pervasive negative attitudes regarding gender and sexual diversity.

Homophobia: Fear and/or hatred of homosexuality in others, often exhibited by prejudice, discrimination, bullying or acts of violence.

Homosexual: romantic attraction between members of the same sex or gender.

Intersex: A person who is born with sexual anatomy that does not fit with the socially constructed definitions of male or female.

Lesbian: A female who is physically and emotionally attracted to other females.

LGBTQ: A commonly used acronym for lesbian, gay, bisexual, trans-identified, transsexual, two-spirit and queer identities.

Pansexual: an evolution of the term bisexual (the attraction to both men and women). Pansexual individuals are open to relationships with men, women as well as people who identify beyond the gender binary including those who are transgender, transsexual, agender, or genderqueer.

Privilege: a special right, advantage, or immunity granted or available only to a particular person or group of people.

Queer: Historically, a negative term for homosexuality. Recently, the LGBTQ communities have reclaimed the word and use it in a positive way to refer to themselves.

Sexual Orientation: A person's romantic, psychological and emotional feelings of attraction towards another person.

Transgender/Trans-identified: A person whose gender identity, outward appearance, gender expression and/or anatomy does not fit into conventional expectations of male or female.

Transphobia: The irrational fear of people whose actual or perceived gender identity/expression departs from stereotypical gender roles and expectations.

Transsexual: A person who experiences intense personal and emotional discomfort with their assigned birth gender. Some transsexuals may undergo treatments to alter their physical sex to correspond with what they feel is their true gender.

Two-spirit: This term has different meanings specific to the traditions of each First Nations language group. Many contemporary First Nations and Métis people who are gender and sexually diverse self-identify as being two-spirit.

Appendix A: Heterosexual Privilege (Adults)

The dynamics listed below are but a few examples of the heterosexual privileges. Gender and/or sexually diverse (GSD) people have a range of different experiences but cannot count on many of these conditions in their lives.

As a heterosexual adult:

1. I do not have to explain what caused my heterosexuality, nor do I have to tolerate the suggestions that it should be cured.

2. If I read a magazine, watch a movie, listen to music, surf the net or attend a community event, I can be certain my sexual orientation will be represented.

3. When I talk about my heterosexuality or the heterosexuality of others (e.g., telling a joke or sharing an anecdote), I will not be accused of pushing heterosexuality on others.

4. If my family or friends find out I am heterosexual, I do not fear that there might be economic, emotional, physical, spiritual or psychological consequences.

5. I can be sure that the classes I teach will have learning materials that testify to the existence of people of my sexual orientation.

6. People do not ask why I choose to be heterosexual or why I choose to let others know I am heterosexual.

7. My sexual orientation never needs to be concealed or closeted.

8. I can easily find a religious or faith community that will not exclude me for being heterosexual.

9. I can be comfortable sharing anecdotes of my home life with my colleagues and students.

10. I can walk in public with my partner and not have people do a double-take, stare at us or shun us.

11. I can go for months without being called straight.

12. I am sure my family and friends will not hesitate to attend the significant events in my life because of my heterosexuality.

13. I am confident that I will not hear derogatory comments such as "That's so straight," "He is flaming straight," or "I have straight-dar and think she must be straight."

14. I can find birthday, anniversary and other greeting cards that represent my relationships.

This list is adapted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh.

Appendix B: Heterosexual Privilege (Students)

The dynamics listed below are but a few examples of the heterosexual privileges. Gender and/or sexually diverse youth have a range of different experiences, but cannot count on many of these conditions in their lives.

As a heterosexual youth:

1. I do not have to explain what caused my heterosexuality, nor do I have to tolerate the suggestions that it should be cured.

2. If I surf the net, read a magazine, watch a movie or listen to music, I can be certain my sexual orientation will be represented.

3. When I talk (e.g., telling a joke or sharing an anecdote) about my heterosexuality or the heterosexuality of others, I will not be accused of pushing heterosexuality onto others.

4. If my community, family and/or friends find out I am heterosexual, I do not fear that that I might be harassed, kicked out of my house or disowned.

5. I can be sure that my school will have learning materials that testify to the existence of people of my sexual orientation.

6. People do not ask why I choose to be heterosexual or why I choose to let others know I am heterosexual.

7. I do not try to hide my sexual orientation.

8. I can easily find a religious or faith community that will not exclude me for being heterosexual.

9. I am comfortable sharing anecdotes of my personal life with my teachers and peers.

10. I can walk in public with my boyfriend/girlfriend and not have people do a double-take, stare at us or shun us.

11. I can go for months without being called straight.

12. I can go to the locker room/change room and not worry that I might get bullied or assaulted because I am 'straight'.

13. I can attend a student-led group and not expect the community to lobby against it.

14. I can ask my partner to be my grad escort and not worry that there will be consequences because we are heterosexual.

15. I can be confident that my teachers will know how to support my relationships.

16. I do not have to pretend to be gay or transgender to be accepted.

This list is adapted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), *by Peggy McIntosh.*

Appendix C: Oppression and Privilege

Imagine you are in a world where homosexual privileges create oppressive environments for people who are heterosexual. The norm in schools, communities and society as a whole is same-sex relationships yet you find yourself attracted, emotionally and physically, to people of the opposite sex. Read the following statements to help you imagine what your world would be like if heternormativity was not the prevalent worldview.

Because I am heterosexual:

1. I may be excluded from particular activities and social events.

2. On a daily basis, I worry that someone will find out I am attracted to the opposite sex.

3. I know I will be harassed.

4. I will have to defend my heterosexuality to many of the people I meet.

5. It will be difficult for me to find text, movies and media that show heterosexual relationships.

6. My religious institution or faith community excludes me and tells me that being a heterosexual is wrong.

7. I will try to pretend to be homosexual just to be accepted by family, friends and co-workers.

8. I cannot engage in public displays of affection without people staring and/or making derogatory comments.

9. I will likely be accused of being warped, confused or abused as a child.

10. Other heterosexuals' behaviour is a reflection on me.

11. I will have to defend when and how I knew I was heterosexual.

12. If I come out of the closet and people learn I am heterosexual, I worry there may be backlash on my family.

13. I can be sure that others will try to convert me to homosexuality.

14. I am not sure that my children will learn that having both a mom and a dad is okay.

15. I may not be able to find many positive heterosexual role models for my kids.

16. I am concerned that my gestures and speech patterns will reveal that I am heterosexual.

17. I will be more comfortable pretending my spouse is my roommate.

18. I will have to plan for when and how I will tell my family and friends I am heterosexual.

Continued on next page...

19. My children will want to belong to a support group for straight kids, but the community may lobby to not allow such a group in the school.

20. If my job involves working with young people I may have to lie about my heterosexuality.

21. Some of my acquaintances are concerned they will be perceived as heterosexual if they hang out with me.

Note: These statements can be adapted to reflect the privilege and oppression associated with gender identity.

Appendix D: Saskatchewan Curricula and Gender and Sexual Diversity

In Saskatchewan curricula, every area of study provides opportunities to develop students' understanding of gender and sexual diversity and of respect for themselves and others. Please refer to Saskatchewan Curriculum for the complete provincial curricula in each area of study.

Arts Education

Drama and Gender and Sexual Diversity

One way to investigate the impact of heterosexism, privilege and oppression is by using drama in context to explore a range of imagined scenarios. Contextual drama or role play, and forum theatre may be used to explore inquiry questions and issues surrounding gender and sexual diversity. In addition to creating their own work, students may research and respond to dramatic works by professional artists whose work addresses topics related to gender and sexual diversity.

Students in Elementary and Middle Level Arts Education are developing understandings of how to work in role within fictional situations in drama. Students at the Secondary Level who are more experienced with drama work, may also conduct inquiries using contextual drama or another approach such as forum theatre whereby audience members can intervene in the action of a fictional scene, attempt to imagine alternatives, reflect on the action, and subsequently become more committed to advocate for positive change in their schools and communities.

When students participate in inquiry through drama, teachers work towards establishing a climate of trust and open-mindedness. There is an expectation of mutual respect and commitment to the collaborative nature of drama work.

When using drama to explore gender and sexual diversity-related topics, teachers should become familiar with the range of strategies included in the drama curriculum such as role, teacher-in-role, writing-in-role, consensus building, flashback/flashforward, imaging, improvisation, mask work, monologue, motivation, negotiation, parallel play, reflection, status, tableau, tapping in, elements of drama (focus, tension, contrasts, symbol), hotseat and internal dialogue, among others.

Teachers guide students to imagine fictional contexts or scenarios through which to explore the issues. Teachers and students quickly move beyond the use of simple drama games towards achieving deeper understanding by building on the learning in each preceding scenario. Invite students to reflect regularly, both in and out of role, as a group and individually during and after each drama scenario. Students may explore various 'What if …' situations such as the following:

- Grade 2 focus is Community.
  - What are positive playground interactions? What if people's differences were recognized as unique gifts and valued and celebrated? One student's skin, for example, is covered in coloured polka dots; another student has hair that lights up when she is happy, etc. The main group of students excludes those students who are different from the majority until they are faced with a situation in which the differences would be of benefit.

- o Celebrate gender diversity. What if a small group of animals in the woods are raised doing everyday things that are not typically associated with their gender? When they move into a new neighbourhood they become pressured to conform to the expected norms. Explore what is right for boys, and what is right for girls?

- **Grade 6 focus is Identity.**
  - o What is a family? Explore scenarios involving a variety of diverse family structures. What if a new student, for example, arrives at the school and finds lots of resources about happy families but cannot find any resources that represent their own family life? Each time someone talks about mom and dad, the student becomes quiet.

  - o What if some central characteristic of our identity was used as an insult and motivation to hate and oppress (e.g., people who have blonde hair, or play video games or wear runners)? How might we react? What could be done to address the situation?

- **Grade 8 focus is Social Issues.**
  - o "Who are you?" How does use of language affect all gender and sexual identities? What if a group of students, for example, hears a rumour that their friend, the most valued player on the sports team, is transgender? Others are constantly using hurtful language and gestures in the student's presence. There have also been a lot of anonymous hurtful postings on social media. Explore various scenarios and potential results.

- **Grade 9 focus is Taking Action.**
  - o Examining social and cultural norms. What if two same sex students are witnessed holding hands? What could that mean? The students have been left out of a social activity due to gossip about their perceived gender identity or sexual orientation.

Music and Gender and Sexual Diversity

Diversity, equity and human rights play an important part in the understanding of music and its history. The struggles for equality are well documented in the study of music. Throughout the curricula, the cultural/historical outcomes encourage students to explore various artists' work, some of which may respond to local, national and international issues such as economic oppression, racial intolerance, or bullying due to gender and sexually diverse identities. There are significant figures in the history of music with whom many students who are gender and/or sexually diverse may identify. Students might, for example, examine the lives and work of artists who are gender and/or sexually diverse.

Students could also consider the impact of experiences musicians have encountered due to their sexual orientation or gender identification. Students might examine in what ways societal expectations and opportunities to play music are sometimes based on traditional gender roles (e.g., First Nations drumming and singing). The development and understanding of self and others, including gender and sexually diverse identities, contribute to becoming a balanced musician.

