



Safe and Caring Schools – A Resource for Equity and
Inclusion in Manitoba Schools

INFORMATION & RESOURCES FOR EDUCATORS



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INFORMATION & RESOURCES FOR EDUCATORS



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If LGBTQ terminology and concepts are new to you, check out Terms and Concepts section of this kit. Also see the GSA Guide in this kit for additional ideas and supports, such as “School Climate Questions”/ “School Climate Outlines,” “Answering Adults’ Concerns,” “Becoming an Ally,” Sample School Board Policies relating to LGBTQ matters (TDSB and Vancouver), “Heterosexual Questionnaire,” “Unpacking the Invisible Knapsack II: Sexual Orientation and Gender Identity” and “A Sociometry of Oppressions.”



For even more ideas and supports, get connected on MyGSA.ca! In the Educators’ Section of Egale’s national LGBTQ safer schools and inclusive education website, you can find classroom resources and school division policies. You can also share materials and brainstorm about inclusive curriculum and GSA activities in the discussion forums and collaborate with other teachers around the country to help make Canadian schools safer and more welcoming, respectful, and inclusive learning and working environments!



DID YOU KNOW...?

- In 2004 Manitoba made it law that schools must ensure safe and caring environments for all students, that regulations be made about positive and safe school environments, codes of conduct and emergency plans, and that committees be created to advise principals in preparing these codes and plans. The Safe Schools Charter amended The Public Schools Act and The Education Administration Act. See <http://web2.gov.mb.ca/bills/38-2/b030e.php>

Amendments were made to The Public Schools Act in 2013 concerning Safe and Inclusive Schools in the areas of bullying and respect for human diversity.

The amendments define bullying. The definition recognizes that bullying can take a variety of forms, including... written, verbal, physical and electronic...(cyberbullying).

The amendments also require each school board to establish a respect for human diversity policy. The policy is to promote the acceptance of and respect for others in a safe, caring and inclusive school environment. The policy must be developed with The Human Rights Code in mind, and accommodate student activity that promotes the school environment as being inclusive of all pupils, including student activities and organizations that use the name “gay-straight alliance”.

The Public Schools Act applies to all public and funded independent schools. See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

- The Public Schools Act preamble states: AND WHEREAS public schools should contribute to the development of a fair, compassionate, healthy and prosperous society;

AND WHEREAS the public school system must take into account the diverse needs and interests of the people of Manitoba.

The Act goes on to include: 41 (1.b.1) Every school board shall ensure that each pupil enrolled in a school within the

jurisdiction of the school board is provided with a safe and caring school environment that fosters and maintains respectful and responsible behaviours.

The Public Schools Act applies to all public and funded and independent schools. See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

➡ Amendments made to The Public Schools Act in 2013 concerning Safe and Inclusive Schools require school boards to have a respect for human diversity policy and to ensure that the policy is implemented in each school in the school division or school district. The respect for human diversity policy will “promote and enhance:

- a safe and inclusive learning environment
- the acceptance and respect for others, and
- the creation of a positive school environment

This policy is also meant to “address training for teachers and other staff about bullying, prevention and strategies for promoting respect for human diversity and a positive school environment...” and must be prepared with “due regard for the principles of The Human Rights Code.”

The respect for human diversity policy “must accommodate students who want to establish and lead activities and organizations that

a) promote:

- gender equity
- antiracism
- the awareness and understanding of, and respect for, people who are disabled by barriers, or
- the awareness and understanding of, and respect for, people of all sexual orientations and gender identities

The Public Schools Act applies to all public and funded independent schools. See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

- ➔ ¾ of Canadian lesbian, gay, bisexual, trans, two-spirited, queer, and questioning (LGBTQ) students feel unsafe at school, as reported in “Youth Speak Up about Homophobia and Transphobia” (Egale Canada, 2009).

To access *Every Class in Every School: Final Report on the First National Climate Survey on Homophobia, Biphobia and Transphobia in Canadian Schools*, check out Egale’s national LGBTQ safer schools and inclusive education website: MyGSA.ca.

- ➔ According to the Department of Education and Advanced Learning document *Towards Inclusion From Challenges to Possibilities – Planning for Behaviour*, a positive school climate is crucial. This document states that:

A positive school climate exists when all students feel comfortable, wanted, valued, accepted, and secure in an environment where they can interact with caring people they trust. A positive school climate affects everyone associated with the school: students, staff, parents, and the community. It is the belief system or culture that underlies the day-to-day operation of a school.

Key factors of a positive school climate include the following:

- all students are (and feel) welcomed and accepted
- positive behaviour modeled by staff
- all students and staff treated with respect and dignity
- the school has introduced measures to ensure it is safe and caring
- staff has developed programs and initiatives to ensure all students feel they belong

Did You Know...? cont'd

Department of Education and Advanced Learning documents apply to all public and funded independent schools. See: <http://www.edu.gov.mb.ca/k12/specedu/beh/index.html>

- According to the Department of Education and Advanced Learning document *Towards Inclusion From Challenges to Possibilities – Planning for Behaviour*, a positive schools climate is crucial. This document states that:

Collectively and individually, a positive school climate can have a major impact on the success of all students in the school. Research has consistently shown a link between positive school climate and other important measurements of school success, including:

- Academic achievement
- High morale
- Staff productivity
- Effective management

Department of Education and Advanced Learning documents apply to all public and funded independent schools. See: <http://www.edu.gov.mb.ca/k12/specedu/beh/index.html>

- According to the Department of Education and Advanced Learning document *Towards Inclusion From Challenges to Possibilities – Planning for Behaviour*, research has also identified general and specific factors that contribute to creating a positive school climate:

General Factors

- Program curriculum
- Activities
- Policies

Specific Factors

- Continuous academic and social growth.
- Respect: students and staff have high self-esteem and are considerate of others.
- Trust: a sense that people can be counted on.
- High morale: students and staff feel good about being there.
- Cohesiveness: a sense of belonging.
- Opportunities for input: being able to contribute ideas and participate.
- Renewal: an openness to change and improvement.
- Caring: students and staff feel that others are concerned about them.

Department of Education and Advanced Learning documents apply to all public and funded independent schools. See: <http://www.edu.gov.mb.ca/k12/specedu/beh/index.html>

- ➔ Department of Education and Advanced Learning document entitled *Towards Inclusion: Supporting Positive Behaviour in Manitoba Classrooms* states that schools need to develop caring relationships not only between the educator and student but also among students, among educators, between educators and parents, and between administrators and staff. This will create a safe and inclusive classroom climate that invites and supports positive behaviour and skilled problem solving.

The teacher–student relationship is extremely important and takes time and trust to build. Both parties must believe they are being treated with dignity and respect, and there must be a balance between the teacher’s role as classroom leader and his or her expression of interest in each student.

Department of Education and Advanced Learning documents apply to all public and funded independent schools. See: <http://www.edu.gov.mb.ca/k12/specedu/behaviour/index.html>

Did You Know...? cont'd

- ➔ The Manitoba Teachers' Society has a policy on Equity Issues. Some of the commitments are:
 1. Commitment to the United Nations Universal Declaration of Human Rights, and all federal and provincial legislation related to human rights, which accept that “all human beings are born free and equal in dignity and human rights”
 2. The elimination of all forms of discrimination in the schools and communities of Manitoba, with discrimination being defined by the Manitoba Human Rights Code, Section 9(1).
 3. that all curricula and programs by Manitoba Education be reviewed and monitored for any type of bias, stereotypes and/or generalizations that could promote or induce discriminatory behavior and attitudes.
 4. that “Society members and employees promote and understanding and active inclusion of ‘equity-seeking groups’ the applicable characteristics of which are specified in the Manitoba Human Rights Code, Section 9(2)
 5. That the Society actively advocate and promote actions that:
 - a. provide plans for prevention of and appropriate responses to discriminatory incidents
 - b. develop a climate of respect for diversity, and
 - c. promote positive interactions among all members of the education community.”
 6. That the Society support all members in providing safe and inclusive learning environments that respect human diversity and prevent the expression of negative judgments based on gender bias, sexual stereotyping, sexual orientation and/or gender identity.

The full policy can be found at the end of this section and at: <http://www.mbteach.org/library2/constitution-bylawsa-and-policies-governing-the-manitoba-teachers-society>



WHAT CAN YOU DO TO HELP MAKE MANITOBA'S SCHOOLS SAFER AND MORE INCLUSIVE SPACES?

As individuals, we must recognize that our own attitudes and conduct either threaten or promote the dignity and rights of others. It is therefore necessary to make a conscious effort to examine our behaviour. We can begin with a willingness to look within ourselves and our families, organizations, institutions and other groups and consider our behaviour in relationship to the principles of human rights...By emphasizing the need for an ongoing examination of our attitudes and conduct, resources such as this guidebook may reduce the incidence of human rights violations.

Human rights curriculum material is currently being developed and implemented in Manitoba and across the country. Its effectiveness will be severely limited if the climate in which it is taught does not exemplify the fundamental principles of justice and human rights. Our schools must reflect a belief of the basic equality of all people, irrespective of race, sex, cultural background, physical or mental ability, sexual orientation, family status, age, economic status or other characteristics. Schools and classrooms present opportunities to model just social systems which respect the rights and freedoms of all participants.

– Strini Reddy
Chief Superintendent Frontier School Division 1985-91
Foreword, *Human Rights In The School Resource*



The entire school community should be involved in confronting heterosexism, homophobia, biphobia, and transphobia.

In order for schools to become safer and more welcoming spaces, the entire school community should be involved with making the necessary changes. Confronting heterosexism, homophobia, biphobia, and transphobia is not

only the responsibility of Gay-Straight Alliances (GSAs), especially since not all schools have inclusive student groups pertaining to LGBTQ matters. Change takes time and it can be difficult to know where to begin when so much work needs to be done.

Here are some initial steps that you can take in order to help make your school a safer and more inclusive and welcoming space for the entire school community:

1. Set up your classroom as a safe space on day one: have a discussion about what this means and hang up reminders, such as Rainbow Pride Flags and posters illustrating a variety of types of individuals and families. (page 13)
2. Reflect on your own biases and remember that these affect how you teach and what you are teaching. (page 15)
3. Use gender-neutral and inclusive language as much as possible. (page 22)
4. Check curriculum/assignments/activities/forms for inclusivity and any assumptions that are being made. (page 23)
5. Incorporate books with lesbian, gay, bisexual, trans, two-spirited, queer, and/or questioning (LGBTQ) characters and books written by LGBTQ authors and have them available on bookshelves in your classroom. (page 30)
6. Show respect for students as critical thinkers and agents of social change by using lesson plans that deal with human rights and social justice. (page 34)
7. Contact local organizations for help or to bring in speakers. (page 35)
8. Find out what your school's policy is regarding LGBTQ matters. If this is missing, work with students to change it. (page 36)
9. Help your school set up gender-neutral washrooms. (page 39)
10. Remember that heterosexism, homophobia, biphobia, and transphobia affect everyone in your school community, and affect everyone differently, including LGBTQ students and staff members (whether or not they are out), youth and staff members with LGBTQ parents or other family members or friends, youth and staff members perceived as LGBTQ, allies, parents, and administrators. When working towards making your school a safer and more welcoming space, all parts of it should be taken into consideration, including hallways, classrooms, washrooms, change rooms, school grounds, and the staff room. (page 40)



2.1. SET UP YOUR CLASSROOM AS A SAFE SPACE ON DAY ONE: HAVE A DISCUSSION ABOUT WHAT THIS MEANS AND HANG UP REMINDERS, SUCH AS RAINBOW PRIDE FLAGS AND POSTERS ILLUSTRATING A VARIETY OF TYPES OF INDIVIDUALS AND FAMILIES.

Use the sample Safe Space Protocol provided here as a guide and ask yourself what “safe space” means to you: What do you want your classroom environment to be like?



Sample Safe Space Protocol:

What do we mean by a safe space? A safe space is free of any type of discrimination for queer, trans, and questioning youth. Everyone has the right to feel safe and included. A safe space is an environment in which everyone feels comfortable expressing themselves and participating fully, without fear of attack, ridicule, or denial of experience.