Dance and Gender and Sexual Diversity

In addition to creating their own dance compositions related to identity and diversity, students may research and respond to dance compositions by professional artists whose works address topics related to gender and sexual diversity. Students might conduct inquiries into the role that gender and sexual diversity has played, and continues to play, in the development and evolution of dance. Students could discuss examples where traditions and assumptions concerning school graduation dances or other community celebrations have been challenged by students who are gender and sexually diverse. First

Nations' powwows are examples where two-spirit people have sometimes encountered exclusionary attitudes when requesting to dance in preferred gender categories and are encouraging communities to explore the traditional and evolving nature of gender roles and two-spirit identities. Students could also reflect on how professional dancers and choreographers challenge or disrupt stereotypes about gender roles in dance.

Visual Art and Gender and Sexual Diversity

In addition to creating their own visual art works in response to identity and diversity, students may research and respond to visual art works by professional artists whose work addresses topics related to gender and sexual diversity.

English Language Arts

Through language, students are invited to explore texts (visual, oral, print and multimedia) that reflect diverse personal identities, worldviews and backgrounds. In addition, students have opportunities to speak, write and use other forms of representation to express and explore their thoughts, feelings and experiences.

In their explorations and expressions, students develop and use language to include and support others, to celebrate diversity and to build communities that are diverse, inclusive and respectful.

English Language Arts Contexts

- In grades 1 to 9, students learn about language in a variety of contexts. The personal and philosophical context focuses on students looking inward and focusing on self-image and self-esteem. Students reflect on personal feelings, influential life forces, ideas, belief systems, values and ways of knowing. In the social, cultural and historical context, students look outward and examine their relationships with others, their community and the world.

- In grade 10 (ELA A10 and B10), students can engage in units of study focusing on Equity and Ethics (including Who and What is Right?; Empowerment; Degrees of Responsibility; Rights and Responsibilities; Justice and Fairness), on the World Around and Within Us (including Diversity of Being; Perspectives), on The Challenges of Life (including Human Existence; Decisions; Destiny; and Challenges of Life), and on the Mysteries of Life (including the Jays of Mind, Body and Spirit; Mysteries of the Human Brain and Imagination; Mysteries of this World and Beyond; and The Fantastic).

- In grade 11 (ELA 20), students are invited to explore units of study focusing on Beginning and Becoming (including The Past and the Present; Triumphs and Trials; Discovery and Disillusionment; Relationships with Family and Others; Celebrations and Rites of Passage) and Moving Forward – Establishing and Realizing (including Turning Points and Transitions; Evolving Roles and Responsibilities; Opportunities and Obstacles; Risks and Rewards; Beliefs and Goals).

- In grade 12 (ELA A30 and B30), students explore units of study focusing on Canadian Perspectives: Distinct and Rich (including Define the Individual, Negotiate the Community; Celebrate the Glorious, Acknowledge the Scandalous; Shift Centres, Blur Margins; Understand Beliefs, Initiate Action), Canadian Landscapes: Diverse and Dynamic (including Natural and Constructed; Psychological and Physical; Historical and Contemporary; Personal and Societal), The Search for Self (including Sense of Self; Ideals; Joy and Inspiration; Doubt and Fear) and The Social Experience (including Dealing with Universal Issues; Ambition, Power, and the Common Good; Social Criticism; Addressing the Issues).

Questions for Deeper Understanding

The following questions are used to initiate and guide inquiry and to give students direction for developing deep understandings about a topic or issue under study. Below are examples of suggested/questions students might explore in English language arts.

Grade 1 ELA

- Who am I? What does it mean to be me? Who am I as a person? What choices are right for me? How do I want others to see me? What "power" do I have to cause or promote change?
- In what ways are families similar and different? What makes a family special? What is a family?
- What does respect look, sound, feel like in my culture?
- How do you communicate with your family, friends, teachers and people in your school?
- How are messages created, sent and received? What special words describe how we feel?
- Where do words go when we talk?

Grade 2 ELA

- What type of friend shall we be? How shall we treat our friends? How can we be better friends?
- How do I know if an experience or situation is right for me? Is safe? Is healthy?
- What makes a community?
- What places, building/homes, people/workers, neighbours, events and languages do we find in our community?
- How are other communities the same/different from our community? How were communities the same/different in the past?
- Why do all the different types of people make a community interesting?
- How can we contribute to our community in a positive way?
- How can we build a strong community that includes everyone?

Grade 3 ELA

- What are we really like? What are we like when nobody is watching? How do we define our "inner self"?
- How do we figure out what is important to us and to others?
- What does "family" mean? How can we support others including our family members?
- How do we support and celebrate each other?
- What are some challenges we and others may face? How can we address these challenges?
- How do we create community? Who lives there and why?
- How can we positively interact with others? How do we effectively communicate, negotiate, and respect different points of view?
- What is a stereotype? Where do we see stereotypes? What can be done to change them?
- How can stories sometimes stereotype people?
- How can a word be used positively or negatively (e.g., tone, emphasis, placement in sentence)?

Grade 4 ELA

- How and why do we and our families help each other?
- How do we express our thoughts, feelings and appreciation for others?
- What are the challenges and joys of friendship?
- How do we show loyalty to our friends?
- Whose stories are being told and read and why?
- How do our points of view, perceptions and experiences affect our interpretation and telling of stories?

Grade 5 ELA

- What are our personal strengths? How can we use these strengths to make the world a better place? What are our personal goals, and how will we reach these goals? What are the rewards and challenges of working together?
- Where do our beliefs come from? Are they fair, just, moral?
- What are prejudices and racism? What happens to "team" work, community, and equality when we have biases and prejudices? In what ways can these ways of thinking hurt everyone in our communities? What have we (or could we have) done about it? What is worth fighting for?
- What does "fair" mean? Can "fair" be different for different people?
- What are our rights and freedoms? What are our responsibilities? How do our responsibilities go hand-in-hand with our rights and freedoms?
- How can we and others contribute to our country and make a difference in the lives of others? How can we contribute to our community?
- What types of issues or problems might communities and people face? What issues or problems might people in Canada face? How can we work to make Canada a better country for all its citizens?

- What messages do images and words communicate in texts such as flyers, promotional mail, magazines, advertisements, product packaging, DVDs, television and websites?
- How do resources such as calendars, flyers, coupons, promotional mail, magazines, menus, ads, product packaging, and websites inform, entertain and influence audiences? Who is included? Who is left out? Whose story and values are included? Whose story and values are left out? How might these messages be used to manipulate people?

Grade 6 ELA

- What are some of the changes and challenges that you are facing?
- How have others dealt with these changes and challenges?
- When do you feel most confident about yourself and your place in the world?
- What can difficult situations teach you about yourself?
- What are the challenges that you will have to deal with in the future?
- What role do media such as photographs, the Internet, and person-to-person contact play in your communication?

Grade 7 ELA

- Who do you admire and respect? Why?
- When are you at your best? What are you doing?
- What do you need from others to do your personal best?
- Are you currently doing your best? What do you need to do so you will have no regrets?
- When have you needed courage in your life?
- What can we learn about courage from characters, both real and fictional, who triumph through determination, talent or strength?
- Is it courageous sometimes to simply decide not to do something?

Grade 8 ELA

- What lessons can we learn about human nature?
- What lessons can we learn about the meaning of life?
- What can we celebrate about ourselves?
- How can we discover our unique qualities and talents?
- How can we use and share our unique qualities and talents?
- How did we get to be who we are?
- How have people been discriminated against because of their colour, gender, religion or race?
- What injustices would you like addressed in your society? How could changes best be made?
- What are our responsibilities to others in supporting justice?

Grade 9 ELA

- What is the right thing to do? How do we know?
- What are our rights, responsibilities and freedoms?
- What causes conflict or makes something an issue?
- How do individuals and groups best deal with and resolve conflicts and address issues?
- From where does our sense of identify come?
- What makes each person unique and interesting?
- How do people express their individuality?
- How do people change as they journey through life?
- How do we keep our self-identity yet, at the same time, become part of a community?
- What does it mean to be a loyal and true friend?
- What does it mean to belong and be loyal to our family?
- What does it mean to be in love?

ELA A10

- What do foundational stories teach us about life's challenges? How do foundational stories equip us for life?
- How do our perceptions of what is a challenge depend on our personal stories or experiences?
- What qualities help us face challenges successfully? What are the benefits of challenge?
- What are some of the challenges and struggles that have shaped society? How have those challenges/struggles shaped society?
- What are the important decisions we will have to make in our lifetime? What are the consequences of making informed and uninformed decisions?

ELA B10

- What are some of the factors that create inequalities? How have inequalities shaped our world?
- What is my role and responsibility in addressing inequalities?
- What is the relationship between rights and responsibilities?
- Who decides what is right? Why should we do the right thing? How can I act on the right thing?
- How does one become an ethical person?
- What are our relationships and responsibilities to the communities and environments of which we are a part? How are we related to and responsible for natural and constructed environments?
- How can I have a positive influence upon my world?
- How must we show respect and care for the community of life?

ELA 20

- How do the experiences of youth and childhood provide a foundation for life?
- How do the experiences of childhood and youth affect our development – mentally, physically, emotionally and spiritually?
- How do societies and various cultures attend to the needs of their children and youth?
- What can be done to ensure the safety and health of all our children and adolescents? Why is it beneficial and important to do so?
- How do relationships with others (e.g., parents, Elders, siblings, grandparents, role models, mentors) affect the identity, values and beliefs of children and adolescents?
- How do children and youth perceive themselves and why? How do others perceive them?
- How do others' perceptions influence the identities that children and youth have of themselves?
- What issues do children and youth face in the twenty-first century?
- How can you ensure that the work you do and the roles you play will be valued and respected equally?
- What obstacles and opportunities do people experience in the transitions of adulthood?
- How do our values and beliefs determine the paths of life that we may explore? What influences or necessitates the re-evaluation of our values and beliefs?

ELA A30

- What does it mean to be Canadian and what is our Canadian identity?
- What contributions have Canadian individuals (e.g., famous and not-so-famous; First Nations, Métis, Inuit, long-time Canadians, new Canadians) made to the character of the Canadian community? To the global community?
- What is Canada's international image in the global community?
- How can we ensure that all perspectives and voices in Canada are seen, listened to, read and celebrated?
- What perspectives have been dominant or privileged in Canada? Why? What perspectives have been and are marginalized? Why?
- Why is equitable representation of voices and all perspectives important for every Canadian and for Canada?
- How can Canadians and their communities with varying and divergent beliefs act ethically, cooperatively and respectfully?
- How do Canadians facilitate understanding of one another's beliefs?
- What are Canadians' attitudes to and concerns about the natural and constructed (e.g., political, virtual, linguistic) landscapes in which they live, and how do they express and act upon those attitudes and concerns?
- How have natural and constructed landscapes deeply influenced Canadian artists, speakers, and authors and their texts?
- What societal issues concern Canadians?

ELA B30

- Who and what are we?
- What does it mean to be a human being? What is human nature?
- Do we see ourselves the same way that others see us? How does being the member of a particular group affect our identity and sense of self?
- Are there universal ideals for which we all strive?
- How ought human beings to behave? Is desirable behaviour the same in all cultures? In all communities?
- What is admirable? What is not so admirable? Does everyone agree?
- Why do our actions sometimes fall short of our ideals?
- What is truth and what is justice?
- How do we define truth? What are important truths in life? How do we find truth?
- How do we tell right from wrong? What challenges result from varying views of right and wrong? What are the rights of all?
- How do we define justice? Why is justice often hard to achieve?
- How are power and privilege aligned? How does lack of power or imbalance in power affect individuals, groups and societies?
- What is social criticism? What is its purpose?
- How can we make the world a better place?
- Do all people tackle causes in their lifetimes? Why or why not? What causes might your generation undertake?
- What do people do when faced with a decision between advancing a cause and doing what they believe is right?
- Are there situations in which individuals might challenge authority? What are some responsible ways of challenging authority?

Health Education

Optimal health and well-being reaches beyond the ideas of fitness and/or the absence of disease; it is a way of doing, a way of being and a way of becoming. It is important for individuals to recognize that everything one does, thinks, feels and believes has an impact on the well-being of self and others.

Health education is a required area of study in Saskatchewan's core curriculum. Within the provincial health education curricula, students are engaged in developing a deeper understanding of identity, relationships, personal agency and informed decision making. Learning to make sense of the world around them, nurturing a healthy self-concept and developing a strong sense of identity are important for all students, including those who are gender and/or sexually diverse.

Health education contributes to fostering improved health while recognizing there are many factors that promote health and well-being at every stage of a young person's development. We cannot attain or maintain optimal health and well-being without understanding and taking action on how to take care of ourselves, to reach out to others and to invest in meaningful causes beyond ourselves. Health education curricula provide questions for deeper understanding, such as:

- How can one nurture the "inner self"?
- How is "diversity in thought" necessary for community well-being?
- How do my thoughts, feelings and actions influence my peers?
- What builds strong and healthy communities?
- How does labeling and stereotyping influence how we look at and understand our communities and the world?
- When is it necessary to question the status quo?
- How does what others think about you affect how you think about yourself?
- What are the factors that create an imbalance of power within a culture/society?
- How do we define who we are?
- How do our personal beliefs and values affect our behaviour?
- How do our doubts and fears affect the balance in our lives?
- Why and when is it important to step in or speak out in someone's defense?
- Why do people sometimes hurt others who have done nothing to them?

Throughout the provincial health education curricula, learning outcomes provide the depth and breadth of what students should know, understand and be able to do. The health education outcomes identified in *Appendix E: Curriculum Outcomes and Gender and Sexual Identity* of this document support a deeper understanding of diversity, relationships and gender and sexual diversity.

Mathematics

It is only through a classroom environment that is respectful and appreciative of diversity, and where students are engaged in the Broad Areas of Learning, Cross-curricular Competencies, curriculum goals and mathematical processes that students can deepen their understanding and knowledge of mathematics. "An interactive mathematics classroom in which the ideas, strategies and abilities of individual students are valued supports the development of personal and mathematical confidence" (Mathematics 9, 2009, p. 5). It is important for students to behave respectfully towards themselves and others to create a positive learning environment where identity and interdependence are valued.

There is a common misconception that certain genders and identities are better in mathematics. Research illustrates that gender and identity play no role in the ability of individuals to learn mathematics. Establishing learning environments based on a growth mindset, rather than a fixed mindset, is vital and nurtures the understanding that everyone can learn mathematics, instead of a fixed mindset where only a select few are able to excel.

Developing Social Responsibility identifies the need for students to "experience opportunities to share and consider ideas, and resolve conflicts between themselves and others." This requires that the learning environment constructed by the teacher and students supports respectful, independent and interdependent behaviours. Every student should feel empowered to help others in developing their understanding while finding respectful ways to seek help from others. By encouraging students to explore mathematics in social contexts, students can be engaged in understanding the situation, concern, or issue and then planning for responsible reactions or responses. Mathematics is a subject dependent upon social interaction and, as a result, social construction of ideas (Mathematics 9, 2009, p.6).

A Sense of Self, Community, and Place fosters a supportive mathematics learning environment that exposes students to a wide variety of perspectives and strategies. Silencing the voices of gender and sexually diverse students limits the potential for rich dialogue that allows students to value how they, as individuals and as members of a group or community, can "contribute to an understanding and social well-being through a sense of accomplishment, confidence and relevance" (Mathematics 9, 2009, pp.3-4).

To encourage the mathematical processes of communications and connections for all students, including those who are gender and sexually diverse, educators must foster environments where students feel respected and valued to share personal understanding of mathematical concepts.

There are four goals of mathematics, one of which is Mathematics as a Human Endeavour. Through this goal, "students will develop an understanding of mathematics as a way of knowing the world that all humans are capable of with respect to their personal experiences and needs" (Mathematics 9, 2009, p. 9). This goal encourages and values varying perspectives while recognizing individuals and other's knowledge and strengths in doing mathematics.

The mathematics curricula also have a statistics and probability strand in K-9 where particular data could be used to confront heterosexism. In addition, at the secondary level, the Foundations of Mathematics 20 course includes an outcome that reads "demonstrate an understanding of the interpretation of statistical data" (Foundations of Mathematics 20, 2010, p. 32).

This outcome could involve interpretation and critique of data that may traditionally be used to support particular bias (e.g., how an incomplete picture of data may appear to support particular ways of thinking).

Furthermore, Foundations of Mathematics 20 and 30 each contain one outcome inviting students to explore a "current event or an area of interest that requires data collection and analysis" (Foundations of Mathematics 30, 2012, p. 34). A possible application would be to "identify controversial issues and present multiple sides of the issue with supporting data."

Physical Education, Sport and Coaching

The aim of the provincial physical education curricula in Saskatchewan is "to provide opportunities for students to develop positive attitudes toward active living, to gain confidence as skillful movers, and to promote personal, social, cultural, and environmental growth and appreciation" (Ministry of Education, 2010). Physical education is one of the seven required areas of study; therefore, it is important for physical educators and administrators to create an inclusive, safe and caring learning environment that is respectful of all students regardless of their gender identity or sexual orientation.

"Quality daily physical education, as part of the entire learning experience concerned with educating the whole person, will support students in developing a strong foundation for a balanced life" (Ministry of Education, 2010). To this extent, the physical educator should be responsive to the needs, interests and abilities of all students and ensure the provision of a wide array of activities that incorporate both team sport and individual pursuits. Physical educators have the unique opportunity to create a proactive learning environment that is responsive to all students, including students who are gender and/or sexually diverse.

> According to a recent Saskatchewan study about students' perceptions of school climate and consequential impact, One has to be VERY selective as to what groups and sports teams they choose to belong to if they do not want to be subjected to negative comments either about themselves or about others within their group/team. It takes a strong person to be willing to stand up to that and to join a group knowing that that is something that they will have to endure (Female, public school, heterosexual, school has no GSA) (Cochrane, Jewell, McCutcheon, Morrison, 2014)

Schools, school divisions and First Nations and Métis organizations are responsible for creating environments that are respectful, safe and accessible for all students. Findings from GLSEN's 2011 National School Climate Survey confirm that students who are gender and/or sexually diverse experience discrimination and harassment in athletics and school sporting activities. The survey identified that over 25 per cent of student athletes report being harassed or assaulted while participating in sports because of their gender expression or sexual orientation. Subsequently, consideration and deliberate planning must occur within the athletic and physical education environments. Effective coaches understand that their players, regardless of their gender identity or sexual orientation, have different ability levels and come from diverse backgrounds. The ability to recognize and respond to these differences is important. By differentiating instruction and resources, the foundation for safe and trusting environments is established. Such settings optimize the culture, sport and/or performance environment for each student and ultimately the team. Effective coaches and physical educators support students to negotiate safe spaces and navigate environments that honour and respect all athletes. Leadership is crucial to the support and safety of all athletes, including those who are gender and/or sexually diverse.

What Can Physical Education Educators Do?

- Establish a culture of respect on your team. Discuss and model what this culture looks, sounds, and feels like in the school, in the change room and while participating in sport.

- Display visuals (e.g., safe spaces sticker) on your office door and on the locker room doors.

- Assume that students who are gender and/or sexually diverse participate on your sport teams.

- Model fairness and respect.

- Know how you will respond respectfully if players, coaches or spectators engage in gender and/or sexual diversity name-calling, harassment or bullying.

- Use language that is inclusive of gender and sexually diversity.

- Communicate to students, staff, visiting teams, fellow coaches and community members that homophobic or transphobic language and behaviour are not tolerated.

- Model and help promote enthusiastic but respectful spectator behaviours.

- Review your physical education, athletics and/or sports team policies to ensure they explicitly include non-discrimination for students who are gender and/or sexually diverse.

- Work with your physical education and physical activity organizations to share knowledge and align efforts for the respect and safety of students who are gender and/or sexually diverse.

- Coach children and youth first, sport second.

> We have much to celebrate when we compare the state of LGBT sports movement in 2012 to what it was like to be an active LGBT athlete or coach in previous decades. It is important to remind ourselves where we have come from to mark the progress we are making in the present and to more clearly envision where we are going (Griffin, 2012).

Case Study #1

The high school football coach is approached by a female student in Grade 11 who would like to play on the senior boys' football team. The school has a no-cut policy for extra-curricular activities and school board policy is in place to accommodate.

What accommodations need to be made by the coaching staff and fellow players to make this situation a safe and supportive learning and athletic environment?

Considerations include the following:

- change and locker room facilities
- proper fitting equipment
- practice procedures and protocol

- bullying and harassment
- game situations, procedures and protocols.

Case Study #2

A grade 12 senior basketball player who is perceived to be gay is on your high school team. During an intense game with your school's arch rival, one of the opposing players directs a derogatory anti-gay remark towards your player. The comment is heard by the players on the court, you as the coach, but not by the officials.

As the head coach, what do you do? What could and should have been done to ensure such an event does not occur? What is your responsibility if and when it does?

Practical and Applied Arts (PAA)

In Practical and Applied Arts (e.g., Construction and Carpentry 10, 20, 30), students learn about themselves, others and the world around them. They use their new understanding and skills to explore who they are, who they might become and how they can contribute to the larger community in which they live. In addition, students in Practical and Applied Arts (PAA) have empathy for and are inclusive of those around them and contribute to the well-being of the community as a whole. Projects including teamwork, consensus building, inclusiveness and diversity enhance the development of social responsibility.

Effective learning takes place in an environment that is caring, inclusive, non-discriminatory and cohesive. PAA curricular outcomes provide many opportunities to include individuals from the larger community in learning, both within and outside the classroom. Career Education, as a compulsory middle level PAA course, supports the development of confident, engaged and informed life-long learners. Teachers in Career Education classrooms encourage the personal management, career exploration and initiation of a career plan to ensure each student the brightest future possible. This includes honouring choices of young people and valuing the diversity of identities and background experiences.

Active visible members of the learning community become active visible members of the larger community. As students grow from dependence to independence and ultimately to interdependence, they always need to see a place for themselves in community and to see themselves reflected in their community.

Science

Saskatchewan science curricula provide opportunities for students to explore diversity as it relates to genetics, human body systems, living things and reproduction. Within science curricula, students construct knowledge, develop skills and attitudes and examine interrelationships among science, technology, society and the environment.

Students explicitly learn about the nature of science, including the types of questions science answers and the types of questions it does not answer. Students also examine how scientific knowledge can be used to inform and empower decision making by individuals, communities and society. At the same time, students examine how scientific knowledge related to gender and biological diversity can be misused by those who do not understand the limits of science.

A common misconception in science is that classification provides simple, discrete categories and that classification represents a given truth. In reality, scientists develop classification systems to meet their needs at a specific time and modify classification systems in light of new evidence. Given this, science teachers can help students see connections between modifications to the classification of plants and animals over the past few centuries and changes to our understanding of gender diversity among humans.