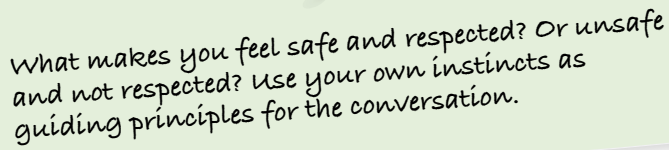
From Supporting Our Youth (SOY)

Some things to consider...

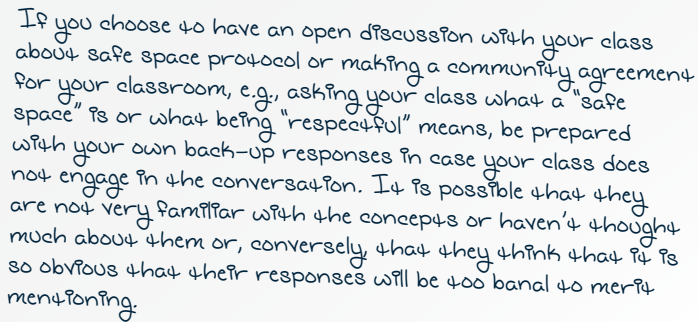
The Public Schools Act requires that “every school board shall ensure that each pupil enrolled in a school within the jurisdiction of the school board is provided with a safe and caring school environment that fosters and maintains respectful and responsible behaviours.” See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

What does “respect” look like? What actions, behaviours, and language are appropriate and inappropriate in a safe space?

What Can You Do...? cont'd



What makes you feel safe and respected? Or unsafe and not respected? Use your own instincts as guiding principles for the conversation.



If you choose to have an open discussion with your class about safe space protocol or making a community agreement for your classroom, e.g., asking your class what a "safe space" is or what being "respectful" means, be prepared with your own back-up responses in case your class does not engage in the conversation. It is possible that they are not very familiar with the concepts or haven't thought much about them or, conversely, that they think that it is so obvious that their responses will be too banal to merit mentioning.

Use the materials provided in this kit (poster, stickers, etc.) or on MyGSA.ca, the national LGBTQ safer schools and inclusive education website, to reinforce the safe space/community agreement discussion.



Try incorporating an art project as an accompanying activity. You could ask your class to develop images in response to the question "What does a safe space look like?" and submit their pictures to appear on MyGSA.ca.





2.2. REFLECT ON YOUR OWN BIASES AND REMEMBER THAT THESE AFFECT HOW YOU TEACH AND WHAT YOU ARE TEACHING.

Consider trying the following exercises and answering the following questions:

EXERCISE 1

- Make a list of values that you consider important in your life. These may include family, friends, teaching, diversity, certain freedoms, religious values, social justice, and many others. They do not have to be ranked in a particular order.
- Make a list of different types of diversity. Examples may include race, socio-economic status, culture(s), etc. You can be specific. Next to each type, state whether you feel comfortable, somewhat comfortable, or uncomfortable working with others who fit into this category. Write next to each briefly why you think you would feel this way.
- Do you feel comfortable, somewhat comfortable, or uncomfortable working with people who are...

	Comfortable	Somewhat Comfortable	Uncomfortable	Why?
Lesbian	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Gay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Bisexual	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Trans	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Two-Spirited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Queer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Questioning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

If any of these words are unfamiliar to you, check out the Terms & Concepts section in this kit or on MyGSA.ca.

EXERCISE 2

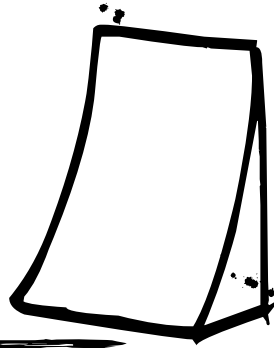
Does it appear to you that all of your students are not LGBTQ?

What concerns might you have about anti-heterosexism, anti-homophobia, anti-biphobia, and anti-transphobia education at your school? (Examples may include parental or principal disapproval and religious affiliation(s) of the student body.)

What do you need to learn about anti-heterosexism, anti-homophobia, anti-biphobia, and anti-transphobia education? What do you want to learn to prevent and address heterosexism, homophobia, biphobia, and transphobia at your school?



Does it appear to you that all of your students are *not* LGBTQ?



EXERCISE 3

Read the following statistics and gauge your response. What is your reaction?

From Egale’s Report on the First National School Climate Survey—
“Youth Speak Up about Homophobia and Transphobia” (March 2009):

Unsafe Spaces & Homophobic Comments

- Three-quarters of students hear homophobic expressions such as “that’s so gay” every day in school and half hear remarks like “lezbo,” “faggot,” and “dyke” daily.
- Current students are more likely than past students to hear homophobic comments every day in school.
- Three-quarters of LGBTQ students feel unsafe in at least one place at school. Half of heterosexual students agree that at least one school space is unsafe for LGBTQ students. Trans students are especially likely to see at least one place at school as unsafe (87%).

Your reaction to these statistics:

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Victimization

➡ Physical Harassment

- One in four sexual minority students has been physically harassed about their sexual orientation.
- Almost two in five trans students, and one in five sexual minority students, have been physically harassed due to their gender expression.

➡ Verbal Harassment

- Six out of ten LGBTQ students have been verbally harassed about their sexual orientation.
- Nine out of ten trans youth have been verbally harassed about their gender expression.

➡ Bullying

- Over half of LGBTQ students have had rumours or lies spread about their sexual orientation at school.
- One-third of LGBTQ participants have been harassed through text messaging or on the internet.
- Two-thirds of LGBTQ students have seen homophobic graffiti at school. One in seven of them has been named in the graffiti.

Your reaction to these statistics:

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Policies

LGBTQ students who believe their schools have anti-homophobia policies are much less likely than other LGBTQ students...

- to have had lies and rumours spread about them at school or on the internet,
- to have had property stolen or damaged,
- to feel unsafe at school, and
- to have been verbally or physically harassed.

LGBTQ students who believe their schools have anti-homophobia policies are much more likely than other LGBTQ students...

- to feel their school community was supportive (one half compared to fewer than one-fifth),
- to feel comfortable talking to a counsellor (one half compared to fewer than one-third) and to feel comfortable talking to classmates (over a third compared to one-fifth),
- to believe their school is becoming less homophobic (85% compared to 59%),
- to hear fewer homophobic comments and to say staff intervene more often,
- to report homophobic incidents to staff and to their parents, and
- to feel attached to their school.

What Can You Do...? cont'd

“Studies have suggested that there is a link between bullying and suicide, and that there is a correspondingly high rate of ‘suicidality’ (suicide attempts and suicidal thinking) among LGBTQ students...[and] there is some suggestion that school attachment—the feeling that one belongs in the school community—is a crucial issue in this regard because of its connection to lower suicidality rates in the general school population and among LGBTQ students.” (55)

Your reaction to these statistics and this information:

.....

.....

.....

Changes over Time—Better and Worse

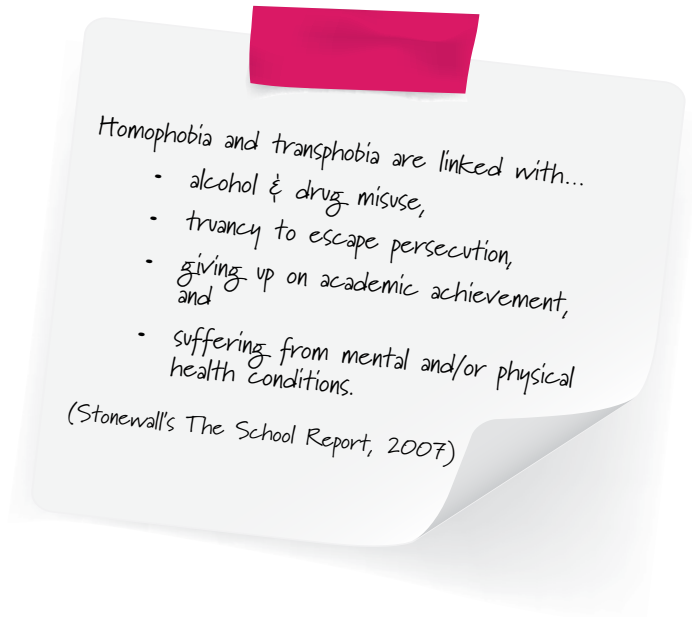
- Current students are significantly less likely than past students to report that school staff members never intervene in issues of homophobic harassment (29.5% versus 40.7%).
- Current students are even more likely than past students to hear homophobic expressions like “that’s so gay” in school (80.5% versus 68.5%).

Your reaction to these statistics:

.....

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Homophobia and transphobia are linked with...

- alcohol & drug misuse,
- truancy to escape persecution,
- giving up on academic achievement, and
- suffering from mental and/or physical health conditions.

(Stonewall's The School Report, 2007)

Your reaction to this information:

.....

.....

To access the
Final Report on the First National School
Climate Survey on Homophobia, Biphobia, and Transphobia,
go to the Stats & Maps section under Resources on Egale's national
LGBTQ safer schools and inclusive education website: MyGSA.ca.



★ **2.3. USE GENDER-NEUTRAL AND INCLUSIVE LANGUAGE AS MUCH AS POSSIBLE.**

Some common words contain assumptions about gender or sexuality that detract from the creation of safer school spaces.

Here are some examples of language that excludes people:



- Man
- Mankind
- Ladies & Gentlemen
- Guys
- Girlfriend & Boyfriend
- Husband & Wife
- Mom & Dad
- Girls & Boys
- Chairman
- Fireman
- Waiter/Waitress
- Actress

Here are some examples of inclusive expressions:



- Folks
- People
- Everybody
- Crushes
- Couples
- Partner
- Spouse
- Parents and Guardians
- Chairperson or Chair
- Firefighter
- Server
- Actor

★ **2.4. CHECK CURRICULUM/ASSIGNMENTS/ACTIVITIES/FORMS FOR INCLUSIVITY AND ASSUMPTIONS THAT ARE BEING MADE.**

What kind of language is being used?

Provide alternative ways of doing assignments:

Try giving students the option of approaching assignments from LGBTQ perspectives. Even if there are no out LGBTQ students in your classroom, perhaps they simply haven't come out yet or there are students who are questioning or have LGBTQ family members or friends and these students might appreciate the opportunity to do research on these matters.



Check out the lists of words and expressions that exclude or include people in Point 2.3 for examples.



Even if there are no out LGBTQ students in your classroom, perhaps they simply haven't come out yet.

CHECK OUT THE RAINBOW CLASSROOM provided here and go to the Educators' Section on MyGSA.ca for additional ideas and supports.

Adapted from the former Equity Department of the legacy Toronto Board of Education

DRAMA

- Explore sexual orientation and gender identity stereotyping through role play.
- Do vignettes on coming out.
- Try doing Theatre of the Oppressed.
- Go to see BASH'd: A Gay Rap Opera.
- Do a production of The Laramie Project.

ENGLISH

- Include books written from LGBTQ perspectives, with LGBTQ characters and matters, and written by LGBTQ authors.



For a list of suggested LGBTQ books for young adults, check out Point 2.5 in this section of the kit.

The national LGBTQ safer schools and inclusive education website, MyGSA.ca, has an extensive booklist.



FAMILY STUDIES

- Address sexual orientation and gender identity.
- Have discussions about healthy relationships of all kinds; e.g., parent/child dynamics regarding coming out, LGBTQ dating and intimacy, and peer bullying.
- Broaden the definition of “family” to include LGBTQ parents.
- Consider various means of conception and fertilization.

HISTORY/CURRENT EVENTS

- Include the Reference re Same-Sex Marriage as part of Canadian political history.
- Review the seizure of books from Little Sister's Book & Art Emporium in British Columbia as part of the discussion of censorship.
- Review the dishonourable discharge of LGBTQ individuals from the military.
- Include the persecution of LGBTQ individuals in concentration camps as part of the WWII retrospective.
- Discuss Montreal's "Sex Garage" Raid, Toronto's Bathhouse Raids, and Stonewall in New York as part of 20th century civil rights movements.

MATH & SCIENCE

- Mention LGBTQ scientists and mathematicians, such as Rachel Carson, Magnus Hirschfeld, and Alan Turing.
- Use social justice as a means of presenting questions: e.g., incorporate the matters listed under History/Current Events.
- Explore genetics and sexual orientation.
- Provide a balanced look at the nature vs. nurture theory of sexual orientation.
- Talk about Central Park Zoo's famous gay penguin couple, Roy and Silo (and the accompanying children's book based on their lives, *And Tango Makes Three* by Peter Parnell and Justin Richardson and illustrated by Henry Cole), and lesbian albatross couples rearing chicks in both New Zealand and Hawaii.
- Discuss the fact that clownfish in Papua New Guinea reefs can change their sex at will for social reasons.


MEDIA ARTS

- Consider media articles that promote heterosexism, homophobia, biphobia, and transphobia.
- Explore gender role stereotyping in the lyrics of popular music.
- Explore homophobic, biphobic, and transphobic lyrics and images in music videos.
- Evaluate advertisements that target LGBTQ consumers and discuss “the pink dollar.”
- Ask students to create their own ads—by either acting them out or drawing them—that express values such as respect, diversity, citizenship, ethicalness, inclusivity, equity, and/or fairness.
- View and have critical discussions about ads that enforce heterosexism and/or cisnormativity. (Cisnormativity is the assumption that everyone is cisgendered: a cisgendered person is someone whose gender identity basically matches up with her or his medically-designated sex. An example of this is a person who identifies as a “man” (gender identity) who is also medically-designated “male” (sex). Cisnormativity further assumes that trans identities or bodies are less authentic or “normal.”)

For terms and concepts pertaining to LGBTQ matters that are useful across all subject areas, check out [MyGSA.ca/content/terms-concepts](https://www.mygsa.ca/content/terms-concepts)



- Watch and discuss some of the following films:



Films, videos, and other multimedia educational and commercial resources may be very effective tools for exploring issues related to diversity of sexuality, gender identity/expression, and inclusion within a GSA support group or within the classroom. However, it is critical that teachers or other facilitators working with learners in GSA groups or other settings carefully preview, select, and plan for the use of these resources to ensure that they are used effectively and that learners benefit from viewing and discussing the film, video or other multimedia resource.

The listed films that follow have been found by some teachers and LGBTQ facilitators to be potentially useful resources. **However, they have not been reviewed through a Manitoba Education and Advanced Learning formal resource review process, nor are they endorsed by the Department, and they do not carry a Manitoba recommended designation.** Film and multimedia resources, as with all other literature or educational resource selections should be reviewed by school division staff before they are used by students. In this way, learner sensitivities and the perspectives of the student population, as well as the appropriateness of the resource for the intended learning objectives are taken into account. In addition, the effectiveness of a particular resource will depend greatly on what the teacher or facilitator does in terms of preparing the audience before viewing, as well as the needs and interaction of students during and post viewing.

A Jihad for Love	PG (Manitoba)
Apples and Oranges	G (Manitoba)
Beautiful Thing	14A (Manitoba)
Big Eden	PG (Manitoba)
Billy Elliot	PG (Manitoba)
Breakfast with Scot	14A (Manitoba)
But I'm a Cheerleader	14A (Manitoba)

RAINBOW CLASSROOM cont'd

C.R.A.Z.Y.	14A (Manitoba)
Chasing Amy	R (Manitoba)
Cure for Love	PG (Manitoba)
D.E.B.S.	14A (Manitoba)
Deb-we-win Ge-kend-am-aan, Our Place in the Circle	NFB
From Criminality to Equality	Canadian Documentary
Georgie Girl	Documentary
Get Real	14A (Manitoba)
Girl Inside	Canadian Documentary
Gray Matters	PG (Manitoba)
Hedwig and the Angry Inch	14A (Manitoba)
I Can't Think Straight	14A (Manitoba)
If These Walls Could Talk 2	14A (Manitoba)
Il était une fois dans l'est (Once Upon a Time in the East)	14A (Manitoba)
Imagine Me and You	14A (Manitoba)
In Other Words	PG (Manitoba)
The Incredibly True Adventure of 2 Girls in Love	14A (Manitoba)
It's Elementary	Documentary
J'ai tué ma mère (I Killed My Mother)	14A (Manitoba)
Johnny Greyeyes	14A (Manitoba)
Just Call Me Kade	Documentary
Kissing Jessica Stein	14A (Manitoba)
Les amours imaginaires (Heartbeats)	14A (Manitoba)
Living with Pride: The Ruth Ellis Story	Documentary
Ma vie en rose (My Life in Pink)	PG (Manitoba)
Mambo Italiano	14A (Manitoba)
Milk	14A (Manitoba)
Naissance des pieuvres (Water Lilies)	14A (Canada)
Nina's Heavenly Delights	PG (Manitoba)

One of Them	18A (Manitoba)
Open Secrets (Secrets de polichinelle)	14A (Manitoba)
Quand l'amour est gai (When Love is Gay)	14A (Manitoba)
Saving Face	14A (Manitoba)
School's Out	G (Manitoba)
Secrets de polichinelle (Open Secrets)	14A (Manitoba)
Serving in Silence: The Margarethe Cammermeyer Story	14A (Manitoba)
Shaking the Tree	14A (Manitoba)
Show Me Love	14A (Manitoba)
Sticks and Stones	G (Manitoba)
Taking Charge	PG (Manitoba)
Talk to Me	14A (Manitoba)
That's a Family!	Documentary
The Business of Fancydancing	PG (Manitoba)
The Truth About Jane	PG, Mature Theme Warning (Manitoba)
TransAmerica	14A (Manitoba)
TransGeneration	14A (Manitoba)
Trevor	14A (Manitoba)
Two Spirits	PG (Manitoba)
When Love is Gay (Quand l'amour est gai)	NFB

Manitoba classifications for movies can be found on the Manitoba Film Classification Board's website: <http://www.gov.mb.ca/chc/mfcb/index.html>.

For more information about and resources for integrating LGBTQ themes, role models, and subject matter across the curriculum, consult the Educators' Section of *MyGSA.ca*. If you're having difficulty finding what you're looking for—or if you've got more ideas that you'd like to share—either post a thread on the Educators' Discussion Forum on the website or contact Egale Canada at mygsa@egale.ca or 1.888.204.7777 (toll-free).



★ 2.5. INCORPORATE BOOKS WITH LESBIAN, GAY, BISEXUAL, TRANS, TWO-SPIRITED, QUEER, AND/OR QUESTIONING (LGBTQ) CHARACTERS AND BOOKS WRITTEN BY LGBTQ AUTHORS AND HAVE THEM AVAILABLE ON BOOKSHELVES IN YOUR CLASSROOM.

Here are 13 Egale-recommended LGBTQ books for young adults:



Literature can be effective resources for exploring issues related to diversity of sexuality, gender identity/expression, and inclusion, within a GSA support group or within the classroom.

However, it is critical that teachers or other facilitators working with learners in GSA groups or other settings carefully preview, select, and plan for the use of these resources to ensure that they are used effectively and that learners benefit from reading and discussing the resource.

The list of books that follow may be useful resources. **However, they have not been reviewed through a Manitoba Education and Advanced Learning formal resource review process, nor are they endorsed by the Department, and they do not carry a Manitoba recommended designation.**

All literature or other educational resource selections should be reviewed by school division staff before they are used by students. In this way, learner sensitivities and the perspectives of the student population, as well as the appropriateness of the resource for the intended learning objectives are taken into account. In addition, the effectiveness of a particular resource will depend greatly on what the teacher or facilitator does in terms of preparing the audience before reading, as well as the needs and interaction of students during and post reading.

Absolutely, Positively Not (2005) by David LaRoche. In a touching, sometimes hilarious coming-out story, Steven DeNarski, 16, tries to deny he is gay. . . . The wry, first-person narrative is wonderful as it goes from personal angst to outright farce (Steven takes a pet golden retriever to the school dance). The characters are drawn with surprising depth, and Steven finds quiet support, as well as betrayal, in unexpected places. Many readers, gay and straight, will recognize Steven's need to talk to someone.

Am I Blue? Coming Out from the Silence (1994), edited by Marion Dane Bauer, is a collection of short stories for young adults which addresses issues of homosexuality. Some of the protagonists have gay friends or family members, like Willie in "Holding." Some of these young adults are discovering that they feel attracted to people

of the same sex and are questioning their sexual orientation, as in the title story. Others, like the young people in “Parents’ Night,” have determined that they are homosexual and now must confront society, family, and friends. Awards include ALA Best Books for Young Adults; ALA Recommended Book for Reluctant Young Adult Readers; 1995 ALA Gay-Lesbian-Bisexual Book Award for Literature; 1995 Lambda Literary Award for Children and Young Adults; and 1995 Minnesota Book Award for older children.

Between Mom and Jo (2006) by Julie Anne Peters has been named an Honor Book for the first ever James Cook Teen Book Award given by the Ohio Library Council. The award recognizes books that promote and celebrate cultural, ethnic, and social diversity; demonstrate excellence in writing; and have a wide appeal to a teen audience. It has also been chosen as Rainbow Reads by the Gay, Lesbian, Bisexual, and Transgendered Round Table of the American Library Association.

“Jo promised Nick they’d always be together. So did Mom. When you’re a stupid little kid you believe what your parents tell you. You want to believe that your life will be good and nothing will change and everything—everyone—goes on forever. It’s not until later you find out people are liars, forever is a myth, and a kid with two moms should never be put in the position of having to choose between them.”

From the Notebooks of Melanin Sun (1995) by Jacqueline Woodson: Thirteen-year-old Melanin Sun has always had a close relationship with his mother, a single parent. He is surprised when she tells him that she has fallen in love with a white woman. Worried that this relationship means that she doesn’t love him, an African-American male, Melanin shuts his mother out of his life. After a confrontation, he agrees to spend the day with his mother and her partner, Kristen. It is through meeting Kristen that Melanin learns how important family is, and rejoices in the fact that his mother will always have a place for him in her life.

Funny Boy is Shyam Selvadurai’s first novel; it won the Lambda Literary Award for Best Gay Men’s Novel as well as the Smithbooks/Books in Canada First Novel Award in 1994. In this remarkable debut novel, a boy’s bittersweet passage to maturity and sexual awakening is set against escalating political tensions in Sri Lanka during the seven years leading up to the 1983 riots. Arjie Chelvaratnam is a Tamil boy growing up in an extended family in Colombo. It is through his eyes that the story unfolds and we meet a delightful, sometimes eccentric, cast of characters. Arjie’s journey from the luminous simplicity of

childhood days into the more intricately shaded world of adults—with its secrets, its injustices, and its capacity for violence—is a memorable one, as time and time again the true longings of the human heart are held against the way things are.

Hear Me Out: In 2004, Teens Educating and Confronting Homophobia (T.E.A.C.H.) published a book of stories written by peer facilitators about their coming out experiences. These stories are based upon the stories the peer facilitators use to engage participants during T.E.A.C.H. workshops. Critically acclaimed, the book received attention across Canada upon its publication.

Koolaid (1998) by Rabih Alameddine: An extraordinary literary debut, this book is about the AIDS epidemic, the civil war in Beirut, death, sex, and the meaning of life. Daring in form as well as content, *Koolaid* turns the traditional novel inside out and hangs it on the clothesline to air.

The Little Black Book for Girlz: A Book on Healthy Sexuality (2006) and **The Little Black Book for Guys: Guys Talk about Sex** (2008) by youth for youth: St. Stephen's Community House, a community-based social service agency in Toronto, engaged a diverse group of teens looking for the real deal about sexuality. To find answers, they collected stories, poetry, and artwork from other youth. They also interviewed health experts to get the facts about issues young people face. The result? An honest and powerful mix of real-life examples and life-saving info.

Luna (2004) by Julie Anne Peters has been chosen by the American Library Association for their 2009 Great Stories CLUB. The Great Stories CLUB (Connecting Libraries, Under-served teens, and Books) is a reading and discussion program designed to reach under-served and at-risk youth through books that are relevant to their lives.