The specific science topics related to gender and sexual diversity tend to focus on diversity of all living things, with a minimal focus on gender and sexual diversity of humans. Examples of how this is addressed in various grades include the following:

- Grade 5 students examine the structure and function of human body systems. The focus is not on the reproductive system, but teachers and students could certainly choose to examine this system and its role as it relates to traditional and emerging understandings of gender.

- Grade 6 students examine the Diversity of Living Things. One key element is for students to understand how humans classify organisms (including humans) and diversity among the five kingdoms. An important aspect of this understanding is for students to recognize that classification is a human construct.

- Grade 9 students examine reproduction and human development. This includes a discussion of gender diversity in the animal kingdom, such as inter-sexed. The discussion, however, tends to focus on biological aspects of sexuality including behaviour, rather than sexual orientation.

- In Health Science 20, students examine cultural perspectives on health, wellness, illness, disease and treatment. This examination includes cultural and social perspectives on gender and sexual diversity as well as the challenges for the health system to address the concerns of people who do not readily fall into the binary of male or female.

- Grade 12 students study genetics in humans and animals. Sexuality can be further deconstructed to explore the connection or disconnection between gender and anatomical sex.

Social Studies and Social Sciences

The purpose of Kindergarten to Grade 12 Social Studies is to help students know and appreciate the past, understand the present, influence the future, and make connections between events and issues of the past, the present and the future. Further, its purpose is to make students aware that, just as contemporary events have been shaped by actions taken by people in the past, they have the opportunity to shape the future. The ultimate aim is for students to "have a sense of themselves as active participants and citizens in an inclusive, culturally diverse, interdependent world."

Gender and sexual diversity can be addressed in Social Studies and Social Sciences curricula through the K-12 Goals for Social Studies and Social Sciences:

- Interactions and Interdependence (IN): Examine the local, indigenous, and global interactions and interdependence of individuals, societies, cultures and nations.

- Dynamic Relationships (DR): Analyze the dynamic relationships of people with the land, environments, events, and ideas as they have affected the past, shape the present and influence the future.

- Power and Authority (PA): Investigate the processes and structures of power and authority, and the implications for individuals, communities and nations.

- Resources and Wealth (RW): Examine various worldviews about the use and distribution of resources and wealth in relation to the needs of individuals, communities, nations and the natural environment, and contribute to sustainable development.

Secondary Level Social Sciences

At the secondary level, gender and sexual diversity can be addressed in Grade Eleven through the study of human rights, stereotyping and prejudice. In Grade 12, gender and sexual diversity can be addressed by examining inclusion and marginalization, as well as protections provided by the *Canadian Charter of Rights and Freedoms*, provincial human rights codes, and other legislation addressing discrimination and protection of rights. These topics are found within various Social Sciences curricula at the secondary level, including History, Social Studies, Law and Psychology.

History 20: World Issues
- Unit Five: Global Issues. Topics/concepts: Human Rights

History 30: Canadian Studies
- Unit Five: Challenges and Opportunities. Topics/concepts: Diversity, Charter of Rights, Identity, Accommodation

Social Studies 10: Social Organizations
- Unit One: Political Decision Making. Topics/concepts: Social contract, Legitimacy
- Unit Three: Ideology and the Decision Making Process. Topics/concepts: Paradigms, Pluralism, Ideology

Social Studies 20: World Issues
- Unit One: Human Rights. Topics/concepts: Human Rights, Scapegoating, Pluralism, Minorities, Empowerment, Gender Roles, Dialectical Reasoning

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Social Studies 30: Canadian Studies
- Unit Three: Culture. Topics/concepts: Pluralism, Marginalization, Inclusion, Criteria, Human Dignity, Acculturation, Models, Social Change, Worldview

Law 30: The Law and You
- Unit One: Foundations of Canadian Law. Topics/concepts: Human Rights, Inclusion, Marginalization
- Unit Four: Family Law. Topics/concepts: Family, Family Relationships
- Unit Five: Labour and Employment Law. Topics/concepts: Discrimination, Human Rights Code

Psychology 20: Social Psychology
- Unit Three: How Do We Make Sense of Our World. Topics/concepts: Gender and Self, Self-schema and Identity
- Unit Four: How Do We Act and Interact in Social Situations. Topics/concepts: Attraction and Intimacy, Social Justice

Psychology 30: Developmental Psychology
- Unit Six: Adolescence. Topics/concepts: Gender and Self
- Unit Seven: Adulthood. Topics/concepts: Attraction and Intimacy, Relationships, Gender Issues

Appendix E: Curriculum Outcomes and Gender and Sexual Diversity

The following curriculum outcomes provide teachers with opportunities to address topics related to gender and sexual diversity.

Arts Education Outcomes

Grade 4: Saskatchewan Voices

- CR4.1 Analyze how dance, drama, music, and visual art works represent ideas and perspectives. *All Strands*

Grade 5: Pop Culture

- CR5.1 Examine the influence of pop culture on own lives and societies, and investigate the work of selected pop culture artists (e.g., Andy Warhol, popular musicians, movie stars, televised music and dance competitions). *All Strands*

Grade 6: Identity

- CP6.1 Create dance compositions that express ideas about identity and how it is influenced (e.g., factors such as pop culture, cultural heritage, peer groups, personal and family interests, gender). *Dance*

- CP6.6 Collaborate on a drama that expresses ideas about identity and how it is influenced (e.g., factors such as pop culture, cultural heritage, peer groups, personal and family interests, gender). *Drama*

- CP6.9 Create sound compositions that explore relationships between music and identity (e.g., influencing factors such as pop culture, cultural heritage, peer groups, personal and family interests, gender). *Music*

- CP6.10 Create visual art works that express ideas about identity and how it is influenced (e.g., factors such as pop culture, cultural heritage, peer groups, personal and family interests, gender). *Visual Art*

- CP6.11 Investigate and use various visual art forms, images, and art-making processes to express ideas about identity. *Visual Art*

- CR6.2 Investigate and identify ways that the arts can express ideas about identity. *All Strands*

Grade 7: Place

- CR7.3 Examine and describe how arts expressions of various times and places reflect diverse experiences, values, and beliefs. *All Strands*

- CH7.3 Investigate and identify a variety of factors that influence artists, their work and careers. *All Strands*

Grade 8: Social Issues

- CP8.1 Create dance compositions that express ideas and student perspectives on social issues (e.g., poverty, racism, homophobia, sustainability, gangs). *Dance*

- CP8.6 Express student perspectives on social issues (e.g., poverty, racism, homophobia, sustainability, gangs) in drama and/or collective creation. *Drama*

- CP8.9 Compose sound compositions in response to social issues (e.g., poverty, racism, homophobia, sustainability, gangs). *Music*

- CP8.10 Create visual art works that express student perspectives on social issues (e.g., poverty, racism, homophobia, sustainability). *Visual Art*

- CP8.11 Select and use appropriate forms, technologies, images, and art-making processes to express student perspectives on social issues. *Visual Art*

- CR8.2 Investigate and identify ways that today's arts expressions often reflect concern for social issues (e.g., poverty, racism, homophobia, sustainability, gangs). *All Strands*

- CR8.3 Investigate and identify how arts expressions can reflect diverse worldviews. *All Strands*

Grade 9: Taking Action

- CP9.1 Create dance compositions that express perspectives and raise awareness about a topic of concern to youth. *Dance*

- CP9.6 Express perspectives and raise awareness about a topic of concern to youth in a collective creation. *Drama*

- CP9.7 Use voice, instruments, and technologies to express musical ideas. *Music*

- CP9.8 Combine the elements of music and principles of composition to express unified musical ideas. *Music*

- CP9.9 Compose and perform sound compositions to express perspectives and raise awareness about a topic of concern to youth. *Music*

- CP9.10 Create visual art works to express perspectives and raise awareness about a topic of concern to youth. *Visual Art*

- CP9.11 Select and use appropriate forms, technologies, images, and art-making processes to convey ideas about a topic of concern to youth. *Visual Art*

- CR9.2 Investigate and identify ways that today's arts expressions can inspire change. *All Strands*

- CR9.3 Investigate and identify how arts expressions can challenge thinking about values, ideas and beliefs. *All Strands*

Continued on next page...

- CH9.1 Investigate and discuss the role of artists in raising awareness or taking action on topics of concern. *All Strands*

- CH9.2 Use the arts to raise awareness on topics of concern to Indigenous artists in dance, drama, music and visual arts. *All Strands*

- CH9.3 Investigate diversity of artistic ideas, styles, and media in contemporary arts expressions. *All Strands*

English Language Arts Outcomes

Grade 1 ELA

- CR1.1 Comprehend and respond to a variety of grade-level texts that address identity (e.g., All About Me); community (e.g., Friends and Family); and social responsibility (e.g., Conservation) and relate to own feelings, ideas and experiences.

- CC1.1 Compose and create a range of visual, multimedia, oral, and written texts that explore and present thoughts on identity (e.g., Feelings); community (e.g., Neighbourhood); and social responsibility (e.g., Plants and Trees).

Grade 2 ELA

- CR2.1 Comprehend and respond to a variety of grade-level texts that address identity (e.g., Just Watch Me); community (e.g., People and Places); and social responsibility (e.g., Friendship) and make connections to prior learning and experiences.

- CC2.1 Compose and create a range of visual, multimedia, oral, and written texts that explore identity (e.g., My Family and Friends); community (e.g., Our Community); and, social responsibility (e.g., TV Ads for Children) and make connections to own life.

Grade 3 ELA

- CR3.1 Comprehend and respond to a variety of grade-level texts that address identity (e.g., Spreading My Wings); community (e.g., Hand in Hand); and social responsibility (e.g., All Together) and make comparison with personal experiences.

- CC3.1 Compose and create a range of visual, multimedia, oral, and written texts that explore identity (e.g., Spreading My Wings); community (e.g., Helping Others); and social responsibility (e.g., Communities Around the World) and make connections across areas of study.

Grade 4 ELA

- CR4.1 Comprehend and respond to a variety of grade-level texts that address identity (e.g., Expressing Myself); community (e.g., Building Community); and social responsibility (e.g., Preserving a Habitat) and support response with evidence from text and from own experiences.

- CC4.1 Compose and create a range of visual, multimedia, oral, and written texts that explore identity (e.g., Expressing Myself); community (e.g., Celebrating and Honouring Others); and social responsibility (e.g., Within My Circle) through personal experiences and inquiry.

Grade 5 ELA

- CR5.1 Analyze and respond to a variety of grade-level texts that address identity (e.g., Exploring Heritage); community (e.g., Teamwork); and social responsibility (e.g., What is Fair?).

- CC5.1 Compose and create a range of visual, multimedia, oral, and written texts that explore identity (e.g., What Should I Do); community (e.g., This is Our Planet); and social responsibility (e.g., Teamwork) and express personal thoughts shaped through inquiry.

Grade 6 ELA

- CR6.1 View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Growing Up), social responsibility (e.g., Going the Distance), and efficacy (e.g., Making Our Community More Peaceful).

- CC6.1 Create various visual, multimedia, oral, and written texts that explore identity (e.g., Your Choices), social responsibility (e.g., Looking for Answers), and efficacy (e.g., Systems for Living).

Grade 7 ELA

- CR7.1 View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Thinking of Oneself), social responsibility (e.g., Participating and Giving our Personal Best), and efficacy (e.g., Doing our Part for the Planet Earth).