“From as early as she can remember, Regan O’Neill has known that her brother Liam was different. That he was, in fact, a girl. Transgender. Having a transgender brother has never been a problem for Regan—until now. Liam (or Luna, as she prefers to be called by her chosen name) is about to transition. What does it mean, transitioning? Dressing like a girl? In public? Does Liam expect Regan to embrace this decision, to welcome his sex change? She’s always kept her brother’s secret, always been his confidante, but now Regan’s acceptance and love will be put to the test.”

She Walks for Days Inside a Thousand Eyes: A Two Spirit Story (2008) by Sharron Proulx-Turner. Sharron Proulx-Turner combines poetry and history to delve into the little-known lives of two-spirit women. Regarded with both wonder and fear when first encountered by the West, First Nations women living with masculine and feminine principles in the same body had important roles to play in society, as healers and visionaries, before they were suppressed during the colonial invasion. She walks for days inside a thousand eye (a two-spirit story) creatively juxtaposes first-person narratives and traditional stories with the voices of contemporary two-spirit women, voices taken from nature, and the teachings of Water, Air, Fire and Mother Earth.

So Hard to Say (2004) by Alex Sanchez. Frederick is the shy new boy and Xio is the bubbly chica who lends him a pen on the first day of class. They become fast friends-but when Xio decides she wants to be more than friends, Frederick isn't so sure. He loves hanging out with Xio and her crew, but he doesn't like her that way. Instead, he finds himself thinking more and more about Victor, the captain of the soccer team. Does that mean Frederick's gay?

Stealing Nasreen (2007) by Farzana Doctor: Nasreen Bastawala is an Indo-Canadian lesbian and burnt-out psychologist who meets and becomes enmeshed in the lives of Shaffiq and Salma Paperwala, new immigrants from Mumbai. Both Shaffiq and Salma develop confusing attractions to Nasreen. For Shaffiq this causes him to bring home and hide things he "finds" in her office. Salma's crush on Nasreen harkens back memories and regrets about a lesbian affair that ended badly years ago.

Zami: A New Spelling of My Name (1982) by Audre Lorde: This biomythography traces Audre Lorde's life from her childhood in Harlem through her discovery and acceptance of her self as a black, lesbian woman in the late 1950s. Masterfully crafted by the profound and artistic Lorde, *Zami* reads like musical poetry. Through her life experiences, Lorde carefully forges a path to locate her position in the world. Ultimately, naming and accepting difference are the tools necessary for Lorde's ability to stay alive and stay human.

For additional suggestions, see MyGSA.ca/Educators/Books.





2.6. SHOW RESPECT FOR STUDENTS AS CRITICAL THINKERS AND AGENTS OF SOCIAL CHANGE BY USING LESSON PLANS THAT DEAL WITH HUMAN RIGHTS AND SOCIAL JUSTICE.

Try using the lessons provided in this kit, such as *Ma vie en rose* (My Life in Pink) or *Pyramid of Hate*, or consulting David Stocker's book *Math that Matters: A Teacher Resource Linking Math and Social Justice* (2006), winner of the Elementary Teachers' Federation of Ontario's Anti-Bias Curriculum Development Award in 2008, or *World History of Racism In Minutes* (1986) by Tim McCaskell, published by the Toronto Board of Education.

Also, the Ontario Human Rights Commission has produced an Educational Package for schools entitled "Teaching Human Rights in Ontario" (2001), some of which is included at the end of this section of the kit, and more recently, "Teaching human rights in Ontario: A guide for Ontario schools" (2013). Both are available for download in their entirety at <http://www.ohrc.on.ca/en/teaching-human-rights-ontario-guide-ontario-schools>.

If you have concerns about teaching matters that incorporate social justice, try reading "How to Teach Controversial Content and Not Get Fired" by Kelley Dawson Salas in *The New Teacher Book: Finding Purpose, Balance, and Hope During Your First Years in the Classroom* (2004), which is available online, or the "Handling Sensitive and Controversial Issues" section in Greta Hofmann Nemiroff and Gillda Leitenberg's *Gender Issues Teacher's Guide* (1994). The TDSB website also has a downloadable version of its *A Teaching Resource for Dealing with Controversial and Sensitive Issues in Toronto District School Board Classrooms* (2003).

★ **2.7. CONTACT LOCAL ORGANIZATIONS FOR HELP OR TO BRING IN SPEAKERS.**

Consult the LGBTQ Resources section in this kit to find local LGBTQ or LGBTQ-friendly organizations or check out the Resource Directory on *MyGSA.ca*.

If you can't find what you're looking for in your area, either contact *mygsa@egale.ca* for help locating someone to speak to your class or school or try posting a topic on the Educators' Discussion Forum on the MyGSA website!



★ 2.8. FIND OUT WHAT YOUR SCHOOL'S POLICY IS REGARDING LGBTQ MATTERS. IF THIS IS MISSING, WORK WITH STUDENTS TO CHANGE IT.

The Manitoba Public Schools Act preamble states: AND WHEREAS public schools should contribute to the development of a fair, compassionate, healthy and prosperous society;

AND WHEREAS the public school system must take into account the diverse needs and interests of the people of Manitoba. Furthermore, the Act specifies that “every school board shall ensure that each pupil enrolled in a school within the jurisdiction of the school board is provided with a safe and caring school environment that fosters and maintains respectful and responsible behaviours. See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

Amendments to The Public Schools Act in 2013 require school divisions to have a respect for human diversity policy and to ensure that the policy is implemented in each school in the school division or school district. The respect for human diversity policy will “promote and enhance:

- a safe and inclusive learning environment
- the acceptance and respect for others, and
- the creation of a positive school environment”

This policy is also meant to “address training for teachers and other staff about bullying and prevention and strategies for promoting respect for human diversity and a positive school environment”.

The respect for human diversity policy “must accommodate students who want to establish and lead activities and organizations that

- a) promote:
- gender equity
 - antiracism
 - the awareness and understanding of, and respect for, people who are disabled by barriers, or
 - the awareness and understanding of, and respect for, people of all sexual orientations and gender identities”

The Public Schools Act applies to all public and funded and independent schools. See: <http://web2.gov.mb.ca/laws/statutes/ccsm/p250e.php>

Does your school have a Gay-Straight Alliance? Check out the GSA Guide in this kit.



The respect for human diversity policies must be prepared with “due regard for the principles of the *Human Rights Code*.” Gender identity and sexual orientation are both applicable characteristics that are protected from discrimination under *The Code*. See <http://web2.gov.mb.ca/laws/statutes/ccsm/h175e.php>

In addition, the Manitoba Teachers Society has an equity policy that speaks to human rights, elimination of discrimination, reviewing and monitoring curriculum for bias and stereotypes as well as developing a climate of respect for diversity - as well as LGBTQ-specific support and safety.

The full policy can be found at the end of this section and at: <http://www.mbteach.org/library2/constitution-bylawsa-and-policies-governing-the-manitoba-teachers-society>

Does your school have a Gay-Straight Alliance (GSA) or other inclusive student-led group pertaining to LGBTQ matters? Working towards changing your school’s policy regarding LGBTQ matters is an excellent activity for such a group. If your school does not have this type of group yet, why not? Check out the GSA Guide section of this kit or on MyGSA.ca for more information.

Egale Canada, the national LGBTQ human rights organization, recommends that “schools strongly support the efforts of students to start Gay-Straight Alliances (GSAs)” and that “in schools where students have not come forward, administration should ask teachers to offer to work with students to start a GSA. It is not safe to assume that LGBTQ students would prefer to go through high school isolated from their peers and teachers” (7-8) in its report on the First National School Climate Survey, “Youth Speak Up about Homophobia and Transphobia” (2009).

What Can You Do...? cont'd

In addition to The Public Schools Act and the MTS Equity Policy, the Department of Education and Advanced Learning has 3 documents that support positive school climates and make cases for the link between these and student achievement and self esteem, as well as the importance of intervention and the creation of positive relationships within the school community.

Towards Inclusion From Challenges to Possibilities – Planning for Behaviour : <http://www.edu.gov.mb.ca/k12/specedu/beh/index.html>

Towards Inclusion: Supporting Positive Behaviour in Manitoba Classrooms: <http://www.edu.gov.mb.ca/k12/specedu/behaviour/index.html>

A Whole-School Approach to Safety and Belonging Preventing Violence and Bullying: http://www.edu.gov.mb.ca/k12/docs/support/guidance/whole_school_approach.html.

Be sure *MyGSA.ca* isn't blocked at your school!



Some schools use filtering software to block access to websites that include keywords pertaining to certain matters, such as sex, and rely on the companies that develop the software to maintain the list of unacceptable sites. Although this might be done in the interests of blocking pornographic content, for example, an unfortunate consequence of such protocols is that many useful websites regarding important matters such as health and sexual orientation are also blocked. Be sure that *MyGSA.ca* isn't blocked at your school. If it is, ask your school administration to change the settings.

If *MyGSA.ca* continues to be blocked at your school, contact the Department of Education and Advanced Learning at mbedu@merlin.mb.ca, or Egale at 1.888.204.7777 (toll free) or mygsa@egale.ca and let us know.

“Youth Speak Up about Homophobia and Transphobia” explains GSAs in the following way:

“Gay-Straight Alliances (GSAs) are official student clubs with LGBTQ and heterosexual student membership and typically two teachers who serve as faculty advisors. Students in a school with a GSA know that they have at least one or two adults they can talk to about LGBTQ issues. The purpose of GSAs is to provide a much-needed safe space in which LGBTQ students and allies can work together on making their schools more welcoming of sexual and gender minority students. Some GSAs go


IF A STUDENT HAS NOT YET COME FORWARD, talk to your school's administration about becoming a GSA school staff advisor!

by other names such as Human Rights Clubs or Social Justice Clubs in order to signal an openness to non-LGBTQ membership (though of course, some of these are not GSAs and might not address homophobia). Very often it is LGBTQ students themselves who initiate the GSA, although sometimes a teacher will come forward” (80). Such groups also function as safe havens and supports for students with LGBTQ parents, other family members, and friends.

★ 2.9. HELP YOUR SCHOOL SET UP GENDER-NEUTRAL WASHROOMS.

Single-stall washrooms that are gender-neutral and wheelchair accessible are now designated UTRs (Universal Toilet Rooms) by Manitoba’s Building Code (2011), which states the following: “If one or more washrooms are required to be provided

on a *storey* of an *assembly, care, treatment, mercantile or business and personal services occupancies*, one of them shall have a universal toilet room.” See: <http://web2.gov.mb.ca/laws/regs/pdf/b093-031.11.pdf>



Gender-neutral washrooms provide safe, private, and accessible environments and accommodate a variety of needs.

There are a number of benefits of having UTRs, such as providing a safe, private, and accessible environment and accommodating a variety of needs for those who are trans, androgynous, or queer, who use alternative hygiene products, who are shy or require privacy, who have medical conditions, or who are parents, for example.

It is not recommended that students who are being harassed or bullied because of gender non-conformity be expected to use staff washrooms as this can exacerbate the situation.

It is recommended that UTRs be located in well-lit and in/ near medium traffic areas (not immediately next to gender-specific washrooms) for safety and visibility.



2.10. REMEMBER THAT HETEROSEXISM, HOMOPHOBIA, BIPHOBIA, AND TRANSPHOBIA AFFECT EVERYONE IN YOUR SCHOOL COMMUNITY, AND AFFECT EVERYONE DIFFERENTLY, INCLUDING LGBTQ STUDENTS AND STAFF MEMBERS (WHETHER OR NOT THEY ARE OUT), YOUTH AND STAFF MEMBERS WITH LGBTQ PARENTS OR OTHER FAMILY MEMBERS OR FRIENDS, YOUTH AND STAFF MEMBERS PERCEIVED AS LGBTQ, ALLIES, PARENTS, AND ADMINISTRATORS. WHEN WORKING TOWARDS MAKING YOUR SCHOOL A SAFER AND MORE WELCOMING SPACE, ALL PARTS OF IT SHOULD BE TAKEN INTO CONSIDERATION, INCLUDING HALLWAYS, CLASSROOMS, WASHROOMS, CHANGE ROOMS, SCHOOL GROUNDS, AND THE STAFF ROOM.