- CC7.1 Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).

Grade 8 ELA

- CR8.1 View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Becoming Myself), social responsibility (e.g., In Search of Justice), and efficacy (e.g., Building a Better World).

- CC8.1 Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Telling One's Life Story), social responsibility (e.g., Examining the Influence of Popular Culture), and efficacy (e.g., Creating Turning Points).

Grade 9 ELA

- CR9.1a View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., The Search for Self), social responsibility (e.g., Our Shared Narratives), and efficacy (e.g., Doing the Right Thing).

- CR9.1b View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Exploring Loyalty, Love and Relationships), social responsibility (e.g., Equal Opportunity), and efficacy (e.g., Surviving and Conquering).

- CC9.1a Create various visual, multimedia, oral, and written texts that explore identity (e.g., The Search for Self), social responsibility (e.g., Our Shared Narratives), and efficacy (e.g., Doing the Right Thing).

- CC9.1b Create various visual, multimedia, oral, and written texts that explore identity (e.g., Exploring Loyalty, Love, and Relationships), social responsibility (e.g., Equal Opportunity), and efficacy (e.g., Surviving and Conquering).

ELA A10

- CR A10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts that address identity (e.g., Foundational Stories); social responsibility (e.g., Destiny and Challenges of Life); and social action (agency) (e.g., Human Existence).

- CC A10.1 Compose and create a range of visual, multimedia, oral, and written texts that explore identity (e.g., Foundational Stories); social responsibility (e.g., Destiny and Challenges of Life); and social action (agency) (e.g., Human Existence).

ELA B10

- CR B10.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts that address identity (e.g., Diversity of Being); social responsibility (e.g., Degrees of Responsibility); and social action (agency) (e.g., Justice and Fairness).

- CC B10.1 Compose and create a range of visual, multimedia, oral, and written texts to explore identity (e.g., Diversity of Being); social responsibility (e.g., Degrees of Responsibility); and social action (agency) (e.g., Justice and Fairness).

ELA 20

- CR 20.1 View, listen to, read, comprehend, and respond to a variety of grade-appropriate First Nations, Métis, Saskatchewan, Canadian, and international texts that address identity (e.g., Relationships with Family and Others); social responsibility (e.g., Evolving Roles and Responsibilities); and social action (agency) (e.g., The Past and the Present).

- CC 20.1 Create a range of visual, multimedia, oral, and written texts to explore identity (e.g., Relationships with Family and Others); social responsibility (e.g., Evolving Roles and Responsibilities); and social action (agency) (e.g., The Past and the Present).

ELA A30

- CR A30.1 View, listen to, read, comprehend, and respond to a variety of grade-appropriate First Nations, Métis, Saskatchewan, and Canadian texts that address identity (e.g., Define the Individual, Negotiate the Community), social responsibility (e.g., Shift Centres, Blur Margins), and social action (agency) (e.g., Understand Beliefs, Initiate Action).

- CC A 0.1 Create a range of visual, multimedia, oral, and written texts that explore identity (e.g., Define the Individual, Negotiate the Community), social responsibility (e.g., Shift Centres, Blur Margins), and social action (agency) (e.g., Understand Beliefs, Initiate Action).

ELA B30

- CR B30.1View, listen to, read, comprehend, and respond to a variety of grade-appropriate international, including indigenous, texts that address identity (e.g., Sense of Self), social responsibility (e.g., Social Criticism), and social action (agency) (e.g., Addressing the Issues).

- CC B30.1 Create a range of visual, multimedia, oral, and written texts that explore identity (e.g., Sense of Self), social responsibility (e.g., Social Criticism), and social action (agency) (e.g., Addressing the Issues).

Health Education Outcomes

Grade 1: Building on What is Already Known

- USC1.3 Analyze, with support, feelings and behaviours that are important for nurturing healthy relationships at school.
  - Recognize that individuals make choices about how to express feelings.
  - Recognize that people have numerous kinds of relationships.
  - Identify and discuss helpful/hurtful words and behaviours in relationships.
  - Recognize and roleplay healthy ways to express feelings.
  - Examine how own behaviours may "influence" how others think and feel, but recognize that one "owns" personal thoughts and feelings.

- USC1.5 Explore the association between a healthy sense of "self" and one's positive connection with others and the environment.
  - Use common and respectful language to talk about self and others (e.g., appearance, abilities, gender, behaviours, culture).
  - Recognize "self" as an individual who has particular physical and inherited attributes and particular experiences that may or may not be similar to those of others (e.g., traditions).
  - Identify factors that influence one's sense of self (e.g., gender, culture).
  - Examine similarities and differences in people (i.e., gender, age, appearance, abilities, culture, language) and understand that differences do not make one person or group superior to another.
  - Begin to understand that every person has value that is not dependent upon her/his appearance, physical characteristics, or behaviours.

Grade 2: Discovering Connections Between Self And Wellness

- USC2.1 Demonstrate a basic understanding of how thoughts, feelings and actions influence health and well-being.
    - o Investigate and illustrate how particular thoughts make one feel.
    - o Discuss the basic "cause-effect" relationship among thoughts, feelings and actions.
    - o Determine that people are responsible for personal thoughts, feelings and actions.

- USC2.4 Examine social and personal meanings of "respect" and establish ways to show respect for self, persons, living things, possessions, and the environment.
    - o Recognize and avoid exclusionary behaviours.
    - o Identify ways to show genuine kindness and gratitude.
    - o Illustrate what respect looks like, sounds like and feels like.
    - o Discuss the importance of respect within relationships (e.g., safety, recognition of gifts and talents).
    - o Describe how people (e.g., characters in a story) demonstrate or do not demonstrate respect for each other, personal gifts, material possessions and/or the environment.
    - o Discuss basic individual responsibilities for showing respect (e.g., recognize the mistake, 'fix' the mistake).
    - o Discuss and provide examples of treating others as one would like to be treated.

Grade 3: Investigating Health Knowledge and Information

- USC3.2 Examine the spiritual dimension of the "inner self" and determine the importance of nurturing it.
    - o Investigate common definitions of the "inner self" (e.g., quiet awareness of who one really is and one's reason for being).
    - o Develop respectful language sometimes used to describe the "inner self" (e.g., soul, spirit).
    - o Determine the "inner self" as the centre of thoughts and feelings that guide/influence personal behaviour.
    - o Examine and respond to stories that include depictions of spirit/soul.
    - o Describe the "inner self" as that which is important but only visible to others if chosen to be (e.g., ideas such as "It matters more who you are on the inside than how you look on the outside").
    - o Distinguish between thoughts, feelings, and actions that nourish or damage one's "inner self."

Grade 4: Sharing What It Means to be Healthy

- USC4.3 Examine healthy interpersonal skills and determine strategies to effectively develop new relationships and/or negotiate disagreements in relationships.
    - o Determine healthy ways to relate to peers not in personal circle of friends.
    - o Reflect on personal behaviours that might influence others to feel included and those that may cause feelings of rejection.

- USC4.5 Examine how identity (i.e., self-concept, self-esteem, self-determination) is influenced by relationships that are formed with others.
  - o Observe and investigate ways that others define and value self, and learn ways to help others know one more fully and positively (e.g., ask questions, share stories, offer to help).
  - o Investigate information and definitions of self-concept (i.e., thoughts one has about self), self-esteem (i.e., a feeling of pride in self), and self-determination (i.e., right to make own choices) to develop an understanding of identity.
  - o Examine "identity" as being related to how one "feels" on the inside and how one chooses to define self in relation to personal qualities, characteristics, and cultural definitions.
  - o Communicate a personal understanding of identity.
  - o Determine factors (e.g., personal attitudes, supportive environments, accomplishments, positive thinking, media stereotyping, culture, gender) that may influence one's identity.
  - o Describe how self-concept is influenced by personal thoughts, self-esteem by personal feelings, and sense of self-determination by personal actions.
  - o Describe examples of positive and negative peer influence on self-concept, self-esteem, and self-determination (e.g., feeling inadequate, confident/overconfident, fearful/fearless, limiting/reaching one's potential).

Grade 5: Facing Obstacles and Embracing Opportunities to Holistic Well-being

- USC5.2 Understand the responsibilities associated with the physical, social, spiritual, and emotional changes of puberty.
  - o Identify and use correct and respectful language and terminology in relation to sexual anatomy and gender identity as it relates to changes of puberty.
  - o Examine social, emotional, and spiritual changes that occur during puberty (i.e., sexual attractions, insecurities, moodiness, form own ideas, morals and values) rely less on parents/caregivers for knowledge about life and about deep questions like 'Who am I?', 'Why am I here?', or 'What is the meaning of life?'
  - o Examine strategies for managing the social, emotional, physical, and spiritual changes associated with puberty (e.g., asking questions, engaging in physical activity, having sexual attraction to others).

Grade 6: Affirming Personal Standards

- USC 6.1 Analyze the factors that influence the development of personal standards and identity, and determine the impact on healthy decision making (including cultural norms, societal norms, family values, peer pressures, mass media, traditional knowledge, white privilege, legacy of colonization, and heterosexual privilege).
  - o Describe values one appreciates in self and in others and explain why.
  - o Propose why people behave the way they do (e.g., personal beliefs, societal norms).
  - o Identify sources of, and evaluate information about, personal beliefs and values.

- o Communicate an informed personal definition of personal standards (e.g., core personal values that are reflected in how you treat yourself and others, what and how you speak, your behaviours).
- o Uncover personal standards by exploring questions such as:
    - – What are the standards that I will expect myself to live by at all times?
    - – What are my standards for dealing with challenges/problems?
    - – What are the boundaries for the attitudes and actions that I will accept for myself, my peers, my family, and my community?
    - – What standards is part of my cultural heritage?
- o Consider how and why personal values may change (e.g., norms, trends, values/priorities, relationships, critical events).
- o Investigate (including through drama, dance, music, and/or visual art) the factors that have the most influence on personal standards.
- o Describe healthy attitudes and behaviours that affirm personal standards.
- o Define identity as being related to who we feel we are and how we define ourselves.
- o Examine the connections between affirming personal standards and developing identity.
- o Explore when personal standards may be reinforced or challenged.
- o Analyze events or factors that cause people to make decisions that reflect or conflict with their personal standards.
- o Discuss factors that affect the identities of people as a result of colonization.

- USC 6.2 Appraise the importance of establishing/maintaining healthy relationships with people from diverse backgrounds who may or may not express differing values, beliefs, standards and/or perspectives (i.e., people of various ages, cultures, socio-economic status, faiths, family structures, sexual orientations and cognitive/physical abilities).

    - o Conclude the importance of respecting facts, evidence and views of others when engaging in discussions.
    - o Ask compelling questions to initiate insights as to how people are the same, how people are different, and how individuals are unique.
    - o Shape new thoughts about oneself as an individual who has a unique heritage and particular influences on beliefs, standards and/or perspectives.
    - o Identify sources of, and evaluate information about, diversity.
    - o Articulate a comprehensive understanding of prejudice, stereotype and bias.
    - o Discuss and question stereotypes and biases that exist in the school and community.
    - o Explore stereotypes and beliefs (including but not limited to those related to age, culture, religion, family structures, and sexual orientation), both past and present, that might limit the number and kinds of healthy relationships.
    - o Investigate (including through drama, dance, music and/or visual art) what the community would be like if everyone was exactly the same.

- o   Propose how the community would be different if stereotypes and biases did not exist.
- o   Explore and articulate an understanding of socio-economic class, gender and culture as attributes of identity that are ascribed to groups of people and the ways that preconceptions about people based on these designations can be false, limiting and harmful.

Grade 7: Committing Self

- USC 7.6 Demonstrate interpersonal skills, including assertiveness skills, to effectively and skillfully manage peer pressure (e.g., alcohol and drugs, exclusionary behaviours, family expectations, academic pressures, rules/laws).
  - o   Examine similarities and differences in the peer pressures faced by different genders, socio-economic backgrounds, family structures, sexual orientations, ages, and cultures.
  - o   Distinguish what is meant by "harassment" and demonstrate ways to respond to and/or prevent it.
  - o   Demonstrate the ability to stand up for others, practise inclusionary behaviours, and refrain from any form of ridicule.

- USC 7.7 Investigate and express an understanding of possible discrepancies in morals (e.g., beliefs, ethics, virtues, understanding of right/wrong) that may determine and/or affect the commitment to the well-being of self, family, community, and the environment.
  - o   Locate sources and evaluate information, according to specific criteria, about morality.
  - o   Explore and discuss moral maxims, stories, parables and guiding visions of many cultures.
  - o   Analyze how one's identity, and moral code is created through contact with others who are the same and/or different.
  - o   Investigate possible relationships and/or tensions among values (e.g., values of integrity and honesty).
  - o   Appraise virtues as the quality of doing what is right and avoiding what is wrong.
  - o   Express an understanding of how norms, trends, and values in society influence self, others and relationships.
  - o   Explore the source and rationale of social precepts/principles (e.g., prohibitions, rules, rights, norms in everyday life).
  - o   Distinguish between rights, needs, whims, privileges and responsibilities.
  - o   Question assumptions and stereotypes in relation to different customs, beliefs, attitudes and opinions.
  - o   Explore, question, and appreciate a wide range of human values, virtues and abilities that support "the common or greater good".
  - o   Determine situations when one may be required to assert personal beliefs in the face of opposition.

Grade 8: Supporting Others

- USC 8.7 Assess the social, cultural and environmental influences on and supports for sexual health knowledge, attitudes, behaviours and decisions.

Continued on next page....

o   Compare the perceived and actual sexual attitudes/norms in the community.

o   Locate and evaluate, according to student-generated criteria, both sources of and information about sexual health.

o   Examine influences that shape community norms about sexual health.

o   Compare sexual attitudes/norms of adults to those of youth in the community.

o   Determine the possible consequences of not knowing and questioning community attitudes/norms.

o   Examine how the social, cultural and environmental influences may determine people's knowledge and access to sexual health information.

o   Examine and develop an understanding of influences on responsible sexual health decisions (e.g., family, culture, social, religion).

o   Appraise the strategies of personal commitment (see grade 7) that are required to commit to one's standards and to respond to the social, cultural and environmental influences.

o   Analyze ways to support others and their dignity in decisions related to sexual health.

o   Analyze sexual health supports and services in the community.

o   Determine how access to sexual health supports and services influence personal and community sexual health.

Grade 9: Promoting Health

- USC 9.3 Interpret, critique and question the stigma associated with individuals, families and communities living with/affected by non-curable infections/diseases, including HIV/AIDS and Hepatitis C and for those who advocate for them.

    o   Recognize and question community prejudices.

    o   Analyze how some non-curable infections, including HIV and Hepatitis C infection, are linked to risky behaviours, not to particular groups of people, and examine the stigma associated with risky behaviours (e.g., intravenous drug use, unprotected sex).

    o   Determine that risky behaviours are often more prevalent in vulnerable/marginalized populations and discuss why these populations may be more at risk.

- USC 9.4 Analyze the norms and expectations (e.g., community, cultural) associated with romantic relationships as a means to effectively plan for related health promotion.

    o   Evaluate and respond to a variety of sources of, and information about, romantic relationships.

    o   Compare why and how people became involved in romantic relationships in the past and become involved in the present.

    o   Categorize similarities and differences that exist among cultural norms and expectations regarding romantic relationships.

    o   Interpret how community and cultural norms might influence the personal standards (introduced in Grade 6) and the limits one sets for dating relationships.

    o   Determine how community and cultural norms might influence the strategies of personal commitment (introduced in Grade 7) required to set limits in healthy dating relationships.

    o   Assess individual, family and community expectations for dating.

- o Assess why some young people choose not to become involved in romantic relationships.
- o Analyze "relationship violence" in the context of family and community norms.

- **USC 9.9** Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.
  - o Examine personal attitudes about sexual health.
  - o Acquire knowledge that is appropriate for students' levels of development, and directly relevant to their own sexual health needs including an informed understanding of sexuality
  - o Evaluate the potential outcomes of sexual health attitudes and behaviours.
  - o Determine how attitudes and behaviours may interfere with or enhance sexual health.
  - o Clarify personal standards (see Grade 6) that influence sexual health decisions.
  - o Examine the strategies of personal commitment (see Grade 7) that are required to commit to one's standards/decisions related to healthy sexual behaviour.
  - o Determine the personal benefits of taking action to enhance sexual health and prevent/reduce sexual health problems.
  - o Determine the behaviours and local resources/supports that can help to attain positive sexual health outcomes.
  - o Establish a common and informed understanding of differences that exist in relation to sexuality and determine what differences are respected and protected in Canadian Human Rights legislation.

Social Studies Outcomes

Grade 1: My Family

- **IN 1.1** Describe the diversity of traditions, celebrations or stories of individuals in the classroom and school.

- **IN 1.2** Discuss cultural diversity in the family and classroom, including exploration of similarities and differences.

Grade 2: My Community

- **IN 2.1** Determine characteristics of a community.

- **IN 2.2** Create a representation of the diversity of cultural groups in the local community.

Grade 3: Community Comparisons

- **IN3.1** Analyze daily life in a diversity of communities.

- **PA3.2** Demonstrate awareness that divergent viewpoints may lead to conflict as part of group interactions, and assess various means of conflict resolution.

Continued on next page...

Grade 4: Saskatchewan
- IN4.2 Describe the origins of the cultural diversity in Saskatchewan communities.

Grade 6: Canada and Its Atlantic Neighbours

- IN6.2 Examine the social and cultural diversity that exists in the world, as exemplified in Canada and a selection of countries bordering the Atlantic Ocean.

- IN6.4 Explore aspects of cultural change over time, including:
  - reasons for cultural change
  - examples of cultural change
  - how cultural change affects youth
  - how youth respond to cultural change.

- PA6.1 Examine the relationship between an individual's power and authority and the power and authority of others.

- PA6.2 Analyze the distribution of power and privilege in Canada and a selection of countries bordering the Atlantic Ocean.

- PA6.3 Explore examples and explain how people, such as ethnic minority groups, the disabled, youth, and the elderly, may be affected by injustice or abuses of power.

Grade 8: The Individual in Canadian Society

- PA8.1 Contemplate the implications of Canadian citizenship on the life of Canadians.

- IN8.2 Appraise the influence of immigration as a factor in Canadian cultural diversity.

Grade 9: The Roots of Society

- IN9.2 Compare the factors that shape worldviews in a society, including time and place, culture, language, religion, gender identity, socio-economic situation and education.

- IN9.3 Analyze the ways a worldview is expressed in the daily life of a society.

Appendix F: Student Alliances for Gender and Sexual Diversity

What is an Alliance for Gender and Sexual Diversity?

Alliances for gender and sexual diversity, sometimes called Gay-Straight Alliances (GSAs), are school clubs/groups for students who wish to support school environments that are safe for, inclusive of, and responsive to gender and sexually diverse people. These alliances are open to all students and members work together to create safe and supportive environments for everyone.

Alliances for gender and sexual diversity also provide a place for all students to meet, make friends and talk about issues specific to gender and sexually diversity. There is no expectation to reveal one's sexual orientation or gender identity.

Students attending schools that have alliances for gender and sexual diversity are less likely to hear homophobic comments than are youth attending schools without GSAs (GLSEN, 2007). Research also indicates that students report feeling safer and less harassed because of their involvement with GSAs (GSA Network, 2009; Wells, 2005).

Note: Some students think the term Gay-Straight Alliance is not inclusive of gender diversity and therefore choose to name their school club/group differently.

How do I start an alliance for gender and sexual diversity in my school?

Many Saskatchewan schools have active alliances for gender and sexual diversity or groups of a similar nature. For other schools, starting such a group may be a new opportunity. Some points to consider as you create an alliance include:

- Talk to a peer(s) who might be interested in joining you in starting an alliance. Having someone to work with right from the start will make the next steps easier.

- Talk to school staff members whom you believe will be supportive and helpful. Ask one or two of your teachers to be the adult advisor(s). Share with them why you want to create an alliance.

- Talk with the adult advisor about the school division's procedures/policies for starting any kind of club/group in a school.

- Review various websites that provide information about creating and sustaining alliances for gender and sexual diversity in schools (e.g., www.mygsa.ca/).

- Schedule a time, with your adult adviser, to talk with your principal or vice-principal. Share what you know and have learned about alliances and about your school division's policies/procedures regarding student clubs.

- Create a plan for spreading the word that a school-based alliance is being formed.

- Talk with students who might be interested in attending meetings. Once you have a few students interested, have them invite other students they know.

- Find a meeting place in your school. Having a comfortable and private location will give members a sense of security and comfort.

- Advertise (e.g., school announcements, posters, school website) about the group and its purpose (i.e., to fight discrimination and create safe and supportive environments for all students).

How Do I Plan the First Meeting?

Talk with your adult advisor as you consider:

❑ Creating an agenda

❑ Keeping a record of discussions

❑ Having food and/or beverages

❑ Preparing ice-breaker activities

❑ Identifying potential items for discussion, such as:
  - o Purpose and expectations
  - o Meeting dates, times and format
  - o Roles and responsibilities
  - o Meeting guidelines
  - o Activities.

See 10 Steps to Set Up Your GSA or The GLSEN Jump-Start Guide for additional suggestions.

Remember that the creation and maintenance of an alliance for gender and sexual diversity is just one step, of many, to making your school a better, safer and more accepting place.

Saskatchewan Ministry of Education Policy

Saskatchewan Ministry of Education policy statement regarding student alliances for gender and sexual diversity (#GSD 2015):

- The Ministry of Education encourages and supports school division discussions, policy development and safe school practices for all students.

- The ministry expects that all school divisions will respond positively to students' requests to establish a student alliance for gender and sexual diversity in their school.

- In the event any student's request for an alliance is denied, the ministry will work with the school division to ensure that the needs of each individual student are being met.

Appendix G: How to Prevent and Respond to Harassment in Schools

Proactively supporting appropriate student behaviour is important and teachers do so all the time. There are times, however, throughout the school year that teachers need to respond to inappropriate student behaviour. Teachers can build on the following strategies to consistently and effectively respond to homophobic and transphobic behaviour.

Advocates For Youth (2013) and MYGSA.ca offer tips and strategies for addressing harassment in schools. The same four-step process, as highlighted by both organizations, is only one of many strategies that schools can use to address homophobia and transphobia.

1. Stop the Harassment;

2. Identify the Harassment;

3. Broaden the Response – Publically; and,

4. Request a Change in Future Behaviour.

BEFORE – DURING – AFTER

It is the responsibility of schools, school divisions and First Nations and Métis organizations to create plans to address incidents of harassment based on gender and sexual diversity. Plans should focus on preventing harassment before it occurs, knowing how to consistently respond during an incident, and what should be done after the incident has been addressed.