Because everyone is different and we all identify ourselves with respect to a number of categories, such as class, ethnicity,

gender, race, religion, sex, and sexual orientation, we all experience forms of discrimination differently. These multiple identifications are referred to as “intersectionality,” which is based on “the lived realities of individuals and the social context of discrimination.”



Look at the accompanying activities from the former Equity Department of the legacy Toronto Board of Education—Similarities and Differences: Racism, Sexism, and Homophobia and Power Triangle Activity & Circles of Ourselves—and use them in a GSA meeting or in your classroom! Try incorporating additional differences as well, such as gender identity. For an elaboration on these activities, see “Triangles and Icebergs” (pages 245-248) and “Similarities, Differences, and Identity Politics” (pages 248-250) in Tim McCaskell’s book *Race to Equity: Disrupting Educational Inequality or “Examining the Commonalities of Racism, Sexism, and Homophobia”* (pages 62-71) in *Rainbows and Triangles*, produced by the Toronto District School Board and the Elementary Teachers of Toronto.



If you’ve tried anti-oppression activities, how did it go? Consider posting your experience on the MyGSA.ca Educators’ Discussion Forum.

✱ **For example:**

“ Not only is it difficult to be LGBT in high school, but especially as a LGBT youth who is also a visible minority. The positive images and information out there for such a youth is very hard to come by. ”

“ I think there’s a lot of work to be done in recognizing that lgbttq people come from various cultures and communities and breaking those myths and beliefs to allow all people identifying within those communities to be free of prejudice and oppression. ”

Responses to Egale’s First National School Climate Survey on Homophobia, Biphobia, and Transphobia: for more information, see <http://MyGSA.ca/YouthSpeakUp>.

✱ **For example:**

Perspectives editorial board member Sheila Thomas spoke to Kimberle Crenshaw, a professor of law at the UCLA School of Law and Columbia Law School, who earned a J.D. at Harvard Law School and an LL.M. at the University of Wisconsin Law School, in March 2004 about the intersectionality of race and gender:

Perspectives: Tell me about the origins of your concept of intersectionality.

Crenshaw: It grew out of trying to conceptualize the way the law responded to issues where both race and gender discrimination were involved. What happened was like an accident, a collision. Intersectionality simply came from the idea that if you’re standing in the path of multiple forms of exclusion, you are likely to get hit by both. These women are injured, but when the race ambulance and the gender ambulance arrive at the scene, they see these women of color lying in the intersection and they say, “Well, we can’t figure out if this was just race or just sex discrimination. And unless they can show us which one it was, we can’t help them.”

What Can You Do...? cont'd

Perspectives: Have there been times when you were personally discriminated against?

Crenshaw: I have a story I tell a lot. A member of our study group at Harvard was the first African-American member of a previously exclusive white club. He invited the rest of the group—me and another African-American man—to visit him at this club. When we knocked on the door, he opened it, stepped outside, and shut it quickly. He said that he was embarrassed because he had forgotten to tell us something about entering the building. My male friend immediately bristled, saying that if black people couldn't go through the front door, we weren't coming in at all. But our friend said, "No, no, no, that's not it—but women have to go through the back door." And my friend was totally okay with that.

<http://www.abanet.org/women/perspectives/Spring2004CrenshawPSP.pdf>

* For example:

"Discrimination on the basis of sexual orientation may be experienced differently by gay men and lesbians as a result of stereotypes around sexuality and relationships. Furthermore, the Commission's Policy on HIV/AIDS-related Discrimination recognizes that the erroneous perception of AIDS as a 'gay disease' may have a disproportionate effect on gay men and may result in discrimination on the basis of both sexual orientation and perceived disability" (Ontario Human Rights Commission).

http://www.ohrc.on.ca/en/resources/discussion_consultation/DissIntersectionalityFtns/pdf

*** For example:**

Although all LGBTQ people experience homophobia and heterosexism, they do not share one common identity. A person's or group's identity and his/her/their relative privilege or disadvantage vary depending upon the intersection or combination of a complex set of factors, such as race, sex, economic class, place/country of residence, physical/mental ability, family status, ethnicity, religion, etc. Even within groups that share a common identity marker (such as race) the experiences of LGBTQ people vary. Here is some of what research participants had to say about their complex and varied lives:

I found it hard to embrace my gayness because so much of my energy was spent trying, in turn, to deny, erase, accept and defend my ethnic identity, which, after all, was the visible one, whereas gayness could be hidden. The double stress of having to deal with external and internalized racism, as well as external and internalized heterosexism, was a major factor in my development as a self-accepting, openly gay man.

Your friend is beaten up on the street—you don't know if it's because the attacker didn't like Indians or fags.

Regarding same-sex marriage and spousal rights—a large segment of the gay black population are not there yet. They cannot access these benefits. There is a need to deal with systemic issues first.

People go through hell trying to find reflections of themselves in the gay community.

What Can You Do...? cont'd

[My father] experienced a tremendous amount of racism when he came to Canada in the late 1960's and I remember him saying that "you have one strike against you, you don't need two."

Being a person of colour makes me an outsider in mainstream queer communities. I haven't been able to find a queer community that is understanding of my experience as a person of colour. I can feel as much alienated at a gay club as at a straight club.

I also believe that my ethnic background makes me less attractive to others of all races in a culture that prizes Whiteness. I sometimes believe it myself.

Self-esteem is definitely the biggest hurdle. I have had a sense of not fitting in my entire life, which, compounded by family rejection on racial and sexual orientation levels, does not provide a great basis for a healthy self-esteem.

At a lesbian bar, a woman leered at me and called me "shiva" years ago.



People of colour in Canada often have to make a choice between participating in their ethnic/racial community or the gay White community. This is a painful choice.

There is no safe place.

From Egale Canada's "The Intersection of Sexual Orientation & Race: Considering the Experiences of Lesbian, Gay, Bisexual, Transgendered People of Colour & Two-Spirited People": For more information, see <http://www21.safesecureweb.com/egale/index.asp?lang=E&menu=40&item=296>.

"Manitoba has been at the forefront in Canada in taking action to prevent bullying. Today we want to give students more power and the right tools they need to create a more caring and inclusive school for all students," said Nancy Allan, former Minister of Education. "This new resource will support the amended Public Schools Act which will require all schools to accommodate students who want to form GSAs... We must ensure all students feel safe and respected in the schools they attend." See: <http://news.gov.mb.ca/news/index.html?archive=2013-5-01&item=17380>

From the former Equity Department of the legacy Toronto Board of Education

Sometimes a discussion about different forms of oppression can get lost in a debate about which one is “worse.” This is a very unproductive argument which will pit different oppressed groups against each other and block the unity needed for change.

Objective: To allow students to examine the similarities between racism, sexism, and homophobia without ranking them from “best” to “worst.”

Format: Start by getting students to brainstorm all the similarities between these three forms of oppression. For example, each involves stereotypes, prejudice, and discrimination; each involves a targeted group with less social power; each involves feelings of anger, pain, and frustration; and they may all lead to feelings of self-hatred by oppressed groups.

Ask about differences in the way each group has historically faced oppression. For example, members of some groups can individually hide, while others cannot; some have attempted to assimilate while others have felt it more productive to isolate themselves; and members of some groups have mixed experiences and strategies. Ask how these differences affect the stereotyping, prejudice, and discrimination members of each group might experience.

Ask students to think about how oppression may accumulate over generations for some groups and not for others. For example, women, including lesbians, and gay men are born into all families of all classes. Therefore, they may not start out with the disadvantages that other groups have acquired because of the discrimination faced by their ancestors. For example, much of the African-American population was enslaved and faced generations of discrimination in employment so that many African-Americans today experience less economic privilege than white individuals do.

How does the position of young people in these groups differ in terms of learning how to deal with oppression? For example, young women might have mothers or sisters to help them with regard to handling sexism and most racialized youth can easily identify peers with similar experiences to theirs or can talk to family members about their experiences. They can share strategies or anger. Young lesbians, bisexuals, and gay males as well as trans, queer, and questioning youth, however, often feel completely isolated and are more likely to become depressed or even suicidal.



Where do bisexual, trans, queer, and questioning individuals fit in your discussion? What about intersectionality? For a discussion of this term, see the Introduction in this kit.

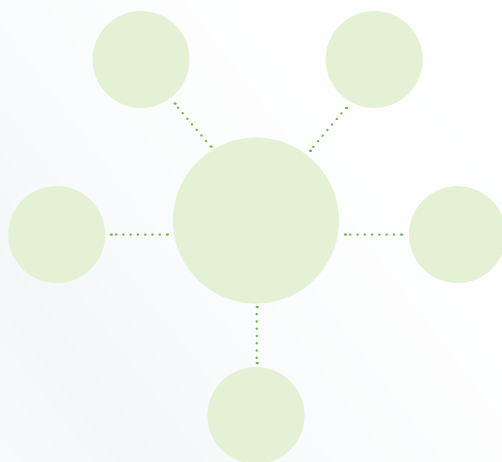
From the former Equity Department of the legacy Toronto Board of Education

POWER TRIANGLE ACTIVITY

When I see it, when I hear it, when I feel it, I know that it's discrimination: e.g., racism, sexism, homophobia, classism, and/or discrimination against people with disabilities. What does discrimination look like, sound like, feel like in school? Think about your classroom, the hallways, the smoke pit, the bathrooms, the office. Think about the curriculum. Think about it all, both big and small. Talk about it with a classmate/friend and come up with a list.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

CIRCLES OF OURSELVES



- a. Write your name in the central circle.
- b. In the smaller circles, write the names of social identities or groups you identify with.
- c. Please feel free to add circles if you wish. You do not need to fill in all the circles.
- d. Think about a time when you felt “included” as a member of a certain group/social identity.
- e. Think about a time when you felt “excluded” as a member of a certain group/social identity.
- f. Think about the feelings associated with your experiences of inclusion and exclusion.
- g. During our group discussion, on the back of this handout, jot down the list of categories and feelings that come up for the group as a whole.



AN EDUCATOR'S GUIDE TO SURVIVING ANTI-LGBTQ HARASSMENT

Adapted from the Safe Schools Coalition

If the offender(s) are students:

- Try to get the class back on task. (K-5: “We have a rule about ‘no put downs.’ So cut it out and let’s get back to language arts.” 6-12: “I’ve been hearing murmured comments from the back of the room and I don’t appreciate them. Can we please focus on the parallelogram?”)
- If that doesn’t quell the comments, get specific. (K-5: “That is a really mean thing to say. I don’t let you call each other names and I won’t let you call me names either. Whether or not I am gay, I don’t deserve that.” 6-12: “My sexual orientation is not up for discussion. Besides, that’s a really derogatory term. Repeating it when I’ve already asked you to cut it out is called harassment. It’s against school policy and it’s against the law.”)
- Under no circumstances should you resort to using other slurs as analogies, especially those that apply to your students. For example, never try to force empathy on a group of African-American youth by asserting that the use of faggot is like the use of the N-word. For more about why, see “If These Were Racial Slurs, Teachers Would Be Stopping Them...Three Activists Object” at www.safeschoolscoalition.org.
- If necessary, use the same disciplinary procedures you would use if a student directed a religious or racial slur or a gender-based comment at another student.



If the offender(s) are adults:



- Tell them in no uncertain terms that you are offended and you expect the behavior to stop.
- If that doesn't work, write them a letter specifying what they have done that you consider harassing and that you want it to stop. Keep a copy.

If the problem is offensive graffiti or other damage to property:

- Do not clean it until others have witnessed it and (ideally) photographed it, as difficult as that may be.

Ask for protection:

- The earlier you get help, the better. Talk with your supervisor or with a school security person about:
 - » what happened and what you have already done, if anything, to get the offender(s) to stop harassing you.
 - » how you would most like the investigation handled, if one is needed.
 - » what might be done to counsel or educate the offender(s) about harassment and why it isn't tolerated at school.
 - » what sorts of reprimand or discipline would be employed if it were another form of harassment (based on race, religion, or gender, for instance) and that you would like this problem handled equitably.
 - » how possible retaliation (for your having sought help) will be handled.
- If that doesn't work, ask their supervisors for help. Use the appropriate channels in your building and your board.
- If you belong to a union, keep them informed, even if you have no need for their help at this time.



An Educator's Guide to Surviving Anti-LGBTQ Harassment cont'd

Adapted from the Safe Schools Coalition

Talk with supportive colleagues:

- If you know sexual or gender minority or LGBTQ-supportive employees in your district, ask if they are experiencing similar harassment. Find out how they have handled it and who has been helpful at the board level.
- Check with your professional association or union.
- Consult with Egale Canada, the national LGBTQ human rights organization: 1.888.204.7777 (toll-free) or egale.canada@egale.ca

Keep a written record:

- Write down everything that led up to the harassing incident(s) as well as what was said and done during the incidents. Note the time, location, and who was involved (including witnesses).
- Write down names of those in whom you have confided or from whom you have sought help since the incident. Note the time, location, and what was said during those conversations.

The law may be able to help:

You have the right to report the attack to the police. If you decide to call them:

- Call as soon as possible after the incident. (You can make a report months or even years afterward, but it might be harder for the police to act on your case the longer you wait.)
- If anti-LGBTQ slurs were used in the course of the incident, tell the police officer so. Stress that the crime was motivated by hate based on perceived sexual orientation or gender identity. You don't have to say whether you are actually LGBTQ and you shouldn't be asked.

- Describe in detail the hate or prejudice that was expressed and what caused you to fear harm.

For example, “They called me ‘faggot’ and said they would ‘kick my butt.’” Or, “They asked me why ‘dykes’ liked other girls and said they would ‘teach me to like boys.’” If the assault was physical and you have any physical pain, make sure it is written down in the police report. Get the incident number from the officer and ask how to get a copy of the police report. Get the officer’s name and badge number.

The bottom line is...

If the school environment is hostile for you, it must be even more so for LGBTQ students, students perceived as LGBTQ, and students with LGBTQ parents, other family members, or friends. Probably every child is feeling scared or anxious as long as the behavior is allowed to continue. Fear is not conducive to education. Nobody can teach in an unsafe place. And nobody can learn in an unsafe place.





SUGGESTED LEARNING ACTIVITIES FOR CLASSES AND SCHOOLS

From the Toronto District School Board (TDSB)

The following activities can be incorporated into the development of a school's implementation of a *Banks Model* of equity transformative education that uses anti-homophobia education as the content vehicle.

- ➔ **Anti-Homophobia Education Display:** In a prominent place in the school, such as a hallway or library, prepare a table or bulletin board to acknowledge the contributions of LGBTQ individuals. Arrange pictures, posters, photographs, magazines, newsletters, books, videos, artifacts, or students' projects to highlight their lives, history, culture, and achievements. Encourage teachers to decorate the walls outside their classrooms with students' work reflecting their learning about anti-homophobia education.
- ➔ **An Anti-Homophobia Education Moment:** Every morning, on the announcements throughout the school year, ask students to organize and provide information related to past and present contributions of LGBTQ individuals. The information could take the form of a short biography of a significant LGBTQ person (see the Canadian Gay and Lesbian Archives at <www.clga.ca>); a poem or an excerpt from a novel; or a brief description of an important moment in history that reflects the struggles and victories of LGBTQ people in Canada.
- ➔ **Community Visitors:** Invite people from LGBTQ communities to talk to students about their experiences. You may find suitable speakers through parents/guardians/caregivers, local businesses, or community organizations. The TDSB Equity Department can also provide assistance.
- ➔ **LGBTQ Images in the Media:** How are LGBTQ people portrayed in the media, particularly in movies and on television? Are stereotypes being perpetuated about

LGBTQ people? How are some individuals who are LGBTQ misrepresented in the media? How have these stereotypes, omissions, or misrepresentations affected the way LGBTQ youth and adults think about their community? Discuss issues of stereotyping and homophobia in the media with staff and students.

- ➔ **Researching Significant LGBTQ Individuals:** Have students research significant LGBTQ individuals. Encourage them to consider people from all walks of life (education, entertainment, history, politics, professions, science, or sports) in choosing a subject. Ask students to share their information through written reports, dramatic role-playing, or portraits.
- ➔ **Storytellers and Artists:** Arrange for LGBTQ storytellers or artists to visit the school and make presentations about their experiences. For storytelling, encourage staff and students to share their own stories with others.
- ➔ **Where in the World?** Organize students to research a specific LGBTQ individual or event from another country. Encourage them to learn and discuss the impact that this particular individual or event had in society.
- ➔ **Work and Careers:** Organize students to conduct research on homophobic barriers in Canadian history, and on how and when these barriers were finally overcome. For example: Who was the first LGBTQ actor/actress, artist, athlete, doctor, judge, politician, or union organizer in Canada to disclose his or her sexual orientation? What struggles did he or she face? When were same-sex rights established in the workplace? Which companies or organizations provide same-sex rights? What barriers do LGBTQ people still face in Canada today?



HOW TO HANDLE HARASSMENT IN THE HALLWAYS IN 3 MINUTES OR LESS!

From GLSEN/Colorado

1. Stop the Harassment

- Interrupt the comment or halt the physical harassment.
- Do not pull student aside for confidentiality unless absolutely necessary.
- Make sure all the students in the area hear your comments.

2. Identify the Harassment

- Label the form of harassment: “You just made a harassing comment based upon race” (ethnicity, religion, sex, sexual orientation, socioeconomic status, size, age, etc.).
- Do not imply the victim is a member of that identifiable group.

3. Broaden the Response

- Do not personalize your response at this stage: “We, at this school, do not harass people.” “Our community does not appreciate hateful/thoughtless behavior.”
- Re-identify the offensive behavior: “This name calling can also be hurtful to others who overhear it.”

4. Ask for Change in Future Behavior

- Personalize the response: “Chris, please pause and think before you act.”
- Check in with the victim at this time: “Please tell me if this continues. We can take future action to work out this problem. We want everyone to be safe at this school.”



10 FAITH-BASED REASONS TO SUPPORT LGBTQ INCLUSIVE EDUCATION

Adapted from document by Nadia Bello for T.E.A.C.H.

1. Human dignity is paramount.
2. The ideals of compassion, acceptance, peace and love are shared by most religions and peoples throughout the world. Many religions have incredible histories of involvement with social justice and peace movements, activism, and a sense of duty to marginalized peoples.
3. Most religions share the belief that one should treat others like one would like others to treat oneself.
4. LGBTQ inclusive education does not teach that someone's religious values are wrong.
5. LGBTQ inclusive education works toward ensuring that each student has a safe environment in which to learn. Homophobia, biphobia and transphobia foster, condone, and wilfully ignore violence and hate.
6. The impact of disapproval and lack of acceptance opens individuals who identify as LGBTQ up to verbal, physical and emotional harassment, which are all forms of violence.
7. Sexual orientation is a prohibited ground of discrimination under the Canadian Charter of Rights as well as provincial/territorial Human Rights Codes. Gender identity is also included as a prohibited ground in some provinces and territories including Manitoba. Please visit www.egale.ca for a current list.

10 Faith-based Reasons cont'd

8. Homophobia, biphobia and transphobia hurt us all, regardless of sexual orientation or gender identity. Often, anyone who is perceived to be LGBTQ is subjected to harassment and victimization. Homophobia, biphobia and transphobia enforce rigid gender roles and norms, deny individual expression, and perpetuate stereotypes, myths, and misinformation.
9. LGBTQ inclusive education is NOT sex education. It is not about discussing or describing explicitly sexual activities. Support groups, such as Gay-Straight Alliances (GSAs) that gather in schools serve as safe places that allow students to meet and discuss issues relevant to their lives and circumstances.
10. All human beings are valuable members of their communities regardless of their sexual orientation, gender identity or gender expression.



HUMAN RIGHTS

SECTIONS FROM THE ONTARIO HUMAN RIGHTS COMMISSION'S TEACHING HUMAN RIGHTS IN ONTARIO: AN EDUCATIONAL PACKAGE FOR ONTARIO SCHOOLS

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Human Rights Quiz Question: Maureen and Sean



Maureen and Sean, who have organized a school fundraiser for AIDS research, are facing verbal and written harassment from students, both on and off school property. The school is aware of this harassment but has done nothing to prevent it.

Last week, Maureen and her friend Sean organized a school group to raise funds for AIDS research. Yesterday, they both found crudely-drawn cartoons making fun of gays and lesbians on their desks. Last night, several students shouting anti-gay comments verbally attacked them on the street opposite the school yard. Their teacher saw the cartoons and has heard rumours of the verbal attack, but feels that nothing can be done because the attack took place off the school premises. Neither student has complained to school officials. Have the students violated Maureen and Sean's human rights?

Yes, the students have violated Maureen and Sean's human rights. And so has the teacher and the school.

Do we know whether Maureen is a lesbian and Sean is a gay man? No, we don't.

If they are not, is there a prohibited ground? Yes, there is. Regardless of their sexual orientation, the other students are discriminating against them because of their "perceived" sexual orientation and/or association with a group protected under the *Code* (sexual orientation).

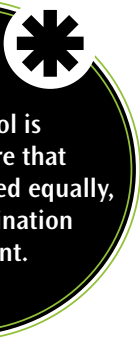
Is there an obligation for the teacher to act? Yes, under the *Code* the teacher is contributing to the discrimination if he or she knows about it and doesn't do something.

From the OHRC's Teaching Human Rights in Ontario cont'd

The students have discriminated against Maureen and Sean because of their participation in a school activity associated with AIDS, a condition wrongly identified by some people as a “gay disease.” In addition, the derogatory cartoons in the classroom create a poisoned environment for Maureen and Sean. As a service provider, a school is required to ensure that everyone is treated equally, without discrimination and harassment.

If Maureen is lesbian and Sean is gay, why might they hesitate to complain to school officials or lodge a complaint with the Ontario Human Rights Commission? By taking such action, they might think they would have to publicly disclose their sexual orientation. They would not have to, however, because the Commission would still take the complaint based on their association with gays or lesbians, or that they were “perceived” to be lesbian or gay.

Sexual orientation was added to the *Code* as a prohibited ground in 1986. Yet, of all the grounds, the Commission consistently receives the fewest number of complaints in this category. Because of homophobia, many gay men, lesbians and bisexuals feel they must conceal their sexual identity to avoid rejection, ostracism and possibly violence from friends, family, work colleagues and others around them.



As a service provider, a school is required to ensure that everyone is treated equally, without discrimination and harassment.



Case Study: Ray

Ray was the President of an organization called the Canadian Lesbian and Gay Archives (CLGA). The Archives is a corporation whose mandate is to acquire, preserve, organize and give public access to information, records and artifacts by and about lesbians and gay men in Canada. The purpose of CLGA is to celebrate the lives of lesbians and gay men and to ensure that their records and histories are not lost or willfully erased. CLGA helps lesbians and gay men live “free, proud and positive lives”.

As the President of CLGA, Ray approached Scott, who was the President and chief salesperson of a printing company, to obtain a quote for printing business cards, letterhead and envelopes for CLGA.

At first, Scott was willing to provide the quote and carry out the service until he learned that Ray was requesting it on behalf of a lesbian and gay organization. Scott then refused. He told Ray that he was a religious person and that he had the deeply held conviction that homosexuality is wrong and he would not work with an organization that promoted the issues of gays and lesbians. He gave Ray the names and numbers of several other printers in the same town that he could try to get the work done. As a result of this refusal to do this job, CLGA was required to spend extra time trying to find another printer and it took a lot longer to complete the work.

Ray made a complaint against Scott and his printing company to the Ontario Human Rights Commission on behalf of himself and CLGA. His complaint was based on his belief that he had been denied service on the ground of sexual orientation. The complaint was investigated by the Commission and referred to the Board of Inquiry.

QUESTIONS FOR GROUP DISCUSSION

1. What rights are involved in this case? Whose rights, if any, do you think should take precedence?
2. If you pick one, how do you think that the rights of the other should be protected?
3. What will happen to the purpose of the *Code* if rights claimed by certain groups result in violations of the rights of others?

This complaint was in the area of services and on the ground of sexual orientation. The case is based on one known as *Brillinger v. Brockie*.