Before includes how you and your staff can develop a positive school climate with a focus on nurturing healthy relationships, modelling respect for diversity and consistently reinforcing desired behaviours.

During includes defusing tension and considering key messages when responding to a crisis that has been triggered by a bias incident at your school. Ensure that all staff know the expectations that they address all such incidents and understands the policies and protocols for responding to such incidents.

After the incident has been addressed, evaluate the steps that were taken and make revisions to policies and protocols as necessary. Discuss prevention efforts and how to address long-term planning and capacity building as you move forward.

Appendix H: Gender-inclusive School Checklist

Following are important considerations to evaluate if school policies, teaching and learning, and physical and social environments are inclusive of gender-diverse youth.

❑ Our school's non-discrimination policy includes gender identity and/or expression.

❑ Students can have preferred name on school records and/or documents (e.g., student cards, report cards, grade rosters, diplomas, awards) upon request.

❑ Students can change their gender on school records.

❑ The language used on school websites and other communications refers to students of all genders rather than only male or female.

❑ School forms allow students to self-identify on a continuum and students can choose any or all that apply.

❑ Gender of students is not presumed by staff.

❑ Gender-inclusive bathrooms, showers and/or change rooms are available.

❑ All gender-segregated options have policies and practices that support students who may be gender diverse.

❑ Resources are accessible that are responsive to the unique needs of transgender students.

❑ Staff continues to participate in professional learning that deepens their understanding of students who are gender diverse.

❑ Preferred pronouns are used when referring to gender non-conforming students.

❑ Dress codes are inclusive of gender-diverse students.

❑ Staff use preferred names of students.

❑ Student confidentiality is respected whenever professionally appropriate.

❑ Staff and students address transphobic language and actions in a consistent and appropriate manner.

❑ Student alliances for gender and sexual diversity are inclusive of all students.

Appendix I: Information and Discussion Questions for Educational Leaders

Educational leaders play a critical role in nurturing an inclusive ethos and ensuring schools create safe, responsive and respectful learning environments that prevent, challenge and respond to homophobia and transphobia. Effective leaders support schools by:

- co-constructing a vision that supports an ethos in which homophobia and transphobia are unacceptable;

- modelling behaviours they want colleagues, staff and students to demonstrate;

- valuing the whole-school community and being responsive to the unique needs of students who are gender and/or sexually diverse; and,

- providing and/or supporting staff professional learning opportunities that deepen their understanding of gender and sexual diversity.

As educational leaders within a school system, trustees and senior administrators ensure that clear policies are in place and leaders are prepared to support an inclusive and safe learning environment for students who are gender and/or sexually diverse (GSD). The following discussion questions can foster conversations regarding challenges and opportunities related to safe and accepting environments for students who are GSD.

- What policies and procedures explicitly address the protection, privacy, support and learning of students and employees who are GSD?
- How do we ensure that our teachers use provincial curricula, instruction, assessment, resources and learning environments to optimize learning about gender and sexual diversity?
- How is developing understanding of gender and sexual diversity a regular part of our school division's, or First Nations and Métis organization's professional learning?
- Have the success rates of students from various groups been examined and have inequities been identified? How have disparities and barriers to the success of these students been addressed by our schools and school division?
- How can our school environments be responsive to and supportive of equal access and success for staff, students and their families who are GSD?
- How have decision-makers established board of education/school standards to ensure that policies and procedures are followed and that all people are accountable for adhering to them?
- What is the process for students, parents, and/or employees to seek redress for unfair treatment, harassment or intimidation? Do they perceive it to be accessible and fair?
- What measures are in place to ensure that individuals who suspect or witness incidents or potential acts of violence feel confident that their reports will lead to appropriate action and that necessary support will be provided to them, as well as to others involved?

Appendix J: Discussion Questions for School-based Administrators

As educational leaders within the school, principals and vice-principals ensure that school division policies are enacted to support an inclusive and safe learning environment for students who are gender and/or sexually diverse.

The following discussion questions can be used with staff to initiate conversations regarding challenges and opportunities related to safe and accepting environments for students who are gender and/or sexually diverse (GSD).

- How do we accommodate the unique needs (e.g., segregated classes, travel accommodations, bathrooms, dress codes) of students who are GSD?

- What are our policies and procedures that explicitly support staff and students who are GSD? That marginalize staff and students who are GSD?

- What practices and protocols are in place to regularly evaluate other school policies (e.g., dress code, extra-curricular, resource evaluation) to ensure they are inclusive of students who are GSD?

- What school-based protocols and practices (e.g., use of technology, guest speakers, safe school, threat assessment, student discipline) exist to protect, support and optimize learning for students who are GSD?

- What professional learning opportunities can we participate in or have we participated in to deepen our understanding of the unique needs of students or families that are GSD?

- How do our communications with our students, families and communities reflect inclusion and support of diversity, while respecting the diversity of beliefs?

- How will we ensure that school expectations, events and celebrations (e.g., Mothers' Day, Fathers' Day, graduation, school dances, Valentine's Day, spirit days) are inclusive of students and families that are GSD?

- To what extent do schools emphasize outcomes of the provincial curriculum that address diversity in instruction? How are these outcomes reinforced across all school environments?

- How is the diversity of the school community recognized and respected in the way that employees communicate and work with parents/families as education partners?

Appendix K: Gender and Sexual Diversity Checklist for Educators

Within school and learning environments, educators support inclusive and safe learning environments for students and/or their families who are gender and/or sexually diverse (GSD).

Not Yet = 1   Sometimes = 2   Almost Always = 3   Always = 4

Reflective Checklist	1	2	3	4
1. I/We have identified and reflected on my/our personal biases related to gender and sexual diversity.				
2. I am/we are knowledgeable regarding school and school division policies that support students who are gender and/or sexually diverse.				
3. I/We know how to respond, and do so consistently, to the unique needs of students who are GSD.				
4. I/We ensure respect for gender and sexual diversity is reflected in my/our curriculum-based teaching.				
5. I/We use anti-oppressive and developmentally appropriate learning strategies to challenge and disrupt heteronormative assumptions and allow all students to see and to be themselves.				
6. I/We provide anti-oppressive and developmentally appropriate resources that challenge heteronormative assumptions and allow all students to see themselves and/or others in respectful ways.				
7. I/We provide a welcoming, caring and inclusive environment regardless of students' sexual orientation or gender identity.				
8. I/We respond to derogatory comments in a manner that models respect for gender and sexual diversity.				
9. I/We create environments that are free of harassment and that are safe for all staff and students.				
10. I have identified myself as an ally for all students (e.g., alliance for gender and sexual diversity advisor, teacher ally, safe classroom).				
11. I/We recognize that two-spirit is a complex and evolving term that has varied meaning among First Nations and Métis language groups.				
12. I/We ensure that students who self-identify as two-spirit are welcome and experience a sense of belonging.				
13. I am/We are aware of and can facilitate access to local resources that support students and families who are GSD.				
14. I/We use appropriate and inclusive language and examples in my/our classroom-created materials.				
15. I have included, in my professional learning plan, steps to broaden my/our understanding of gender and sexual diversity.				
16. I/We know how to respond supportively when a student discloses a gender-diverse identity to me/us.				
17. I/We have created classrooms that are safe spaces where gender-diverse youth are welcome and experience a sense of belonging.				
18. I/We know how to respond supportively when a student discloses their sexual orientation and/or gender identity.				
19. I/We know how to respond when a parent or community member is resistant to open and inclusive instructional practices, resources and classrooms.				
20. I/We consistently challenge inaccurate or sensationalized stereotypes and messages related to gender and sexual orientation.				
21. I/We maintain student confidentiality when and where professionally appropriate.				
22. I/We address assumptions that being gender or sexually diverse is bad or wrong.				
23. I/We address stereotypes, homophobia and transphobia of my/our colleagues.				
24. I/We recognize and honour two-spirit identities.				

Appendix L: Questions and Answers

1. Is it the school's role to teach about gender and sexual diversity?

All members of Saskatchewan's schools and communities deserve to be treated with respect and to feel safe. It is our shared responsibility to make sure students know they are affirmed for who they are. It is important for all members of the province to develop a strong sense of self and community. Children and youth must be supported to contribute positively to their physical, social and cultural environments. This contribution requires an awareness of unique gifts and challenges within individuals and communities and the ability to appreciate and support these gifts and challenges. Teaching students to respect diversity is a shared responsibility of families, schools and communities.

Failure to provide accurate, non-judgmental and age-appropriate teaching and learning on sexual orientation and gender identity within the school system represents a pressing safety, health and education concern. While many programs and support services exist to help gender and sexually diverse youth feel safe and secure in their schools, very few school-based programs are designed to help gender and/or sexually diverse and allied students deal directly with hate-motivated prejudices, internalized homophobia and homophobic bullying.

2. Is talking about sexual orientation and gender identity actually talking about sex?

No. A common misconception is that talking about sexual orientation is the same as talking about sexual behaviour. Learning about identity and sexual orientation is learning about respective differences. Exposing students to gender identity issues and resources will not cause students to question their gender identity; rather it assures students who already know they are different and often suffer the consequences of that difference that they are not alone (PHAC, 2010).

3. What is "coming out" and why is it important?

Coming out is a personal process through which a person accepts their sexual orientation or gender identity as part of their overall identity. Coming out means letting others know your sexual identity. While it can strengthen and deepen relationships and improve self-esteem, it is often very frightening or risky. It is up to the individual if, when, to whom, and how to "come out." If a student comes out to you, maintaining confidentiality is essential if and when possible.

4. How do I respond to other teachers and/or community perceptions and norms that are not responsive to the needs of people who are gender and/or sexually diverse?

Remind your colleagues and community members of the professional, ethical and legal responsibilities of Saskatchewan teachers to ensure that all schools are safe, caring and inclusive environments regardless of differences.

Additional responses may be dependent on specific circumstances in the school environment that can impact students' safety, well-being and/or ability to learn. School divisions can use this document to assist educators and communities in developing a deeper understanding of gender and sexual diversity. This document may also be used to generate positive dialogue and share effective practices related to creating safe and accepting schools for all students.

Depending upon community norms and perceptions, gender and sexual diversity may be perceived as controversial for some people while accepted without question by others. If controversy does arise, it can be seen as an opportunity to investigate, consider, and critically examine different perspectives/perceptions. It is recommended that the school work with the School Community Council and local community if controversies arise. There may, however, be situations where it is advisable to consult legal counsel.