This situation illustrates a particularly difficult problem that can come up when dealing with human rights. In cases like this, the rights of one person appear to be in conflict with the rights of another. The *Charter of Rights and Freedoms* guarantees all Canadians the right to freedom of religion and freedom of thought, belief, opinion and expression. But, in Section 1, it places a limit on the exercise of such freedoms making it “subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.” The Ontario *Human Rights Code* guarantees all of us freedom from discrimination based on our religion (creed) and our sexual orientation.

It is important to analyze situations like this very carefully. At first glance, it would seem that Scott's rights to his *Charter* freedoms are being overridden and he is being denied the right to practice his religion as he sees fit. In its consideration of the complaint, the Board of Inquiry chose to look separately at whether Scott had actually discriminated against Ray and CLGA and at what the remedy should be, if any. In its first decision, the Board said that Scott had discriminated against Ray and CLGA as the service was denied because of the ground of sexual orientation.


The Board then turned its attention to the issue of what the remedy should be. Keep in mind that the object of the *Code* is to provide a remedy in order to compensate for the discrimination, not to punish the discriminator. The respondents argued that imposing a remedy under the *Human Rights Code* would breach Scott's constitutional right to freedom of conscience and religion. At the hearing, Scott testified that he tried to live his life according to his religious principles, one of which was against homosexuality. Providing printing services to a lesbian and gay organization would, therefore, be in direct opposition to his beliefs.

The Ontario Human Rights Commission and the complainants agreed that imposing a remedial order requiring Scott to do business with CLGA would infringe Scott's right to freedom of religion. But the Commission said that this infringement was justifiable as a reasonable limit on that right under Section 1 of the *Canadian Charter of Rights and Freedoms*. It then became necessary to balance the competing rights of Ray and the Archives to be free from discrimination based on sexual orientation, with Scott's freedom of conscience and religion as guaranteed by the *Charter*.

The printing company, operating as a business in Ontario, has a responsibility to abide by the *Code*. It therefore carries a public responsibility to protect its customers and potential customers against discrimination based on sexual orientation and all the other grounds when it offers its services. Writing about the apparent conflict of rights in the case, the Board Chair made the following conclusions:



While it may be difficult to see any “balance” in an imposition of a penalty against [Scott] and [the printing company], in fact nothing... will prevent [Scott] from continuing to hold, and practise, his religious beliefs. [Scott] remains free to hold his religious beliefs and to practise them in his home, and in his [religious] community. He is free to espouse those beliefs and to educate others as to them. He remains free to try to persuade elected representatives, through his involvement in the democratic process, that the Code protections currently granted to the lesbian and gay community, are wrong.



What he is not free to do, when he enters the public marketplace and offers services to the public in Ontario, is to practise those beliefs in a manner that discriminates against lesbians and gays by denying them a service available to everyone else. He must respect the publicly arrived-at community standards embodied in the Code. My order does not restrict [Scott's] right to believe as he does, just the manner in which he may practise those beliefs.

The Board of Inquiry ordered Scott and the printing company to provide the printing services that they offer to the general public to lesbians, gay men and their organizations. The Board of Inquiry also ordered the respondents to pay \$5,000 to the complainants for the damage to dignity and self-respect caused by the discrimination.

The purpose of the *Code* prohibition against discrimination in the delivery of services is to eradicate discrimination on the basis of sexual orientation. In her conclusion, the Board Chair made the following observation: “while great achievements have been made, invisibility of, and discrimination against the lesbian and gay community continues to impact on the ability of lesbians and gays to function fully and openly in contemporary society.”

Preamble to the Ontario *Human Rights Code*

WHEREAS recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world and is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations; AND WHEREAS it is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination that is contrary to law, and having as its aim the creation of a climate of understanding and mutual respect for the dignity and worth of each person so that each person feels a part of the community and able to contribute fully to the development and well-being of the community and the Province

What is Equality?

The notion of a legal right to equality and how we create a society in which all have equal rights requires that we challenge our ways of thinking about “equality.” It is important, first of all, to realize that “equality” is not a static concept but an evolving one which the courts continue to define and reinterpret.

The traditional approach to understanding equality is based on the idea that it can be achieved by providing identical treatment to all individuals, regardless of their actual circumstances. If people are similar and you treat them the same, you cannot be said to have discriminated even though the result may in fact add to the disadvantage experienced by members of particular groups.

This notion of equality has many shortcomings. By failing to recognize that people have different needs as a result of their physical or mental abilities, race, ethnicity, creed, gender, sexual orientation, etc., it ignores the unequal effects that identical treatment can sometimes produce. Treating all people the same without regard to their histories of exclusion or restricted access to resources and opportunities perpetuates

group-based inequalities and compounds the experience of disadvantage.

Current approaches to the idea of equality stress the necessity of looking beyond the forms of treatment to the context of people's circumstances, including their historical experiences. Important aspects of this context are the social, economic, political and legal realities affecting the individual or group—realities which have both historical and contemporary components. Differences in the context could mean that, in some cases, same treatment will lead to unequal results while different treatment will sometimes be required to accomplish an equality of results. Achieving a more substantive or meaningful equality of results requires that the “different-ness” of their realities be acknowledged, as well as accommodated, in our laws and in the policies and practices of our social and business institutions.

It is recognized in the *Code* that in order to achieve equality of results for disadvantaged groups it is sometimes necessary to adopt special programs to assist historically disadvantaged individuals and groups to overcome discriminatory practices that have become ingrained in our institutions and organizations. Section 14 of the *Code* allows for the implementation of special programs designed to relieve hardship and economic disadvantage or to achieve equality of results in society as envisioned by the Preamble to the *Code*.



Poisoned Environment

A poisoned environment is created by comments or conduct that ridicule or insult a person or group protected under the *Code*. It violates their right to equal treatment with respect to services, goods and facilities, accommodation and employment. It is also produced when such actions or comments are not directed specifically at individuals. For example, insulting jokes, slurs or cartoons about gays and lesbians or racial groups, or pin-up photos that demean women, all contribute to a poisoned environment for members of those groups.

A poisoned environment can also be created for individuals at whom the insults are not necessarily directed. For example, a heterosexual male may be offended by homophobic jokes because some of his friends may be lesbian, gay or bisexual. Or a person belonging to a racial minority may believe because of insults that he or she will not be treated fairly.

It must be clearly evident that such behaviour is making people feel uncomfortable in a school or work situation. A single incident may or may not be enough to create a poisoned environment. Other factors, such as the seriousness of the behaviour, the relative positions of the persons involved (employer to employee, landlord to tenant, etc.), and/or the impact upon the individual's access (perceived or real) to equal treatment without discrimination would need to be considered.

The *Code* asserts that it is the responsibility of the employer to ensure that a poisoned environment does not exist in the workplace. Similarly, it is the responsibility of the teacher and administration as the authority in the school to ensure that a poisoned environment does not exist for students.



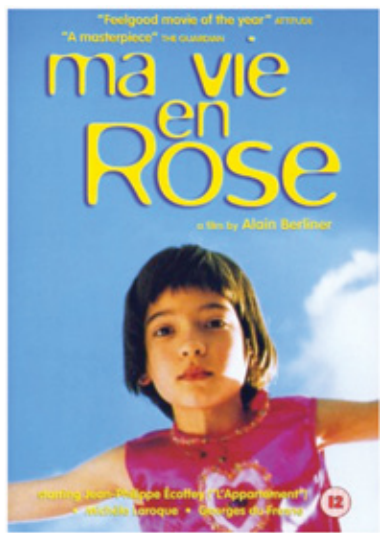
LESSONS

The following are examples of lessons that can be used to explore some of the issues pertaining to LGBTQ safe spaces. The first is about gender identity and expression and uses the film *Ma Vie En Rose* – a French film with English subtitles.

The second example is about prejudice and bias by examining the Holocaust and genocide. It can be used as a broader examination of the issues underlying homophobia, biphobia, transphobia and heterosexism.

Ma Vie En Rose

By Gerald Walton, Assistant Professor
Faculty of Education, Lakehead University, Thunder Bay, Ontario



Target population:

Junior high and high school students who are fluent in French.

Film synopsis:

Ludovic Fabre is a young boy who believes that God made a genetic mistake in assigning him as a male. He thinks of himself as a girl and takes every opportunity to dress as a girl and explore typical girls' interests. He and his family have just moved to a new suburban neighborhood where boys are expected to look and act like boys and girls are expected to look and act like girls. Ludovic does not act like a typical boy. He doesn't fit in.

Objectives:

- ➔ To explore and understand gender;
- ➔ To examine the assumptions about sexuality based on gender; and
- ➔ To recognize gender as a spectrum rather than either boy or girl; man or woman.

Instructions:

The film can either be watched in its entirety (88 minutes) or in two small sections of 20 minutes each.

Part 1

- ➔ Before watching the film, break students up into small groups of 5 – 6 students each.
- ➔ Ask them to discuss among themselves the question, What is gender? Ask each student to record ideas, assumptions, and perceptions.
- ➔ Watch the first 20 minutes of *Ma Vie en Rose*.
- ➔ Again in small groups, ask students to brainstorm about how the character of Ludovic reflects their ideas about gender. Ask them to brainstorm about how Ludovic challenges their ideas.
- ➔ Ask each group to share their ideas in large group discussion.

Part 2

Watch the last 20 minutes of the film.

Ask students to provide a written response to the film, perhaps by providing the following as guiding questions:

- ➔ How do Ludovic and Chris, as portrayed in the final scenes from the film, challenge usual ideas about gender?
- ➔ What do you think should be done about the problems that Ludovic and Chris each encounter?
- ➔ Is Ludovic gay? Explain your answer.
- ➔ How are the assumptions about sexuality (especially gay / straight) conveyed in the film in light of how it portrays gender?

The Pyramid of Hate

THE PYRAMID OF HATE

The Anti-Defamation League and
Survivors of the Shoah Visual History Foundation

High School



The Anti-Defamation League and Survivors of the Shoah Visual History Foundation are partnering to provide resources to educators and students for anti-bias education. To commemorate the United Nation's International Day for Tolerance, they have combined one of ADL's anti-bias learning tools, its Pyramid of Hate®, with visual history from the Shoah Foundation's unmatched archive of Holocaust survivor and witness testimonies, to create an innovative classroom lesson for contemporary educators. This multimedia activity draws on video, a medium with which today's students are particularly comfortable, and which has the power to bring them face to face with people whose life experience is both different from — and relevant to — their own.

RATIONALE:

History provides examples of the way in which stereotyping, scapegoating, dehumanization and discrimination can escalate to mass murders that have, in some instances, resulted in genocide.

This activity provides participants with the opportunity to understand the pain caused by bias and the ways in which prejudice can escalate. It is designed to promote recognition of the value of interrupting that progression.

OBJECTIVES:

Students will be able to:

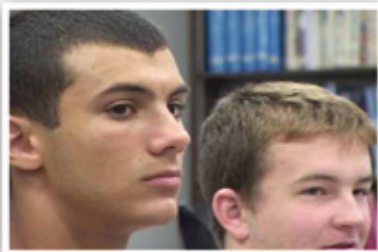
1. Examine how discrimination based on bias can escalate into acts of violence.
2. Discuss the impact of prejudice on individuals and on society.
3. Recognize the role of individuals in interrupting the escalation of hate.

REQUIREMENTS:

Materials:

- *Have You Ever...?* Student Handout (one copy for each participant)
- *Genocide Transparency*
- Shoah Foundation Testimony Reel
- Photographs of survivors with quotes
- *Pyramid of Hate* Student Handout
- Chart paper, markers and push pins or velcro
- (Optional: easels)

View the photographs of survivors with quotes at the Shoah Foundation Testimony Reel online at <http://sfi.usc.edu/>



Space:

Room for students to work in small groups

Time:

45 – 60 minutes

Participants:

High school students/maximum: 40

PROCEDURES:

1. Distribute *Have You Ever...?* Student Handout to each student and tell them they are to answer yes or no to each of the questions in the handout. Assure the students that the handouts are for their eyes only. (3 minutes)
2. When students have completed their questionnaires, lead a discussion using some or all of the questions listed below. List students' responses on chart paper or on the chalkboard. (10 minutes)
 - Why do you think people tell ethnic jokes about other groups, insult others, or exclude them socially? (A possible response might be "Because 'others' are different.")
 - Why would these differences cause a person to "put down" someone else? (Possible responses might be: it makes them feel superior or more important or they are afraid of the "other," failure to understand another's culture.)
 - Where do people learn to disrespect people who seem different? (Responses may include home, school, friends, or the media — newspapers, television, movies, music.)
 - Can you give examples of a prejudice you have learned through the media?
3. Read the following case study.