Appendix M: CSCH Gender and Sexual Diversity Sample Planning Tool

Element	Inclusive	Developed	Limited
High-quality Teaching and Learning	• Provincial curricula are fully implemented as intended and for the required time allotment, as intended. • Inclusive and responsive instruction and assessment practices are used. • A variety of recommended anti-oppressive and developmentally appropriate resources are used by staff and students.	• Provincial curricula are implemented, and staff is beginning to plan instruction that is responsive to all students. • Inclusive and responsive instruction and assessments are planned for but not in a consistent manner. • Anti-oppressive and developmentally appropriate resources are available but not regularly used by staff or students.	• Some staff are aware of where gender and sexual diversity is addressed in provincial curricula. • Planning for inclusion of gender and sexual diversity is not a priority. • Limited resources are available that are inclusive of people who are gender and/or sexually diverse.
Effective Policy	• School policies are regularly monitored and evaluated for explicitly supporting GSD students. • Harassment policies are collaboratively developed, clearly articulated and fully implemented.	• School harassment policies exist and reflect GSD but are not fully implemented. • School has begun to review existing policies to reflect gender and sexual diversity. • Students are involved in the review of policies.	• School division is planning to review existing school policies for the inclusion of gender and sexual diversity. • Harassment policies, if they exist, do not reflect the reality of GSD students.
Healthy Physical and Social Environments	• All environments (e.g., locker room, bathroom, playground) in the school are inclusive of and safe for GSD students. • School has a supported student alliance for gender and sexual diversity. • School promotes and models the value of respect for all persons. • Visuals are reflective of gender and sexual diversity. • All staff participates in ongoing professional learning regarding gender and sexual diversity.	• Staff addresses derogatory comments about gender and sexual diversity. • A staff member is interested in being the adult advisor for the alliance. • Some staff have participated in professional learning regarding gender and sexual diversity. • There are safe spaces within the school for GSD students.	• Staff has limited-to-no professional learning about gender and sexual diversity. • Staff does not have a shared vision on safe and accepting environments for GSD students. • Staff inconsistently addresses harassment related to GSD. • Visuals are predominantly of the 'norm'.
Family and Community Engagement	• Community and online resources and supports for GSD students are available and supported. • Families and community partners are engaged in the support, planning and understanding of diversity.	• Families and community partners have been invited to work with the school to plan for and develop understanding of diversity. • The School Community Council is working with the school to promote understanding of diversity. • Families and community members are aware of school policies.	• Families and/or community partners are informed of but not yet engaged in supporting GSD children and youth. • Community resources and supports for gender and sexual diversity understanding and validation are not available and/or not utilized.

Appendix N: What Can One Teacher Do?

Teachers bring their life experiences, histories and cultures into their classrooms. What they say or do not say, do or do not do, may reinforce particular privileges, beliefs and attitudes. As a starting point, teachers can:

- Develop knowledge and awareness of gender and sexual diversity.

  o Examine personal attitudes and beliefs.
  o Learn about gender and sexual diversity challenges, culture and supports.
  o Access online and local community supports for information.

- Examine the language you use.

  o Assume there are gender and/or sexually diverse youth in all of your classes.
  o Use the words lesbian, gay, bisexual, pansexual, two-spirit and transgendered as part of your regular vocabulary.
  o Use inclusive language (e.g., partner instead of boy/girlfriend, gender neutral names in case studies, they/their instead of his/hers).
  o Deconstruct students' derogatory comments.

- Take a close look at your classroom.

  o Consider the posters, books, images, websites and other materials for inclusivity.
  o Discuss inclusion expectations with guest speakers and classroom visitors.
  o Challenge homophobic jokes or remarks.
  o Create an atmosphere for students to talk about and address discrimination.
  o Immediately and effectively address all incidents of harassment, putdowns, anti-gay jokes, graffiti and labelling.
  o Evaluate your classroom's code of conduct.

- Advocate directly for youth who are gender and/or sexually diverse.

  o Speak up for all youth who are targeted or harassed.
  o Educate other staff members.
  o Participate in and encourage ongoing professional learning.
  o Discuss school policies that address homophobia and transphobia.
  o Challenge students' and staff use of homophobic language in the same way that you would challenge a racial slur.

Adapted from M. Schneider, ed., Pride and Prejudice: Working with Lesbian, Gay, and Bisexual Youth (Toronto, ON: Central Toronto Youth Services, 1997) and A. Lipkin, Understanding Homosexuality, Changing Schools: A Text for Teachers, Counselors and Administrators (Boulder, CO: Westview Press, 1999).

Appendix O: Saskatchewan Ministry of Education Policy Statement

NAME: Student Alliances for Gender and Sexual Diversity in Saskatchewan Schools

Number: #GSD 2015

Authority: This policy statement is developed in accordance with the rights and responsibilities relating to children and youth articulated in the following legal and aspirational documents:

Legal documents

- *The Canadian Chart of Rights and Freedoms* (Section 15)
- *The Canadian Human Rights Act* (Section 2)
- *The Criminal Code of Canada* (Sections 318(4) and 718.2)
- *The Saskatchewan Human Rights Code*
- *The Saskatchewan Education Act*

Aspirational Documents

- The Universal Declaration of Human Rights (Articles 1,2 and 3)
- The United Nations Declaration on the Rights of Indigenous Peoples (Articles 2,11,15,24 and 31)
- The United Nations Convention on the Rights of the Child (Articles 2, 15 and 19)

In accordance, the Government of Saskatchewan opposes all forms of prejudice, bullying and discrimination on the basis of students' and/or teachers actual or perceived sexual orientation or gender identity.

Intent

The Government of Saskatchewan is committed to ensuring safe school environments where all students feel included, protected and respected.

A Student First approach means providing support for and meeting the needs of each and every student. Meeting the needs of all Saskatchewan children and youth is a shared responsibility. The Ministry of Education provides curricula, policy frameworks, guidelines and funding to support schools, while Boards of Education develop policies for school divisions.

School divisions create policies that protect the rights, safety and freedoms of students. It is important for school divisions to regularly evaluate and update existing policies to reflect safety and acceptance for sexually and/or gender diverse students and their allies.

School divisions are encouraged to develop clear, safe-school policies that explicitly include alliances, groups or clubs for students who want to work to support each other and to create safe, caring and inclusive spaces for students who are gender and/or sexually diverse and their allies.

Continued on next page...

These alliances also create welcoming and respectful environments that address heterosexism, homophobia and other forms of related discrimination. Language used in policy development should specifically include the words "Lesbian, Gay, Bisexual, Transgender, Queer, Straight, Two-Spirit and Questioning" to be inclusive of all students. Students will not be expected to identify their orientation or gender while participating in an alliance.

An alliance or club should be named by the students themselves.

Policy Statement

The Ministry of Education encourages and supports school division discussions, policy development and safe school practices for all students.

The ministry expects that all school divisions will respond positively to students' requests to establish a student alliance for gender and sexual diversity in their school.

In the event any student's request for an alliance is denied, the ministry will work with the school division to ensure that the needs of each individual student are being met.

Additional References

The Ministry of Education has prepared *Deepening the Discussion: Gender and Sexual Diversity* (2015) an online comprehensive resource document to assist school divisions to create safe and welcoming environments for all students and to respond to the needs of students who are gender and/or sexually diverse, including details of how students can initiate a student alliance on gender and sexual diversity, with the help of a supportive adult.

Appendix P: Gender and Sexual Diversity Sample Policies and Administrative Procedures

Below are links to sample policy and administrative procedures documents that have been developed by other jurisdictions to support inclusion of all students and employees. These sample documents can inform and assist Saskatchewan school divisions in developing their own policies and procedures.

Board of Education Burnaby School District 41

Division Scolaire Louis Riel School Division

National Centre for Transgender Equality Model District Policy on Transgender and Gender Non-Conforming Students

Ottawa-Carleton District School Board

Toronto District School Board Guidelines for the Accommodation of Transgender and Gender Non-Conforming Students and Staff

York Catholic District School Board

Yukon Education

Appendix Q: Additional Resources

Camp fYrefly
Camp fYrefly is an educational, social and personal learning retreat for gender and sexually diverse youth. The camp provides opportunities for youth to develop leadership skills and resiliency necessary for them to become change agents in their schools, families and communities. This site also provides access to an online alliance for gender and sexual diversity.

Canadian Federation for Sexual Health
The Canadian Federation for Sexual Health provides access to sexual health education, information and services, including additional resources to support sexual diversity. The additional resources include a Sexual Diversity Tool Kit.

Egale Canada
Egale Canada is a national lesbian, gay, bisexual and trans (LGBT) human rights organization. The website offers information on youth and safer schools, discrimination and hate crimes and rights of Trans Canadians.

Gender Creative Kids/Enfants transgenres Canada
The website provides resources to support gender creative children and youth and their families, schools and communities. Available in English and French; limited information is also provided in Arabic.

MYGSA
MyGSA includes information for safer and inclusive schools in Canada. There are resources for educators, students and parents. Information on establishing an alliance for gender and sexual diversity is also included.

Native Youth Sexual Health Network
The Native Youth Sexual Health Network (NYSHN) works with Indigenous youth to advocate for culturally safe sexuality and reproductive health, rights and justice in Canada and the United States. There are a number of resources to assist youth, families and communities in developing a support network.

Out Saskatoon
Located in Saskatoon, this organization seeks to create safe and caring communities by serving people of all genders, expressions and sexual orientations in Saskatoon and in the province.

PFLAG Canada
PFLAG Canada supports, educates and provides resources to those who have questions or concerns about sexual orientation, gender identity and gender expression.

Questions and Answers: Gender Identity in Schools
This Public Health Agency of Canada (PHAC) publication provides answers to some of the most common questions that parents/caregivers, educators and school administrators may have about gender identity in the Canadian context. This document provides support to PHAC's Canadian Guidelines for Sexual Health Education.

Questions and Answers: Sexual Orientation in Schools

This publication by PHAC supports the implementation of the Canadian Guidelines for Sexual Health Education and addresses frequently asked questions about sexual orientation in Canadian schools.

Safe and Caring Schools for Two-Spirit Youth: A Guide for Teachers and Students
Developed for teachers and students, this resource provides information about the challenges that Two-Spirit youth face and offers suggestions for schools and teachers to advocate for Two-Spirit youth and to create safe learning environments.

Speaking the Invisible, Speaking about the Unspoken: A Position Paper on Homophobia in Sport
The Canadian Association for the Advancement of Women and Sport and Physical Activity's position paper is intended to start conversations to reduce homophobia in sport and make sport safe for all youth. Additional supports on the website include addressing homophobic language in sport and "The Coaches Chalk Talks" that discuss a number of topics related to LGBT issues in sport.

Supporting Transgender and Transsexual Students in K-12 Schools: A guide for Educators
The resource is intended to increase professional knowledge, understanding and sensitivity around transgender and transsexual children and youth. The resource is available from the Canadian Teachers' Federation.

TransParent Canada
TransParent is a support network for the parents of Trans children and youth. Supports include information about being a Trans ally, definitions and additional resources.

Recommended Online Video Education Resources (ROVER)

The Ministry of Education's Recommended Online Video Education Resources (ROVER) recommends video programs to support gender and sexual diversity. Educators are encouraged to search the ROVER database periodically for new videos. It remains the responsibility of educators to preview and select materials that best meet the needs of all their students, schools and communities. Educators should choose resources in accordance with their school division's learning resources selection policy.

- Landing: Stories from the Culture Divide Series: Julie and Nichole (V1365)
  Julie works with Gay and Lesbian Health Services in Saskatoon and her girlfriend Nichole is a member of the activist group, Radical Cheerleaders, and host of Rainbow Radio. They discuss life and their anxiety about the upcoming visit of Julie's parents.

- Singing Home the Bones: A Poet Becomes Himself (N803)
  Métis poet Gregory Scofield searches for his identity in this video program. During his journey, Mr. Scofield realizes his sexuality and that it is okay to be in love with another male.

- Straightlaced: How Gender's Got Us All Tied Up (N1327)
  This video program examines gender and sexuality in teens. Many of the teens in the program self-identify as straight, lesbian, gay, bisexual or are questioning their sexuality.

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