In one school, a group of four boys began whispering and laughing about another boy in their school that they thought was gay. They began making comments when they walked by him in the hall. Soon, they started calling the boy insulting anti-gay slurs. By the end of the month, they had taken their harassment to another level, tripping him when he walked by and pushing him into a locker while they yelled slurs. Some time during the next month, they increased the seriousness of their conduct — they surrounded him and two boys held his arms while the others hit and kicked him. Eventually, one of the boys threatened to bring his father's gun into school the next day to kill the boy. At this point another student overheard the threat and the police were notified.¹

4. Ask the students if something similar to this could happen at their school? How do they think a situation like this could affect the entire school? What could have been done to stop the situation from escalating? Who should have stopped it? (7-8 minutes for case study and discussion)
 5. Tell the students that they have been discussing a situation that started out as "whispering and laughing" and became more intense, escalating to violence. One visual representation of this type of progression is called the Pyramid of Hate.
 - Distribute the *Pyramid of Hate Student Handout* or draw a Pyramid on chart paper or the chalkboard. Briefly review each level of the Pyramid starting with Level I. Ask students to provide one or two examples to exemplify each level. (5 minutes)
- Based on the case study, ask students the following questions:
- Where would you place "whispering and laughing" on the Pyramid (Level I)?
 - Why do you think that something which, at first, seemed harmless, progressed into violence? (Answers might include: nobody stopped it, the perpetrators gained confidence

¹ Description of school incident adapted from "Sticks and Stones" by Stephen L. Wessler. *Educational Leadership*, December 2000/January 2001 (p.26). Used with permission.

Pyramid of Hate cont'd

The Anti-Defamation League and Survivors of the Shoah Visual History Foundation

that they could continue without interference or consequences, the victim did not seek help, etc.)

- Even if it seemed harmless to the perpetrators and bystanders, do you think it felt harmless to the victim? How do you think he felt?
 - At what level of the pyramid do you think it would be easiest for someone to intervene? What would be some possible ways to intervene? (5 minutes)
6. Ask the students if they can think of examples of genocide that occurred due to race, national origin, religion, sexual orientation, etc. (e.g., Native Americans, Aboriginals of Australia, enslaved Africans, Rwandans, Armenians, Muslim Bosnians, and Jews in Nazi-occupied Europe.) Chart their responses. (2 minutes)
 8. Present the United Nations definition of "genocide" by using the Genocide Transparency. (3 minutes)
 9. Ask the students what they have heard about the Holocaust and list their responses on chart paper or the chalkboard. (Make sure that the students are aware that this was the deliberate and systematic murder of 6 million Jews based upon their religious or cultural identity, as well as the death of thousands of political dissidents, Roma, Polish intellectuals, people with disabilities, homosexuals and other targeted groups.) (3 minutes)
 10. Divide the students into groups of four or five. Explain that they are about to see some brief video clips of survivors of the Holocaust talking about their personal experiences during this period. Tell them that when the video is over, each group will be assigned the story of one survivor. The task of the small groups will be



to decide where on the Pyramid of Hate that person's experience belongs. (2 minutes)

11. Show the video. (4 minutes)
12. Distribute to each group a photo of a different survivor. Have each group select a reporter and, when the group members have reached consensus, instruct the reporter to bring the photo of the survivor to the large Pyramid and affix it to the appropriate level. Explain to the students that there is no one, correct placement. When all the photos have been placed on the Pyramid, ask the reporters to explain why their group selected the level they did for the survivor they have been assigned. (3 minutes)

(Alternative procedure: Divide the students into groups of four or five and give each a Pyramid of Hate and individual photos of each survivor accompanied by a quote from his or her testimony. Have each group decide where on the Pyramid they should place each survivor's testimony. Remind the students that there is no one correct placement. After 10 minutes, have the groups bring their Pyramids to the front of the room and place them on easels.)

13. After all the photos have been put in place, ask if there is agreement with the placement of the photos. If students don't agree, have them explain their thinking. (4-8 minutes)
14. Ask students what they learned during this activity.
15. Ask students to recall the different clips of testimony that they viewed. Ask the students the following questions:



to research and present in the form of a case study using the *Case Study Activity Sheet*.

WEB SITES RESOURCES:

To view the survivors' testimonies, visit <http://www.vhf.org/collections>. To download this lesson, visit <http://www.adl.org/assets/pdf/education-outreach/Pyramid-of-Hate.pdf>

- In each testimony, there were other people who were present, and who didn't act on behalf of the survivor or his/her family. Why do you think others did not act?
- What might have happened in, for example, Milton Belfer's testimony, if someone had acted on his behalf? What could have been done? By individuals? By groups? How would this have changed the situation he recounted?
- Can one person make a difference in such a situation? How?
- Have you ever been in a situation where you had the opportunity to act as an ally for someone who was being victimized?

16. Conclude the activity by showing the testimony of Mollie Stauber from *One Human Spirit*.

To purchase a copy of the Shoah Foundation classroom video, *One Human Spirit*, call United Learning at 800.323.9084 or visit their website at www.unitedlearning.com

OPTIONAL ACTIVITY:

Variation:

Distribute the *Pyramid of Hate*. Divide the whole group into small groups of 5 to 6 participants. Assign one level of the *Pyramid* to each small group and have the students brainstorm examples from history, current events, or their personal experience that demonstrate the word.

FOLLOW UP ACTIVITY:

Have students work in groups to research other genocides that have occurred in the 20th Century, such as in Cambodia, Rwanda, and Bosnia-Herzegovina. Assign each group a genocide

Pyramid of Hate cont'd

Student Handout

HAVE YOU EVER...?

Answer yes or no to the following questions.

Answer truthfully. This is for your eyes only!

Overheard a joke that made fun of a person of a different ethnic background, race, religion, gender or sexual orientation?

Been the target of name calling because of your ethnic group, race, religion, gender or sexual orientation?

Made fun of someone different from you?

Left someone out of an activity because they are different from you?

Were not invited to attend an activity or social function because many of the people there are different from you?

Engaged in stereotyping (lumping together all people of a particular race, religion, or sexual orientation? Ex: White men can't jump!)

Were threatened by someone who is different from you because of your difference?

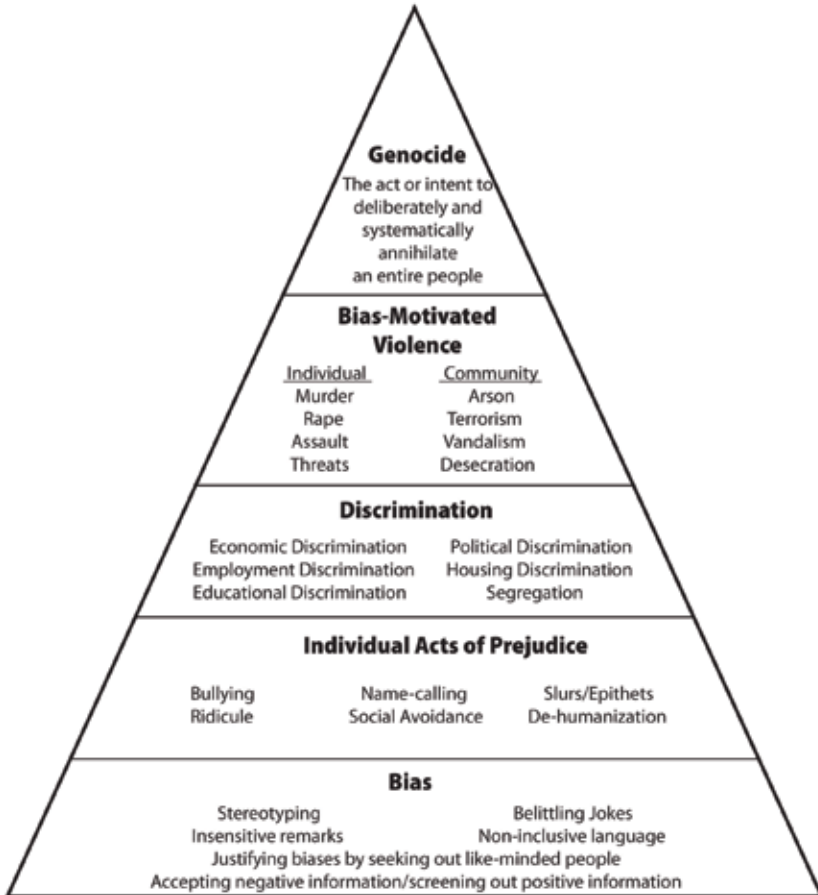
Committed an act of violence against someone because that person is different from you?

GENOCIDE

Genocide as defined by the United Nations in 1948 means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial, or religious group, including:

- Killing members of the group
- Causing serious bodily or mental harm to members of the group
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
- Imposing measures intended to prevent births within the group
- Forcibly transferring children of the group to another group

PYRAMID OF HATE



CASE STUDY: GENOCIDE IN _____

Summary of the Event:

Present the basic facts: what happened, by whom, when, and where.

The Background:

Prepare a summary of the political, economic, social, and geographic factors that contributed to the problem.

Organizers:

What group or groups of people were responsible for the mass killings?

Motives?

Victims:

What group(s) of people were victimized?

What survival tactics were used?

What was the ultimate death toll?

World Response:

What was the response of the other countries to the mass killing?

Could this genocide have been prevented?

Aftermath:

How has this genocide affected both perpetrators and victims and their families?

What is the general situation in this country at the present time?



MANITOBA TEACHERS' SOCIETY EQUITY POLICY

The Manitoba Teachers' Society has a policy on Equity Issues that states:

A. GENERAL

1. Commitment to the United Nations Universal Declaration of Human Rights, and all federal and provincial legislation related to human rights, which accept that “all human beings are born free and equal in dignity and human rights.”
2. The elimination of all forms of discrimination in the schools and communities of Manitoba, with discrimination being defined by the Manitoba Human Rights Code, Section 9(1).
3. The cooperation of organizations promoting behaviours, attitudes and materials that are based on the belief that all human beings are equal in dignity and rights.
4. That all curricula and programs produced by Manitoba Education be reviewed and monitored for any type of bias, stereotypes and/or generalizations that could promote or induce discriminatory behaviour and attitudes.
5. That Society members and employees promote and understanding and active inclusion of “equity-seeking groups,; the applicable characteristics of which are specified in the Manitoba Human Rights Code, Section 9(2).
6. That The Society actively advocate and promote actions that:
 - a. Encourage participation of all individuals as active contributors,
 - b. Provide plans for prevention of and appropriate responses to discriminatory incidents,
 - c. Ensure services for newly arrived students and families,
 - d. Ensure access and opportunity to attend programs related to equity issues,
 - e. Develop a climate of respect for diversity, and

- f. Promote positive interactions among all members of the education community
7. That the Society oppose the advertising, distribution and promotion of materials and programs which undermine an equitable and just society.
8. That the rights of parents to have their children educated in the official language of their choice be recognized in the educational systems in accordance with the provisions of the Charter of Rights and Freedoms

B. DISCRIMINATION AND AFFIRMATIVE ACTION PROGRAMS

1. That the Society provide appropriate and/or necessary support for members who identify themselves as members of the GLBTQ (Gay, Lesbian, Bisexual, Transgender, Questioning) community and, further, that the Society support all members in providing safe and inclusive learning environments that respect human diversity and prevent the expression of negative judgments based on gender bias, sexual stereotyping, sexual orientation and/or gender identity.

The full policy can be found at: <http://www.mbteach.org/library2/constitution-bylawsa-and-policies-governing-the-manitoba-teachers-society>

**Safe and Caring Schools-
A Resource for Equity and
Inclusion in Manitoba Schools
is part of Egale's Safe Schools
Campaign.**

